[Translated to French] Chapter 2Chapter 2Chapter 2

[Translated to French] Verses 64-92Verses 6Verses 644-92-92

[Translated to French] The Second Vision: A Vision of the End of DaysThe Second Vision: The Second Vision: A A Vision of the End of DaysVision of the End of Days

[Translated to French]

[Translated to French] Synopsis of Chapter 2:Synopsis of Chapter 2Synopsis of Chapter 2::

[Translated to French] Gad, in his vision, saw what would occur to the people of Israel and to the nations of the world at the end of days. The people of Israel would be gathered to their land, and neither curse nor impurity would be with them. All the nations would fulfill the Torah and ‘everyone would speak in the language of the Jews, the language of holiness.’ After the consolation would come the vengeance – the Lord would fight the wars of Israel. The Lord would first punish Edom, as well as those who claimed that He had expelled His people. Afterwards, the Lord would make an end of Spain, France, Ashkenaz and Germany. Michael, the great prince, would overcome Samael, the prince of the world, and the Lord would save Israel for having done ‘all that I have commanded you in the law of Moses, My servant’.Gad, iGad, in his vision, saw what would n his vision, saw what would occuroccur to the people of Israel and to the nations of the to the people of Israel and to the nations of the world at the end of daysworld at the end of days. The people of Israel would be gathered to their land, and . The people of Israel would be gathered to their land, and neither curse nor impurity neither curse nor impurity would be withwould be with them them. All the nations . All the nations would fulfillwould fulfill the Torah and the Torah and ‘‘everyone would speakeveryone would speak in the language of the Jews, the language of holinessin the language of the Jews, the language of holiness..’’ After the consolation would come After the consolation would come the vengeancethe vengeance – – the Lord the Lord would fight the wars of Israel. would fight the wars of Israel. The Lord The Lord would first punish Edom, as well as those who claimed that would first punish Edom, as well as those who claimed that He He had expelled His people. had expelled His people. Afterwards, Afterwards, the Lordthe Lord would would make an end ofmake an end of Spain Spain, , France,France, Ashkenaz Ashkenaz and and Germany. Michael, the great prince, Germany. Michael, the great prince, would would overcome Samael, the prince of the world, and overcome Samael, the prince of the world, and the Lord wouldthe Lord would save Israel save Israel for having donefor having done ‘‘all that I have commanded you in the law of Moses, all that I have commanded you in the law of Moses, MMy servanty servant’.’.

[Translated to French] Introduction to Chapter 2: Introduction to Chapter 2:Introduction to Chapter 2:

[Translated to French] Chapter 2 is a vision that describes what will happen at the end of days, that is, ‘end times’ and this is an eschatological vision, which, in terms of its genre, belongs simultaneously to both apocalyptic and prophetic literature. On the one hand, the seer opens with the words, ‘The vision of the Lord was unto me, saying’ and this seems to be a continuation of the vision from the previous chapter. On the other hand, the seer, as a prophet, is commanded by the Lord to perform acts of a symbolic nature, and, moreover, to address his assembled listeners with the words, ‘Thus saith the Lord.’ At the outset of his speech, the seer is to turn to ‘the four corners of the earth,’ a metaphorical phrase that does not necessarily call attention to the speaker’s audience. However, later on, the seer addresses his listeners in the present tense (72): ‘Rejoice and be glad, remnant of Judah and banished of Israel,’ and he goes on to address the people of Israel in the second person (73-77; 91-92), and from here we see that the seer spoke his words, as a prophet, to the people of Israel. It seems that this chapter supports the argument of scholars who see apocalyptic literature as stemming from prophetic literature.Chapter 2 is a vision that describes what will happen Chapter 2 is a vision that describes what will happen atat the the end of end of days, days, that is,that is, ‘end times’ ‘end times’ and this is an eschatological vision, and this is an eschatological vision, which, in terms of its genre, belongs simultaneously to both apocalyptic and prophetic literature. On the one hand, the seer opens with the words, which, in terms of its genre, belongs simultaneously to both apocalyptic and prophetic literature. On the one hand, the seer opens with the words, ‘‘The vision of the Lord was The vision of the Lord was ununto me, sayingto me, saying’’ and this and this seems seems to be a continuation ofto be a continuation of the vision the vision fromfrom the previous chapter. On the other hand, the seer the previous chapter. On the other hand, the seer, as a prophet,, as a prophet, is commanded by is commanded by the Lord the Lord to perform acts of a symbolic nature, anto perform acts of a symbolic nature, and, moreoverd, moreover, , toto addressaddress his his assembled listenersassembled listeners with the words, with the words, ‘‘Thus saith the LordThus saith the Lord..’’ At the outset At the outset of his speech of his speech, the , the sseer eer is to turnis to turn to to ‘‘the four corners of the earththe four corners of the earth,,’’ a metaphorical phrase a metaphorical phrase that that does notdoes not necessarily necessarily call attention to call attention to the the speaker’s speaker’s audience. However, later on, the seer addresses his audience. However, later on, the seer addresses his listenerslisteners in the present tense (72): in the present tense (72): ‘‘Rejoice and be Rejoice and be gladglad, remnant of , remnant of JudahJudah and and banishedbanished of Israel, of Israel,’’ and he goes on to address the people of Israel in the second person ( and he goes on to address the people of Israel in the second person (73-77;73-77; 91 91--92), and from here we 92), and from here we seesee that the seer spoke his words, as that the seer spoke his words, as aa prophet, to the people of Israel. It seems that this chapter prophet, to the people of Israel. It seems that this chapter supportssupports the argument of scholars who see apocalyptic literature as the argument of scholars who see apocalyptic literature as stemming fromstemming from prophe prophetictic literature. literature.

[Translated to French] In several ways, as a pair of chapters that complement each other, the second vision completes the vision in the first chapter. This phenomenon, according to which a certain idea appears in the form of a pair of chapters, is well known in apocalyptic literature, especially in the Book of Daniel. At the same time, the difference between the two visions is quite clear: the first vision symbolically describes a heavenly revelation of what will happen in the future. In contrast, the vision in the second chapter describes the end of days not symbolically, but in a real way, even though the language is symbolic. In addition, the second vision involves the attribute of divine justice, and deals with the punishment of the nations of the world in the future, and thus the second vision is similar to some of the prophetic Scriptures, and the use of biblical language reinforces this similarity.In several ways, as a pair of chapters that complement each other, tIn several ways, as a pair of chapters that complement each other, the second vision completes the vision in the first chapter. This phenomenon, according to which a certain idea appears in the form of a pair of chapters, is well known in apocalyptic literature, especially in the he second vision completes the vision in the first chapter. This phenomenon, according to which a certain idea appears in the form of a pair of chapters, is well known in apocalyptic literature, especially in the BBook of Daniel.ook of Daniel. At the same time, the difference between the two visions is quite clear: the first vision At the same time, the difference between the two visions is quite clear: the first vision symbolically symbolically describes a heavenly describes a heavenly revelationrevelation of what of what will happen in the future. In contrast, the vision in the second chapter describes the end of days not symbolically, but in a real way, even will happen in the future. In contrast, the vision in the second chapter describes the end of days not symbolically, but in a real way, even thoughthough the language is symbolic. In addition, the second vision involves the attribute of divine justice, and deals with the punishment of the nations of the world in the future, and thus the second vision is similar to the language is symbolic. In addition, the second vision involves the attribute of divine justice, and deals with the punishment of the nations of the world in the future, and thus the second vision is similar to some of thesome of the prophe prophetic Scripturestic Scriptures, a, and the use of biblical nd the use of biblical language reinforceslanguage reinforces this similarity. this similarity.

