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Pirkei Avos 2:5. "...Do not make a statement that cannot be easily understood on the ground that it will be understood eventually..."

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Yemos HaMashiach v. Melech HaMashiach

(The "Messianic" Age v. Our "king of flesh and blood")

Is there a distinction? Should there be a distinction?

This author, a Jew by choice, has come to the sad conclusion that virtually every G-d-fearing *Yid* of today attends what could be described as "messianic congregations." What do we mean by that? Well, on one hand, we have the "*Yidden for Yoshka*" (Jews for Jesus); secondly, we have Chabad Lubavitch who (contrary to what most *Shomer Shabbos* Jews believe about Lubavitch) embrace a *hashkafah* that – in one way or another – their Rebbe is (or is going to be) the *Mashiach*; lastly, we have normal Torah Observant Jews who are eagerly anticipating that a human-being [our future "king of flesh and blood," the *Mashiach*] is going to "redeem us, save us, ingather us, *et al.*" Thus, on the whole, each of these groups is guilty – in this *Yid*'s eyes – of "*Mashiach Mishugas.*" Now, before our readers convene a *Bais Din* and ready a decree of *cherem*, let us explain our "charge." The "Messianic Jews" who have (*chas v'shalom*) accepted Jesus of Nazareth as the "Lord and Savior," are a group that have halachically removed themselves from *Klal Yisroel*. These lost souls....

...the common thread between all three of these "messianic faiths" is that each subset is awaiting a "man" to "save them." Our problem is that each of these groups has elevated their conceptions of the *Mashiach* to a 'god-like' status – or, the very least, to expecting from the *Mashiach* things and miracles that Tanakh and the Siddur gives HaShem credit for....

....This over-exalted status of the Messiah, this penchant for giving [in advance even] credit for things that HaShem alone will accomplish, smacks of the exalted status given to HaShem's "messengers" in the Days of Enosh¹:

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

N *Hilchos Avodas Kochavim*

Although this analogy is imperfect, it may perhaps suffice:

A King had a son who was in prison. The King's son knew that he would get out of prison one day, that his Father would pardon him, but the length of his sentence was unknown to him. The King's son expected that one day he would receive a message from his Father, the King, declaring that his time in prison was at an end, and he knew that message would come through the King's most trusted servant. The King's son spoke often to his fellow prisoners about the servant and his much anticipated arrival, and – in fact – his fellow prisoners were totally

¹ Rashi, Bereshis 4:26 – then it became common Heb. **הוֹחֵל**, is an expression of **הוֹחֵל** profaneness: *to name people and idols with the name of the Holy One, blessed be He, to make them idols and to call them deities.* -[from *Gen. Rabbah* 23:7; *Baraitha of 49 Methods*, quoted in *Yalkut Shimoni*]

unaware that he was the King's son as all he spoke about was this message bearer, and when was he going to arrive with a report of his freedom. "The servant, the servant, the servant," was the near exclusive subject of conversation from the King's son's lips, and nary a word about the King escaped his mouth...

[Image that you are a prisoner, sentenced for the foreseeable future. Yet you know that the day of your freedom could conceivably come at any time. Now word has reached your ears that the judge in your trial has decided to grant you freedom, and that his decree is going to be sent soon via the postal system. Your gratitude is owed to the judge who alone determined that you were to be set free, yet instead of expressing that gratitude his way, all you ever speak of is the postman – when is he going to come. The postman, the postman, the postman – he is all you speak of to your fellow prisoners.... The imperfection in the analogy is that the postman – the *Mashiach* – is in prison with you, and he needs that judge's pardon as much as you do!]

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Sefer Daniel & The End Times

From The ArtScroll Tanach Series, "DANIEL: A New Translation with a Commentary Anthologized from Talmudic, Midrashic, and Rabbinic Sources"

An Overview/Daniel – A Bridge to Eternity,
VI. The Scripture and the 'End'

NOTE: We include this "Overview" because we believe its contents are representative of Jewish Thought regarding the over-emphasis of the *Mashiach* and his proclaimed role in our Redemption. We will add footnotes to "make our case" regarding this *hashkafah* that is – in our estimation – *avak avodah zarah*.

The Targum [Aramaic interpretive translation] of Prophets was aid by Yonason ben Uziel. A heavenly voice went forth saying, 'Who is this who [dared] reveal My mysteries to humans?' He arose ... and said ... 'I did it not for my own glory ... but for Your glory ...' He wished to continue and reveal the Targum of the Kesuvim [Hagiographa lit. Writings]. A heavenly voice went forth saying, 'You have done enough! Why? Because [the Kesuvim] contain the End [i.e., the final time by which the Messiah must come] (Megillah 3a).

No mystery....

Daniel Quotes:

Daniel 12:1. And **at that time** shall Michael stand up, the great prince who has charge of your people; and **there shall be a time of trouble, such as never has been since there was a nation till that time**; but **at that time** your people shall be saved, every one whose name shall be found written in the book.

ArtScroll Commentary: There will be trouble for the Jewish people in the Heavenly tribunal. [Satan will argue and probably with considerable justice: **These (the gentiles) are idolaters and these (the Jews) are idolaters ... Why should these be (treated) differently from these?**²] **Shemos Rabbah 18:5** – ... Just as God did in this world through the hand of Michael and Gabriel, so will He perform in the future also through them, for it says: *And saviors shall come up on Mount Zion to judge the Mount of Esau* (Ovadia 1:21) - this refers to Michael and Gabriel. Our holy Teacher [*This was the Editor of the Mishnah, R. Judah, the Prince.*] is of the opinion that this refers to Michael only, for it says: *And at that time shall Michael stand up,*

² The Jews, when this "end time" commences, will be idolaters? How can this be? Is it, perhaps, because they "worship" their idea of their "savior/redeemer" the *Mashiach*?

the great prince who stands for the children of thy people (Dan. XII, 1), because he it is who presents Israel's requirements and pleads for them, as it says: *Then the angel of the Lord spoke and said: O Lord of hosts, how long wilt Thou not have compassion on Jerusalem* (Zech. I, 12), and also: *And there is none that holds with me against these, except Michael your prince* (Dan. X, 21). R. Jose said: To what may Michael and Samael [*The accusing angel.*] be compared? To an intercessor and an accuser before a tribunal: each speaks in turn, and when each has finished the intercessor sees that he has triumphed, and he begins to praise the judge that he may issue his verdict; and when the accuser wishes to add anything, the intercessor says to him: 'You remain quiet and let us hear the judge.' So also do Michael and Samael both stand before the Divine Presence; Satan accuses, while Michael points out Israel's virtues, and when Satan wishes to speak again, Michael silences him, because, as it says: *I will hear what God the Lord will speak; for He will speak peace unto His people* (Ps. LXXXV, 9). [*The whole Psalm pleads for God's mercy on Zion, and is supposed to have been uttered by Michael.*]

N Kesuvos 112b [Rashi on this passuk] –

N Sanhedrin 97b [Birthpangs of the Mashiach] –

N Sanhedrin 97b [Birthpangs of the Mashiach; "Let him come, but may I not see it!"] –

Daniel 7:11. I looked then because of the voice of the great words which the horn spoke; and while I looked the beast was slain, and its body destroyed, and given to the burning flame... 18. But the holy ones of the most High shall take the kingdom, and possess the kingdom for ever, for ever and ever.

Malachi 3:16. Then those who feared the Lord spoke to one another; and the Lord listened, and heard it, and **a book of remembrance was written before Him for those who feared the Lord, and [those] who took heed of His Name.** [*Vs. awaiting a human-being to "save/redeem" them?*³]

Daniel 12:2. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3. And those who are wise shall shine like the brightness of the firmament ["stars"]; and **those⁴ who turn many to righteousness** [v. "turning many away from HaShem's truth" (*Hilchos T'shuvah*)] like **the stars** for ever and ever.

N Bava Basra 8b – teachers of children

Maharsha: Just as the stars are forever present, but are visible only during the night... [So too] the teachers of children are visible during the actual teaching process, but the conscientious teacher does not relinquish his supervision even when the pupil is not actually in front of him. It should also be added that the influence of the successful teacher follows the pupil throughout his life. [**NOTE: The eager student is willing to anything and everything from his teacher. What happens if his teacher stresses the wrong point in the lesson, or – *chas v'shalom* – that the teacher teaches the concept wrong? The fact that our Sages tell us that in the days before Yemos HaMashiach that wisdom will cease from Israel, and that the generation will be totally wicked (a more likely scenario than being totally righteous), we need to consider what this could mean, seeing that we believe that Torah is as strong as ever in our days. The difference between emes and sheker can be as little as the width of a hair...**]

³ IF the argument is that HaShem will "redeem/save" us THROUGH His Mashiach, we ask the question, "**Who would want to place the focus on the 'paintbrush,' rather than on The Painter? Who would want to divert attention from HaShem and put attention on His 'messenger'?**" The "how" of our impending Geulah must, according to an Hashkafah Emes, place a distant second to the WHO behind the scene. And any who would want to argue this point, we believe, need to rethink their hashkafah regarding this important issue.

⁴ See **Hilchos Melachim 4:10** regarding a *Melech Yisroel* whose most important role is as a teacher who will speak HaShem's Words and direct us in the *Derech Emes* toward Him.

Daniel 12:4. But you, O Daniel, shut up the words, and seal the book, until the time of the end; many shall run to and fro, and knowledge shall increase... 8. And I heard, but I did not understand; then I said, O my Lord, what shall be the end of these things? 9. And he said, Go your way, Daniel; for **the words are closed up and sealed till the time of the end.** 10. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

Bereshis Rabbah 98:2 – ‘Purify yourselves,’ as in the verse, And they gathered themselves together... and they purified themselves (Neh. XII, 28 ff.). [*The two expressions being regarded as parallel.*] The Rabbis say: He warned them against dissension, bidding them, Be ye all one assembly. Thus it says, And thou, son of man, take thee one stick, and write upon it: For Judah, and for the children of Israel his companions (Ezek. XXXVII, 16). ‘His companion’ is written [*In the singular--thus all Israel (the ten tribes) are counted as one.*]: when the children of Israel unite in one band, then they may prepare themselves for redemption. For what follows this? And I will make them one nation in the land, etc. (ib. 22).

THAT WHICH SHALL BEFALL YOU IN THE END OF DAYS. R. Simon said: He showed them the downfall of Gog and Magog, as you read, It shall be in the end of days... when I shall be sanctified through thee, O Gog (Ezek. XXXVIII, 16), Behold, it shall come down upon Edom, etc. (Isa. XXXIV, 5). [*The first verse is quoted to prove that Gog and Magog will be In the end of days, and the second to prove their downfall (which is assumed to be identical with God's vengeance on Edom--Rome).*] R. Judah said: He showed them the rebuilding of the Temple, as you read, And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established (ib. II, 2). The Rabbis said: He was about to reveal the end [the Messianic redemption] to them, but it was hidden from him. R. Judah said in the name of R. Eleazar b. Abina: **To two men was the end revealed, only to be hidden again from them, and they are these: Jacob and Daniel.** Daniel: But thou, O Daniel, shut up the words, and seal the book (Dan. XII, 4). [*Implying that the book--the secret of Messiah's advent--had hitherto been open to him.*]

Jacob: THAT WHICH SHALL BEFALL YOU IN THE END OF DAYS... Reuben, thou art my firstborn (Gen. XLIX, 3); this teaches that he was about to reveal the end to them, when it was hidden from him. This may be compared to a king's friend who was departing from the world, while his children surrounded his bed. ‘Come,’ said he, ‘and I will reveal the king's secrets to you.’ But lifting up his eyes and seeing the king, he said to them, **‘Be heedful to honor the king.’** Similarly, on lifting his eyes and seeing the Shechinah stationed above him, our ancestor Jacob bade them, **‘Be heedful of the honor of the Holy One, blessed be He.’** [*v. the “honor” of the “paintbrush”?*]

ArtScroll Commentary: Many theories about the nature and time of the End shall be put forth (*Rambam, Iggeres Teiman; Ralbag; others*).

Rambam, Iggeres Teiman: ‘First it is incumbent upon you to know that the true End is impossible for any man to ever know. As Daniel explains (12:9), *For these matters are obscured and sealed til the time of the End.* But the elaborate descriptions of some scholars in this matter, and that some of them have thought they have grasped it (the End), has already been foretold by the prophet who said, *Many muse...*’

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Daniel 12:7. 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 to heaven, and swore by him who lives for ever that it shall be for a time, two times, and half a time; and **when the crushing of the power of the holy people shall have been completed**, all these things shall be finished.

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Daniel

Daniel 12:8. And I heard, but I did not understand; then I said, O my Lord, what shall be the end of these things? 9. And he said, Go your way, Daniel; for the words are closed up and sealed till the time of the end. 10. Many shall purify themselves, and make themselves white, and be refined [*T'shuvah*; **Yishayahu 59:20.** And a redeemer shall come to Zion, and to those in Jacob who turn from transgression, says the Lord.]; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.

Rashi, Daniel 12:10 –

Daniel 12:13. But you go your way till the end; for you shall rest, and shall stand up for your allotted place at the end of the days.

Rashi, Daniel 12:13 –

Olam Haba: “rest” – **Kohelles 9:10.** Whatever your hand finds to do, do it with your strength; for there is no work, nor scheme, nor knowledge, nor wisdom, in Sheol, to which you are going. Olam HaNeshamos, the World of Souls

ArtScroll Commentary: G-d has not revealed the full measure of His miracles and kindness to His people. When the time for the redemption comes He will return His right arm to its place.

Tehillim 60:7.⁵ That Your beloved ones may be saved; *save with Your right hand*, and answer me.

Eichah Rabbah 2:6 – ...⁶ Daniel asked, ‘With whom? With the righteous or the wicked?’ He replied to him, ‘To thy lot’ (Daniel 12:13), which indicates with the righteous. Daniel asked, ‘Will this be in the end of days or the end of the right hand?’ [*The word for ‘days’ is yamim; but in Dan. it is spelt yamin, which also denotes ‘right hand’. The answer makes the distinction clear.*] He answered him, ‘At the end of the right hand (Daniel 12:13), [*E.V. ‘At the end of the days’.*] --that right hand which has become enslaved [while Israel is in captivity]. I have set a term for My right hand; when I have redeemed My children I shall have redeemed My right hand.’ That is what David said, *That Thy beloved ones may be delivered, save Thy right hand*, [*E.V. ‘Save with Thy right hand’.*] --*The exact text, as well as the meaning of the whole passage, is not quite clear, the interpretation of some commentators being quite different from that adopted in the text.*] **and answer me** (Tehillim 60:7).

⁵ **Tehillim 60:3.** O God, you have cast us off, you have scattered us, you have been angry; O turn yourself to us again. 4. You have made the earth tremble; you have broken it; heal its breaches; for it totters. 5. You have shown your people hard things; you have made us drink the wine of staggering. 6. You have given a banner to those who fear you, that it may be displayed because of the truth. Selah. 7. That your beloved ones may be saved; **save with your right hand**, and answer me... 12. Have you not rejected us, O God, so that you do not go forth with our armies? 13. Give us help against the enemy; for **vain is the help of man.** 14. Through God we shall do bravely; for **He it is Who shall trample down our enemies.**

⁶ **N Eichah Rabbah 2:6** – HE HATH CUT OFF IN FIERCE ANGER ALL THE HORN OF ISRAEL (II, 3). There are **ten horns**: of Abraham, of Isaac, of Joseph, of Moses, of the Torah, of the priesthood, of the Levites, of prophecy, of the Temple, and of Israel. **There are some who add: the horn of the Messiah.** ‘The horn of Abraham,’ as it is said, My well-beloved had a vineyard in a very fruitful hill (Isa. V, 1).2 ‘The horn of Isaac,’ as it is said, Caught in the thicket by his horns (Gen. XXII, 13).3 ‘The horn of Joseph,’ as it is said, And his horns are the horns of the wild-ox (Deut. XXXIII, 17). ‘The horn of Moses,’ as it is written, The skin of his face sent forth beams (Ex. XXXIV, 29).4 ‘The horn of the Torah,’ as it is written, Horns hath He from His hands (Habakkuk III, 4).5 ‘**The horn of the priesthood,**’ as it is written, **His horn shall be exalted in honor** (Ps. CXII, 9).6 ‘**The horn of the Levites,**’ as it is written, **All these where the sons of Heman the king's seer in the things pertaining to God, to lift up the horn** (I Chronicles XXV, 5).7 ‘The horn of prophecy,’ as it is written, My horn is exalted in the Lord (I Sam. II, 1).8 ‘The horn of the Temple,’ as it is written, From the horns of the wild-oxen do Thou answer me (Ps. XXII, 22).9 ‘The horn of Israel,’ as it is said, And He hath lifted up a horn for His people (ib. CXLVIII, 14). ‘**There are some who add the horn of the Messiah,**’ as it is written, **And He will give strength unto His king, and exalt the horn of His anointed** (I Sam. II, 10).

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What did the Rambam write in the Twelfth of his Thirteen Principles regarding the Messianic Age (*Yemos HaMashiach*) and the Messiah (*Mashiach*), can it be ascertained which of these he intended to be more prominent, and is it possible that his teachings regarding the “Age” and the “king” have been misunderstood and/or mistranslated over the eight-hundred years since his passing?⁷ We do understand that the Rambam wrote his Thirteen Principles in Arabic, and that the following translations (we assume) were actually translations [from Hebrew into English] of translations [from Arabic into Hebrew]. Nonetheless, and intending to judge towards merit, we will look at two contemporary renderings of the Twelfth Principle, *Yemos HaMashiach* and *HaMashiach*, and attempt to determine the exactness of the translations as well as the message they teach. But we will also compare and contrast the “age” with the “king,” as well as attempt to come to an understanding of how the *Geulah Emitas* (the “True Redemption”) came to also be known as *Yemos HaMashiach*, thus seemingly promoting both the “age” as well as the “man” equally.

Before we get started, we have to admit to our readers that we believe that the human “king of flesh and blood” who will sit on the throne of Israel – the *Mashiach* – has been elevated by Jews to a level that far exceeds the *kavod* he warrants, and that far exceeds the credit he (“before the fact”) deserves. We believe that to give credit to a “creation” – no matter how great a creation he might develop into – for the miraculous events that will occur during the “Birthpangs of the Mashiach,” and the unfolding “Messianic Age” that our Creator will perform, not only belittles HaShem’s Role in the *Geulah Emitas*, but also gives credit to a “man” to whom little or none is due.

See **Appendix #** where we examine the Tanakh to see which is more prominent, *Yemos HaMashiach*, or the “king of flesh and blood” who will sit atop the throne of Israel during the *Geulah* (Redemption).

See **Appendix #** where we have developed the fact that the *Mashiach* will need to be redeemed as much as the rest of *Klal Yisroel* more fully.

See **Appendix #** where the “Job Description” of a *Navi* is examined.

See **Appendix #** where the proper *kavod* due a *Melech Yisroel* is presented, as well as the “Job Description” of a human king of Israel.

Also see **Appendix #** where the importance of giving proper accreditation is put forward.

First we look at the translation of the Rambam’s Twelfth by R’ Zechariah Fendel found in his book on the *Yud-Gimmel Ikkarim* titled “Torah faith: The Thirteen Principles.” The title of the chapter is “**The Messianic Era**,” and on that chapter title page we can read the Rambam’s Twelfth Principle in Hebrew. On the next page we read a subtitle: “**Should He Tarry, Wait For Him.**” Then follows R’ Fendel’s translation:

“**The Twelfth Principle – The Messianic Era ...** [bold typeface added] We shall believe and affirm that **he** will come, and we shall not think that **he** will be late [*Kafach*: “that **he** is already late”]. (*Chavvakuk* 2:3.) ‘If **he** should tarry, wait for **him**.’ Nor shall the individual set a

⁷ We concede that the Rambam does write about the *Mashiach* in *Hilchos Melachim* in terms that this author believes should be reserved only for HaShem, but regarding the Rambam’s Thirteen Principles, and his codification of his Principle on *Yemos HaMashiach* and the *Mashiach*, we are giving the Rambam the benefit of the doubt and

date for his coming. Nor shall he attempt to derive deductively from Scriptural verses, a set date for his coming. The Sages said (*Sanhedrin* 97b⁸), ‘May the souls expire of those who calculate the date of the coming of *Mashiach*.’ [Lit., “*who calculate the end.*”⁹”]

Let’s look, though, at the *passuk* as it was written by the *Navi* himself:

Chavvakuk 2:3.¹⁰ For the vision is still for an appointed time, and it speaks concerning the end, and does not lie; though it seems slow, wait for it; because it will surely come, it will not come late.