[Translated to French]

[Translated to French] The first matter to emerge in the end of days is to be the gathering of Israel to their land, an idea that is well established in Scripture. The seer describes the return of Israel with the help of two sets of metaphors. According to the first, God will bird-whistle and gather His people together like a bird that whistles and gathers its chicks. According to the second, Israel is like a seed of grain, and the Land of Israel is likened to a granary, and at the end of days, which according to the seer will be ‘yet a little while,’ God will gather His seed into His granary. The idea that Israel was likened to a seed appears already above (54: ‘For they are a true seed’), but now the matter is much more developed, and the metaphor clarifies the status of Israel. Israel is likened to wheat-seed (even if the word ‘wheat’ is not mentioned), while the other nations are likened to other seeds, which are of lower value than wheat, such as lentils, barley, etc. A similar idea also appears in the midrashic literature: The first The first mattermatter to to emergeemerge in the in the end of daysend of days is to is to be the gathering of Israel to their land, an idea that is be the gathering of Israel to their land, an idea that is well established in Scripturewell established in Scripture. The . The seerseer describes the return of Israel with the help of two describes the return of Israel with the help of two sets of metaphorssets of metaphors. According to the first, God will . According to the first, God will bird-bird-whistle and gather His people together like a bird whistle and gather His people together like a bird that that whistles and gathers its chicks. According to the second, Israel is whistles and gathers its chicks. According to the second, Israel is like alike a seed of grain, and seed of grain, and the Land of Israelthe Land of Israel is likened to a is likened to a granarygranary, and at the end of days, which according to the , and at the end of days, which according to the seerseer will be will be ‘‘yet ayet a little while little while,,’ ’ God will gather His seed into His graGod will gather His seed into His granarynary. The idea that Israel was likened to a seed appears already above (. The idea that Israel was likened to a seed appears already above (54:54: ‘‘For they are For they are a true seed’a true seed’), but now the matter is much more developed, and the ), but now the matter is much more developed, and the metaphormetaphor clarifies the status of Israel. Israel is likened to wheat-seed (even if the word clarifies the status of Israel. Israel is likened to wheat-seed (even if the word ‘‘wheatwheat’’ is not mentioned), while the other nations are likened to other seeds, which are of lower value than wheat, such as lentils, barley, is not mentioned), while the other nations are likened to other seeds, which are of lower value than wheat, such as lentils, barley, etcetc. A similar idea also appears in the midrashic literature: . A similar idea also appears in the midrashic literature:

[Translated to French] The wheat and the straw argued with each other. The wheat said: 'The field was sown for us,' and the straw said: 'The field was sown for me.' The wheat said to them: 'The hour will come and you will see.' When the time for [storing in] the granary arrived, the owner of the field took the straw and burned it and he scattered the hay; he gathered the wheat up in a pile, and all began to bestow kisses on it. Thus Israel and the nations of the world are judged; some say, ‘The world was created for us,’ while others say, ‘For us [the world was created].’ Israel says: ‘The hour will come, and you will see [in the future]; ‘They shall be scattered, and the wind shall carry them away' (Isaiah 41:16),’ but as for Israel, ‘And you shall rejoice with the Lord, with the Holy One of Israel, shall you be your glory’ (Isaiah 41:16).The wheatThe wheat and and thethe strawstraw argue arguedd with each other. with each other. The wheatThe wheat sasaidid: 'The field was sown for us,' and the : 'The field was sown for us,' and the strawstraw sa saidid: ': 'TThe field was sownhe field was sown for me for me.'.' The wheat said to them: 'The hour will come and you will see.'The wheat said to them: 'The hour will come and you will see.' When the time for When the time for [storing in] [storing in] the the granarygranary arrived, the owner of the field arrived, the owner of the field tooktook the straw and burn the straw and burneded it andit and he he scatterscattered the hay;ed the hay; he gathered thehe gathered the wheat up wheat up in a pilein a pile, and , and allall began to began to bestow bestow kisskisseses on it on it.. Thus Israel and the nations of the world are judged;Thus Israel and the nations of the world are judged; s some say, ome say, ‘‘The world was created for usThe world was created for us,,’ ’ while others say, while others say, ‘‘For usFor us [the world was created]. [the world was created].’ ’ Israel says: Israel says: ‘‘The hour will come, and you will see [in the future]The hour will come, and you will see [in the future]; ; ‘‘TheyThey shall shall be be scattered,scattered, and the wind shall carry them and the wind shall carry them away away' (Isaiah 41:16),' (Isaiah 41:16),’’ but but as for as for Israel, Israel, ‘‘And you shallAnd you shall rejoice with the Lord, with rejoice with the Lord, with the Holy One of Israel, the Holy One of Israel, shall shall you be you be your your glorgloryy’’ (Isaiah 41:16). (Isaiah 41:16).

[Translated to French] The words of the midrash are very similar to those written in the Words of Gad the Seer, even if they differ in several details. In the Words of Gad the Seer, the different types of seeds are listed, but there is no mention of a dispute. Rather, it is a vision of consolation, meaning that the words of the vision were intended to encourage the people of Israel when they were suffering under the rule of a foreign people, and were scattered throughout the world: the Lord will gather His people to His granary, which is the Land of Israel.The words of the midrash are very similar to those written in the The words of the midrash are very similar to those written in the WWords of Gad the ords of Gad the SSeer, even if they differ in several details. In the eer, even if they differ in several details. In the WWords of Gad the ords of Gad the SSeer, the different types of seeds are listed, but there is no eer, the different types of seeds are listed, but there is no mentionmention of a dispute of a dispute. . Rather,Rather, i it ist is a vision of consolation, meaning that the words of the vision were intended to encourage the people of Israel when they were suffering under the rule of a foreign people, and were scattered throughout the world: a vision of consolation, meaning that the words of the vision were intended to encourage the people of Israel when they were suffering under the rule of a foreign people, and were scattered throughout the world: the Lordthe Lord will gather His people to will gather His people to HisHis granarygranary, which is the Land of Israel., which is the Land of Israel.

[Translated to French] In the second phase, all the nations will walk in the Torah of God, and this universal vision continues with the words: ‘All shall speak in the language of the Jews, the language of holiness.’ The seer does not specify how this will happen, and although precedents for this idea can be found in Scriptures (Isaiah 19:18), in the Qumran literature, and in the Midrash, here the words of the seer are unequivocal. The seer announces that at the end of days everyone will speak in the language of the Jews, the language in which the holy God created His world, now corrected and restored to its original state (prior to the Tower of Babel).In the second In the second phasephase, all the nations will walk in the Torah of God, and this universal vision continues with the words: , all the nations will walk in the Torah of God, and this universal vision continues with the words: ‘‘All shall speak in the language of the Jews, the language of holiness.All shall speak in the language of the Jews, the language of holiness.’’ The The seerseer does not specify how this will happen, and although precedents for this idea can be found in does not specify how this will happen, and although precedents for this idea can be found in ScripturesScriptures (Isaiah 19:18), in the Qumran literature, and in the Midrash, here the words of the seer are unequivocal. (Isaiah 19:18), in the Qumran literature, and in the Midrash, here the words of the seer are unequivocal. The seer announces that at the end of days everyone will speak in the language of the Jews, the language in which the holy God created His world, The seer announces that at the end of days everyone will speak in the language of the Jews, the language in which the holy God created His world, nownow corrected and restored to its original state corrected and restored to its original state (prior to the Tower of Babel). (prior to the Tower of Babel).