Rashi, Chavvakuk 2:3 – For there shall be “another vision” for “the appointed time” A prophet shall yet arise **at the end of the years**, to whom a vision shall be revealed concerning when **the appointed time** shall be for the downfall of Babylon and **the redemption of Israel**. and He shall speak of the end The speech that He shall say to him concerning the end of Babylon, (*Jeremiah* 29:10) “For at the completion of seventy years of Babylon.” **נְאֻם** is an expression of speech; and there are many uses of this root with similar meaning in the Book of Proverbs. Since speech is only the wind emanating from the mouth, he [the writer of the Scriptures] calls it **נִפְחַת**, blowing, and he calls it wind, e.g., (*Ps.* 33:6) “And with the wind of His mouth all their host.” **and it shall not fail; though it tarry it shall not fail to come, though that appointed time may take long to come. wait for it for...; it shall not delay at all after the seventy years.** This clause can also be explained to mean: though he tarry, meaning the prophet Jeremiah. *Jonathan* renders: the prophecy is written and explained in the Book of the Torah. He translated **נְאֻם** as **נְאֻם**. It has already been alluded to in the Torah (*Lev.* 26:34): “Then shall the land placate [God concerning] its Sabbaths.” Israel sinned by violating seventy Sabbatical Years, in which they did not release the land, and, corresponding to them, they were exiled there from for seventy years. And so it is stated in *II Chronicles* (36:21): “Until the land placated its Sabbaths; all the days it lay waste, it rested to complete seventy years.” And so you find in *Ezekiel* (4:5): “And I have given you the years of their iniquity according to the number of days, three hundred and ninety days... (verse 6) I gave you a day for a year.” And Scripture says (verse 4): “And you lie on your left side, etc.” You are found saying that Israel provoked God for three hundred and ninety years until the Ten Tribes were exiled, and the tribe of Judah sinned for forty years, and from the time the Ten Tribes were exiled until the destruction of Jerusalem are the

⁸ **R’ Fendel Note:** In our *Gemara*, the text reads (N). See also Rambam, *Mishneh Torah, Hilchos Melachim* 12:2.

[Author’s Note: *Sanhedrin* 97b – What is meant by ‘but at the end it shall speak [we-yafeah] and not lie?’ — R. Samuel b. Nahmani said in the name of R. Jonathan: **Blasted be** [The verse is rendered, ‘He will blast him who calculated the end.’] **the bones of those who calculate the end.** [I.e., *Messiah’s* advent. (*Whose Comments? Whose Understanding?*)] For they would say, “Since the predetermined time has arrived, and yet he has not come, he will never come.” **But [even so], wait for him, as it is written, (Chavvakuk 2:3) “Though he tarry, wait for him.”** Should you say, *We look forward [to his coming] but He does not:* therefore Scripture says, “And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you.” (*Yishayahu* 30:18. And therefore will the Lord wait, that He may be gracious to you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment; **happy are all those who wait for Him.**.)]

⁹ **R’ Fendel Note:** See *Daniel* 12:4, 12:9: ‘that this expression refers to the coming of *Mashiach*...’

¹⁰ **Chavvakuk 2:2.** And the Lord answered me, and said, **Write the vision, and make it plain upon tablets, so that he who reads it may run.** 3. For **the vision** is still for **an appointed time**, and it speaks concerning the end, and does not lie; though it seems slow, wait for it; because it will surely come, it will not come late. 4. Behold, his soul is puffed up; it is not upright in him; but **the just shall live by his faith.** 5. And though wine is treacherous, **the arrogant man shall not abide, who widens his soul like Sheol;** and he, like death, cannot be satisfied; for **he has gathered to himself all the nations, and collected all peoples as his own.** [RM?]

twenty-two years of Manasseh. The rest of Manasseh's years were spent in repentance, for it is stated concerning him (II Kings 21:2f.) "And he did what was evil, etc.,... as Ahab... had made." Therefore we count Manasseh's evil years according to the number of Ahab's years, and he reigned for twenty-two years. With two years of his son Amon's reign, and eleven of Jehoiaquim's, and eleven of Zedekiah's, the evil years total forty-six, and this prophecy was said to Ezekiel in the fifth year of Zedekiah. In any case, we find the time of their sinning four hundred and thirty years, for after this prophecy they tarried there six years. [I.e., the two tribes of Judah and Benjamin remained in the land for six more years] In four hundred years, there are eight Jubilee Years, and in every Jubilee cycle there are seven Release Years, making a total of fifty-six Release Years and eight years consecrated as Jubilee Years making all together sixty-four. In thirty-six years there are five Release Years, totaling sixty-nine consecrated years, and this final Jubilee year is also counted in the number, since it was not completed because of their iniquity. And here, this is what the Holy One, blessed be He, said to Habakkuk: A vision is already written in the Torah, but it is sealed. You write and explain on the tablets, for a vision of this appointed time will yet be revealed. **and He shall speak** It is an expression [denoting] speech, and there are many similar instances throughout the book of Proverbs. Since speech is merely wind that goes out of the mouth, it is called **פיה** or **רוח**, wind, as in (Psalms 33:6) "and with the breath of His mouth, all their host."

Sanhedrin 97b – It has been taught; R. Nathan said: This verse pierces and descends to the very abyss: [Just as the bottom of an abyss cannot be reached, so is it impossible to grasp the full purport of this verse (Rashi).] **For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though he tarry, wait for him; because it will surely come, it will not tarry.** [Chavvakuk 2:3.] Not as our Masters, who interpreted the verse, *until a time and times and the dividing of time*; [Daniel 7:25.] nor as R. Simlai who expounded, *Thou feedest them with the bread of tears; and givest them tears to drink a third time*; [Tehillim 80:6.] nor as R. Akiba who expounded, *Yet once, it is a little while, and I will shake the heavens, and the earth*: [Chaggai 2:6.] but the first dynasty [sc. the Hasmonean] shall last seventy years, the second [the Herodian], fifty two, and the reign of Bar Koziba [N Bar Kochbah, "failed Mashiach"] two and a half years. [The verses cited from Daniel, the Psalms, and Haggai were interpreted so as to give a definite date for the advent of the Messiah. R. Nathan however, on the authority of Habakkuk 2:3, asserts that all such calculations are false. The three verses refer to the Hasmonean, Herodian, and Bar Koziba's reign, but the advent of Messiah is unknowable, Rashi.]

What is meant by 'but at the end it shall speak [we-yafeah] and not lie?' — R. Samuel b. Nahmani said in the name of R. Jonathan: **Blasted be** [The verse is rendered, 'He will blast him who calculated the end.'] **the bones of those who calculate the end.** [I.e., Messiah's advent.] For they would say, "Since the predetermined time has arrived, and yet **he** has not come, **he** will never come." **But [even so], wait for him, as it is written, (Chavvakuk 2:3) "Though he tarry, wait for him."**¹¹ Should you say, We

¹¹ **It seems that the Gemara has quoted this passuk from Chavvakuk out of context, and, in fact, not according to the meaning and intent of the Navi.** The passuk (Chavvakuk 2:3) refers to "an appointed time," rather than to an individual, and the blurring of the differentiation between Yemos HaMashiach and the Mashiach, and – even more so – the diminished differentiation between HaShem and His "anointed king of flesh and blood" is the reason that we endeavor to get to the Torah Emes of the Ikkar of Yemos HaMashiach, and the Messiah, and to restore each element of the Redemption to its rightful and proper place and understanding.

QUESTION: "How can 'Awaiting the Mashiach' [as opposed to awaiting Yemos HaMashiach and ALL that that 'TIME/AGE' will have to offer mankind] be counted as an Ikkar if the supporting quotes from Torah are not the p'shat, but rather midrashic in nature? IF HaShem, through His Navi'im, had wanted to stress His Mashiach, our 'king of flesh and blood,' wouldn't He have done so? Instead, what HaShem did stress was the Messianic Age, as evidenced by a plethora of passukim throughout Tanakh. And to take an Age when (Yishayahu 11:9) "...the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and when (Yishayahu 2:11, 17) "...the Lord alone shall be exalted in that day," and [over]emphasize the "paintbrush" in lieu of "The Painter" is demonstrably wrong, and – at least to this Jew

look forward [to his coming] but **He** does not: therefore Scripture says, “*And therefore will the Lord wait, that He may be gracious unto you, and therefore will He be exalted, that He may have mercy upon you.*” (**Yishayahu 30:18**. *And therefore will the Lord wait, that He may be gracious to you, and therefore will He be exalted, that He may have mercy upon you; for the Lord is a God of judgment; happy are all those who wait for Him.*)]

Rashi, Yishayahu 30:18 – Therefore Because you would not obey. **the Lord shall wait to be gracious to you** He (acc. to *Parshandatha*) does not skip for you over the evil decree, which was decreed upon you, in order to hasten and to bring the good, but **He will wait until its end comes. and therefore, He shall withdraw to have mercy upon you** (ירוי) He shall draw Himself far away to have mercy upon you. **for the Lord is a God of justice and He first metes out justice upon those who rebel against Him. fortunate are all who wait for Him** [for the consolations that He promised, for nothing shall fail.](#)

* * * * *

ArtScroll Gemara, Meseches Sanhedrin 97a/97b

The following Baraisa gives the earliest possible date of the Messiah’s arrival¹²:

The academy of Eliyahu¹³ taught the following Baraisa: THE WORLD IS destined to exist for **SIX THOUSAND YEARS: The first TWO THOUSAND years were OF NOTHINGNESS¹⁴; the second TWO THOUSAND years were OF TORAH¹⁵; the third TWO**

by Choice – boarders upon repeating the mistakes of the past that left us with Christianity! The Lubavitchers of today are all of the proof necessary....”

¹² **ArtScroll Gemara Foot Note: The Date of the Redemption:**

In discussing the advent of the Messiah, two dates must be considered – the earliest and the latest dates. The exile following the destruction of the Second Temple was decreed to last a certain minimum number of years, and the Messiah will not come during that period under any circumstances. The end of that era is the earliest date for the redemption. From then on, the Messiah will come whenever the people have sufficient merit. The latest date (the “*katz*” End) is the Divinely preordained deadline by which the exile will certainly have ended (see *Abarbanel* and *Yeshuos Meshicho*).

Between the two das there are several times that are particularly suited for the redemption. *Ramban* states that “many dates were preordained for our future redemption,” but since we continued to act in our usual manner at those times, the opportunity was lost and the redemption did not materialize (*Sefer HaGeulah* ch. 4, Chavel ed. Vol. I p. 292). This concept is echoed by the *Gra*, who writes that each generation has its own appointed “End” depending upon the unique forms of merit and repentance expected of it (*Even Sheleimah* 11:9).

Ben Avraham – (N Source): “*The Messiah was born the day that th Second Temple was destroyed.*” Meaning that the possibility that the End Times prophecies could begin to be fulfilled coincided with the destruction of the Second Temple. If one of the prophecies of the End Times is that the Finl Temple will be built, then it seems logical that the existing, Second Temple, had to be destroyed first.

Daniel 9: “A ‘Second Temple’ to be built, but in troublous times.”

¹³ **ArtScroll Gemara Foot Note:** See Sanhedrin 92a, note 57. [*Yad Ramah* evidently maintains that this *Baraisa* was taught by the prophet Elijah (N See 97b note 6).]

¹⁴ **ArtScroll Gemara Foot Note:** That is, the world without Torah (Rashi, here, and to *Avodah Zarah* 9a).

It is evident from Scripture that two thousand years after the creation of Adam, Abraham was fifty-two years old. (The calculation is given by Rashi to *Avodah Zarah* 9a.) Tradition teaches that at that age Abraham began to spread the message of the Torah and to influence people to follow its ways, as the verse state (Genesis 12:5) *and the souls they had made in Charan*, which the Targum renders *and the souls they had subjected to the Torah in Charan* (Rashi).

Ben Avraham – Avraham sought to place HaShem’s Name in their mouths, so that the people would acknowledge Him. **Rashi, Bereshis 24:7 – The Lord, God of the heavens, Who took me from my father’s house** But he did not say, “*and the God of the earth,*” whereas above (verse 3) he said, “*And I will adjure you [by the Lord, the God of the heaven and the God of the earth].*” He said to him, “**Now He is**

THOUSAND years should have been **THE DAYS OF THE MESSIAH**¹⁶, (97b) **BUT BECAUSE OF OUR SINS, WHICH ARE NUMEROUS, [THE YEARS] THAT HAVE GONE FROM [THE MESSIANIC ERA] HAVE GONE**¹⁷.

the God of the heaven and the God of the earth, because I have made Him familiar in the mouths of the people, but when He took me from my father's house, He was the God of the heavens but not the God of the earth, because mankind did not acknowledge Him, and His name was not familiar on the earth."

¹⁵ **ArtScroll Gemara Foot Note:** As stated in the previous note, the two millennia of Torah began when Abraham was fifty-two years old. The following two thousand years can be calculated as follows:

- 48 years later, Isaac was born.
- When Isaac was 60, Jacob was born.
- Jacob was 130 when he and his family went down to Egypt.
- The Egyptian exile lasted 210 years.
- The First Temple was built 480 years after the Exodus from Egypt (I Kings 6:1).
- The First Temple stood for 410 years. (This can be calculated on the basis of the king's reigns.)
- The Second Temple stood for 420 years.

This yields a total of 1828 years. Thus, the 2,000 years of Torah ended 172 years after the destruction of the Second Temple (Rashi).

Ben Avraham – The above computations equate to 242 ce.

The *Baraisa* does not mean that Torah came to an end after four millennia. It uses the term “two thousand years of Torah” for the sake of contrast with the preceding phrase “two thousand years of nothingness [i.e. no Torah]” (Rashi). When the *Baraisa* says “Torah,” it means “Torah before the Messianic era” as opposed to “Torah during the messianic era (see Rashi to Avodah Zarah 9a).

According to *Maharsha*, however, the *Baraisa* means that Torah *flourished* during those two thousand years. One hundred and seventy-two years after the destruction of the Second Temple, the study of Torah deteriorated significantly. Following the death of Rebbe [in the year 3,952 (*Halei*)], which marked the end of the *Tannaic* era, the tribulations of the exile grew more severe, and the centers of Torah study declined (*Maharsha*; see also *Hagahos Yavetz*).

Ben Avraham – Could it be, that with the deterioration of Torah study continued reliance upon human beings, as the Sin of the Golden Calf has yet to be atoned for? The past over-reliance on Moshe, and the over-reliance on our future “king of flesh and blood” – the *Mashiach* – are (in our opinion) different symptoms of the same ailment: the focus on the “messenger” rather than on He Who sent the message. Could it also be, that referring to The End of Days as “*Yemos HaMashiach*” lends itself to over-emphasizing a creation to the detriment of our Creator? Naming the “age” after “the man” was first done by Tannaim (*Shemoneh Esrei* and *Birchas HaMazon*); but with the deterioration of Torah, could the over-emphasis not have snowballed?

¹⁶ **ArtScroll Gemara Foot Note:** The Messiah was supposed to come at the end of the first four millennia (*Rashi*).

Yad Ramah explains that the Messiah could not possibly have come before the year 4,000, because the exile was decreed to last at least 172 years (see “The Date of the Redemption” note above). From that date on, the Messiah could come; but our sins have prevented him from doing so.

Maharsha maintains that the final two millennia are the “*Chevlei Mashiach*,” travail of the Messiah. At any time during this period it is possible for the Messiah to come and bring an end to our suffering.

The commentators draw an analogy between these six millennia and the six days of creation. The trends of each millennium are foretold by the events of the corresponding day of creation (see Ramban to Genesis 2:3; *Rabbeinu Bachya* *ibid.*; *Abarbanel*, *Yeshuos Meshicho*, *Iyun* 1 ch. 1; see also *Biur HaGra* to *Tamid* 7:4).

Ben Avraham – *Yishayhu* 51:12. I, I myself, am He Who comforts you; who are you, that you should be afraid of a man who shall die, and of the son of man who shall be made as grass; 13. And have forgotten the Lord your maker, who has stretched forth the heavens, and laid the foundations of the earth....

***Yishayahu* 51:3. For the Lord shall comfort Zion; He will comfort all her ruins; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found in there, thanksgiving, and the voice of melody. 4. Listen to Me, my people; and give ear to Me, O my**

nation; for **Torah shall proceed from Me**, and I will make my judgment for a light to the people. 5. My righteousness is near; **My Salvation** is gone forth....

["Chevlei Mashiach" The travail preceding the Messiah's arrival:

The period immediately before the Messiah's arrival is termed by the Sages as *Chevlei Mashiach*, *the travail of the Messiah*. During this time, the people will undergo suffering analogous to the travail of a woman in childbirth.

The Gemara below (97b-98a) records a view which maintains that, if necessary, the Jewish people will be "forced" to repent before the Messiah's coming. According to this view, the purpose of the pre-Messianic travail is to force the Jews to realize that their only hope lies with their Father in Heaven and that they must repent to merit His salvation.

Ben Avraham – Michah 5:6. And the remnant of Jacob shall be in the midst of many people like dew from the Lord, like the showers upon the grass, **that do not hope for man, nor wait for the sons of men.** [Rashi, *Michah 5:6 – like dew sent by the Lord* -which does not come to the world through man, and people do not ask for it, so **Israel will not hope for the help of man, but for the Lord.**]

Bereshis 49:18. I have waited for **Your Salvation**, O Lord.

Shemos 14:13. And Moses said to the people, Do not fear, stand still, and **see the salvation of the Lord, which He will show to you today....**

Yishayahu 52:10. The Lord has made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see **the salvation of our God.**

Mashiach ben Yosef will, unfortunately, have to die in order to "fore" the Jews to give up hoping for salvation from a man, and to focus on HaShem as their only King, Redeemer, and Savior.

Some commentators explain that the suffering and pain are symptoms of the world's decline that must necessarily precede the Messianic era. A new order of existence cannot be established before the previous one has deteriorated. (By way of example, *Aruch LaNer* points to a kernel of wheat, which must rot in the ground before it sprouts and brings forth a new stalk.) The Messianic era will be one of profound and comprehensive change. To make way for this new era, the current norms must collapse. This decline will inevitably involve a great deal of suffering (see *Abarbanel*, *Yeshuos Meshicho*, *Iyun 1 ch. 5*; *Maharal*, *Netzach Yisrael* chs. 32, 35; *Aruch LaNer*; see also *Toras Chaim* to 98a).

In line with this approach, *Abarbanel* shows how each of the troubles enumerated in the Gemara is the opposite of a particular phenomenon that will occur after the Messiah's arrival. For instance, when the Messiah comes, the world will be full of the knowledge of HaShem (Isaiah 11:9). Thus, in contrast, the pre-Messianic era will necessarily see a dearth of knowledge of G-d, as the Gemara states above: "[the number of] Torah scholars will decrease." The Messianic era will be one of great joy and happiness (Yishayahu 55:12, 61:10). In contrast, the period before his coming will be marked by sorrow – "their eyes will become worn out through grief and anxiety."

It has been suggested that "the travail of the Messiah" will occur only in the event that the Messiah comes without our positively meriting him. Should we bring the redemption through studying Torah and performing mitzvos, the Messiah's arrival will not be preceded by suffering (see *Or HaChaim* to *Genesis* 49:11).

Signs indicating the Messiah's arrival:

The Gemara on this *amud* and on 98a-b records several portents of the Messiah's imminent arrival. It is difficult to ascertain the exact meaning of these statements. Many are given widely differing interpretations by the commentators. Our elucidation covers only a fraction of these interpretations, drawing primarily from *Rashi*, *Yad Ramah*, and *Maharsha*.

It should also be noted that any one of several different factors could cause the Messiah to come (N see 98a notes 41-44). Depending on the factor, the redemptive process itself may vary (see *Or HaChaim* to Numbers 24:17, cited in 98a note 48). Some of these signs may pertain to one type of redemptive process and some to another.

In a related context, *Rambam* writes (*Hilchos Melachim* 12:2): "All these matters and those related to them, no one will know how they will happen until they happen. For these matters are left cryptic by the prophets. Also **the Sages have no tradition in these matters, rather [they discussed them] based on the nuances of the verses, and therefore they have disputed these matters.** At any rate, the order in which these events will occur and their details are not a fundamental principle of the religion. A person should not occupy himself in the words of *aggados* [concerning these matters], nor spend excessive time in [the study of] the *midrashim* on these and similar matters, and should not regard them as primary. For they learn neither

The prophet Elijah reveals the date for the Messiah's arrival:

Elijah said to Rav Yehudah the brother of Rav Salla the Pious: "The world is destined to exist for not less than eighty-five jubilee cycles. In the final cycle, the son of David will come"¹⁸. [Rav Yehudah] asked [Elijah]: "Will he come at the beginning of [the last jubilee cycle] or at its end?" [Elijah] answered him: "I don't know"¹⁹." Rav Yehudah then asked Elijah: "Will [the final jubilee cycle] have ended by the time the Messiah comes, or will it not have ended?"²⁰ [Elijah] answered him: "I don't know"²¹."

to love [of G-d] nor the fear [of G-d]... Rather, he should wait, and maintain belief in the general fat of the matter..."

Ben Avraham – One question is: "When did "The End of Days" (as the "End Times" are referred to in *Tanakh*, from HaShem's Torah, all the way through His *Navi'im*) become "*Yemos HaMashiach*"? Why did we name the "Age" after a "king of flesh and blood," rather than after The King of kings, Whom we acknowledge each and every day, "Other than You, we have no king, no redeemer, no savior"? IF, as we state each day, HaShem is our King, our Redeemer, our Savior, why do we say so nonchalantly, "We can hardly wait for the day when our king, the *Mashiach*, will come to redeem us and save us"?

Yishayahu 2:11. The lofty looks of man shall be brought low, and the arrogance of men shall be brought low, and **the Lord alone shall be exalted in that day...** 17. And the haughtiness of man shall be bowed down, and the arrogance of men shall be brought down, and **the Lord alone shall be exalted in that day.**

Zechariah 14:9. And **the Lord shall be King over all the earth;** on that day **the Lord shall be one, and His Name one.**

Rashi, Zechariah 14:9 – shall the Lord be one For all the nations shall abandon **their vanities and acknowledge Him**, that He is one, and [that] **no strange deity is with Him. and His name one That His Name shall be mentioned by everyone.**

Also, we would focus on the words of the Rambam, that "**the Sages have no tradition in these matters, rather [they discussed them] based on the nuances of the verses, and therefore they have disputed these matters.**" We are not challenging the Sages on matters of *Halachah*, but rather we are questioning the exalted stature given to a "king of flesh and blood," (seemingly, at least in the *lashon* we hear *Yidden* use on a daily basis) over the exaltation due to our only King, Redeemer, and Savior. We have examined the writings of the prophets, and we have noted that the prophetic emphasis on HaShem and how the world will be in the End Times, but a stunning lack of focus on the *Mashiach*, who is merely HaShem's messenger of His Redemption.

¹⁷ **ArtScroll Gemara Foot Note:** Because of our sins the Messiah did not come at the end of the forth millennium. The final two millennia, which were supposed to have been the Messianic era, have turned out differently, for the Messiah has still not come (*Rashi*).

¹⁸ **ArtScroll Gemara Foot Note:** A jubilee cycle is fifty years long. Hence, eighty-five jubilee cycles amount to 4,250 years (*Rashi*).

The Gemara below discusses whether Elijah was referring to the earliest or the latest date for the Messiah's arrival (see 97a note 60).

An allusion to Elijah's prediction is found in the Torah. In Numbers 10:35-36, Moses prays that G-d will rise and disperse His enemies (i.e. the enemies of Israel [*Rashi ad loc.*]) and that He will reside among the Jewish people. These verses are separated from the rest of the Torah by means of an inverted letter *nun* before and after them. Since these two verses are set off from the rest of the Torah, the Gemara in Shabbos (115b-116a) speaks of them as a separate "book," indicating that it has a message of its own. These verses contain exactly eight-five letters. The letter *nun* has a numerical value of fifty – the number of years in a jubilee cycle. The Torah thus indicates that in the eighty-fifth jubilee cycle an era will begin during which G-d will arise, disperse the enemies of the Jewish people, and reside among His people (*Abarbanel, Yeshuos Meshicho, Iyun 1 ch. 5*).

¹⁹ **ArtScroll Gemara Foot Note:** A different version of the Gemara's text records Elijah as answering that the Messiah will come at the *end* of the last jubilee cycle (*Dikdukei Sofrim*). This version is followed by *Yad Ramah* and *Abarbanel (Yeshuos Meshicho, Iyun 1 ch. 5)*.

²⁰ **ArtScroll Gemara Foot Note:** Will the Messiah come after the jubilee cycle has ended, or during (i.e. at the end) of the cycle? (*Rashi*).

The Gemara cites a different version of Elijah's last reply:

Rav Ashi says: This is what [Elijah] answered [Rav Yehudah]: "Until then, do not expect [the Messiah]. From then on expect him"²².

The Gemara cites another prediction concerning the redemption:

Rav Chanan bar Tachalifa sent the following message to Rav Yosef: I met a man in whose hand there was a scroll, written in Ashuri script²³ and in the Holy Tongue²⁴. I asked him: "From where did you get this scroll?" He answered me: "I was hired as an aid to one of the soldiers of Rome, and I found it among the hidden treasures of Rome"²⁵. And in it was

Since Elijah already said that he did not know whether the Messiah will come at the beginning of the end of the final jubilee cycle, it is difficult to understand why Rav Yehudah subsequently asked him this question. [This difficulty obviously does not arise according to the version of the text cited in the previous note.]

Maharsha raises a different problem: Elijah said explicitly that the Messiah will come "in (i.e. during) the final jubilee cycle." How, then, could Rav Yehudah ask whether he might come after this cycle has ended? Maharsha explains, therefore, that Rav Yehudah was asking whether the date predicted by Elijah was the *earliest* date for the coming of the Messiah of the *latest* date (see 97a note 60). Rav Yehudah's words are interpreted thus: *Will [this cycle] certainly end* after his arrival (i.e. he will certainly have come by this date), *or will it not necessarily end* after his arrival (i.e. he will come only after this date)? [According to this explanation, Rav Ashi's version of the response given by Elijah directly answers Rav Yehudah's question (see the continuation of the Gemara).]

²¹ **ArtScroll Gemara Foot Note:** *Yad Ramah* asserts that Elijah certainly knew the preordained date for the redemption. See there for an explanation of Elijah's doubt.

²² **ArtScroll Gemara Foot Note:** That is, the year 4,250 is the earliest possible date for the Messiah's arrival (see end of note 4).

Yad Ramah points out the contradiction between the two teachings of Elijah. It was recorded above in the name of Elijah that the Messiah could come any time during the final two millennia (which began in the year 4000), whereas here it is stated that Elijah told Rav Yehudah not to expect the Messiah before the year 4,250 (see 97a note 61).

Yad Ramah answers that in fact the date is 4,250. Hence, the period during which the Messiah could come is actually less than two millennia (1,750 years). The Baraisa above defined this period as two millennia because it treats the majority of a millennium as a complete millennium.

²³ **ArtScroll Gemara Foot Note:** There are two Hebrew scripts: *Ashuri* and *Ivri*. [*Ashuri* is our standard square script; *Ivri* is the script found on coins dating from Temple times.] In those times, *Ashuri* was reserved for sacred purposes, whereas *Ivri* was the commonly used script (see above, 21b-22a; Rabbeinu Chananel *ibid* 21b; Ramban in an appendix to his commentary on Chumash regarding the weights of Biblical coins; *Rivvah to Megillah* 2b; see Torah Sheleimah for a complete treatment of this topic).

The Ashuri script is called by this name because it came from *Ashur* [Assyria] (*Rashi*). [That is, its use became more widespread among the Jews when they were in Assyria (see *HaMikra VeHaMesorah*).]

Rashi cites only one of two Tannic views on the matter. According to the opposing view, *Ashuri* means choicest (from the root for "praise"). *Rabbeinu Chananel* (*ibid.*) accepts the latter view as authoritative.

²⁴ **ArtScroll Gemara Foot Note:** [i.e. the Hebrew language.] The fact that the scroll was written in the *Ashuri* script and in the Hebrew language proved that it was of Jewish origin (*Yad Ramah*; see Maharsha).

Ben Avraham – What about the Rambam on questioning the authenticity of a scroll dug up from the desert? (Source: _____) Just because a scroll is written in Hebrew, or even in a particular script, does not make up for the fact that we have no idea who the author was, what his credentials were, or that the scroll comes with no *Mesorah*. Attempting to decipher a lost text leaves the understanding up to the will of the one reading it, and thus could call into question the authenticity of that understanding (**Makkos 10b: "As a person wishes to go, so he is led."**).

²⁵ **ArtScroll Gemara Foot Note:** The Romans had confiscated it when they pillage Jerusalem (*Yad Ramah*).

written: “After four thousand two hundred and ninety²⁶-one years from the world’s creation, the world will end²⁷. During some of them²⁸ there will be the wars of the great sea creatures²⁹. During some of them there will be the wars of Gog and Magog³⁰. And the rest³¹ will be the days of the Messiah³². And the Holy One, Blessed is He, will not renew His World until after seven thousand years³³.”

The Gemara records a different version of the scroll’s text:

Rav Acha the son of Rava said: “After five thousand years” is what was stated in the scroll³⁴.

Sanhedrin 98a – R. Joshua b. Levi met Elijah standing by the entrance of R. Simeon b. Yochai’s tomb... He then asked him, ‘When will the Messiah come?’ — ‘Go and ask him himself,’ was his reply. ‘Where is he sitting?’ — ‘At the entrance (of the town). [*The Vilna Gaon deletes this and substitutes ‘the entrance of Rome.’*]1 And by what sign may I recognize him?’ — ‘He is sitting among the poor lepers: all of them untie [them]42 all at once, and re-bandage them together,43 whereas he unties and re-bandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores].’ So he went to him and greeted him, saying, ‘peace upon thee, Master and Teacher.’ ‘peace upon thee, O son of Levi,’ he replied. ‘When wilt thou come Master?’ asked he, ‘To-day’, was his answer. On his returning to Elijah, the latter enquired, ‘What did he say to thee?’ — ‘peace Upon thee, O son of Levi,’ he answered. Thereupon he [Elijah] observed, ‘He thereby assured thee and thy father of [a portion in] the world to come.’ ‘He spoke falsely to me,’ he rejoined, ‘stating that he would come to-day, but has not.’ He [Elijah] answered him, ‘This is what he said to thee, To-day, if ye will hear his voice.’44

²⁶ **ArtScroll Gemara Foot Note:** Gra emends the text to read *shloshim, thirty* (See Avodah Zarah 9a).

²⁷ **ArtScroll Gemara Foot Note:** [I.e. the world in its current state will end. A new era will commence in which events will move in the direction leading to the advent of the Messiah.]

Alternatively, “*yasom*” means orphan. Like children without father to control them, the nations will war against each other (*Yad Ramah*).

²⁸ **ArtScroll Gemara Foot Note:** I.e. during the years that follow the first 4,291 years (*Yad Ramah*; cf. *Abarbanel* in *Yeshuos Meshicho, Iyun 1* end of ch. 1).

²⁹ **ArtScroll Gemara Foot Note:** A “*tannin*” is some type of gigantic sea creature (see Rashi and Rambn to Genesis 1:21). In the present context, this word is used allegorically for kings whose dominion includes seas or other major bodies of water [see Ezekiel 29:3] (*Yad Ramah*).

Alternatively, this is a general reference to the nations of the world, who will fight against each other before the war of Gog and Magog breaks out (*Abarbanel, Yeshuos Meshicho, Iyun 1* end of ch. 1, *Maharsha*). *Abarbanel* (ibid.) also suggests that this term signifies the nations that have persecuted the Jews, or the false messiahs [whose claims led to wars of religion].

Ben Avraham – Further evidence of *Mashiach Mishugas*? When the focus is not the Messiah – rather than on HaShem – it is understandable why people can be misled. Trying to identify who the Messiah is before he is introduced to us by Eliyahu HaNavi is, according the *Rambam (Iggeres Teiman)*, as useless as trying to predict when the Redemption will begin. Our duty is to learn and apply HaShem’s Torah, and to do *T’shuvah Shalaymah (Yishayahu 59:20. And a redeemer shall come to Zion, and to those in Jacob who turn from transgression, says the Lord)*; the Mesianic Age will take care of itself.

This is akin to the fact that Yidden are not usually preoccupied with Olam Haba. We concern ourselves with Olam Haze, and rest assured that Olam Haba will take care of itself.

³⁰ **ArtScroll Gemara Foot Note:** Gog, the king of Magog, will lead the nations in a cataclysmic war against the Jews in Eretz Yisrael, as described in *Ezekiel* chs. 38-39. (See 94a note 12)

³¹ **ArtScroll Gemara Foot Note:** [I.e. the years remaining before the year 6,000 (N).]

³² **ArtScroll Gemara Foot Note:** The Jews will no longer be under foreign domination and the Messiah will have come (*Rashi*).

³³ **ArtScroll Gemara Foot Note:** This accords with Rav Katina’s teaching (97a) that the world will be destroyed after six thousand years (*Yad Ramah*). Then, after a thousand years of destruction, G-d will renew the world (*Abarbanel*; see 97a note N).

³⁴ **ArtScroll Gemara Foot Note:** Instead of saying 4,291 years, the scroll said 5,000 years (*Yad Ramah*).

The following Baraisa underscores the futility of attempting to predict the date of the redemption:

It was taught in a Baraisa: R' NASSAN SAYS: THIS VERSE PIERCES AND PLUMMETS TO THE DEPTHS³⁵! FOR THERE IS ANOTHER VISION OF THE APPOINTED TIME; IT SHALL SPEAK OF THE “END,” AND IT SHALL NOT LIE. IF IT TARRIES, WAIT FOR IT, BECAUSE IT WILL SURELY COME; IT WILL NOT DELAY³⁶. This verse implies that the date of the redemption is concealed from us³⁷. Thus, it is **CONTRARY TO OUR SAGES WHO EXPOUNDED** the verse: **UNTIL A TIME, AND TIMES, AND HALF A TIME**, to determine the date of the redemption³⁸; it is also **CONTRARY**

According to *Abarbanel* and *Toras Chaim*, Rav Acha was correcting only the first digit – the date recorded in the scroll was not 4,291, but 5,291.

³⁵ **ArtScroll Gemara Foot Note:** I.e. this verse is as unfathomable as the ocean. Just as it is impossible to measure the depth of the ocean, so too it is impossible to determine the “End” to which this verse applies (*Rashi*).

Yad Ramah explains R' Nassan's exclamation as follows: Even if the exile is as long as the ocean is deep, the following verse will always provide hope to the Jews (“*it will descend [with them] to the depths*”), for it [the *passuk*] assures them that the redemption will ultimately come.

³⁶ **ArtScroll Gemara Foot Note:** Habakkuk 2:3.

The verse refers to the *latest* date for the redemption (see 97a note N). It is understood thus: *and [that date] shall not lie* (i.e. it will not pass without redemption). *If it tarries* (i.e. the date seems long in arriving), *wait for it, because once it arrives [the Messiah] will certainly come and will not delay* (*Abarbanel*, *Yeshuos Meshicho*, *Cheilek* §1 pg. 18).

Ben Avraham – EMES!!! The above understanding of *Chavakkuk* 2:3 is, we believe, the *p'shat emes* of the *passuk*. The question is (assuming that this IS the *p'shat emes*): “How can this *passuk* be used to demonstrate an *ikkar* if the meaning of the *passuk* that is used is not even the *p'shat* that the *navi* intended? Yes, yes, yes – there are seventy interpretations to Torah, but as *Rashi* teaches us, “‘A *passuk* can never leave its *p'shat*,” meaning that the *p'shat* is the foundational understanding of the verse and all other subsequent understandings must be secondary to the *p'shat*. IF the *navi* had wanted to emphasize the “man” over the “age” he certainly could have done so; but since *Chavakkuk* did not do this – and because virtually every *Shomer Shabbos* Jew quotes this *passuk* as referring to the “man” (and are seemingly ignorant of the intent, in context, of the *navi*) – how can we justify such a practice?

Lehavdil: We cry out when Christians read heir “Messiah” into our Scriptures, but haven't we done the same thing? Haven't we taken *pasukim* that refer to HaShem, or the “End Times,” and interpreted the *Mashiach* into them?

N Examples:

- a)
- b)
- c)

[*Rashi* and *Radak* ad loc. explain the verse [*Chavakkuk* 2:3] as referring to the end of the Babylonian exile. The Gemara, however, interprets it as alluding to the final redemption.]

³⁷ **ArtScroll Gemara Foot Note:** For in stating when the Messiah will come, the verse only says: If he tarries, wait for him. This implies that we cannot know the date of his arrival – all we can do is wait for him (see *Rashi*).

Ben Avraham – The previous note interprets the verse (*Chavakkuk* 2:3) according to (in our opinion) the *p'shat*. And the ArtScroll explanatory insertion in the text of the Gemara refers clearly to the “date of the redemption.” So why does this footnote (*without any explanation that this is – perhaps – a midrashic interpretation of the passuk*) make the meaning of the text the Messiah?

Alternatively, the proof is from the words there is another vision of the appointed time. This means that whatever appointed time for the redemption is alluded to in the verse, there is more to it than meets the eye (*Maharal*; see also *Maharsha*). R' Nassan infers from here that any allusion to the “End” is too enigmatic for its meaning to be discernable.

³⁸ **ArtScroll Gemara Foot Note:** Daniel 7:25. R' Nassan warns us not to rely on the date projected by those Sages (*Rashi*).

TO R' SIMLAI, WHO EXPOUNDED the verse: **YOU FED THEM BREAD OF TEARS; YOU MADE THEM DRINK TEARS** for **A THIRD**, to determine the date of the redemption³⁹; and it is **CONTRARY TO R' AKIVA WHO EXPOUNDED** the verse: *There shall be ANOTHER ONE, IT SHALL BE SLIGHT, AND then I WILL SHAKE THE HEAVENS AND THE EARTH*, to determine the date of the redemption⁴⁰. **IN FACT**, the verse expounded by R' Akiva refers to a different matter all together⁴¹ – namely, that after the second Temple is built, **THE FIRST Jewish KINGDOM** will last **SEVENTY YEARS**, **THE SECOND Jewish KINGDOM** will last **FIFTY-TWO YEARS**, **AND THE KINGDOM OF BEN KOZIVA** will last **TWO AND A HALF YEARS**⁴².

The Gemara discusses the verse cited at the beginning of the *Baraisa*:

What is the meaning of: *It shall speak of the End, and it shall not lie?*⁴³

The Gemara answers:

R' Shmuel Bar Nachmani said in the name of R' Yonasan: May the very essence of those who calculate “Ends” suffer agony!⁴⁴ **For thy say: “Since the date of the End that we**

These Sages understand that “time” signifies the length of the Egyptian exile, which was 400 years (see Genesis 15:13). The verse mentions three and a half such “times” – a *time* (1), *and times* (2), *and half a time* (½). This yields a total of 1,400 [3½ x 400] year (*Rashi*). [Rashi does not say whether these 1,400 years are counted from the destruction of the first Temple or from the destruction of the Second Temple (see *Yad Ramah*).]

Many diverse calculations based on this verse have been offered (see, for example, *Rashi ad loc.* in the name of *Rav Saadia Gaon*, and *Yad Ramah*). *Rashi ad loc.* comments: “The early Sages interpreted this verse, each according to his understanding, but the ‘Ends’ [that they predicted] have passed.”

³⁹ **ArtScroll Gemara Foot Note:** Psalms 80:6. According to R' Simlai, *You made them drink tears* [for] *a third* means that G-d made the Jewish people drink the bitter waters of exile – first in Egypt and subsequently in Babylonia – for a period equal to one-third of the final exile. Since the Egyptian exile lasted 400 years (see previous note) and the Babylonian exile 70 years (Jeremiah 29:10), it follows that the final exile will last 1,410 [3 x 470] years (*Rashi*).

⁴⁰ **ArtScroll Gemara Foot Note:** Haggai 2:6. R' Akiva interpreted this verse as teaching that after the destruction of the Second Temple, the Jews will enjoy another period of limited glory – *Another one, it shall be slight*. Then the Messiah will come – *I will shake the heavens and the earth* (see *Rashi*).

According to *Maharsha*, however, R' Akiva understood the verse as meaning that there will be another *exile*, but it will be slight, and then the Messiah will come. In R' Akiva's view, this prophecy referred to Bar Koziva, who led a revolt against Rome approximately fifty-three years after the Second Temple's destruction. R' Akiva considered Bar Koziva to be the Messiah (see Midrash *Eichah Rabbasi*; Yerushalmi Taanis 4:4; Gemara above, 93b note N; Rambam, Hilchos Melachim 11:3; Doros HaRishonim vol. 4 §621).

⁴¹ **ArtScroll Gemara Foot Note:** Unlike the verses expounded by the Sages and R' Simlai, which indeed speak of the final redemption, the verse expounded by R' Akiva refers to a different topic (*Yad Ramah*).

⁴² **ArtScroll Gemara Foot Note:** The verse expounded by R' Akiva does not refer to the period *after* the Second Temple was destroyed. Rather, it means that *during* the Second Temple era, the Jews will enjoy a relatively short period of sovereignty. For the rest of that era, they will be ruled by foreign powers. This is indeed what happened. The Second Temple stood for 420 years, but the Jewish people enjoyed complete independence for only the 70 years of the Hasmonean dynasty and the 52 years of the Herodian dynasty. (Although it is stated in Seder Olam Rabbah ch. 30 [and Avodah Zarah 9a] that the Hasmonean and Herodian dynasties each lasted 103 years, they were fully independent for only 70 and 52 years respectively.) Several years after the destruction of the Second Temple, the Jews enjoyed a short period of independence during the two-and-a-half years of Bar Koziva's reign in Jerusalem [3,886-9] (*Rashi*).

⁴³ **ArtScroll Gemara Foot Note:** Why does the verse use the verb **N** to signify speaking?

⁴⁴ **ArtScroll Gemara Foot Note:** The Gemara is answering that the verb **N** is used to allude to this curse.

calculated **has arrived and [the Messiah] did not come, he will never come!**⁴⁵ Rather, one should **wait for him, as it is said: if he tarries, wait for him.**⁴⁶ Lest you counter that we are

[The Gemara in Rosh Hashanah (31a; see Hagahos HaBach ibid §7) and Kesubos (105b) records a slightly different version of the curse: May their soul suffer agony (see Rashi here; cf. Kiddushin 29b). A similar expression appears in Jeremiah (15:9), which Rashi (ad loc.) relates to the verse in Deuteronomy (28:65): agony of the soul (see also Job 1:20 and 31:39; Shabbos 127b and Rashi ibid.).]

Yirmiyahu 15:9. She who has borne seven languishes; she has fainted away; her sun has gone down while it was still day; she has been ashamed and confounded; and the remnant of them will I deliver to the sword before their enemies, says the Lord.

Devarim 28:65. And among these nations shall you find no ease, neither shall the sole of your foot have rest; but the Lord shall give you there a trembling heart, and failing of eyes, and sorrow of mind.