[Translated to French] In the following phase, God will take revenge on Israel's enemies and make an end of them, and in this way, too, the seer continues a long-standing tradition. Not a few of the prophets of Israel proclaimed that vengeance would come upon the nations, and even the later seers, the authors of apocalyptic literature, held this view. The author of the Words of Gad the Seer foretold that the beginning of the vengeance would be wreaked on Edom, ‘who dwells in the land of the Kittim,’ and it is likely that the reference is to Rome, since, in antiquity, the Kittim were identified with the Romans and, furthermore, Rome is called Edom (in the midrashic literature). Against the background of the Roman conquest of the Land of Israel, and the destruction of the land and the Sanctuary, it is only natural that the Jews sought revenge against Rome for the harm it had done to them. Visions of vengeance of this kind were known to the Jews in antiquity, in the Middle Ages, and even later on, and they were generally kept concealed. The wording here is not known elsewhere, although, in principle, it is consistent with the vision of apocalyptic war that is known from other sources. Moreover, the term ‘Kittim’ has an apocalyptic dimension in Qumran literature, and this is also the case in this chapter, but the one-time appearance of the term in the vision makes it difficult to clarify the possible connection with other literary sources. In any event, after a brief theological digression (immediately below), the seer returns and continues and calls for an end to Edom, and to act accordingly to France [Ṣarafat], Spain [Sefarad], and Germany [Ashkenaz] (which are not necessarily the countries that bear these Hebrew names today); these are the other nations that collaborated with Edom (Rome), in the destruction of the Land of Israel.In the In the following phasefollowing phase, God will take revenge on Israel's enemies and make , God will take revenge on Israel's enemies and make an end ofan end of them, and in this way, too, the seer continues a long-standing tradition. them, and in this way, too, the seer continues a long-standing tradition. Not Not a few of the prophets of Israel a few of the prophets of Israel proclaimedproclaimed that that vengeancevengeance would come would come uponupon the nations, and even the later seers, the authors of apocalyptic literature, held this view. the nations, and even the later seers, the authors of apocalyptic literature, held this view. The author of the The author of the WWords of Gad the ords of Gad the SSeer eer foretoldforetold that the beginning of the that the beginning of the vengeancvengeance would be e would be wreaked onwreaked on Edom, Edom, ‘‘who dwells in the land of the who dwells in the land of the KittimKittim,,’’ and it and it is likelyis likely that the reference is to Rome, since that the reference is to Rome, since, in , in antiquityantiquity,, the the KittimKittim were identified with the Romans were identified with the Romans and, and, furthermorefurthermore, Rome , Rome is called is called EdomEdom (in the midrashic literature). Against the background of the (in the midrashic literature). Against the background of the Roman Roman conquest of the Land of Israel, and the destruction of the land and the conquest of the Land of Israel, and the destruction of the land and the SanctuarySanctuary, it is only natural that the Jews sought revenge against Rome for , it is only natural that the Jews sought revenge against Rome for the harm the harm it had done to them. Visions of it had done to them. Visions of vengeancevengeance of this kind were known to the Jews in of this kind were known to the Jews in antiquityantiquity, , in the Middle Ages, and even in the Middle Ages, and even later onlater on, and they were , and they were generally keptgenerally kept concealedconcealed.. The wording here is not The wording here is not knownknown elsewhere, although elsewhere, although,, in principle in principle,, it is it is consistent with the vision of apocalyptic war that is known from other sources.consistent with the vision of apocalyptic war that is known from other sources. Moreover, the term Moreover, the term ‘K‘Kititttimim’’ has an apocalyptic has an apocalyptic dimensiondimension in Qumran literature, in Qumran literature, and this is also the case in thand this is also the case in thisis chapter, but the one-time appearance of the term in the vision makes it difficult to clarify the possible connection chapter, but the one-time appearance of the term in the vision makes it difficult to clarify the possible connection with otherwith other literary literary sourcessources. In any event, after a brief theological . In any event, after a brief theological digressiondigression (immediately below), the seer (immediately below), the seer returns and returns and continues and calls for acontinues and calls for an end to Edomn end to Edom, and to act , and to act accordingly toaccordingly to France France [Ṣarafat] [Ṣarafat], Spain, Spain [Sefarad] [Sefarad], and Germany, and Germany [Ashkenaz] [Ashkenaz] (which are not necessarily the countries that bear th (which are not necessarily the countries that bear theseese Hebrew name Hebrew namess today) today); t; thehese are these are the other nations that collaborated with Edom other nations that collaborated with Edom ((RomeRome)), in the destruction of the Land of Israel., in the destruction of the Land of Israel.

[Translated to French]

[Translated to French] Between the call for revenge against Edom and the call for revenge against the other lands, the seer departs slightly from the path of revenge and engages in a religious polemic. The spiritual enemies of the seer claim that ‘God has chosen them instead of His holy people’ and that the people of Israel did not know ‘the Lord and His Name,’ while they, on the other hand, say: ‘We are wise and we are intelligent, we know God and His Torah... His Name and His Existence.' In addition, the seer’s enemies claim – and perhaps these differ from the previous ones – that God rejected Israel and expelled them from His presence through a bill of divorce. The seer neither discloses the historical background nor the identity of those who make these claims against the people of Israel, and therefore it is difficult to establish any certainties regarding the identity of his spiritual foes. Among the various claims against Israel, we can identify two claims made by the early Christians: 1) we are the true Israel, and 2) God expelled the people of Israel. Additionally, it should be remembered that the claim of the expulsion of Israel by a bill of divorce was already heard by the prophet (Isaiah 50:1), that antedates Christianity by hundreds of years, and therefore it is difficult to determine clearly who the opponents of the author of the Words of Gad the Seer were, especially since the other claims attributed by the seer to his opponents are not recognized as a position held by the Christians. At the same time, the seer mocks his opponents and implores them – sarcastically – to show him the bill of divorce that God wrote for His people, and it is possible that this bill of divorce appears in the Vision of John (which has a significant affinity with the Words of Gad the Seer), a book written by a Jew who converted to Christianity at the end of the first century CE. John [Yochanan] the seer saw in his vision (5:1) a scroll written on both sides and sealed with seven seals, and although it is impossible to know clearly what is written on this scroll, it seems that John saw a bill of divorce, that was designated as a ‘tentative’ bill of divorce, that God gave to the people of Israel (and therefore the heavens and the earth, God's witnesses, trembled, and it was difficult to open the document). That the idea of a bill of divorce that God gave to His people is found in the Hebrew Scriptures makes it difficult to definitively identify the opponents of the author of the Words of Gad the Seer.Between the call for revenge against Edom and the call for revenge Between the call for revenge against Edom and the call for revenge against theagainst the other lands, the seer other lands, the seer departsdeparts slightly from the path of revenge and engages in a religious polemic. The spiritual enemies of the seer claim slightly from the path of revenge and engages in a religious polemic. The spiritual enemies of the seer claim that that ‘‘God has chosen them instead of His holy peopleGod has chosen them instead of His holy people’’ and that the people of Israel did not know and that the people of Israel did not know ‘‘the Lord and His the Lord and His NameName,,’’ while they, on the other hand, say: while they, on the other hand, say: ‘‘We are wise and we areWe are wise and we are intelligentintelligent, we know God and His Torah... His , we know God and His Torah... His NameName and and HHis is ExistenceExistence.'.' In addition, the In addition, the seer’s enemies claimseer’s enemies claim – and perhaps these – and perhaps these differdiffer from the previous ones – that God from the previous ones – that God rejectedrejected Israel and expelled them from His Israel and expelled them from His presence presence through a through a billbill of of divorce. The divorce. The seerseer n neither discloses theeither discloses the historical background nor the identity of those who make these claims against the people of Israel, and therefore it is difficult to establish any certainties regarding the identity of his spiritual historical background nor the identity of those who make these claims against the people of Israel, and therefore it is difficult to establish any certainties regarding the identity of his spiritual foesfoes. Among the various claims against Israel, we can identify two claims made by the early Christians: . Among the various claims against Israel, we can identify two claims made by the early Christians: 1) 1) we are the true Israel, and we are the true Israel, and 2) 2) God expelled the people of Israel.God expelled the people of Israel. Additionally Additionally, it should be remembered that the claim of the expulsion of Israel by , it should be remembered that the claim of the expulsion of Israel by a bill of a bill of divorcedivorce was already heard by the prophet (Isaiah 50:1), was already heard by the prophet (Isaiah 50:1), that antedatesthat antedates ChristianityChristianity by hundreds of years, and therefore it is difficult to determine clearly who the opponents of the author of by hundreds of years, and therefore it is difficult to determine clearly who the opponents of the author of the Wordsthe Words of Gad the of Gad the SSeer were, especially since the other claims attributed eer were, especially since the other claims attributed by the seerby the seer to his opponents are not recognized as to his opponents are not recognized as aa position position held by theheld by the Christians. At the same time, the seer mocks Christians. At the same time, the seer mocks hishis opponents and implores them – sarcastically – opponents and implores them – sarcastically – tto show him the o show him the bill of divorcebill of divorce that God wrote for His people, and it is possible that this that God wrote for His people, and it is possible that this bill of divorcebill of divorce appears in the Vision of appears in the Vision of John John (which has a (which has a significant affinity withsignificant affinity with the the WWords of Gad the ords of Gad the SSeer), a book written by a Jew who converted to Christianity at the end of the first century CE.eer), a book written by a Jew who converted to Christianity at the end of the first century CE. John [ John [YochananYochanan]] the seer saw in his vision (5:1) a the seer saw in his vision (5:1) a scrollscroll written written on both sideson both sides and sealed with seven seals, and although it is impossible to know clearly what is written and sealed with seven seals, and although it is impossible to know clearly what is written oon this n this scrollscroll, it , it seemsseems that that JohnJohn saw a saw a bill of bill of divorce, divorce, that was designatedthat was designated as a as a ‘tentative’ bill of divorce‘tentative’ bill of divorce,, that God gave to the people of Israel (and therefore the heavens and the earth, God's witnesses, that God gave to the people of Israel (and therefore the heavens and the earth, God's witnesses, trembledtrembled, and it was difficult to open the document)., and it was difficult to open the document). That That the idea of the idea of a bill of divorce a bill of divorce that God gave to His people that God gave to His people is found in the Hebrew Scriptures is found in the Hebrew Scriptures makes it difficult tomakes it difficult to definitively definitively identify the identify the opponents of the opponents of the author of the author of the WoWords of Gad the rds of Gad the SSeer.eer.

[Translated to French] Everything on earth has a parallel on high, such as the heavenly altar (and Sanctuary) mentioned in the first vision, and in a similar way, war on Earth, between Israel and the other nations, is reflected on high. The seer writes, albeit briefly, in very clear language: ‘In those days, Michael, the greatest angelic supervisor, will stand against Samael, the angelic supervisor of the world, in war, and he will contend with him to subdue him by the spirit of the Lord, in order to remove him, for the Lord has spoken'. This description seems linked the symbolic struggle between Jacob and the angel (Genesis 32:25-33), and it continues the apocalyptic world of concepts as it is known from the Book of Daniel (12:1) on the one hand, as well as from ancient myth traditions and from the external literature, on the other. In the biblical text, there is no name for the angel who struggles against Jacob, and the angel has no defined role, but in a later period the exegetists explained the symbolic nature of the struggle against ‘Esau's angelic supervisor,’ and the Tannaim said in a language similar to that of the author of the Words of Gad the Seer: ‘In the future, the Lord will not exact recompense from the kingdoms until He has first taken recompense from their angelic supervisors.’ A tradition similar to that brought here is brought in midrashic literature (Exodus Rabba, Vilna, 18:5):Everything on earth has a parallel on high, such as the heavenly altar (and Everything on earth has a parallel on high, such as the heavenly altar (and SanctuarySanctuary) mentioned in the first vision, ) mentioned in the first vision, and in a similar wayand in a similar way, , war war on Earthon Earth, between Israel and the other nations, between Israel and the other nations, is reflected on high, is reflected on high. The seer writes, albeit briefly, in very clear language: . The seer writes, albeit briefly, in very clear language: ‘‘In those days, MichaelIn those days, Michael,, the great the greatestest angelic angelic supervisorsupervisor,, will stand against Samael, the will stand against Samael, the angelic angelic supervisorsupervisor of the world, in war, and he will of the world, in war, and he will contendcontend with him to with him to subdue himsubdue him byby the spirit of the spirit of the Lordthe Lord, in order to remove him, in order to remove him, for the Lord has spoken'. This description seems , for the Lord has spoken'. This description seems linkedlinked the symbolic struggle between Jacob and the angel ( the symbolic struggle between Jacob and the angel (GenesisGenesis 32:25-33), and it continues the apocalyptic world of concepts as it is known from the 32:25-33), and it continues the apocalyptic world of concepts as it is known from the BBook of Daniel (12:1) on the one hand, as well as ook of Daniel (12:1) on the one hand, as well as from from ancient ancient myth myth traditiontraditionss and and from the from the external literature, on the other.external literature, on the other. In the biblical text, there is no name for the angel who struggles against In the biblical text, there is no name for the angel who struggles against JacobJacob, and the angel has no defined role, but in a later period the , and the angel has no defined role, but in a later period the exegetistsexegetists explained the symbolic nature of the struggle against explained the symbolic nature of the struggle against ‘‘EsaEsauu's 's angelic angelic supervisorsupervisor,,’’ and the Tannaim said in and the Tannaim said in a a language similar to that of the author of the language similar to that of the author of the WWords of Gad the ords of Gad the SSeer: eer: ‘‘In the future, the Lord will not exact recompense from theIn the future, the Lord will not exact recompense from the kingdoms until He kingdoms until He has first taken recompense from has first taken recompense from their their angelic supervisorsangelic supervisors..’’ AA tradition similar to that brought here is brought in midrashic literature ( tradition similar to that brought here is brought in midrashic literature (ExodusExodus Rabba, Vilna, 18:5): Rabba, Vilna, 18:5):

[Translated to French] Rabbi Yosi said: To what are Michael and Samael to be compared? The defense attorney and the prosecutor who stand in trial, each speaks in turn, each concludes his speech – the defense attorney won and began praising the judge who issued the verdict, yet the prosecutor requested to add something. The defense attorney told him: ‘Keep silent, hear from the judge!’ Thus Michael and Samael stand before the Shekhinah, and Satan accuses, and Michael presents the merits of Israel, and Satan starts his speech and Michael silences him.Rabbi YosiRabbi Yosi said: said: To what areTo what are Michael and Samael Michael and Samael to be comparedto be compared?? The defense attorney and the The defense attorney and the prosecutor who prosecutor who stand stand in in trial, trial, eacheach speaks speaks in turnin turn, , each concludes his speecheach concludes his speech – the defense attorney won – the defense attorney won and and began praising the judge who began praising the judge who issued the verdictissued the verdict,, yet the prosecutor requested yet the prosecutor requested to add something.to add something. The defense attorney The defense attorney toldtold him him:: ‘Keep silent‘Keep silent, hear from the judge!, hear from the judge!’ ’ Thus Michael and Samael stand before the Thus Michael and Samael stand before the ShekhinahShekhinah, and Satan , and Satan accusesaccuses, and Michael , and Michael presents the meritspresents the merits of Israel, and Satan of Israel, and Satan starts his speechstarts his speech and Michael and Michael silencessilences him. him.