⁴⁵ **ArtScroll Gemara Foot Note: Calculating the date of the Redemption:**

The Gemara apparently forbids any attempt to calculate when the Messiah will come. This prohibition is codified by *Rambam* in *Hilchos Melachim* 12:2. Yet, throughout the generations, great sages have predicted and announced such dates (see *Margaliyos HaYam* §10, who cites several examples). *Rambam* deals with this problem in *Iggeres Teiman*, where he is hard put to explain *Rav Saadia Gaon's* calculation of the “End.” The only justification he finds is that in the Gaon’s generation there was a need to strengthen the faith in the coming of the Messiah and so he offered a possible “End” in the near future. [This is presumably the reason why *Rambam* himself advanced a date.]

Ben Avraham – forgive us for belaboring this point (it is, though, the *ikkar* of our concern), but throughout Tanakh the emphasis is on HaShem as our Savior and Redeemer, and the emphasis is on what will happen in association with, and what the world will look like, in the “End” times (*Katz HaYamim*). When did the *ikkar* become “faith in the coming of the Messiah”? Oh, yes, we have heard over, and over, and over again that what we MEAN when we SAY, “**The greatest simchah with the coming of the Mashiach tzidkeinu,**” is not that we are over-emphasizing the *Mashiach*, but rather we are interested in *Yemos HaMashiach* – the Messianic Age and all that those days will entail. However, when the phrase, “**there was a need to strengthen the faith in the coming of the Messiah,**” is injected into the conversation, are we just to assume that everybody knows what we really mean? (See *Avos* 2:5.)

In our opinion, what the 12th *ikkar* of the *Rambam* represents in the proverbial “light at the end of the tunnel.” No matter how long the Exile, no matter how desperate the circumstances are, we are to have steadfast faithfulness that the *Geulah* is ever approaching, and we are not to give up on HaShem, His Torah, or our obligation to be true to Yiddishkeit. But to name the Age after a man, and to strengthen the belief in the coming of a man, concerns us greatly.

The *goyim* have already over-emphasized the Messiah (at least according to their misinterpretation of the concept). Should we not distance ourselves from the *goyim* on this subject, especially when we have perfectly reasonable alternatives: Placing the emphasis on HaShem and the prophecies of the “End Times”?

Rambam and *Abarbanel* give broader grounds for permitting the search for the “End.” In their view, the prohibition is only against making a *definite* prediction, which, if proven wrong, could cause people to lose their faith. These commentators point out that after expressing the prohibition, the Gemara adds, in explanation: *For thy say, “Since the End came and [the Messiah] did not come, he will never come.”* Therefore, if one advances an interpretation of these verses only as a possible meaning, not as a definite conclusion, it is permitted (*Sefer HaGeulah* ch. 4; *Mayanei HaYeshuah* 1:2; see Rashi).

Ramban (ibid.) also suggests that the Sages, being close to the destruction of the Temple, knew that the redemption was still far off. Therefore, they forbade all investigation of the ‘End’ so as not to discourage the people with the length of the bitter exile. This, he maintains, is no longer applicable in his times, 1,200 years into the exile.

Rashi apparently follows the lenient approach. After explaining a passage dealing with the ‘End’ (Daniel 8:14), *Rashi* concludes: “We await the fulfillment of G-d’s promise to redeem us, even though one [predicted] ‘End’ after another has passed. If the ‘End’ predicted by a commentator passes, then we know he erred, and whoever comes after him should search and interpret otherwise.”

In explaining how great sages (including even Tannaim) erred in their calculations, *Rambam* (ibid.) states that it was G-d’s will that then “End” be concealed (see also *Rashi* to Daniel 11:35; *Ibn Ezra*, end of commentary to v. 30 ibid.).

awaiting the Messiah, but [G-d] is not awaiting him,⁴⁷ Scripture therefore states: *And therefore HaShem waits⁴⁸ – to grant you favor; and therefore He is exalted – to grant you mercy.*⁴⁹ And if you ask that since we are awaiting the Messiah and G-d is awaiting him – who is preventing his arrival – the answer is that the Divine Attribute of Justice is preventing him from coming.⁵⁰ And if you ask that since the Divine Attribute of Justice prevents him from coming, why do we await him [?]⁵¹ – the answer is that we await him in order to receive reward,⁵² as it is stated: *Fortunate are all who wait for him.*⁵³

The Gemara digresses to record another teaching based on this verse [*Habakkuk 2:3*]:
Abaye said: the world is comprised of not less than thirty-six righteous people in each generation who receive the countenance of the Divine Presence,⁵⁴ as it is stated: Fortunate are all who wait for Him,⁵⁵ and the word “for Him” has the numerical value of thirty-six.⁵⁶

The Gemara challenges Abaye’s teaching:

However, these sages did not necessarily err in the conventional sense of the word. As mentioned above (97a note N), there are many times suited for the redemption, when the Messiah would have come if only the generation had been worthy. The various predictions made by our great sages were for those propitious times (see Ramban *ibid.*; see also Maharal, *Netzach Yisrael* end of ch. 44; *Bnei Yisaschar*, cited by *Margaliyos HaYam* end of §10).

⁴⁶ **ArtScroll Gemara Foot Note:** *Habakkuk 2:3. That is, if he tarries after the time ... N ...*

Chavakkuk 2:2. And the Lord answered me, and said, Write **the vision**, and make it plain upon tablets, so **that he who reads it may run**. 3. For **the vision** is still for **an appointed time**, and **it** [the vision] speaks concerning **The End**, and does not lie; though **it** [the fulfillment of the vision of The End] seems slow, wait for **it** [The End]; because **it** [The End] will surely come, **it** [the fulfillment of the vision of The End] will not come late. 4. Behold, his soul is puffed up; it is not upright in him; but **the just shall live by his faith**.

⁴⁷ **ArtScroll Gemara Foot Note:** ... N ...

⁴⁸ **ArtScroll Gemara Foot Note:** ... N ...

⁴⁹ **ArtScroll Gemara Foot Note:** ... N ...

⁵⁰ **ArtScroll Gemara Foot Note:** ... N ...

⁵¹ **ArtScroll Gemara Foot Note:** ... N ...

⁵² **ArtScroll Gemara Foot Note:** ... N ...

⁵³ **Ben Avraham** – Avos states that we are to serve without seeking or expecting a reward ... ?

ArtScroll Gemara Foot Note: ... N ...

Yishayhu 30:18. And therefore will the Lord wait, that He may be gracious to you, and **therefore will He be exalted**, that He may have mercy upon you; for the Lord is a God of judgment; **happy are all those who wait for Him**. 19. For the people shall dwell in Zion at Jerusalem; you shall weep no more; **He will be very gracious to you at the voice of your cry; when He shall hear it, He will answer you.**

Rashi, Yishayahu 30:18 – Therefore Because you would not obey. **the Lord shall wait to be gracious to you** He (acc. to *Parshandatha*) does not skip for you over the evil decree, which was decreed upon you, in order to hasten and to bring the good, but He will wait until its end comes. **and therefore, He shall withdraw to have mercy upon you** (ירום) He shall draw Himself far away to have mercy upon you. **for the Lord is a God of justice** and He first metes out justice upon those who rebel against Him. **fortunate are all who wait for Him** for the consolations that **He promised, for nothing shall fail.**

Rashi, Yishayahu 30:19 – For days will yet come that he who remains to be dwelling in Zion and in Jerusalem, will be righteous. ([Manuscripts read:] For days will yet come and a righteous nation will dwell in Zion and in Jerusalem.) ([Other manuscripts read:] For the nation that He shall leave to be dwelling in Zion and in Jerusalem, shall be righteous people.) **you shall not weep** You shall not need to offer supplication to the Holy One, blessed be He, with weeping, for, at the sound of your cry, **He shall respond to you.**

⁵⁴ **ArtScroll Gemara Foot Note:** ... N ...

⁵⁵ **Rashi, Yishayahu 30:18 –**

⁵⁶ **ArtScroll Gemara Foot Note:** ... N ...

... N ...

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The translation of the Rambam’s Twelfth *Ikkar* by Rabbi Eliyahu Touger [who, we believe, happens to be a Lubavitcher Chassid], and published by *Moznaim* (New York/ Jerusalem) reads:

“The twelfth principle is the era of the Mashiach – i.e., to believe earnestly that the *Mashiach* will come, and not to say that the time for his coming has passed. Instead, if he tarries, wait for him [Cf.⁵⁷ Chabbakuk 2:3.]

“One should not attempt to interpret the verse of Scripture in an attempt to calculate the time of his coming. Indeed, our Sages said (*Sanhedrin* 97b), “May the spirit of those who calculate the time [of the Redemption] expire....”

We would like to suggest the possibility of another “translation” of the first part of this *Ikkar* regarding *Yemos HaMashiach* and *Mashiach*, a possible translation that would place the emphasis on the Age, just as the *p’shat* of the *passuk* from *Chavvakuk* around which this *Ikkar* is built. Our “suggested” translation would read:

“The Twelfth Principle – **The Messianic Era**: We shall believe and affirm that **IT** will come, and we shall not think that **IT** will be late. ‘*If IT should tarry, wait for IT.*’ Nor shall the individual set a date for **ITs** arrival. Nor shall he attempt to derive deductively from Scriptural verses, and set a date for **ITs** arrival. The Sages said, ‘*May the souls expire of those who calculate **The End.***’”

Please note that this translation – if it is tenable according to the rules of Hebrew grammar – is in keeping with the emphasis placed on the Messianic Age contained within *Tanakh*, *Birchas HaMazon*, and the *Siddur*, and – more importantly – with the *p’shat* of the *Navi Chavvakuk*....

N

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What Does the Word *Mashiach*/"Messiah" Mean? How is *Mashiach*/"Messiah" used when it appears in *Tanakh*? And is it remarkable that not even once is *Mashiach*/"Messiah" used to refer to the *Melech Yisroel* who will sit on his earthly throne in *Yemos HaMashiach*?

H4899 מָשִׁיחַ *mashiyach* {maw-shee'-akh} ✎ from 04886; TWOT - 1255c; n m
 ✎ AV - anointed 37, Messiah 2; 39

NOTE: Even according to the Christian [mis]interpretation of Tanakh and the concept of the Mashiach, the term is used only twice out of thirty-nine times to refer “The Messiah,” thus the question is, “Does HaShem’s Tanakh emphasize the Mashiach, or Yemos HaMashiach?!”

✎ 1) anointed, anointed one 1a) **of the Messiah, Messianic prince**⁵⁸ 1b) of the king of

⁵⁷ Giving credit where credit is due, we note that R’ Touger used the abbreviation “Cf.,” meaning to “compare” the words of the Rambam with those of the Navi. “Cf.” means that the ideas of the two pieces are comparable, but not necessarily a direct quote.

Israel 1c) of the high priest of Israel 1d) of Cyrus 1e) of the patriarchs as anointed kings

Vayikra 4:3. If the priest who is anointed [הַמְשִׁיחַ] sins according to the sin of the people; then let him bring for his sin, which he has sinned, a young bull without blemish to the Lord for a sin offering... 5. And the priest who is anointed [הַמְשִׁיחַ] shall take of the bull's blood, and bring it to the Tent of Meeting... 16. And the priest who is anointed [הַמְשִׁיחַ] shall bring of the bull's blood to the Tent of Meeting... **6:15.** And the priest, who is, of his sons, anointed [הַמְשִׁיחַ] in his place, shall offer it; it is a statute forever to the Lord; it shall be wholly burned.

Shmuel Alef 2:10. The adversaries of the Lord shall be broken to pieces; from heaven shall He thunder upon them; the Lord shall judge the ends of the earth; and He shall give strength to His king, and exalt the horn of His anointed [מְשִׁיחוֹ]... 35. And I will raise Me up a faithful priest, who shall do according to that which is in My heart and in My mind; and I will build him a sure house [*Bais HaMikdash* (?)]; and he shall walk before My anointed [מְשִׁיחִי] forever... **12:3.** Behold, here I am; testify against me before the Lord, and before His anointed [מְשִׁיחוֹ]; whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or from whose hand have I received any bribe to blind my eyes with? and I will restore it to you... 5. And he said to them, The Lord is witness against you, and His anointed [מְשִׁיחוֹ] is witness this day, that you have not found anything in my hand. And they answered, He is witness... **16:6.** And it came to pass, when they came, that he looked on Eliab, and said, Surely the Lord's anointed [הַמְשִׁיחַ יְהוָה] is before him... **24:6.** And he said to his men, The Lord forbid that I should do this thing to my master, the Lord's anointed [לְמְשִׁיחִי], to stretch forth my hand against him, seeing he is the anointed of the Lord [הַמְשִׁיחַ יְהוָה]... 10. Behold, this day your eyes have seen how the Lord had delivered you today into my hand in the cave; and some told me to kill you; but my eye spared you; and I said, I will not put forth my hand against my lord; for he is the Lord's anointed [הַמְשִׁיחַ יְהוָה]... **26:9.** And David said to Abishai, Destroy him not; for who can stretch forth his hand against the Lord's anointed [הַמְשִׁיחַ יְהוָה], and be guiltless? ... 11. The Lord forbid that I should stretch forth my hand against the Lord's anointed [בְּמְשִׁיחֵי יְהוָה]; but, I beg you, take now the spear that is at his head, and the jar of water, and let us go... 16. This thing is not good that you have done. As the Lord lives, you deserve to die, because you have not guarded your master, the Lord's anointed [הַמְשִׁיחַ יְהוָה]. And now see where the king's spear is, and the jar of water that was at his head... 23. The Lord requite to every man his righteousness and his faithfulness; for the Lord delivered you into my hand today, but I would not stretch forth my hand against the Lord's anointed [בְּמְשִׁיחֵי יְהוָה].

Shmuel Beis 1:14. And David said to him, How were you not afraid to stretch forth your hand to destroy the Lord's anointed [הַמְשִׁיחַ יְהוָה]? ...16. And David said to him, Your blood be

⁵⁸ This "definition" of *mashiach* comes from a Christian source, and is attached to a numbering system [know as "Strong's Numbers"] for Christians to allow them to study the different Hebrew words of their "Old Testament." Of the thirty-nine times that the word "*mashiach*" is found in *Tanakh*, none of them – according to our *Mesorah* – is referring to the king of Israel who will be sitting on his earthly throne in *Yemos HaMashiach*. This "Christian" definition includes "the Messiah, messianic prince" because of their misunderstanding/misinterpretation of the use of the term "*mashiach*" in Daniel 9. We will examine the correct understanding of Daniel 9 later in this document.

upon your head; for your mouth has testified against you, saying, I have killed **the Lord's anointed** [מְשִׁיחַ יְהוָה]... 21. You, Mountains of Gilboa, let there be no dew, neither let there be rain, upon you, nor fields of offerings; for there the shield of the mighty was defiled, the shield of Saul, as though he had not been **anointed** [מְשִׁיחַ] with oil... **19:22**. But Abishai the son of Zeruiah answered and said, Shall not Shimei be put to death for this, because he cursed **the Lord's anointed** [מְשִׁיחַ יְהוָה]? ...**22:51**. He is the tower of salvation for his king; and shows mercy to **His anointed** [לְמְשִׁיחוֹ], to David, and to his seed forever... **23:1**. And these are the last words of David. David the son of Jesse said, and the man who was raised up on high, **the anointed of the God of Jacob** [מְשִׁיחַ אֱלֹהֵי יַעֲקֹב], and the sweet singer of Israel, said....

Yishayahu 45:1. Thus says the Lord to His anointed [לְמְשִׁיחוֹ], to Cyrus, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him doors and gates; and the gates shall not be closed....

Chavvakuk 3:13. You come forth for the salvation of your people, for the salvation of Your anointed [מְשִׁיחְךָ]; you have crushed the head out of the house of the wicked, uncovering it from the foundation to the neck. Selah.

Tehillim 2:2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against **His anointed** [מְשִׁיחוֹ], saying... **18:50**. Great deliverance he gives to his king; and shows loving kindness **to His anointed** [לְמְשִׁיחוֹ], to David, and to his seed for evermore... **20:7**. **Now I know that the Lord saves His anointed** [מְשִׁיחוֹ]⁵⁹; He will answer him from His holy heaven with the saving strength of His right hand... **28:8**. The Lord is their strength, and He is the saving strength of **His anointed** [מְשִׁיחוֹ]... **84:10**. Behold, O God our shield, and look upon the face of **Your anointed** [מְשִׁיחְךָ]... **89:39**. But you have cast off and rejected, you have been angry with **Your anointed** [מְשִׁיחְךָ]... **89:51**. With which your enemies have insulted, O Lord; with which they have insulted the footsteps of **Your anointed** [מְשִׁיחְךָ]... **105:15**. Saying, Do not touch **My anointed** [בְּמְשִׁיחִי], and do not do any harm to my prophets... **132:10**. For your servant David's sake do not turn away the face of **Your anointed** [מְשִׁיחְךָ]... **132:17**. There I will make the horn of David to bud; I have prepared a lamp for **My anointed** [מְשִׁיחְךָ].

Eichah 4:20. The breath of our nostrils, **the anointed** [מְשִׁיחַ] of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the nations.

Daniel 9:25. Know therefore and understand, that from the going forth of the command to restore and to build Jerusalem until the coming of **an anointed** [מְשִׁיחַ] prince shall be seven weeks; then for sixty two weeks it shall be built again, with squares and moat, but in a troubled time. 26. And after sixty two weeks shall **an anointed one** [מְשִׁיחַ] be cut off, and nothing will be left to him; and the people of a prince who shall come shall destroy the city and the sanctuary; and its end shall be with a flood, and to the end of the war desolations are decreed

Divrei HaYomim Alef 16:22. Saying, Do not touch **My anointed** [בְּמְשִׁיחִי], and do not

⁵⁹

HaShem SAVES His Messiah, it's not The Messiah who saves!!!

do any harm to my prophets;

Divrei HaYomim Beis 6:42. O Lord God, turn not away the face of **Your anointed** [משׁיחֵיךָ]; remember the mercies of David your servant.

* * * * *

**The TRUE MESSIAH will sit on the throne of Israel during:
“A Time of Everlasting World Peace”⁶⁰**

Michah 4:1. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow to it. 2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for Torah shall go forth from Zion, and the word of the Lord from Jerusalem. 3. And he shall judge between many peoples, and shall decide concerning far away strong nations; and **they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more.** 4. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts has spoken it.

Yishayahu 60:18. Violence shall no more be heard in your land, wasting nor destruction within your borders; but you shall call your walls Salvation, and your gates Praise.

Yishayahu 32:16. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. 17. And **the work of righteousness shall be peace; and the effect of righteousness quietness and security forever.** 18. And **My people shall dwell in a peaceable habitation, and in secure dwellings, and in safe resting places....**

Hoshea 2:20. And in that day I will make a covenant for them with the beasts of the field, and with the birds of heaven, and with the creeping things of the ground; and **I will break the bow and the sword and the battle out of the earth, and will make them lie down safely.**

Zechariah 14:11. And men shall dwell in it, and there shall be no more utter destruction; but **Jerusalem shall dwell secure.**

**The TRUE MESSIAH will sit on the throne of Israel during:
“A Time of Universal Recognition of God”**

Zechariah 14:9. And **the Lord shall be King over all the earth;** on that day the Lord shall be one, and his name one.

Zechariah 8:23. Thus says the Lord of hosts: In those days it shall come to pass, that ten men from the nations of every language, shall take hold of the robe of a Jew, saying, We will go with you; for we have heard that God is with you.

Tehillim 86:9. All nations whom you have made shall come and worship before you, O Lord; and shall glorify your name.

⁶⁰ BUT, beware the “lull in the storm”: Yechezkel N

Zephaniah 3:9. For then I will convert the peoples to a clear language, that they may all call upon the name of the Lord, to serve him with one accord.

Yirmiyahu 31:33. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for **they shall all know me, from the least of them to the greatest of them**, says the Lord; for I will forgive their iniquity, and I will no longer remember their sin.

Yishayahu 11:9. They shall not hurt nor destroy in all my holy mountain; for **the earth shall be full of the knowledge of the Lord, as the waters cover the sea.**

Yishayahu 66:23. And it shall come to pass, that every new moon, and every sabbath, shall **all flesh come to worship before Me**, says the Lord.

The TRUE MESSIAH Will Be A Descendant of King David

Yishayahu 11:1. And there shall come forth **a rod from the stem of Jesse, and a branch shall grow from his roots**; 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of **the fear of the Lord**; 3. And his delight shall be in **the fear of the Lord**; and he shall not judge by what his eyes see, nor decide by what his ears hear. 4. But with righteousness shall he judge the poor, and decide with equity for the humble of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6. The wolf also shall live with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand in the viper's den. 9. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10. And in that day there shall be a root of Jesse, who shall stand for a banner of the people; to it [him, the *Mashiach*] shall **the nations seek**; and *his resting place shall be glorious*.

Yirmiyahu 30:7. Alas! for that day is great, so that none is like it; it is a time of trouble for Jacob; but he shall be saved out of it. 8. For it shall come to pass in that day, says the Lord of hosts, that I will break his yoke from off your neck, and will burst your bonds, and strangers shall no more enslave him; 9. But **they shall serve the Lord their God, and David their king, whom I will raise up to them**. 10. Therefore do not fear, O my servant Jacob, says the Lord; nor be dismayed, O Israel; for, behold, **I will save you from afar, and your seed from the land of their captivity; and Jacob shall return, and shall be quiet and at ease, and none shall make him afraid**.