[Translated to French] Apparently, R. Yosi, the author of the story, is the Tanna who lived in the second century CE, but it is possible that it originated later with Rabbi Aḥa, who was an Amora. In any event, the difference between the rabbinic tradition and what is written in the Words of Gad the Seer is clear: in the Words of Gad the Seer, the angels in heaven do combat as is done in war on Earth, whereas in rabbinic literature the war is a war of words in the heavenly court (see more below, Chapter 14). Another rabbinic tradition involves Michael and Samael in another symbolic battle, as is evident in the discussion of the signs that Judah gave to Tamar (Genesis 38). In the Talmud the following is recorded (Sotah 10b): ‘Rabbi Elazar said: After the signs were found, Samael came and took them away, Gabriel came and brought them back.’ In other words, according to Rabbi Elazar (apparently the Amora of the third century CE), the angels on high take part in mundane affairs, like the contest of words between a defense attorney and a prosecutor. It is worth noting that Irenaeus, one of the Church Fathers in the second century CE, writes that: 'They (the Hebrews) pray in public in their synagogues: Do not mention the accusations of Samael, but remember the advocacy of Michael.' In other words, there are several ideas from the symbolic struggle between Michael and Samael that have their parallel in the Words of Gad the Seer, and in any case this struggle should not be seen as completely new. In summation, Michael's status as ‘the angelic supervisor of Israel’ is a biblical-apocalyptic idea that continued on to the world of the Talmudic sages, and then on to succeeding periods, and the author of the Words of Gad the Seer came and made additional use of it.Apparently, R. Yosi, the author of the Apparently, R. Yosi, the author of the storystory, is the Tanna who lived in the second century CE, but it is possible that , is the Tanna who lived in the second century CE, but it is possible that it originated later with it originated later with RRabbiabbi A Aḥḥa, a, who who was an Amorwas an Amoraa. In any event, the difference between the rabbinic tradition and what is written in the . In any event, the difference between the rabbinic tradition and what is written in the WWords of Gad the ords of Gad the SSeer is clear: in the eer is clear: in the WWords of Gad the ords of Gad the SSeer, the angels in heaven eer, the angels in heaven do combatdo combat as as is done inis done in war on war on EEarth, whereas in rabbinic literature the war is a arth, whereas in rabbinic literature the war is a war of words in the heavenly court (see war of words in the heavenly court (see more more below, below, CChapter 14). Another rabbinic tradition involves Michael and Samael in another symbolic battlehapter 14). Another rabbinic tradition involves Michael and Samael in another symbolic battle, as , as is evident in the discussion of the signs that is evident in the discussion of the signs that JudahJudah gave to Tamar ( gave to Tamar (GenesisGenesis 38). In the Talmud 38). In the Talmud the following is recorded the following is recorded (Sotah 10b): (Sotah 10b): ‘‘Rabbi Elazar said: After the signs were found, Samael came and Rabbi Elazar said: After the signs were found, Samael came and took took them away, Gabriel came and brought them them away, Gabriel came and brought them backback..’’ In other words, according to R In other words, according to Rabbiabbi Elazar (apparently the Amora of the third century CE), the angels on high Elazar (apparently the Amora of the third century CE), the angels on high take parttake part in in mundane affairsmundane affairs, , like the contest of wordslike the contest of words between a defense attorney and a between a defense attorney and a prosecutorprosecutor. It is worth noting that Irenaeus, one of the Church Fathers in the second century CE, writes that: . It is worth noting that Irenaeus, one of the Church Fathers in the second century CE, writes that: 'They (the Hebrews) pray in public in their synagogues: Do not 'They (the Hebrews) pray in public in their synagogues: Do not mentionmention the the accusationsaccusations of Samael, but remember the of Samael, but remember the advocacyadvocacy of Michael of Michael.'.' In other words, there are several In other words, there are several ideasideas fromfrom the symbolic struggle between Michael and Samael the symbolic struggle between Michael and Samael that that have their parallelhave their parallel inin the the WWords of Gad the ords of Gad the SSeer, and in any case this struggle should not be seen as completeeer, and in any case this struggle should not be seen as completelyly newnew. In . In summationsummation, Michael's status as , Michael's status as ‘‘the the angelic supervisor angelic supervisor of Israelof Israel’’ is a biblical-apocalyptic idea that is a biblical-apocalyptic idea that continued on tocontinued on to the world of the the world of the Talmudic Talmudic sages, and sages, and then on to succeeding periodsthen on to succeeding periods,, and and the author of the the author of the WWords of Gad the ords of Gad the SSeer came and made additional use of it.eer came and made additional use of it.

[Translated to French] The conclusion of the chapter leaves no doubt as to the author's commitment not only to the apocalyptic (or: mythical) world, but also to the world of prophecy and Torah observance, when he writes: ‘For you shall observe to do all that I have commanded you in the Torah of Moses my servant.’ This verse, which deals with the observance of the Torah and its rules, corresponds to similar requirements mentioned in the words of Gad the Seer (26:188, 66), a phenomenon that is not common in apocalyptic literature, a literature in which Torah observance has a small place, if any. In other words, Chapter 2 is a synthesis of biblical ideas in the world of apocalyptic thought, and these are mixed with later concepts of the seer’s contemporary times, including religious polemics against his spiritual opponents (without explicitly mentioning their names). However, the final message of the seer is clear: A vision of the ‘end times’, a vision of consolation, to be fulfilled only if Israel keeps the Torah.The conclusion of the chapter leaves no doubt as to the author's commitment not only to the apocalyptic (or: mythical) world, but also to the world of prophecy and The conclusion of the chapter leaves no doubt as to the author's commitment not only to the apocalyptic (or: mythical) world, but also to the world of prophecy and Torah observanceTorah observance, when he writes: , when he writes: ‘‘For you shall observe to do all that I have commanded you in the Torah of MosFor you shall observe to do all that I have commanded you in the Torah of Moseses my servant my servant..’’ This verse, which deals with the observance of the Torah and This verse, which deals with the observance of the Torah and its rulesits rules, corresponds to similar requirements mentioned in the words of Gad the , corresponds to similar requirements mentioned in the words of Gad the SSeer (26:188, 66), a phenomenon that is not common in apocalyptic literature, a literature in which eer (26:188, 66), a phenomenon that is not common in apocalyptic literature, a literature in which Torah observanceTorah observance ha hass a small place a small place, i, if f anyany. In other words, . In other words, CChapter 2 is a hapter 2 is a synthesissynthesis of biblical ideas in the world of apocalyptic th of biblical ideas in the world of apocalyptic thoughtought, and these are , and these are mixedmixed with with laterlater conceptsconcepts of the of the seer’s seer’s contemporary timescontemporary times, including religious polemics against his spiritual opponents (without explicitly mentioning their names)., including religious polemics against his spiritual opponents (without explicitly mentioning their names). However, the final message of the However, the final message of the seerseer is clear: is clear: AA vision of the vision of the ‘‘end end times’times’, , a a vision of consolation, vision of consolation, toto be fulfilled be fulfilled only only if Israel keeps the Torah.if Israel keeps the Torah.

[Translated to French] Commentary on Chapter 2:Commentary on Commentary on CChapter 2:hapter 2:

[Translated to French] (64) After these true things – A sentence that connects in the dimension of time: the second chapter took place after what is described in the first chapter. This indicates a chronological sequence between the prophecies, a phenomenon that does not necessarily exist in the books of prophecy. The common biblical expression is ‘after these things,’ and the writer adds the word ‘true’ under the influence of (II Chronicles 32:1): ‘after these things and the truth,’ and perhaps even under the influence of the conclusion of the previous chapter: ‘Which is true, and His word is true, and His seal is true.’ ((6464) ) After After tthese hese true thingstrue things – A – A ssentence entence that connects that connects in the dimension of timein the dimension of time: : tthe second chapter took place after what is described in the first chapter. This indicates a chronological sequence between the prophecies, a phenomenon that does not necessarily exist in the books of prophecy. The common biblical expression is he second chapter took place after what is described in the first chapter. This indicates a chronological sequence between the prophecies, a phenomenon that does not necessarily exist in the books of prophecy. The common biblical expression is ‘‘after these thingsafter these things,,’’ and the writer adds the word and the writer adds the word ‘‘trutrue’e’ under the influence of (II under the influence of (II ChroniclesChronicles 32:1): 32:1): ‘‘after these after these thingsthings and the truth, and the truth,’’ and perhaps even under the influence of the conclusion of the previous chapter: and perhaps even under the influence of the conclusion of the previous chapter: ‘‘Which is truWhich is truee, and His word is tru, and His word is truee, and His seal is tru, and His seal is truee..’’

[Translated to French] I had a divine vision saying: – usual formulation in the words of the prophets is (e.g., Ezekiel 29:17): ‘The word of the Lord came to me.’ In this way, the seer expresses the similarity between what happened to him [saw a vision; heard words] and the prophecy, but also the difference between them (if not the inferiority [of hearing to seeing?]). However, the expression ‘saying’ continues when he [Gad, the seer] hears a divine voice: ‘Set your face,’ etc., and not by seeing, as is brought in the first vision, and thus the seer clarifies his closeness to the prophecy even if he describes the ‘divine vision’.I had a divine vision sayingI had a divine vision saying:: – – usual formulation in the words of the prophets is (e.g., Ezekiel 29:17): usual formulation in the words of the prophets is (e.g., Ezekiel 29:17): ‘‘The The wordword of the Lord came to me of the Lord came to me..’’ In this In this way way, the seer expresses the similarity between what , the seer expresses the similarity between what happened to himhappened to him [saw a vision; heard words] [saw a vision; heard words] and the prophecy, but also the difference between them (if not the inferiorityand the prophecy, but also the difference between them (if not the inferiority [of [of hearinghearing to to seeingseeing?]?]). However, the expression ). However, the expression ‘saying’‘saying’ continues when he continues when he [Gad, the seer] [Gad, the seer] hears a divine voice: hears a divine voice: ‘‘Set your faceSet your face,,’’ etc., and etc., and not by seeingnot by seeing, as is brought in the first vision, and thus the seer clarifies his closeness to the prophecy even if he describes the , as is brought in the first vision, and thus the seer clarifies his closeness to the prophecy even if he describes the ‘‘divine divine visionvision’’..

[Translated to French] (65) ‘Set thy face – The seer is commanded to turn his face towards the audience in order to increase their hearing, but also to present the statement dramatically. The phrase ‘set your face’ appears nine times in the book of Ezekiel (e.g., 6:2).(65) (65) ‘‘Set Set thythy face face – – The seer is commanded to turn The seer is commanded to turn hishis face to face towardswards the the audience audience in order to increase thein order to increase theirir hearing, but also to present the statement dramatically. The phrase hearing, but also to present the statement dramatically. The phrase ‘‘set your faceset your face’’ appears nine times in the book of Ezekiel (e.g., 6:2). appears nine times in the book of Ezekiel (e.g., 6:2).

[Translated to French] eastward, northward, southward and westward — turn your face toward the east, then toward the north, and so on. The order of the directions is not circular, and it is not precise. eeastastward,ward, nnorthwardorthward, , ssouthwardouthward and and wwestwardestward — turn your face toward the east, then toward the north, and so on. The order of the directions is not circular, and it— turn your face toward the east, then toward the north, and so on. The order of the directions is not circular, and it is not precise is not precise..

[Translated to French] (66) And whistle with your mouth as a bird whistles to its chicks – the call of the seer is similar to the call of the bird in in comparison to the verse (Isaiah 7:18): ‘And it shall come to pass on that day that the Lord shall whistle to the 'fly' shall, etc.’, but here the whistling is not by God, but by the seer. The parable of the bird and its chicks is not known from any other source, and it is highly doubtful whether the divine command relates to one particular bird. The parable is not interpreted, but the intention is that just as a bird whistles to its chicks and they follow after, so Israel will follow the seer to their land, as will be revealed later.(66) (66) And whistle And whistle withwith your mouth your mouth as aas a bird whistles to its chicks bird whistles to its chicks – the – the callcall of the of the seerseer is similar to the call of the bird in is similar to the call of the bird in in comparison toin comparison to the verse (Isaiah 7:18): the verse (Isaiah 7:18): ‘‘And it shall come to pass on that day that theAnd it shall come to pass on that day that the Lord shall whistle to the Lord shall whistle to the 'fly' shall, etc. 'fly' shall, etc.’’, but here the whistl, but here the whistlinging is not is not byby God, but God, but by by the seer. The parable of the bird and its chicks is not known from any other source, and it is highly doubtful whether the the seer. The parable of the bird and its chicks is not known from any other source, and it is highly doubtful whether the ddivine command relates to one particular bird.ivine command relates to one particular bird. The parable is not interpreted, but the intention is that just as a bird whistles to its chicks and they follow The parable is not interpreted, but the intention is that just as a bird whistles to its chicks and they follow afterafter, so Israel will follow the , so Israel will follow the seerseer to their land, to their land, as will be revealed later. as will be revealed later.

[Translated to French] and say: Four corners of the earth – the four directions mentioned in the previous verse are well known from Scripture (e.g., Genesis 13:14), but the number four does not accompany them. Four is a number with a universal cosmic significance, and the reading, of course, is not directed specifically to the four corners of the world, but to the ends of the whole world (by indicating the principle directions of the world). Similarly, the prophet said (Isaiah 11:12): ‘And He shall present miracles unto the nations, and gather the outcasts of Israel, and He shall gather Judah from the four corners of the earth.’ aand say: Fnd say: Four corners of the earth our corners of the earth – the four directions mentioned in the previous verse are well known from Scripture (e.g., – the four directions mentioned in the previous verse are well known from Scripture (e.g., GenesisGenesis 13:14), but the number four does not accompany them. Four is a number with a 13:14), but the number four does not accompany them. Four is a number with a universaluniversal cosmic cosmic significancesignificance, and the reading, of course, is not directed specifically to the four corners of the world, but to the ends of the , and the reading, of course, is not directed specifically to the four corners of the world, but to the ends of the whole whole world (by indicating the world (by indicating the principleprinciple directions of the world). directions of the world). Similarly, the prophet said (Isaiah 11:12): Similarly, the prophet said (Isaiah 11:12): ‘‘And And HHe shall e shall presentpresent miracle miracless unto the nations, and gather the outcasts of Israel, and unto the nations, and gather the outcasts of Israel, and HHe shall gather Judah from the four corners of the earthe shall gather Judah from the four corners of the earth..’’

[Translated to French] listen to the word of the Lord – The prophets made a similar address to the people as a declaration before prophecy (e.g., Isaiah 1:10). In contrast, here the seer is commanded to speak to the land, and this command is similar to what the prophet was commanded (Ezekiel6:3; 36:1; 36:4): ‘And the mountains of Israel shall say, 'Hear the word of the Lord.'’ The humanization of the land is an ancient idea that has echoes in the Bible. According to it, the Earth has a head, a face, an eye, and so on, and it can hear and even fulfill the commandments of the Creator.llisten toisten to the word the word of of the Lordthe Lord – – The prophets made a similar address to The prophets made a similar address to the people the people as aas a declarationdeclaration before prophecy (e.g., Isaiah 1:10). In contrast, here the seer is commanded to speak to the land, and this command is similar to before prophecy (e.g., Isaiah 1:10). In contrast, here the seer is commanded to speak to the land, and this command is similar to whatwhat the prophet was commanded (Ezekiel6:3; 36:1; 36:4): the prophet was commanded (Ezekiel6:3; 36:1; 36:4): ‘‘And the mountains of Israel shall say, 'Hear the word of the LordAnd the mountains of Israel shall say, 'Hear the word of the Lord.'.'’’ The humanization of the land is an ancient idea that has echoes in the Bible. According to The humanization of the land is an ancient idea that has echoes in the Bible. According to itit, the , the EEarth has a head, a face, an eye, and so on, and it can hear and even fulfill the commandments of the Creator.arth has a head, a face, an eye, and so on, and it can hear and even fulfill the commandments of the Creator.