The “king of flesh and blood” v. “the time” of the Redemption

Yirmiyahu 23:5. Behold, the days come, says the Lord, that **I will raise to David a righteous Branch**, and a king [of flesh and blood] shall reign and prosper, and shall execute judgment and justice in the earth. 6. In his days Judah shall be saved, and Israel shall dwell

safely; and **this** is his name whereby he shall be called, "**The Lord is Our Righteousness**"⁶¹.

Yirmiyahu 33:14. Behold, the days come, says the Lord, that I will perform that good thing which I have promised to the house of Israel and to the house of Judah. 15. **In those days** [v. "In his days," Yirmiyahu 23:6.], and at that time, will I cause an offshoot of righteousness to grow up to David; and he shall execute judgment and righteousness in the land. 16. **In those days** [v. "In his days," Yirmiyahu 23:6.] shall Judah be saved, and Jerusalem shall dwell safely; and this is the name by which she shall be called, The Lord is our righteousness. 17. For thus says the Lord; David shall never lack a man to sit upon the throne of the house of Israel; 18. Neither shall the priests [the Kohanim] the Levites lack a man before me to offer burnt offerings, and to kindle meal offerings, and to do sacrifice continually.

Yechezkel 37:24. And **David my servant shall be king over them**; and they all shall have one shepherd; they shall also follow my judgments, and observe **My statutes**, and do them. 25. And they shall dwell in the land that I have given to **Jacob my servant**, where your fathers have dwelt; and they shall dwell in it, they and their children, and their grandchildren for ever; and **my servant David shall be their prince for ever**. 26. And I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and **[I] will set my sanctuary in the midst of them for evermore**. 27. My tabernacle also shall be with them; and I will be their God, and they shall be my people. 28. And the nations shall know that I, the Lord, sanctify Israel, when My sanctuary shall be in the midst of them for evermore.

[**Tehillim 127:1.** ...Unless the Lord builds the house, those who build it labor in vain; unless the Lord watches over the city, the watchman stays awake in vain.]

Yechezkel 34:23. And **I will set up one shepherd over them**, and he shall feed them, **my servant David** shall feed them, and he shall be their shepherd. 24. And I, the Lord, will be their God, and **my servant David will be a prince among them**; I, the Lord, have spoken it. 25. And I will make with them a covenant of peace, and I will make an end in the land to the evil beasts; and they shall dwell safely in the wilderness, and sleep in the woods. 26. And I will make them and the places around my hill a blessing; and I will cause the showers to come down in their season; there shall be showers of blessing. 27. And the tree of the field shall yield its fruit, and the earth shall yield its produce, and they shall be secure in their land, and shall know that I am the Lord, when I have broken the bars of their yoke, and [I have] saved them from the hand of those who enslaved them. 28. And they shall no more be a prey to the nations, nor shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. 29. And I will raise up for them a plantation of renown, and they shall not be consumed any more with hunger in the land, nor suffer any more the insults of the nations. 30. Thus shall they know that I, the Lord, their God, am with them, and that they, the house of Israel, are my people, says the Lord God. 31. And you my flock, the flock of my pasture, are men, and I am your God, says the Lord God.

Hoshea 3:4. For the people of Israel shall remain many days without **a king**, and without **a prince**, and without **a sacrifice**, and without a pillar, and without an ephod, and without

⁶¹ H3072 יהוה צדקנו Y'hovah tsidqenuw {ye-ho-vaw' tsid-kay'-noo} ✕ from 03068 and 06664 with pronominal suffix;; n pr m
✕ AV - LORD our Righteousness 2; 2
✕ Jehovah is our righteousness 1) a sacred name **symbolically** applied to Jerusalem and the Messiah

Yirmiyahu 33:16. In those days shall Judah be saved, and **Jerusalem** shall dwell safely; and this is the name by which she shall be called, The Lord is our righteousness.

teraphim; 5. **Afterwards** shall the people of Israel return, and seek **the Lord their God**, and David their king; and shall fear the Lord and His goodness in **the latter days**.

Zechariah 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your king comes to you; he is just, and **victorious**; humble and riding on an ass, on a colt the foal of an ass. 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and **he shall speak peace to the nations**; and **his dominion shall be from sea to sea, and from the river to the ends of the earth.**

Shmuel Beis 7:12. And when your days are fulfilled, and you shall sleep with your fathers, **I will set up your seed after you, who shall issue from your bowels**, and I will establish his kingdom. 13. He shall build a house for my name, and **I will establish the throne of his kingdom forever.** 14. **I will be his father, and he shall be my son.** If he commits iniquity, I will chasten him with the rod of men, and with such plagues as befall the sons of men; 15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before you. 16. And your house and your kingdom shall be established forever before you; your throne shall be established forever.

Tehillim 89:35. My covenant I will not break, nor alter the word which was issued from my lips. 36. Once have I sworn by my holiness that I will not lie to David. 37. His seed shall endure for ever, and his throne like the sun before me. 38. It shall be established for ever like the moon, and like a faithful witness in heaven. Selah.

* * * * *

The Christian [Mis]Understanding of “a messiah”

QUESTION: The word "Messiah" was ALWAYS known by the Jewish people to refer to the one who would come at “the end of days” to sit on the throne of Israel at a time of universal knowledge of the One, true God, world peace, and etc.?

ANSWER: The word "messiah", as used in the Jewish scriptures, always refers to human beings who have been designated by God to a special position or task. God is NEVER referred to as being anointed, EVER.

QUESTION: A "Messiah" has to be a sinless, perfect human being?

ANSWER: ...And if the High Priest on Yom Kippur is "symbolic" of Jesus of Nazareth, whom Christians believe to have remained sinless his entire life, why is it that the High Priest had to atone for his sins and the sins of his household before he could make atonement for the sins of the nation?

QUESTION: A "Messiah" has to be from the House of David?

ANSWER:

QUESTION: Other than being an "anointed" priest, a "Messiah" must be from the House of David?

ANSWER:

QUESTION: A "Messiah" must be of Israelite descent?

ANSWER:

* * * * *

Yemos HaMashiach: the MESSIANIC ERA

Chavvakuk 2:3. For the vision is still for **an appointed time**, and it speaks concerning the end, and does not lie; though **it** [the “appointed time”] seems slow, wait for **it** [the “appointed time”]; because **it** [the “appointed time”] will surely come, **it** [the “appointed time”] will not come late.

[**Chavvakuk 3:13.** You come forth for the salvation of **your people**, for the salvation of **your anointed**; you have crushed the head out of the house of the wicked, uncovering it from the foundation to the neck. Selah.]

Bamidbar 24:17. I shall see him, but not now; I shall behold him, but not near; there shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall strike the corners of Moab, and destroy all the sons of Seth. 18. And Edom shall be a possession, Seir also, his enemies, shall be a possession; and Israel shall do bravely. 19. Out of Jacob shall come a ruler, and shall destroy he who remains of the city. 20. And when he looked on Amalek, he took up his discourse, and said, Amalek was the first of the nations; but his latter end shall be that of everlasting perdition. 21. And he looked on the Kenites, and took up his discourse, and said, Strong is your dwelling place, and you put your nest in a rock. 22. Nevertheless the Kenite shall be destroyed. Where shall Assyria carry you away captive? 23. And he took up his discourse, and said, Alas, who shall live **when God does this!** 24. And ships shall come from the border of Kittim, and shall afflict Assyria, and shall afflict Eber, and he also shall perish forever.

* * * * *

Devarim 30:1. And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where the Lord your God has driven you, 2. And shall return to the Lord your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; 3. That then the Lord your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the Lord your God has scattered you. 4. If your outcasts have been driven out to the farthest parts of heaven, from there will the Lord your God gather you, and from there will he fetch you; 5. And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. 6. And the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live. 7. And the Lord your God will put all these curses upon your enemies, and on those who hate you, who persecuted you. 8. And you shall return and obey the voice of the Lord, and do all his commandments which I command you this day. 9. And the Lord your God will make you abundantly prosperous in every work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your land, for good; for the Lord will again rejoice over you for good, as he rejoiced over your fathers; 10. If you shall listen to the voice of the Lord your God, to keep his commandments and his statutes which are written in this book of the Torah, and if you turn to the Lord your God with all your heart, and with all your soul.

The Mashiach will be⁶²:

⁶² Just as all of Israel are called priests, and the *Kohanim* are the “Priests amongst Priests,” so too is the *Mashiach* an individual member of a greater whole consisting of all of Israel. [Re: **Shemos 19:6**. And **you shall be to me a kingdom of priests**, and a holy nation. These are the words which you shall speak to the people of Israel.] The word “priest” here refers to the appointed task of “teaching Torah” to Klal Yisroel:

A Star amongst Stars:
 A Servant amongst Servants:
 A Son amongst Sons:

A Branch amongst Branches:

Yishayahu 11:1. And there shall come forth a rod from the stem of Jesse, and a **branch** shall grow from his roots....

Yirmiyahu 23:5. Behold, the days come, says the Lord, that I will raise to David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth... 33:15. In those days, and at that time, will I cause an offshoot of righteousness to grow up to David; and he shall execute judgment and righteousness in the land.

Zechariah 3:8. Hear now, O Joshua the high priest, you, and your friends who sit before you; for they are men of good omen; for, behold, **I will bring my servant the Branch** (*Zemach*)... **6:12.** And speak to him, saying, Thus speaks the Lord of hosts, saying, **Behold the man whose name is the Branch** (*Zemach*); and he shall grow up from his place, and **he shall build the temple of the Lord; 13. He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his [earthly] throne [as Israel's "king of flesh and blood"]**; and there shall be a priest before his throne; and the counsel of peace shall be between them both.

V.

Yishayahu 60:21. Your people also shall be all righteous; they shall inherit the land forever, the branch of My planting, the work of My hands, that I may be glorified.

Tehillim 80: 2. Give ear, O Shepherd of Israel, you who lead Joseph like a flock; you who are enthroned upon the kerubim, shine forth, 3. Before Ephraim, and Benjamin, and Manasseh. Stir up your strength, and come and save us. 4. Restore, O God, and let your face shine; and we shall be saved... 7. You make us a strife to our neighbors; and our enemies laugh among themselves. 8. Restore us, O God of hosts, and let your face shine; and we shall be saved. 9. **You have brought a vine from Egypt; you have cast out the nations, and planted it.** 10. You cleared a space for it, and you caused it to take deep root, and it filled the land. 11. The mountains were covered with its shade, and the mighty cedars with its boughs. 12. **She sent out her boughs to the sea, and her branches to the river...**⁶³ 15. Return, we beseech you, O God of hosts; look down from heaven, and behold, and have regard for **this vine**; 16. **And the vineyard which Your right hand has planted, and the branch that You made strong for Yourself.**

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A Mashiach amongst Mashiachs:

Tehillim 2:2. The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against **His anointed** [מְשִׁיחַוּ], saying... **18:50.** Great deliverance he gives

Vayikra 10:8. And the Lord spoke to Aaron, saying, 9. Do not drink wine nor strong drink, you, nor your sons with you, when you go into the Tent of Meeting, lest you die; it shall be a statute forever throughout your generations; 10. And that you may differentiate between holy and unholy, and between unclean and clean; 11. And that you may teach the people of Israel all the statutes which the Lord has spoken to them by the hand of Moses. (*et al.*)

⁶³ **Zechariah 9:9.** Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; **behold, your king comes to you; he is just, and victorious; humble and riding on an ass**, on a colt the foal of an ass. 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace to the nations; and **his dominion shall be from sea to sea, and from the river to the ends of the earth.**

to his king; and shows loving kindness to **His anointed** [לְמָשִׁיחַ], to David, and to his seed for evermore... **20:7. Now I know that the Lord saves His anointed** [מָשִׁיחַ]⁶⁴; He will answer him from His holy heaven with the saving strength of His right hand...

V.

Chavvakuk 3:13. You come forth for the salvation of your people, for the salvation of Your anointed [מְשִׁיחֶךָ]; you have crushed the head out of the house of the wicked, uncovering it from the foundation to the neck. Selah.

A Melech Yisroel (as defined by HaShem's Torah):

Devarim 17:14. When you come to the land which the Lord your God gives you, and shall possess it, and shall live in it, and shall say, I will set a king over me, like all the nations that are around me; 15. You shall set him king over you, whom the Lord your God shall choose; one from among your brothers shall you set king over you; you may not set a stranger over you, who is not your brother. 16. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; for as much as the Lord has said to you, You shall henceforth return no more that way. 17. Neither shall he multiply wives to himself, that his heart turn not away; nor shall he greatly multiply to himself silver and gold. 18. And it shall be, when he sits upon the throne of his kingdom, that he shall write for himself a copy of this Torah in a book from that which is before the priests the Levites; 19. And it shall be with him, and he shall read in it all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this Torah and these statutes, to do them; 20. **That his heart be not lifted up above his brothers**, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.

Upon taking out the *Sefer Torah* on *Yom Tov*, we recite **the Thirteen Attributes of HaShem**. Included in the prayer that follows we ask HaShem to fulfill in us a *passuk* the *p'shat* of which is clearly referring to His Mashiach:

Yishayahu 11:2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord....

The fact that we ask HaShem to fulfill in us – mere simple Yidden – this *passuk* that describes the *Mashiach* should teach us that as great as the *Mashiach* will be, he is still just a man, and in comparison to HaShem he is almost nothing...

Haphtarah, Yishayahu 40:22⁶⁵: “It is He who sits upon the circle of the earth, and its

⁶⁴ HaShem SAVES His Messiah, it 's not The Messiah who saves!!!

⁶⁵ **Melech HaMashiach, “a grasshopper”?** – **Yishayahu 40:1. Comfort my people, comfort them**, says your God. 2. Speak comfortably to Jerusalem, and cry to her, that **her fighting is ended**, that **her iniquity is pardoned**; for she has received from the Lord's hand double for all her sins. 3. A voice cries, Prepare in the wilderness the way of the Lord, make straight in the desert a highway for our God... 5. And the glory of the Lord shall be revealed, and **all flesh** shall see it together; for the mouth of the Lord has spoken it. 6. The voice said, Cry. And he said, What shall I cry? **All flesh is grass**, and all its grace is as the flower of the field; 7. **The grass withers**, the flower fades; when the breath of the Lord blows upon it; **surely the people is like grass**. 8. **The grass withers**, the flower fades; but the word of our God shall endure forever [re: Rambam, and the fact that the Mashiach will die and be followed on Israel's earthly throne by his sons]... 10. Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His hire before Him. 11. **He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently**

inhabitants are as grasshoppers; Who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in.”

Birchas HaShachar: “ALWAYS let a person be G-d-fearing privately and publicly, acknowledge the truth, speak the truth within his heart, and arise early and proclaim:

Master of all worlds! Not in the merit of our righteousness do we cast our supplications before You, but in the merit of Your abundant mercy. What are we? What is our life? What is our kindness? What is our righteousness? What is our salvation? What is our strength? What is our might? What can we say before You, HaShem, our G-d, and the G-d of our forefathers – are not ALL the heroes like nothing before You, the famous as if they had never existed, the wise as if devoid of wisdom, and the perceptive as if devoid of intelligence? For most of their deeds are desolate and the days of their lives are empty [וימי חייהם הבל] before You. (Kohelles 3:19) “The eminence of man over beast is non-existent for all is vain.””

“The days of their lives” & “the days of Mashiach”?

Birchas Shema

“Other than You, we have no king, no redeemer, no savior.” [Meaning that HaShem is our ONLY King, our ONLY Redeemer and our ONLY Savior!] Yet we see that *Mashiach Mishugas* has grabbed hold of even the greatest of us:

“The Chofetz Chaim on Awaiting Mashiach” is an example that we will quote from.

NOTE: The title that the Chofetz Chaim gave to his work was, “*Tzipisa LeYeshuah*” (*Awaiting Salvation*). Why can’t we accurately translate a simple title? Is it because using the term “Mashiach” in the title will sell more books? Is the concept of the Redemption so boring that it doesn’t get our juices flowing? Yet when we put a “face” on it, oh boy, The Mashiach, then we get excited?! Perhaps this is the penultimate example for which we have been searching. If we can’t even accurately translate the title of a book, then we truly are suffering from Mashiach Mishugas!

Now, despite what we say every day in davening: **“Other than You, we have no king, no redeemer, no savior,”** we find that our anticipated “king of flesh and blood,” is referred to by these titles, and one has to wonder why he do not say *lehavdil* when doing so!

1) pg. 12: “[Our] great leaders will urge our brothers, the entire Jewish people, to prepare themselves for the advent of Mashiach by studying Torah and performing good deeds **so that they will be able to greet our righteous redeemer.**”

2) pg. 13: [Because of our doubts about the date of the Redemption, when the Redemption will take place] we should be openly rebuked... Is it not explicitly written, “...the

lead those that are with young... 18. **To whom then will you liken God? or what likeness will you compare to Him?** 19. *The workman melts an engraved image, and the goldsmith plates it over with gold, and casts silver chains.* 20. **He who is too poor for such a gift chooses a tree that will not rot; he seeks for himself a skilful workman to prepare a carved idol, that shall not be moved.** 21. **Do you not know? Have you not heard? Has it not been told you from the beginning? Have you not understood from the foundations of the earth?** 22. **It is He who sits upon the circle of the earth, and its inhabitants are as grasshoppers;** who stretches out the heavens like a curtain, and spreads them out like a tent to dwell in; 23. Who brings **princes** to nothing; he makes **the judges of the earth as vanity...** 25. **To whom then will you liken me, that I should be his equal?** said the Holy One. [*Mashiach* = “prince”; *Mashiach* will “judge” (Yishayahu 11:3. *And his delight shall be in the fear of the Lord; and he shall not judge by what his eyes see, nor decide by what his ears hear. 4. But with righteousness shall he judge the poor, and decide with equity for the humble of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.*)]... 31. But those who **wait upon the Lord shall renew their strength; they shall mount up with wings as eagles;** they shall run, and not be weary; and they shall walk, and not faint.

Master whom you seek [*this refers to mashiach ben David*]⁶⁶ will suddenly come to his palace, and the angel of the covenant [Eliyahu HaNavi], for whom, you yearn, will have come, says the Lord of Hosts” (Malachi 3:1)?

3) Pg. 14: “The fact that we are making no special preparations for the advent of **Mashiach** shows that we have little faith in his imminent arrival. For if our faith were strong and true, the subject of redemption would at the very least manifest itself in everyone’s feeling that the redemption might take place imminently. Therefore, all of our prayers and utterances concerning the advent of **our righteous Mashiach** are obviously only lip service⁶⁷, for our hearts are not involved in the matter at all.” [Note: Why is Mashiach (and “Master” in the previous entry) capitalized, when the word “redemption” is not? Which is more important?]

4) Pg. 19: “Did you await Redemption?” – “[R]eligious observance today is on the decline... If we investigate the causes of this state of affairs, we will see that, among other factors, the prime cause is the weakening of faith in the eternal afterlife, in reward and punishment, and in **the coming of Mashiach, our righteous redeemer.**”

5) Pg. 21: “Signs of the Redemption” – “[T]he redemption will occur when all of us and our children return to G-d and obey all His commandments with all our hearts and souls; only then will G-d return the exiles of the Jewish people (Devarim 30:2-5⁶⁸) **N**

Chofetz Chaim Sources:

___ Sotah 34a: Jewish history repeats itself

___ Sanhedrin 97b⁶⁹: *t’shuvah* before Geulah⁷⁰; all the “dates” have passed

⁶⁶ This insertion was by the editor/translator, Moshe Miller. But is this the actual *p’shat* of the passuk? Isn’t the “Master” HaShem, and it is His *Shechinah* that will suddenly return to His Temple...! To confuse a passuk that refers to HaShem with His “king of flesh and blood” is to do a disservice to the Emes of Torah and the obligation of *Kiddush HaShem*! [*This blurring of the lines would have to be a Chillul HaShem; for to fail to differentiate between our Creator and one of His created messengers would have to be the very definition of a desecration of G-d’s Name.*]

⁶⁷ **Yishayahu 29:11.** And the vision of all has become to you as the words of a book that is sealed, which men deliver to one who is learned, saying, Read this, I beseech you; and he says, I cannot; for it is sealed; 12. And the book is delivered to him who is not learned, saying, Read this, I beseech you; and he says, I am not learned. 13. And the Lord said, **Since this people draw near me, and with their mouth, and with their lips honor me, but have removed their heart far from me, and their fear of me is a commandment of men learned by rote;** 14. Therefore, behold, I will proceed to do a marvelous work among this people, marvelous and wonderful; and the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hidden.

⁶⁸ **Devarim 30:(2-5).** 1. And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where the Lord your God has driven you, **2. And shall return to the Lord your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul;** **3. That then the Lord your God will turn your captivity, and have compassion upon you, and will return and gather you from all the nations, where the Lord your God has scattered you.** **4. If your outcasts have been driven out to the farthest parts of heaven, from there will the Lord your God gather you, and from there will he fetch you;** **5. And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers.** 6. And the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.

⁶⁹ **Sanhedrin 97b** – Rav said: “All the predestined dates [for redemption] have passed, and the matter [now] depends only on repentance and good deeds.” **QUESTION: If ALL of these dates had passed before the codification of the Gemara, what are we to make of the “predictions” by Rav Sa’adia Gaon, the Rambam, and the Ramban, et al? Is this [perhaps] more evidence of Mashiach Mishugas? Is, as it is told us in Sefer Daniel, no one can possibly know the date of the Geulah, then how can these “predictions” be made, and why can we not recognize the problematic nature of any *darshening* regarding this period of time?**

___ Shemos 6:9 (w/Sanhedrin ___)

___ Sanhedrin 98a⁷¹: "...today, IF you obey His voice." (Tehillim 95:7)

___ Eruvin 43a: Rambam, Hilchos Nezirus 4:11

___ Sotah 49b; **Sanhedrin 97a**: "Thus hath R. Johanan said: in the generation when the son of David [i.e., Messiah] will come, scholars will be few in number, and as for the rest, their eyes will fail through sorrow and grief. Multitudes of trouble and evil decrees will be promulgated anew, each new evil coming with haste before the other has ended.