[Translated to French] (67) Thus saith the Lord – the seer informs his listeners, whether orally or in writing, that he is quoting what he has heard from God, and hence his authority. This language is prevalent in the words of the prophets (above, verse 2), and so too, did Nathan, the prophet speak (II Samuel 7:8). The term ‘Lord of hosts’ appears eight times in the Words of Gad the Seer.(67) (67) ThusThus sasaithith the the LordLord –– the seer informs his the seer informs his listenerslisteners, whether orally or in writing, that he is quoting what he has heard from God, and hence his authority. This language is prevalent in the words of the prophets (above, verse 2), and so , whether orally or in writing, that he is quoting what he has heard from God, and hence his authority. This language is prevalent in the words of the prophets (above, verse 2), and so too, did Nathan, thetoo, did Nathan, the prophet prophet speakspeak (II S (II Saamuel 7:8).muel 7:8). The term The term ‘‘Lord of hLord of hosts’osts’ appears eight times in the appears eight times in the WWords of Gad the ords of Gad the SSeer.eer.

[Translated to French] who sits and dwells over the cherubs – The Lord’s appellation as He ‘Who sits on the Cherubs’ appears in I Chronicles 13:6, and its meaning is that God sits on the Cherubs; they are the angels who are near Him (whose ancient description likened them to an ox with a human head and with eagle wings). In Deuteronomy 33:26, God is referred to as ‘Who rides in the heavens,’ meaning that God dwells in the heavens. The appellation ‘Who rides on the Cherubs’ is an alternative version of the expression ‘Who sits on the Cherubs,’ for ‘rider’ also connotes sitting (Leviticus 15, 9). wwhoho sits and sits and dwells overdwells over the the ccherubsherubs – The – The Lord’s appellation as HeLord’s appellation as He ‘W‘Who ho sitssits on the Cherubson the Cherubs’’ appearsappears in in I I ChroniclesChronicles 13:6, and its meaning is that God sits 13:6, and its meaning is that God sits onon the the CherubsCherubs; ; they are the angels who are near Him (whose ancient descriptionthey are the angels who are near Him (whose ancient description likened them to likened them to an ox with a human head an ox with a human head and and with eagle wings). In Deuteronomy 33:26, God is referred to as with eagle wings). In Deuteronomy 33:26, God is referred to as ‘Who rides in the‘Who rides in the heaven heavenss,,’’ meaning that God dwells in the heavens. The meaning that God dwells in the heavens. The appellationappellation ‘Who ‘Who rideridess o onn the the CherubsCherubs’’ is an alternative version of the expression is an alternative version of the expression ‘‘WhoWho sits on the sits on the CherubsCherubs,,’’ forfor ‘‘rideriderr’’ also also connotesconnotes sitting ( sitting (LeviticusLeviticus 15, 9). 15, 9).

[Translated to French] Give, give, give, take out, take out, take out – The seer intensifies his declaration by tripling each command, as well as doubling it: both ‘give’ and ‘take out,’ for rhetorical effect (enhancing the impression among the listeners). The seer begins with ‘hear,’ referring to his audience, and continues with ‘give,’ referring to the land and continues ‘in you,’ referring to the four corners of the earth.GiveGive, give, give, take out, take out,, give, give, take out, take out, ttakeake out – out – The The seerseer intensifies intensifies his declarationhis declaration by tripling each command, as well as doubling it: both by tripling each command, as well as doubling it: both ‘‘givegive’’ and and ‘‘taketake out out,,’’ for rhetorical for rhetorical effecteffect (enhancing the impression among the listeners). The (enhancing the impression among the listeners). The seerseer begins with begins with ‘‘hear,hear,’’ referring to his audience, and continues with referring to his audience, and continues with ‘‘give,give,’’ referring to the land and continues referring to the land and continues ‘ ‘in you,in you,’’ referring to the four corners of the earth. referring to the four corners of the earth.

[Translated to French] my seed that I have sown in you – Israel is likened to the seed (wheat) that God sowed throughout the world (they are ‘the four corners of the earth’), and now God commands the land to bring forth and give the seed that is sown in it, Israel. The parable of the seed is based on the fact that human beings in general are called ‘seed’ (e.g., I Samuel 1:11), and Israel is also called ‘holy seed’ (Isaiah 6:13; Ezra 9:2). mmyy seed that I have sown in you seed that I have sown in you – Israel is likened to the seed (wheat) that God sowed throughout the world (they are – Israel is likened to the seed (wheat) that God sowed throughout the world (they are ‘‘the four corners of the earththe four corners of the earth’’), and now God commands the land to bring forth and give the seed that is sown in it), and now God commands the land to bring forth and give the seed that is sown in it,, Israel. The parable of the seed is based on the fact that Israel. The parable of the seed is based on the fact that human beingshuman beings in general are called in general are called ‘‘seedseed’’ (e.g., I S (e.g., I Saamuel 1:11), and Israel is also called muel 1:11), and Israel is also called ‘‘holy seedholy seed’’ (Isaiah 6:13; Ezra 9:2) (Isaiah 6:13; Ezra 9:2)..

[Translated to French] for the time for the seed has come – the reason for the command: the time of gathering the seed has arrived (and not: ‘the time for seeding,’ i.e., sowing).ffor the time or the time forfor the seed has come the seed has come – – the reason for the command: the time of gathering the seed has arrived (and not: the reason for the command: the time of gathering the seed has arrived (and not: ‘‘the time the time for seedingfor seeding,,’’ i.e., sowingi.e., sowing).).

[Translated to French] (68) For yet a little while (above, 55). (68) (68) For For yet yet a little whilea little while (above, 55). (above, 55).

[Translated to French] I shall collect my seed on my threshing-floor – it reads: 'And I gathered my seed in my granary’. Israel is the seed, and the Land of Israel is the granary, the gathering place of the grain. I I shall collect my seed on my threshingshall collect my seed on my threshing--floorfloor – it reads – it reads:: 'And I gathered my seed 'And I gathered my seed in my granary’in my granary’.. Israel is the seed, and Israel is the seed, and the Land of Israelthe Land of Israel is the is the granarygranary, the gathering place of the grain. , the gathering place of the grain.

[Translated to French] (69) And the threshing-floor will be holy – it reads: ‘And the granary shall be holy,’ meaning the Land of Israel shall be holy, since –(6(699) ) And the And the threshing-floorthreshing-floor willwill be holy be holy – – it readsit reads: : ‘‘And the And the granarygranary shall be holy, shall be holy,’ ’ meaning the Land of Israel shall be holy, sincemeaning the Land of Israel shall be holy, since – –

[Translated to French] an impure seed will not be found in it – the Lord shall bring into His granary, into the Land of Israel, only the holy-seed; they are Israel (above 67, below 312).aan impure seed will not be found in it –n impure seed will not be found in it – the Lord the Lord shall shall bringbring into into His granary, His granary, into into the Land of Israel, only the the Land of Israel, only the holy-holy-seedseed; ; they are Israel (above 67, below they are Israel (above 67, below 31312).2).