"...R. Judah said: in the generation when the son of David comes, the house of assembly [*Where scholars assemble.*] will be for harlots, Galilee in ruins, Gablan lie desolate, [*Gaulan, E. of the Sea of Galilee and the upper Jordan*] the border inhabitants [*The Jews living by the borders of Palestine. The men of (the Hall of) Hewn Stones, I.e., the Sanhedrin.*] wander about from city to city, receiving no hospitality, the wisdom of scribes in disfavour, God-fearing men despised, people [*Lit., 'the face of the generation.'*] be dog-faced, [*I.e., brazen, without shame of each other.*] and truth entirely lacking, as it is written, Yea, truth faileth, and he that departeth from evil maketh himself a prey. [*Yishayahu 59:15* ⁷²]

"...R. Nehorai said: in the generation when Messiah comes, young men will insult the old, and old men will stand before the young [to give them honour]; daughters will rise up against their mothers, and daughters-in-law against their mothers-in-law. The people shall be dog-faced, and a son will not be abashed in his father's presence.

"...R. Nehemiah said: in the generation of Messiah's coming impudence will increase, esteem be perverted, [*I.e., none shall esteem another. Another opinion: even the most esteemed shall be perverted and deceitful.*] the vine yield its fruit, yet shall wine be dear, [*Everyone will be drunk, so that in spite of the abundant yield, there will be a scarcity.*] and **the Kingdom will be converted to heresy** [*Heb. Minuth. By 'the Kingdom' is meant the Roman Empire, and the statement is a remarkable forecast by R. Nehemia (150 C.E.) of the conversion of Rome to Christianity under Constantine the Great in 313; v. however, Herford, Christianity in the Talmud, 207ff.*] with none to rebuke them. This supports R. Isaac, who said: The son of David will not come until the whole world is converted to the belief of the heretics.⁷³ Raba said: What verse

⁷⁰ **Yishayahu 59:20.** And **a redeemer shall come to Zion, and to those in Jacob who turn from transgression**, says the Lord.

⁷¹ **Sanhedrin 98a** – R. Joshua b. Levi met Elijah standing by the entrance of R. Simeon b. Yohai's tomb. He asked him: 'Have I a portion in the world to come?' He replied, 'if this Master desires it.' [*He referred to the Shechinah, which was with them (Rashi). Maharsha renders: when thou art worthy thereof.*] R. Joshua b. Levi said, 'I saw two, but heard the voice of a third.' [*I.e., he saw only himself and Elijah there, but heard a third voice — that of the Shechinah.*] He then asked him, 'When will the Messiah come?' — 'Go and ask him himself,' was his reply. 'Where is he sitting?' — 'At the entrance.' [*Cur. edd. read ' . . . of the town.' The Vilna Gaon deletes this and substitutes 'of Rome.'*] And by what sign may I recognise him?' — 'He is sitting among the poor lepers: all of them untie [them] [*The bandages of their sores for dressing.*] all at once, and re-bandage them together, [*I.e., if they have many leprous sores, they first take off all the bandages, and treat each sore, then replace them together.*] whereas he unties and re-bandages each separately, [before treating the next], thinking, should I be wanted, [it being time for my appearance as the Messiah] I must not be delayed [through having to bandage a number of sores].' So he went to him and greeted him, saying, 'peace upon thee, Master and Teacher.' 'peace upon thee, O son of Levi,' he replied. 'When wilt thou come Master?' asked he, 'To-day', was his answer. On his returning to Elijah, the latter enquired, 'What did he say to thee?' — 'peace Upon thee, O son of Levi,' he answered. Thereupon he [Elijah] observed, 'He thereby assured thee and thy father of [a portion in] the world to come.' 'He spoke falsely to me,' he rejoined, 'stating that he would come to-day, but has not.' He [Elijah] answered him, 'This is what he said to thee, **To-day, if ye will hear His voice.**' [*Tehillim 95:7; thus he made his coming conditional-the condition was unfulfilled.*]

⁷² **Yishayahu 59:15.** And **truth is absent**; and **he who departs from evil makes himself a prey**; and the Lord saw it, and it displeased Him that there was no judgment.

⁷³ **PERHAPS**, the "over-importance" of HaShem's "king of flesh and blood," the *Mashiach*?

[proves this]? it is all turned white: he is clean. [Vayikra 13:13⁷⁴; *This refers to leprosy: a white swelling is a symptom of uncleanness; nevertheless, if the whole skin is so affected, it is declared clean. So here too; when all are heretics, it is a sign that the world is about to be purified by the advent of Messiah.*⁷⁵”]

___ Sanhedrin 97b – 98b: Two categories of Yidden: one set righteous, one set wicked

___ **Yishayahu 59:15.** And truth is absent; and **he who departs from evil makes himself a prey**; and the Lord saw it, and it displeased him that there was no judgment. [“*I used to worship “the messiah,” but I’ve learned that all of my allegiance belongs to HaShem!*”]

___ **Shmuel Beis 14:14.** For we shall surely die, and are as water spilled on the ground, which cannot be gathered up again; neither does God take away life; but devises means, that **none of us be banished.**

___ **Vayikra 26:44.** And yet for all that, when they are in the land of their enemies, I will not cast them away, nor will I loathe them, to destroy them utterly, and to break my covenant with them; for **I am the Lord their God.**

___ **Megillah 11a** – Samuel quoted: I did not reject them, neither did I abhor them to destroy them utterly. [Vayikra 26:44. *And yet for all that, when they are in the land of their enemies, I will not cast them away, nor will I loathe them, to destroy them utterly, and to break my covenant with them; for I am the Lord their God.*] ‘I did not reject them’ in the days of the Greeks; ‘neither did I abhor them’ — in the days of Nebuchadnezzar; [The order followed here differs from that in the parallel passage in the Yalkut a.I. which is the more chronological. V. Maharsha.] ‘to destroy them utterly’ — in the days of Haman; ‘and to break my covenant with them’ — in the days of the Persians; [Read with MS.M. ‘Romans’, v. Wilna Gaon Glosses.] ‘for I am the Lord their God’ — in the days of Gog and Magog. [I.e., the days of the Messiah. V. Ezek. XXXVIII, XXXIX.] In a Baraitha it was taught: ‘I have not rejected them’ — in the days of the Chaldeans, when I raised up for them Daniel, Hananiah, Mishael and Azariah; ‘neither did I abhor them’ — in the days of the Greeks, when I raised up for them Simeon the Righteous and Hasmonai and his sons, and Mattathias the High Priest; [Mattathias is usually identified with Hasmonai. (MS.M. omits ‘Hasmonai and his sons’.)] ‘to destroy them utterly’ — in the days of Haman, when I raised up for them Mordecai and Esther; ‘to break my covenant with them’ — in the days of the Persians, [Here also read with MS.M. ‘Romans’, v. Wilna Gaon Glosses.] when I raised up for them the members of the house of Rabbi and the Sages of the various generations. **‘For I am the Lord their God’ — in the time to come, when no nation or people [Lit., ‘tongue, language’] will be able to subject them.** [Yemos HaMashiach = the Age of the Jewish People?!]

___ **Devarim 32:36.** For the Lord shall judge his people, and repent himself for his servants, when he sees that their power is gone, and there is none shut up, or left⁷⁶.

___ Sanhedrin 97a

___ **Yirmiyahu 31:26.** Behold, the days come, says the Lord, that I will sow the house of Israel

⁷⁴ Vayikra 13:13. Then the priest shall consider; and, behold, **if the leprosy has covered all his flesh, he shall pronounce clean him who has the disease; it is all turned white; he is clean.**

⁷⁵ Why will the Mashiach succeed where Moshe failed? Is it, perhaps, that HaShem will “circumcise our hearts” so that we will naturally/automatically keep His Torah? (**Devarim 30:6.** *And the Lord your God will circumcise your heart, and the heart of your seed, to love the Lord your God with all your heart, and with all your soul, that you may live.*)

⁷⁶ **Devarim 32:34.** **Is not this laid up in store with me, and sealed up among my treasures?** 35. To me belongs vengeance, and recompense when their foot shall slip; for **the day of their calamity is at hand, and the things that shall come upon them make haste.** 36. For the Lord shall judge his people, and repent himself for his servants, **when he sees that their power is gone, and there is none shut up, or left.** 37. And he shall say, **Where are their gods, their rock** in whom they trusted, 38. Those who ate the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection. 39. **See now that I am he, and there is no god [power] with me;** I kill, and I make alive; I wound, and I heal; nor is there any who can deliver out of my hand.

and the house of Judah with **the seed of man**, and with **the seed of beast**⁷⁷.

___ **Sotah 22a** – If he learnt Scripture but not Mishnah, he is a boor; **if he learnt neither Scripture nor Mishnah**, concerning him Scripture declares, *I will sow the house of Israel and the house of Judah with the seed of man and with the seed of beast.* [Yirmiyahu 31:27]

___ **Bamidbar 14:21**. But as truly as I live, all the earth shall be filled with the glory of the Lord. [v. the “glory” of the *Mashiach*?]

___ **Daniel 12:3**. And those who are wise shall shine like the brightness of the firmament; and those who turn many to righteousness **like the stars for ever and ever**.

___ **Shoftim 5:31**. So let all your enemies perish, O Lord; but **let those who love him be as the sun when he goes forth in his might**. And the land had rest forty years.⁷⁸

___ **N**

Chofetz Chaim terms:

___ *Ikvesa deMashicha* = the footsteps of Mashiach

* * * * *

Divrei HaYomim Alef 28:4. But the Lord God of Israel chose me before all the house of my father to be king over Israel forever; for he has chosen Judah to be the ruler; and out of the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel⁷⁹.

Shmuel Beis 7:12. And when your days are fulfilled, and you shall sleep with your fathers, I will set up your seed after you, who shall issue from your bowels, and I will establish his kingdom. 13. He shall build a house for my name, and **I will establish the throne of his**

⁷⁷ **Yirmiyahu 31:26**. Behold, the days come, says the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 27. And it shall come to pass, that just as I have watched over them, to pluck up, and to pull down, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and **to plant**, said the Lord. [**Yishayahu 60:21**. Your people also shall be **all righteous**; they shall inherit the land forever, **the branch of my planting**, the work of my hands, that I may be glorified. 22. The least one shall become a thousand, and a smallest one a strong nation; I the Lord will hasten it in its time.]

⁷⁸ Moshe was like the sun, and Yehoshua was like the moon, merely reflecting the light of the “sun.”

⁷⁹ **Divrei HaYomim Alef 28:1**. And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies who served the king; and the captains over the thousands, and captains over the hundreds, and the stewards over all the property and possessions of the king, and of his sons, with the officers, and with the mighty men, and with all the men at arms, to Jerusalem. 2. Then David the king stood up upon his feet, and said, Hear me, my brothers, and my people; As for me, I had in my heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and I had made preparations for the building; 3. And God said to me, You shall not build a house for my name, because you have been a man of war, and have shed blood. 4. But the Lord God of Israel chose me before all the house of my father to be king over Israel forever; for he has chosen Judah to be the ruler; and out of the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king over all Israel; 5. And of all my sons, for the Lord has given me many sons, he has chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. 6. And he said to me, Solomon, your son shall build my house and my courts; for I have chosen him to be my son, and I will be his father. 7. And I will establish his kingdom forever, if he is constant to do my commandments and my judgments, as at this day. 8. Now therefore in the sight of all Israel the congregation of the Lord, and in the hearing of our God, observe and seek out all the commandments of the Lord your God; that you may possess this good land, and leave it for an inheritance to your children after you forever.

kingdom forever. 14. I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with such plagues as befall the sons of men; 15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before you. 16. And your house and your kingdom shall be established forever before you; your throne shall be established forever.

Bereshis 49:10. The staff shall not depart from Judah, nor the scepter from between his feet, until Shiloh come; and to him shall the obedience of the people be.

Bereshis 33:14. Let my lord, I beg you, pass over before his servant; and I will lead on slowly, according to the pace of the cattle that goes before me and the children are able to endure, **until I come to my lord to Seir.**

Ovadiah 1:21. And saviors shall ascend Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's.

Ovadiah 1:18. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau stubble, and they shall burn them and consume them; and none shall remain of the house of Esau; for the Lord has spoken it.

Bamidbar 24:14. And now, behold, I go to my people; come therefore, and I will advise you what this people shall do to your people in **the latter days.**

Bereshis 49:1. And Jacob called to his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in **the last days.**

Daniel 12:1. And **at that time** shall Michael stand up, the great prince who has charge of your people; and there shall be **a time of trouble**, such as never has been since there was a nation till that time; but at that time your people shall be saved, every one whose name shall be found written in the book... 4. But you, O Daniel, shut up the words, and seal the book, until **the time of the end**; many shall run to and fro, and knowledge shall increase... 9. And he said, Go your way, Daniel; for the words are closed up and sealed till **the time of the end**... 13. But you go your way till the end; for you shall rest, and shall stand up for your allotted place at **the end of the days.**

Tehillim 72:8. May he have dominion also from sea to sea, and from the river to the ends of the earth.

Vayikra 26:16. I also will do this to you; I will appoint over you terror, consumption, and fever, that shall consume the eyes, and cause sorrow of heart; and you shall sow your seed in vain, for your enemies shall eat it.

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

Yishayahu 6:1. In the year that king Uzziah died **I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.**

Yishayahu 63:9. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.

Tehillim 91:15. He shall call upon me, and I will answer him; I will be with him in trouble; I will save him, and honor him.

Bereshis 39:21. But **the Lord was with Joseph**, and showed him mercy, and gave him favor in the sight of the keeper of the prison... **41:14.** Then Pharaoh sent and called Joseph, and

they brought him hastily out of the dungeon; and he shaved himself, and changed his garment, and came in to Pharaoh. 15. And Pharaoh said to Joseph, I have dreamed a dream, and there is none who can interpret it; and I have heard say of you, that you can understand a dream to interpret it. 16. And Joseph answered Pharaoh, saying, **It is not in me; God shall give Pharaoh a favorable answer.**

Daniel 2:27. Daniel answered in the presence of the king, and said, The mystery which the king has demanded is one that the wise men, the astrologers, the magicians, the soothsayers, can not declare to the king; 28. **But there is a God in heaven who reveals secrets, and makes known to the king Nebuchadnezzar what shall be in the latter days.** Your dream, and the visions of your head upon your bed, are these....

Bamidbar 10:35. And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let your enemies be scattered; and let them who hate you flee before you.

Yishayahu 26:2. Open the gates, that the righteous nation which keeps the truth may enter in.

Daniel 8:14. And he said to me, For two thousand and three hundred days; then shall the sanctuary be cleansed.

Tehillim 130:6. My soul waits for the Lord more than those who watch for the morning watch for the morning⁸⁰.

Zephaniah 3:8. Therefore wait for Me, says the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, my fierce anger; for all the earth shall be devoured with the fire of my jealousy. 9. For then I will convert the peoples to a clear language, that they may all call upon the name of the Lord, to serve him with one accord.

Shemos 16:16. This is the thing which the Lord has commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons, whom each of you has in his tent.

Devarim 4:34. Or has God ventured to go and take him a nation from the midst of another nation, by trials, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, **according to all that the Lord your God did for you in Egypt before your eyes?**

Yishayahu 33:6. And he shall be the stability of your times, a store of salvation, wisdom and knowledge; the fear of the Lord is his treasure.

Yechezkel 3:17. son of man, I have made you a watchman to the house of Israel; therefore hear the word at my mouth, and give them warning from me.

⁸⁰ **Tehillim 130:1.** A Song of Maalot. Out of the depths have I cry to you, O Lord. 2. Lord, hear my voice; let your ears be attentive to the voice of my supplications. 3. If you, Lord, should mark iniquities, O Lord, who could stand? 4. But there is forgiveness with you, that you may be feared. 5. I wait for the Lord, my soul waits, and in his word I hope. 6. My soul waits for the Lord more than those who watch for the morning watch for the morning. 7. Let Israel hope in the Lord; for with the Lord there is loving kindness, and with Him is bountiful redemption. 8. And He shall redeem Israel from all his iniquities.

Yechezkel 33:7. And you, O son of man, I have set you as a watchman to the house of Israel; therefore you shall hear the word from my mouth, and warn them from me.

Yishayahu 64:3. For since the beginning of the world men have not heard, nor perceived by the ear, nor has the eye seen a God besides you, should do such a thing for him who waits for Him.

Shmuel Beis 8:2. And he defeated Moab, and measured them with a line, making them lie down in the ground; with two lines he measured to put to death, and with one full line to keep alive. **And so the Moabites became David's servants, and brought tribute...** 6. Then David put garrisons in Aram of Damascus; and the Arameans became servants to David, and brought tribute. And the Lord preserved David wherever he went... 14. And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the Lord preserved David wherever he went. 15. And David reigned over all Israel; and David executed judgment and justice to all his people.

Zechariah 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your king comes to you; he is just, and victorious; humble and riding on an ass, on a colt the foal of an ass. 10. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace to the nations; and his dominion shall be from sea to sea, and from the river to the ends of the earth.

Devarim 19:8. And if the Lord your God enlarges your border, as he has sworn to your fathers, and gives you all the land which he promised to give to your fathers; 9. If you shall keep all these commandments to do them, which I command you this day, to love the Lord your God, and to walk always in his ways, then shall you add three cities more for you, beside these three.

Yishayahu 60:22. The least one shall become a thousand, and a smallest one a strong nation; I the Lord will hasten it in its time.

Yishayahu 21:11. The burden of Dumah. One calls to me from Seir: Watchman, what of the night? Watchman, what of the night? 12. The watchman said, The morning comes, and also the night; if you will inquire, inquire; return, come.

Tehillim 9:1. To the chief Musician, on the death of Labben, A Psalm of David. 2. I will praise you O Lord, with my whole heart; I will tell of all Your marvelous works.

Yirmiyahu 16:14. Therefore, behold, **the days** come, says the Lord, that it shall no more be said, As the Lord lives, who brought the people of Israel out of the land of Egypt; 15. But, As the Lord lives, who brought the people of Israel from the land of the north, and from all the lands where he had driven them; and I will bring them back to their land that I gave to their fathers.

Yishayahu 30:18. And therefore will the Lord wait, that he may be gracious to you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; happy are all those who wait for Him.

Amos 7:13. But never again prophesy at Beth-El; for it is the king's sanctuary, and the royal house.

Tehillim 84:8. They go from strength to strength, every one of them appears before God in Zion... 13. O Lord of hosts, happy is the man who trusts in You.

Yishayahu 52:1. Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; from now on there shall no more come to you the uncircumcised and the unclean. 2. Shake yourself from the dust; arise, and sit down, O Jerusalem; loose yourself from the bands of your neck, O captive daughter of Zion.

Shmuel Alef 16:4. And Samuel did that which the Lord spoke, and came to Beth-Lehem. And the elders of the town trembled at his coming, and said, Do you come peacefully? 5. And he said, Peacefully; I have come to sacrifice to the Lord; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. 6. And it came to pass, when they came, that he looked on Eliab, and said, Surely the Lord's anointed is before him. 7. But the Lord said to Samuel, ***Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord sees not as man sees; for man looks on the outward appearance, but the Lord looks on the heart.*** 8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has the Lord chosen this one. 9. Then Jesse made Shammah to pass by. And he said, Neither has the Lord chosen this. 10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said to Jesse, The Lord has not chosen these. 11. And Samuel said to Jesse, Are here all your children? And he said, There remains still the youngest, and, behold, he keeps the sheep. And Samuel said to Jesse, Send and fetch him; for we will not sit down till he comes here. 12. And he sent, and brought him in. And he was red haired, with beautiful eyes, and good looking. And the Lord said, Arise, anoint him; for this is he. 13. Then Samuel took the horn of oil, and anointed him in the midst of his brothers; and the spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

Tehillim 69:20. You know my reproach, and my shame, and my dishonor; my adversaries are all before You.

Yishayahu 60:1. Arise, shine; for your light has come, and the glory of the Lord has risen upon you. 2. For, behold, the darkness shall cover the earth, and thick darkness the people; but the Lord shall arise upon you, and his glory shall be seen upon you. 3. And the nations shall come to your light, and kings to the brightness of your rising.

Yishayahu 52:13. Behold, my servant shall prosper, he shall be exalted and extolled, and be very high.

Tzeephania 3:16. **On that day** it shall be said to Jerusalem, Do not fear, O Zion! Let not your hands be slack. 17. The Lord your God is in your midst; a mighty one who saves, he will rejoice over you with joy; he will be silent in his love, he will joy over you with singing. 18. I will gather those who mourn far away for the solemn assembly, who were of you, who had borne for you the burden of insult. 19. Behold, **at that time** I will undo **all who afflict you;** and I will save her who limps, and gather her who was driven out; and I will get praise and fame to those who have been put to shame in all the earth. 20. **At that time I will bring you back,** and **at that time I will gather you;** for I will make you a name and a praise among all the people of the earth, **when I restore your captivity before your eyes,** says the Lord.

Shoftim 5:12. Awake, awake, Deborah; awake, awake, utter a song; arise, Barak, and lead away your captives, you son of Abinoam.

Yishayahu 40:5. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord has spoken it.

Daniel 12:13. But you go your way till the end; for you shall rest, and shall stand up for your allotted place **at the end of the days.**

Shemos 17:16. For he said, Because the Lord has sworn that **the Lord will have war with Amalek from generation to generation.**

Tzephania 3:9. For then I will convert the peoples to a clear language, that they may all call upon the name of the Lord, to serve him with one accord.

Bereshis 1:2. And the earth was without form, and void; and darkness was upon the face of the deep. And a wind from God moved upon the face of the waters.

Shemos 15:18. **The Lord shall reign** forever and ever.

Zechariah 14:9. **And the Lord shall be King over all the earth;** on that day the Lord shall be one, and his name one.

Yishayahu 2:2. And it shall come to pass **in the last days**, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. 3. And many people shall go and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for from Zion shall go forth Torah, and the word of the Lord from Jerusalem. 4. And he shall judge among the nations, and shall decide for many people; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more.

Michah 4:1. But **in the last days** it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow to it. 2. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for Torah shall go forth from Zion, and the word of the Lord from Jerusalem. 3. And he shall judge between many peoples, and shall decide concerning far away strong nations; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, nor shall they learn war any more.

Yishayahu 2:11. **The lofty looks of man shall be brought low**, and the arrogance of men shall be brought low, and the Lord alone shall be exalted in that day. 12. For **the day of the Lord of hosts** shall be upon every one who is arrogant and lofty, and upon every one who is lifted up and shall be brought low... 17. And **the haughtiness of man shall be bowed down**, and the arrogance of men shall be brought down, and the Lord alone shall be exalted in that day. 18. And the idols he shall completely abolish... 22. Cease you from man, whose breath is in his nostrils; for in what is he to be accounted for?

Bamidbar 23:23⁸¹. Surely there is no enchantment against Jacob, nor is there any divination against Israel; according to this time it shall be said of Jacob and of Israel what God has done.

⁸¹ **Bamidbar 23:18.** And he took up his discourse, and said, Rise up, Balak, and hear; listen to me, you son of Zippor; 19. **God is not a man, that he should lie; nor the son of man, that he should repent.** Has he said, and shall he not do it? or has he spoken, and shall he not make it good? 20. Behold, I have received a command to bless; and he has blessed; and I cannot reverse it. 21. He has not seen iniquity in

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The Last Days – בְּאַחֲרֵי הַיָּמִים

Bereshis 49:1. And Jacob called to his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in **the last days**.

Bamidbar 24:14. And now, behold, I go to my people; come therefore, and I will advise you what this people shall do to your people in **the latter days**.

Devarim 4:30. When you are in distress, and all these things have come upon you, in **the latter days**, if you turn to the Lord your God, and shall be obedient to his voice.

Devarim 31:29. For I know that after my death you will completely corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in **the latter days**; because you will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

Yishayahu 2:2. And it shall come to pass in **the last days**, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it.

Yirmiyahu 23:20. The anger of the Lord shall not return, until he has executed, and till he has performed the thoughts of his heart; in **the latter days** you shall consider it perfectly.

Yirmiyahu 30:24. The fierce anger of the Lord shall not return, until he has done it, and until he has performed the intents of his heart; in **the latter days** you shall consider it. 25. **At the same time**, says the Lord, will I be the God of all the families of Israel, and they shall be my people.

Yechezkel 38:2. Son of man, set your face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him... 4. And I will turn you around, and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them clothed in complete armor, a great company with bucklers and shields, all of them wielding swords... 8. **After many days** you shall be called upon; in **the latter years** you shall come against the land that is brought back from the sword, and is gathered from many peoples, against the mountains of Israel, which have been always waste; but it is brought out from the nations, and they shall dwell safely all of them. 9. You shall ascend and come like a storm, you shall be like a cloud to cover the land, you, and all your bands, and many people with you. 10. Thus says the Lord God: It shall also come to pass, that at the same time shall things come into your mind, and you shall think an evil plot; 11. And you shall say, **I will go up to the land of villages without walls; I will go to those who are at rest, who dwell securely, all of them dwelling without walls, and having neither bars nor gates....** 14. Therefore, son of man, prophesy and say to Gog, Thus says the Lord God; **In that day when my people of Israel dwells securely, shall you not know it?** 15. And you shall come from your place from the farthest north, you, and many people with you, all of them riding upon horses, a great company, and a mighty army; 16. And you shall come up against my people of Israel, like a cloud to cover the land; it shall be in **the latter days**, and I will bring you against my land, that the nations may know me, when I shall be sanctified in you, O Gog, before their eyes.

Jacob, nor has he seen perverseness in Israel; the Lord his God is with him, and the trumpet blast of a king is among them. 22. **God brought them out of Egypt; he has as it were the strength of a wild ox.** 23. Surely there is no enchantment against Jacob, nor is there any divination against Israel; **according to this time** it shall be said of Jacob and of Israel what God has done. 24. Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down until he eats of the prey, and drinks the blood of the slain.

Daniel 11:27. And both these kings’ hearts shall be bent on mischief, and they shall speak lies at the same table; but it shall not succeed; for the end is yet to be at **the time appointed...** 29. At **the appointed time** he shall return, and come toward the south; but it shall not be this time as it was before.

Daniel 10:14. Now I have come to make you understand what shall befall your people in **the latter days**; for the vision is for **days yet to come**.

Hoshea 3:4. For the people of Israel shall remain **many days** without a king, and without a prince, and without a sacrifice, and without a pillar, and without an ephod, and without teraphim; 5. **Afterwards** shall the people of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in **the latter days**.

Michah 4:1. But in **the last days** it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow to it.

Chavvakuk 2:3. For the vision is still for **an appointed time**, and it speaks concerning the end, and does not lie; though it seems slow, wait for it; because it will surely come, it will not come late.

Daniel 8:19. And he said, Behold, I will make you know what shall be in **the latter end of the indignation**; for it belongs to **the appointed time of the end**.

Daniel 11:35. And some of those with understanding shall fall, to test them, and to refine them, and to make them white, until **the time of the end**; for it is yet for **the time appointed**.

The End of Days – לְקֵץ הַיָּמִין

Daniel 12:13. But you go your way till the end; for you shall rest, and shall stand up for your allotted place at **the end of the days**.

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The biblical conception of Messiah
From a Sefer on Yishayahu 53 by Rav Gerry Siegel

In the Bible, the term *mashiach*, “anointed one,” refers to the assumption of authority of a king (Judges 9:15; 1 Samuel 9:16, 10:1, 15:1, 16:12; 2 Samuel 2:4, 3:39; 2 Kings 11:12), of a priest (Exodus 28:41; Leviticus 8:12, 16:32; Numbers 3:3), or of a prophet (1 Kings 19:16, Isaiah 61:1). These three figures, the king, the priest, and the prophet are anointed with oil when assuming office. In a larger sense *the Messiah* designates that individual par excellence, who in the “end of days” will be anointed by God, to redeem Israel and bring the nations of the world to a true understanding of the Almighty. Nevertheless, the Messiah is a human being whose superiority resides in his God given wisdom, justice, and righteousness (Isaiah 11:2-5), and whose power and authority will be absolutely unquestioned (Zechariah 9:10). He will be a descendant of the Davidic royal dynasty (Isaiah 11:1, Hosea 3:5). The Messiah’s mission will be at the same time national and universal; it will be accomplished for the good of his people, Israel, as well as for the whole of humankind.

To Israel, the Messiah will bring the end of its humiliation and suffering at the hands of the nations of the world and its positive reassessment in the eyes of the nations. The Jews, now dispersed all over the world will be re-gathered in the Land of Israel. The humiliations which afflicted Israel in exile will be changed into glory and triumph (Zechariah 8:13; Isaiah 53, 60). Even those Israelites who succumbed to degrading foreign influences will be cleansed of sin and redeemed (Ezekiel 36:24-28).

To the world's population the Messiah will bring universal peace. Then, God's kingdom will be acknowledged by all the nations. Idolatry and other false religions will cease to exist. "In that day, the Lord will be one, and His Name one" (Zechariah 14:9), and the rebuilt Jerusalem Temple will become the spiritual center of the world (e.g. Isaiah 2:2-4, 11:1-9, 56:6-7).

The ancient rabbis saw the Messianic Age as the culmination of history. Everything that happens is leading up to this period. Thus, the *amora* R. Chiyya b. Abba (third and the beginning of the fourth centuries C.E.) stated, "All the prophets prophesied only for the Messianic Age."⁸² The Messianic Age expected at "the end of days" is to be preceded by horrific upheavals and by terrible pangs comparable to a painful delivery of a newborn child. It is a time when the Mount of Olives will split in two (Zechariah 14:4) and the war of Gog and Magog will take place (Ezekiel 38). It can be concluded that some of the events in Israel's history described in Isaiah 52:13--53:12 will coincide with the Messianic Age.

There are two points that need to be emphasized. First, who says that any particular passage or verse in the Bible refers to the Messiah? As previously mentioned there are no clearly identifiable messianic prophecies in the Bible and no direct mention of the Messiah. All such references to the Messiah are based on interpretation. This is not to dismiss all interpretive texts as really non-messianic. Nonetheless, they are subjective understandings of the texts. It means that when confronted by such a text we have to ask, Who says so and what is the reasoning behind the commentator's determination? Second, when the subject of a verse or passage is identified in the surrounding context it should be assumed that that is the literal interpretation as opposed to any midrashic identification which disregards the plain sense meaning.

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The *Targum* on Isaiah 53

From a *Sefer* on *Yishayahu* 53 by Rav Gerry Siegel

The *targum* (the Aramaic interpretive rendering) on Isaiah is part of the *targumim* of the prophetic books that tradition associates with the first century C.E. work of Jonathan ben Uzziel, the disciple of Hillel⁸³. A long period elapsed between the first oral renderings of the Hebrew into Aramaic and the final form of the written *targumim*. Undoubtedly, Jonathan ben Uzziel had a wealth of interpretive tradition from which to work. The *targumim* received their final written form in the fifth century C.E.

Nevertheless, it may be assumed that they acquired a fixed form at a much earlier date; manuscripts of the *targumim* are known to have existed prior to the third century C.E. The *targum* of Jonathan ben Uzziel on Isaiah 52:13-53:12 is rooted in the earliest rabbinic interpretive tradition of this passage. Apart from those places that have been expanded or paraphrased, the rendering generally follows the original Hebrew. It has been said of the *targum* on Isaiah 53: "This is an excellent example of Targumic paraphrase at its best. It is not translation, nor is it loose and meaningless commentary, but a reworking of the text to yield what the Targumist desires it to give forth. He snatches at words and phrases in the Hebrew, usually the key word or phrase in the verse, and on the basis of these he structures his interpretation. The

⁸² B.T. *Shabbat* 63a.

⁸³ B.T. *Megilla* 3a.

mechanics of derivation in this instance in detail may easily be detected by comparing the Targumic version with the text.”⁸⁴

This *targum* developed in a period of great distress for the Jewish people who were suffering under the yoke of foreign oppression. Therefore, it is not surprising that messianic yearnings are reflected in its expansions and paraphrasing. It reads:

52:13. Behold, My servant, the anointed one, shall prosper; he shall be exalted, and increase, and be very strong. 14. As the house of Israel hoped for him many days, for their appearance was darkened among the nations and their countenance beyond that of the sons of men: 15. So shall he scatter many nations; kings shall be silent because of him; they shall set their hands upon their mouths: for the things which had not been told them have they seen, and that which they had not heard have they perceived.

53:1 Who has believed these our tidings? And to whom has the power of the mighty arm of the Lord been so revealed? 2. And the righteous shall grow up before him even as budding shoots; as a tree that sends forth its roots by streams of water, so shall the holy generations increase in the land that was in need of him: his appearance shall not be that of a common man, nor the fear of him that of an ordinary man; but his countenance shall be a holy countenance, so that all who see him shall regard him earnestly. 3. Then shall the glory of all the kingdoms be despised and come to an end; they shall be infirm and sick even as a man of sorrows and as one destined for sicknesses, and as when the presence of the Shechinah was withdrawn from us, they will be despised and of no account. 4. Then he shall pray on behalf of our transgressions and our iniquities shall be pardoned for his sake, though we were accounted smitten, stricken from before the Lord, and afflicted. 5. But he shall build the sanctuary that was polluted because of our transgressions and given up because of our iniquities; and by his teaching shall his peace be multiplied upon us, and by our devotion to his words our transgressions shall be forgiven us. 6. All we like sheep had been scattered; we had wandered off each on his own way; but it was the Lord's good pleasure to forgive the transgressions of us all for his sake. 7. He was praying, and he was answered, and before he opened his mouth he was accepted; the mighty ones of the peoples shall be delivered up like a lamb to the slaughter, and as a ewe that before her shearers is dumb, and there shall be none before him opening his mouth or speaking a word. 8. Out of chastisements and out of punishment shall he bring our exiles near and the wondrous things that shall be wrought for us in his days who shall be able to recount? For he shall take away the dominion of the peoples from the land of Israel, and the sins which My people sinned shall he transfer to them. 9. And he shall deliver the wicked to Gehinnom, and those who are rich in possessions which they have obtained by violence to the death of destruction, that those who commit sin may not be established, nor speak deceits with their mouth. 10. And it was the Lord's good pleasure to refine and to purify the remnant of His people, in order to cleanse their soul from sin: they shall look upon the kingdom of their anointed one, they shall multiply sons and daughters, they shall prolong days, and they that perform the Law of the Lord shall prosper in his good pleasure. 11. From the subjection of the peoples shall he deliver their soul; they shall look upon the punishment of them that hate them; they shall be satisfied with the spoil of their kings: by his wisdom shall he justify the just, in order to subject many to the law, and for their transgressions shall he make intercession. 12. Then will I divide to him the spoil of many peoples and the riches of strong cities; he shall divide the booty, because he delivered his soul to death, and subjected the rebellious to the law; and he shall make intercession for many transgressions, and the rebellious shall be forgiven for his sake.

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Samson H. Levey, *The Messiah an Aramaic Interpretation: The Messianic Exegesis of the Targum*, Cincinnati: Hebrew Union Press, 1974, p. 66. See also J.F. Stenning, *The Targum of Isaiah*, Oxford: Clarendon Press, 1949. This volume contains the Aramaic text and an English rendering of the *Isaiah Targum*.

It is instructive to look at each verse and the subject of that verse in the targum:

- 52:13: The Messiah and his prosperity.
- 52:14: Israel suffering while they waited for the Messiah to come.
- 52:15: The Messiah and his relationship to the nations.
- 53:1: The introduction to next verse.
- 53:2: The exaltation of the righteous of Israel.
- 53:3-4: The suffering of Israel and the Messiah's success.
- 53:5: The Messiah builds the Temple for Israel.
- 53:6: The suffering of Israel.
- 53:7-9: The successful actions of the Messiah.
- 53:10: The people Israel purified through suffering and they will be prosperous.
- 53:11, 12: The Messiah's actions in the end of days.

Significantly, this *targum* does not refer the entire passage exclusively to one individual while neglecting its national meaning. Those verses relating to exaltation are applied to a messianic individual while the remaining verses relating to suffering were applied to the nation of Israel as a whole or the gentiles. The gentiles' suffering is to be punishment for persecuting Israel. Thus, the punishment of the gentiles is to be part of the sequence of events leading to the national exaltation of Israel. The people of Israel are reconciled to God by the prayers of the Messiah, not by his suffering for them. The Messiah, as described in this *targum* is not what is conventionally called by the non-biblical term of "suffering servant." In the targumic reworking of the text the Messiah is rather an exalted defender of the despised, downtrodden, and suffering nation of Israel. Exhibiting military prowess, he defeats Israel's enemies and subjects mighty kings in their behalf. He also restores Israel's national glory, rebuilds the Temple, is a champion of Torah, and punishes the wicked. The Messiah becomes an intercessor as he pleads for the pardoning of Israel's sins which are forgiven for his sake. While this is intercession, it is not vicarious atonement. The Messiah, although he is the servant and is willing to submit to martyrdom, does not suffer death. "He delivered his soul to death" does not mean he died. The phrase means he goes to the brink of death in carrying out God's will. However, as we see in verse 12 he is alive to "divide the booty" without any sort of death and resurrection occurring. In the *Isaiah Targum*, the Messiah is ready to give his life for his people but he survives to carry through God's plan.

The following conclusions may be drawn about the *Isaiah Targum*: (1) It does not view Isaiah 53 as focused on the Messiah but as descriptive of the Messianic Age. (2) It considers the Messiah to be the "servant" but not a "suffering servant." (3) The "suffering servant" is none other than the nation of Israel purged of any wrongdoing. (4) By relating different verses to different ideas and people, it is not interpreting this passage according to the plain sense meaning of the text, but rather midrashically.

This passage shows that in targumic messianic thought there is no concept whatsoever of a suffering and dying Messiah. If such were the case, the author of the *Isaiah Targum* could have used Isaiah 52:13-53:12 for biblical support. Yet from what he does with this passage it is obvious that he did not hold to such a concept. Therefore, the *Isaiah Targum's* messianic implications illustrate this important point. That is why Jewish commentators who believe that there is reference to the Messiah in this passage do not necessarily subscribe to a "suffering messiah" concept.

The evidence from the *Isaiah Targum*, the Septuagint, and the New Testament does not negate the fact that the *original* exposition of Isaiah 53 referred to the entire nation of Israel and was not messianic at its inception. The later midrashic application of certain verses to a messianic individual as found in *Isaiah Targum* does not alter this fact. After the original

pronouncement of Isaiah 53, the nation was subjected to humiliation and persecution by other nations. Redemption from this apparently hopeless situation was seen as coming through a specific instrument, the human messianic redeemer described in Isaiah 11. Messianic fervor, utilizing Isaiah 53, compressed the initial extent of Israel's national exaltation. It personified the receiver of national exaltation as a figure commensurate with the messianic individual described in Isaiah 11. National exaltation was seen as commencing with the exaltation of the divinely chosen messianic leader. Through his achievements national exaltation was to be extended to the people as a whole. This exegesis was made possible because while Israel's downtrodden state was portrayed in Isaiah 53, so was its exaltation.

The text of the *targum* on this Isaianic passage preserves within it the national tradition that reflects a date much earlier than the moment of final literary redaction. The *Targum Isaiah* is clearly within the earliest exegetical tradition on Isaiah 53, which refers this passage to the entire Jewish people. In sum, this *targum* is not so much about the Messiah as it is about the Messianic Age.

In its pristine meaning, Isaiah 53 refers solely to the entire nation of Israel. This is attested to by the test of time. The application of some of its verses to the messianic leader is understandable only if he is subsumed within the broader context of the national non-messianic commonality. That is, this passage refers to the coming Messiah only to the extent that he is included as one within the nation as a whole. In Isaiah 52:13-53:12, *all* Israel is meant and considered righteous in the same sense as it does when chastising the nation God addresses the entire community as one nation of sinners—those who are faithful to him as well as those who have strayed. All Israel are considered righteous for the purpose of the *national* fulfillment of this passage. However, reference to the rewards given the *entire nation* does not include at the time of its ultimate fulfillment those individuals whose sins are so egregious as to put them beyond the pale.

Only two passages in the *targumim* attributed to Jonathan ben Uzziel (Isaiah 52:13-15 and 53:11-12) come close to mentioning a suffering messiah. However, close is not enough. What is said in the *targum* on Isaiah 52:13-15 about undergoing suffering had reference to the people of Israel and not the Messiah. The *targum* on Isaiah 53:12 refers to the Messiah's readiness to suffer martyrdom in order that he might subjugate the rebellious people to the Torah, but his death did not occur. The Messiah's role can only be understood in the context of this verse as the life-risking zeal of one who is fully devoted too God and His people Israel. The text says nothing of him dying; he remains very much alive. It never says in any of the *targumim* that the Messiah must suffer or die.

Did the ancient rabbis say Isaiah 53 is messianic?

Some Christians cite the ancient rabbinic writings as proof that Isaiah 53 speaks about a suffering Messiah. They point to the Talmudic passage that states: "What is his [the Messiah's] name? The School of R. Shila said: 'His name is Shiloh,' for it is written, 'until Shiloh comes' [Genesis 49:10]. The School of Yannai said: 'His name is Yinnon,' for it is written, 'His name shall endure forever: before the sun was, his name is Yinnon' [Psalms 72:17]. The School of R. HŽananiah, maintained: 'His name is HŽananiah' [Jeremiah 16:13], as it is written, 'Where I will not give you HŽananiah [Mercy].' Others say: 'His name is Menahem the son of Hezekiah,' for it is written, 'Because Menahem ["the comforter"], that would relieve my soul, is far' [Lamentations 1:16]. The rabbis said, his name is 'the leper of the house of Rabbi,' as it is written, 'Surely he has borne our griefs and carried our sorrows, yet we did esteem him a leper, smitten of God and afflicted.'"⁸⁵ Does this mean that one group of rabbis appearing in this

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B.T. *Sanhedrin* 98b.

passage maintains that Isaiah 53 speaks of the Messiah? No such claim is made! Each school chooses a name for the Messiah resembling in sound and meaning the name of that school or its head (Rashi).⁸⁶ Notice that only the *name* of the Messiah is preexistent not the Messiah himself. The proof of this preexistent name is based on the midrashic interpretation of Psalms 72:17 which literally says: “His name should last forever, may his name last as long as the sun,” which is interpreted as meaning: “His name shall forever endure, before the sun [was made] Yinnon [Continue] was his name.” The Rabbis many times took verses out of context to teach spiritual lessons homiletically; this is an example of that. What the rabbis do in this passage is provide a non-literal midrashic speculation on the Messiah’s name solely based on a connection of their school with a supporting biblical verse. They are not giving the plain sense meaning of the biblical text.

Let us illustrate further what the rabbis are doing in this and similar passages. A Talmudic passage states:

R. Simlai expounded [on the selflessness of Moses]: Why did Moses our teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty? But thus spoke Moses, “Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me.” The Holy One, blessed be He, said to him, “Is it only to receive the reward [for obeying the commandments] that you seek: I ascribe it to you as if you did perform them,” as it is said. “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors, yet he bore the sins of many, and made intercession for the transgressors [Isaiah 53:12].” “Therefore will I divide him a portion with the great”—it is possible [to think that his portion will be] with the [great of] later generations and not former generations; therefore there is a text to declare, “And he shall divide with the strong,” i.e. with Abraham, Isaac and Jacob who were strong in Torah and the commandments. “Because he poured out his soul unto death”—because he surrendered himself to die, as it is said, “And if not, blot me, I pray etc. [Exodus 32:32].” “And was numbered with the transgressors”—because he was numbered with them who were condemned to die in the wilderness. “Yet he bore the sins of many”—because he secured atonement for the making of the Golden Calf. “And made intercession for the transgressors”—because he begged for mercy on behalf of the sinners in Israel that they should turn in penitence; and the word *pegi’ah* [intercession] means nothing else than prayer, as it is said, “Therefore do not pray for this people, neither lift up cry nor prayer for them, neither make intercession to Me [Jeremiah 7:16].”⁸⁷

Clearly, when Isaiah was prophesying he was talking of someone in the future and not Moses who had been in the past. Therefore, we must ask: What lesson is R. Simlai trying to teach by relating Moses to a verse in Isaiah 53, and why specifically to verse 12? Moses was the greatest of the prophets and was known as the “servant of God” (1 Chronicles 6:34 (verse 49 in some versions), 2 Chronicles 24:9, Nehemiah 10:29). The point of R. Simlai’s homily is the selflessness of Moses and he relates it to verse 12. The verse itself is not being explained. Rather, the biblical verse is a homiletic support for his exposition. It is used to remind his audience of Moses’ lack of concern for himself but not to be taken as literally referring to him. The Talmudic rabbis do not think that Isaiah is actually speaking about Moses. Just as the rabbis in the Talmud do not believe that Isaiah 53 literally speaks about Moses, they also do not believe it literally speaks about the Messiah. The ancient Jewish view which appears continually in the

⁸⁶ In this Talmudic passage the term *Mashiach* is an acronym of these four names: **M**enachem, **S**hiloh, **Y**innon, **C**Haninah.

⁸⁷ B.T. *Sotah* 14a.

later commentators is that in its plain sense meaning the servant that appears throughout the Book of Isaiah is Israel.

The *midrash* shows the greatness of Moses and his work. The exposition of select verses from this passage as referring to Moses is also used by the kabbalistic commentator R. Moshe Alshech, in his commentary on Isaiah 53, and in the *Zohar* a number of times. In a similar vein, R. Saadiah Gaon explained it to mean the prophet Jeremiah. In contrast, one of the explanations of Abarbanel is that it refers to King Josiah. That the lives of these individuals do not apply literally to this passage does not take away from the midrashic insight afforded by applying these verses to them.

Here is a further example from contemporary folk medicine recorded in the Talmud:

Six things are a good sign for a sick person, namely, sneezing, perspiration, open bowels, seminal emission, sleep and a dream. Sneezing, as it is written: “His sneezings flash forth light” [Job 41:10]. Perspiration, as it is written: “In the sweat of your face you shall eat bread” [Genesis 3:19]. Open bowels, as it is written: “If he that is bent down hastens to be loosed, he shall not go down dying to the pit” [Isaiah 51:14]. Seminal emission, as it is written: “Seeing seed, he shall prolong his days” [Isaiah 53:10]. Sleep, as it is written: “I should have slept, then should I have been at rest” [Job 3:13]. A dream, as it is written: “You caused me to dream and make me to live” [Isaiah 38:16].⁸⁸

Do the Talmudic rabbis claim that Isaiah 53 speaks about a sick person having a seminal emission? As we see from the other biblical citations used in this passage, these texts are not considered to be literally talking about the subject under discussion, namely, a sick person. Instead, these verses are used homiletically to emphasize a point being made. In the same way, when the Talmudic rabbis speak about the Messiah, and then refer to Isaiah 53, saying, “as it is written,” they are not claiming that Isaiah speaks about the Messiah. They are simply using the biblical text as a midrashic intimation that serves as a mnemonic aid (*Asmachta*).⁸⁹ As such, the biblical text serves as a means for remembering the oral teaching. The Talmud, the Oral Law in its written form reproduces the traditions that previously were orally transmitted.

Rabbinic exposition of biblical passages was keen on finding allusions to the Messiah and his suffering on behalf of Israel. *Bereshit Rabbah* presents a series of brief homiletic interpretations of Ruth 2:14: “And Boaz said to her at mealtime: ‘Come hither [*goshi halom*], and eat of the bread, and dip your morsel in the vinegar.’” The fifth of these interpretations is messianic in nature and in part contains a non-literal application of Isaiah 53:5. The *midrash* reads: “Another explanation [of Ruth 2:14]: He is speaking of the king Messiah: ‘Come hither,’ draw near to the throne; ‘and eat of the bread,’ that is the bread of the kingdom; ‘and dip your morsel in the vinegar,’ this refers to the afflictions, as it is said, ‘But he was wounded as a result of our transgressions, he was crushed as a result of our iniquities’” (Isaiah 53:5). By using the word *hither* Boaz intimated to her that the royal house of David was destined to descend from her, the house of which *hither* is written; as it says: “Then David the king went in and sat before the Lord; and he said: ‘Who am I, O Lord God, and what is my house, that You have brought me *hither*? (2 Samuel 7:18). The Hebrew word *hometz* denotes a popular bitter beverage (vinegar or sour wine). This evokes thoughts of the bitterness of exile. The mention of the ancestress of the Davidic dynasty and the bitter beverage creates a background for this messianic *midrash*. The Messiah’s suffering expressed through the use of Isaiah 53 adds a non-literal homiletic touch. It

⁸⁸ B.T. *Berachot* 57b.

⁸⁹ *Asmachta* is the quotation of a biblical text as a rhetorical or mnemonic device rather than as an actual proof.

expresses the hardship under which the Jewish people suffer in exile that in midrashic literature is often alleviated by being borne by the Messiah.⁹⁰

It should be understood that a *midrash*, while relating a truth is not the plain sense interpretation and is not meant to be taken as such. Usually a *midrash* does not explain a whole passage. Instead, it interprets various verses in a passage (and sometimes only one verse). It expounds verses to discover deeper meanings but often does so by interpreting various phrases as isolated units without viewing them in context.

Midrashic literature did not totally ignore the plain sense meaning of Isaiah 53. Examples are found of verses from Isaiah 53 being applied to a wider group of Israelites than merely to the Messiah. Thus, for example, in *Tanna De've Eliyahu* (also known as *Seder Eliyahu*)⁹¹ there are three midrashic references identifying verses in Isaiah 53 as referring to Jews. In the first reference, God promises the rewards of verse 10 to all who are repentant including those who had been egregious sinners (chapter 6). In the second source, God promises the self-sacrificing teacher of Torah the rewards of verse 11 (chapter 13). In the third reference, God promises the rewards of verse 11 (chapter 27) to those versed in Torah whose feelings of acute anguish are known only to God as they bear silently (presumably in intercessory prayer) the sins of their generation. In *Midrash Alef Beitot* (last chapter), righteous individuals are promised the rewards of verse 12. In *Bamidbar Rabbah* 13:2, Isaiah 53:12 is used as a reference to all the children of Israel in the exile. They expose themselves even to death and yet remain faithful to God, occupying themselves with the studying of the Torah. For this deed, God will reward Israel. These citations, identifying outstanding righteous individuals or Israel as a nation as the subject of several verses in Isaiah 53, represent a significant portion of all the midrashic references to this passage.

In the entire Jewish messianic literature of the tannaitic period there is no trace of a “suffering Messiah.” All the references to the suffering Messiah found in rabbinic literature belong without exception to the post-tannaitic period. Tanna (pl. tannaim) refers to a teacher mentioned in the Mishnah⁹² or Baraita⁹³ living during the first two centuries C.E. The tannaitic period begins with the death of Hillel and Shammai (first century C.E.) and ends with the generation of Rabbi Judah HaNasi (c. 135-c. 220). There is not a single tannaitic saying that can be interpreted as proof that the notion of the suffering Messiah is to be found before the post-tannaitic period.⁹⁴ When, therefore, we are dealing with the earlier Jewish traditions about the Messiah, we should omit the account of the concept of the “suffering Messiah.”

The tannaitic literature emphasized the spiritual qualities of the Messiah. The essential point was not emphasis on the messianic personality but as with the prophets before them, on the Messianic Age. The Messiah is the most favored and glorious instrument of God; but his role is muted by the fact that it is God Himself who will bring redemption in the Messianic Age.

⁹⁰ Midrash *Rut Rabbah* 5:6, Jerusalem: Vagshal Publishing Ltd., 5761, p. 44.

⁹¹ Scholars differ as to its date of composition. Some place it in the Talmudic period and others consider it to have originated in the ninth century.

⁹² Legal codification containing the core of the Oral Law. It was compiled by Rabbi Judah HaNasi on the basis of previous collections.

⁹³ Tannaitic sayings not included in the Mishnah.

⁹⁴ The messianic title “the leper of the house of Rabbi,” that is, a leper scholar of the academy established by Yehuda HaNasi, found in the Talmudic passage: “The Rabbis said: His name is ‘the leper of the house of Rabbi,’ as it is written [in Isaiah 53:4], *Surely our diseases he did bear, and our pains he carried; but we considered him stricken [with leprosy], smitten of God, and afflicted*” (B.T. *Sanhedrin* 98b) does not originate in the tannaitic period (first two centuries C.E.). Those rabbinic sages mentioned in the context in which this passage is found are considered among the *amoraim* (from Heb./Aram. *amar*, “speak”—title given Jewish scholars in *Eretz Yisrael* and especially Babylonia in the third to sixth centuries C.E.).

On the other hand, the amoraim and those following them attempted to glorify the personality of the Messiah. The nature of the Messiah is enhanced, his origins and abilities increasingly exaggerated and magnified, but he is never divine.⁹⁵ Although some statements seem on the verge of giving the Messiah a divine nature; the expectation remains as it did in the second century C.E. when Trypho the Jew says to Justin: “All of us [Jews] expect the Messiah to come as a man among men.”⁹⁶

The suffering of Israel, as visualized by several rabbinic sages of the amoraic period is epitomized in the suffering of a messianic person who, while leading Israel in battle, would die. The suffering that will be the lot of the warrior Messiah is the suffering of death in battle; it is not one of sickness or torture. Such is their midrashic understanding of the situation described in Zechariah 12:10, where the surviving Israelites will mourn for those killed by the nations and especially for their leader, the fallen warrior Messiah.⁹⁷ In this visualization of events, it is most likely that at this point in history God will reveal the Messiah of the house of David. Soon thereafter, the nations of the world will by virtue of Israelite triumphs become keenly aware of God’s special relationship to Israel. As is described in the latter part of Isaiah 53, this will have the effect of causing: first, shock and disbelief, and then, an acknowledgment of the special rewards that God will grant Israel.

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UNDERSTANDING SOURCE MATERIALS

From a *Sefer* on *Yishayahu 53* by Rav Gerry Siegel

The place of commentary in Jewish tradition

One cannot underestimate the value of *midrash*, the ancient rabbinical commentaries and explanatory notes on the Jewish Bible for understanding the biblical text. It is essential to know exactly what is *midrash* and how midrashic homiletics work in order to understand its place in ascertaining the identity of the *servant* depicted in Isaiah 52:13-53:12. Often midrashic literature cites biblical verses with seemingly total disregard of the rules of logic, the plain sense meaning of original context, and/or (historical) chronology. The rabbinic use of biblical verses for the

⁹⁵ Christian commentators often cite Daniel 7:13-14 as proof that the Messiah is to be a divine being. The text reads: “I saw in the night visions, and, behold, there came with the clouds of heaven one like a son of man, and he came to the Ancient of days, and he was brought near before Him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him [*shaltaneih*]; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.” Some Christians maintain that since “one like a son of man” comes with the clouds of heaven and receives worldwide authority and obedience it is clear that he is more than merely human. Other Christians dishonestly mistranslate *shaltaneih*, “serve him,” as “worshiped him” to indicate that he is recognized as divine.

As seen in Daniel 7:27, which reads: “And the kingdom and the dominion, and the greatness of the 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,” the term, “one like a son of man” refers collectively to the regenerated people of Israel. Rabbinical exegesis applied the term to the Messiah, but not as a divine or semi-divine being. There is nothing in Daniel’s visionary experience to indicate that “one like a son of man” is a divine being. This is a visionary experience and as such the reality of the arrival of the true Messiah when he comes need not conform to the vision’s details.

⁹⁶ Justin Martyr, *Dialogue With Trypho* 49. (Eds. Robertson and Donaldson, *The Ante-Nicene Fathers*), Vol. 1, Grand Rapids: Eerdmans, 1996, pp. 219-220.)

⁹⁷ B.T. *Sukkah* 52a.

purposes of *derash*⁹⁸ did not adhere to conventional rules that otherwise were applied in order to understand the plain sense meaning of the text. Nevertheless, **the rabbis who authored and redacted the midrashic literature carefully differentiated between the plain sense meaning of the biblical text (*peshuto shel mikra* or simply *peshat*⁹⁹) and the use of the text as a starting off point for imaginative homiletics (*derash*)¹⁰⁰**. The rabbis had complete command of every aspect of the biblical text and this encyclopedic knowledge serves as the foundation for the ingenious exegesis featured in midrashic homily. In taking such wide latitude in their midrashic elucidation of biblical texts the rabbis assumed they were addressing an audience as thoroughly familiar with the distinction between *peshat* and *derash* as they were and that understood the manner in which they made use of biblical verses in formulating their *midrashim*. To fully appreciate the midrashic method of exegesis, one must study a midrashic citation of a biblical verse in its original context and understand the plain sense of the text in order to understand why the biblical verse was used in the *midrash*. Those who understand the difference between the plain meaning of the text and its use in *midrashim* will not confuse the two.

In Jewish commentary tradition an exegetical nuance may add further insight into a text but not all interpretations are of equal value or purpose. One must differentiate between homiletic and literal exegesis. Acceptance of one is not a rejection of the other; it is a matter of choosing what level of understanding of a text one wishes to attain. Neither the *targum* nor the *midrash* was the last word, nor meant to be taken as the literal meaning. The presence of many commentators working within normative Jewish tradition shows that there is wide diversity of opinion in explaining certain biblical texts and one is not unfaithful to Jewish tradition to accept one over another, so long as it is within the parameters set by that tradition. What need would there be for the commentary of Saadia if all was said in the *midrash*? Indeed, if his was the last word what need for Rashi or Ibn Ezra or Alshech. In this study, we will be most particularly interested in understanding the literal meaning of the text before us—Isaiah 52:13-53:12.

Understanding parallelism and literal fulfillment

New Testament authors apply select biblical verses to Jesus on the assumption that he is the Messiah and the literal fulfillment of what is stated in the scriptural text. This methodology is found for example in those psalms considered by the early church to be prophetic statements referring to the Messiah and therefore applied by these authors to Jesus. This opens up a problem. Some of the psalms used in this fashion also speak of the psalmist's sins. If applied to Jesus this would imply that he is a sinner as well. Some Christian commentators explain that the New Testament is not applying every verse in these psalms to the Messiah. The alleged principle being followed is that as it was with the psalmist so it is with the Messiah. The New Testament authors are showing the parallel between the life of the psalmist and the Messiah, who, of course, they identify with Jesus. Hence, as David was betrayed by a close associate so also Jesus was betrayed by a close associate as Jesus himself is alleged to say (cf. Psalm 41:10 with John 13:18).

Thus, Christian commentators allege with no regard for context that an isolated verse is a prophetic fulfillment. There is on careful consideration a difference between parallel situations in

⁹⁸ *Derash* refers to moral or ethical teachings that can be inferred from a verse. As the name indicates, *midrash* is from the word *derash*. Most of the *midrashim* are of this form. The events recorded in the Torah are not just statements recounting the history of Israel, but they also have many lessons to teach. The *derash* brings out many of these lessons.

⁹⁹ The *peshuto shel mikra* (the simple sense of the biblical text) or *peshat* is the plain interpretation, the immediate and primary sense of a scriptural passage. A law or a passage in Scripture is explained in the most natural way according to the meaning of the word, the grammatical construction, and the spirit of the passage.

¹⁰⁰ This is articulated in the statement of R. Kahana, *ein mikra yotze midei peshuto*, “A verse cannot depart from its plain sense meaning” (B.T. *Shabbat* 63a).

the lives of individuals and a fulfilling of prophecy. What the New Testament claimed for Jesus is not simply parallel incidents in the life of David but a total fulfillment of those verses by the former. On the non-literal level this method of parallel comparisons is an acceptable form of interpretation. In the case of the psalms, parallel comparisons make their content all the more relevant to the lives of those who seek comfort in the psalmist's words (e.g. the rabbis found parallels between the lives of David and Esther in Psalm 22). However, it is not a legitimate fulfillment of the context historically and it is unacceptable in a literal sense.

A surgical selection from a biblical passage is the hallmark of midrashic exegesis but when speaking of literal fulfillment the entire context must be taken into account and fulfilled. For example, Matthew alleges that the child Jesus literally was brought by Joseph and Mary out of Egypt to fulfill a supposed prophecy to be found in Hosea 11:1, "And he [Joseph] arose and took the child and his mother by night, and departed for Egypt; and was there until the death of Herod; that what was spoken by the Lord through the prophet might be fulfilled, saying, 'Out of Egypt did I call My son'" (Matthew 2:15). However, the context of Hosea's verse indicates that the prophet's reference is to the Exodus, and to an unfaithful Israel. The biblical passage continues with a verse that states that "The more I called them, the more they went from Me, they kept sacrificing to the Baals, and burning incense to idols" (Hosea 11:2). The author of Matthew uses the Jewish Scriptures as a source for predictions and usable quotations but he does more than simply draw parallels between situations. He alleges that what is being recorded in his Gospel is the literal fulfillment of the biblical event in the life of Jesus. Similarly, the author of the Letter to the Hebrews 10:5-7 makes use of Psalms 40:7-8 (6-7 in some versions), seeing David as prefiguring Jesus. That is, he draws a parallel: what was true to a limited degree in David found greater expression in Jesus. But, when Psalms 40:13 (12 in some versions) speaks of the psalmist's iniquities, Christians maintain the passage is no longer applicable to Jesus. Imaginative fulfillment bordering on the midrashic method though it may be such exegesis is not historical reality.

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NOTES

___ **We are our own worst enemies (?)**:

Yishayahu 49:17. Your children shall make haste; *your destroyers and those who destroyed you* shall go away from you.

Rashi, Yishayahu 49:17 – Your sons have hastened to return.

___ **Honor; Misplaced Honor**

#) No sitting in your father's chair

#) No parking in the Rav's Spot

#) ...BUT, to give credit to a creation for something the Creator has done or will do... No problem!

#) **The "honor" we are obligated by Torah to give to human-beings is a TEACHING TOOL to get across to us the HONOR we owe to HaShem**

--Honor to a king of Israel

--Honor to a non-Jewish king

--Honor to a grey-haired man

--Honor to a Talmud Chacham

--"Standing up" to show respect

#) IF it's not what we say, perhaps it is what we refrain from saying?

___ When we say that “Moshe took us out of Egypt,” or that “Moshe parted the Yam Suf...,” it is the same as saying that “Moshe created the heavens and the earth” [Ten Commandments in Yisro v. those in Va’eschanan] – “Oh, yes, and on the sixth day of creation, when the earth formed man out of itself...” WHAT? That’s not accurate?

___ **Await** HaShem v. “**await** Mashiach”

___ **Exalt** HaShem v. **exalt** Mashiach

___ Moznaim: Mashiach builds Temple; reconciliation between two views; The “doors” of the Temple were hidden away, and the Mashiach will reattach the doors to the Temple... **Tehillim 24:7. Lift up your heads, O gates! And be lifted up, O everlasting doors! And the King of glory shall come in.** 8. **Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.** 9. Lift up your heads, O gates! Lift them up, O everlasting doors! And the King of glory shall come in. 10. **Who is this King of glory?** The Lord of hosts, he is the King of glory. Selah.

___ Chavvakuk: Mashiach = Klal Yisroel

___ Yishayahu: Who is HaShem’s Mashiach for the end of the Babylonian Exile? A GOY, Koresh! [**Yishayahu 45:1.** Thus says the Lord to **His anointed, to Cyrus**, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him doors and gates; and the gates shall not be closed....]