[Translated to French] (70) For before those days – a phrase describing a time-period found in Zechariah 8:10, in contrast to ‘end of days’ that appears in the following verse (71), that is, in the end of days it will be so and so, but before that, ‘before those days’((7070) ) For before thFor before thoseose days days – a – a phrase describing a time-period found phrase describing a time-period found in Zechariah 8:10in Zechariah 8:10, in contrast to ‘end of days’ that , in contrast to ‘end of days’ that appears in the following verse (71), appears in the following verse (71), thatthat is is, , in the end of days it will be so and so, but before that, in the end of days it will be so and so, but before that, ‘‘before those daysbefore those days’’

[Translated to French] my seed was mixed with lentils and barley, and spelt, beans, and gourd – Israel, likened to wheat (good), were mixed with seeds of lesser consequence. Until the end of days, wheat will be mixed with other seeds (above 8), referring by analogy to Israel among the nations of the world. The seer names the seeds, apparently, in descending rank (although the order is not absolute). A similar list is found in the verse (Ezekiel 4:9): ‘And you, take for yourself wheat, and barley, and beans, and lentils, and millet, and spelt,’ and (II Samuel 17:28): ‘And wheat, and barley, and flour, and roasted barley, and beans, and lentils, and roasted beans,’ and these seeds were on the daily menu.mmyy seed seed was was mixed with lentilsmixed with lentils and and barley, barley, and speltand spelt, beans, and, beans, and gourd gourd – Israel, likened to wheat (good), were mixed with seeds of lesser – Israel, likened to wheat (good), were mixed with seeds of lesser consequenceconsequence. Until the end of days, wheat will be mixed with other seeds (above 8),. Until the end of days, wheat will be mixed with other seeds (above 8), referring by analogyreferring by analogy to to Israel among the nations of the world.Israel among the nations of the world. The seer The seer namesnames the seeds, apparently, the seeds, apparently, in descending in descending rankrank (although the order is not absolute)(although the order is not absolute). A similar list is found in the verse (. A similar list is found in the verse (EzekielEzekiel 4:9): 4:9): ‘‘And youAnd you, , take for yourself wheat, and barley, and beans, and lentils, and millet, andtake for yourself wheat, and barley, and beans, and lentils, and millet, and spelt spelt,,’’ and (II S and (II Saamuel 17:28): muel 17:28): ‘‘And wheat, and barley, and flour, and roastAnd wheat, and barley, and flour, and roasted barleyed barley, and beans, and lentils, and roast, and beans, and lentils, and roasted ed beansbeans,,’’ and these and these seeds seeds were were on the on the daily daily menumenu..

[Translated to French] (71) And in the end of days, the sower shall be truth – at the end of the present age, (in keeping with the analogy of ‘seeds’) the Lord will be the Sower, and His name, ‘Truth.’(71) (71) And inAnd in the end of days, the the end of days, the ssowerower shallshall be be ttruruthth – at the end of the present age, – at the end of the present age, (in keeping with the analogy of ‘seeds’) (in keeping with the analogy of ‘seeds’) the Lordthe Lord will be will be the Sowerthe Sower, and His name, and His name, , ‘T‘Truth.ruth.’’

[Translated to French] and the seed shall be truth – Israel is likened to the ‘seed of truth,’ which is the true seed (of God), according to Jeremiah 2:21 (and above 54).aand the seed nd the seed shall beshall be truth truth – Israel is likened to the – Israel is likened to the ‘‘seed of truth,seed of truth,’’ which is the true seed (of God), according to Jeremiah 2:21 ( which is the true seed (of God), according to Jeremiah 2:21 (and and above above 5544).).

[Translated to French] and from the seed all the land will be blessed – the ‘land’ here is the entire world (as mentioned above, 66), and the people of Israel will bring blessing to the entire world.aand from the seed nd from the seed all the land will be blessedall the land will be blessed – the – the ‘‘landland’ ’ here is the entire world (as mentioned above, 66), and the people of Israel will bring blessing to the entire world.here is the entire world (as mentioned above, 66), and the people of Israel will bring blessing to the entire world.

[Translated to French] (72) Be joyful and glad remnant of Judah and rejected of Israel – the seer calls upon the remnant of Israel, those who endured the exile to rejoice (imperative mood) as an expression of trust in God, that, in the future, God will gather His people to His land. This accords with Isaiah 35:10: ‘And the redeemed of the Lord shall return and come to Zion with rejoicing and eternal happiness upon their heads; they shall attain joy and gladness even as sorrow and sighing disappear'. The seer establishes a parallel between ‘the remnant of Judah’ (a phrase found in Jeremiah 40:15) and ‘the rejected of Israel,’ (Isaiah 11:12): ‘And He shall raise a flag unto the nations, and He shall gather the rejected of Israel, and He shall gather the dispersed of Judah from the four corners of the earth.’ From here and onwards, the seer turns to his audience: Judah and Israel.(72) (72) Be joyful and gladBe joyful and glad remnant of Jud remnant of Judahah and and rejectedrejected of Israel of Israel – the seer calls upon the remnant of Israel, those who – the seer calls upon the remnant of Israel, those who enduredendured the exile to rejoice the exile to rejoice (imperative mood) (imperative mood) as an expression of trust in God, thatas an expression of trust in God, that, in the future, , in the future, God will gather His people to His land. God will gather His people to His land. This accords with This accords with Isaiah 35:10: Isaiah 35:10: ‘‘And the redeemedAnd the redeemed of the Lord shall of the Lord shall return and return and come to Zioncome to Zion with rejoicing and eternal with rejoicing and eternal happinesshappiness upon their heads upon their heads;; they shall attain they shall attain joy and gladnessjoy and gladness even as sorrow even as sorrow and sighand sighing disappearing disappear''. The . The seerseer establishesestablishes a parallel between a parallel between ‘‘the remnant of the remnant of Judah’Judah’ (a phrase (a phrase foundfound in Jeremiah in Jeremiah 40:15) and 40:15) and ‘‘the the rejectedrejected of Israel, of Israel,’’ (Isaiah 11:12): (Isaiah 11:12): ‘‘And And He shall raise a He shall raise a flagflag unto the nations, and unto the nations, and HHe shall gather the e shall gather the rejectedrejected of Israel, and of Israel, and HHe shall e shall gather the gather the disperseddispersed of Judah from the four corners of the earth of Judah from the four corners of the earth..’’ From From here andhere and onwards, the onwards, the seerseer turns toturns to his audience: his audience: JudahJudah and Israel. and Israel.

[Translated to French] for salvation is with the Lord – (be joyful and glad) since in the future, God will save Israel and gather them to their land. In this work, God’s role in Israel's salvation is mentioned or alluded to a number of times.ffor salvationor salvation is is with with the Lord – the Lord – ((be joyful and gladbe joyful and glad)) since since in the future, in the future, God God willwill save Israel and gather them to their land. save Israel and gather them to their land. In this work, God’s role in In this work, God’s role in Israel's salvation is mentioneIsrael's salvation is mentionedd or alluded or alluded to a number of times to a number of times..

[Translated to French] (73) As ye shall be – words that promise a future that (ultimately) matches the days of King David.(73) (73) AsAs y yee shallshall be be – – words words that promisethat promise a future a future that that (ultimately) (ultimately) matchmatcheses the days of King David.the days of King David.

[Translated to French] a curse and a blasphemy – derogatory words, the same idea is repeated in different words, two-as-one: you, Israel, will be an example of the curse, and also of desolation; ‘desolation’ is the intent of ‘the curse’ and describes it precisely. As in (Deuteronomy 28:37): ‘And you will become a desolation and for an example and reproach among all the nations…'; or (II Kings 22:19): ‘To become a desolation and for a curse.’aa curse and curse and a a blasphemyblasphemy – derogatory – derogatory wordswords, , the same idea the same idea is is repeated inrepeated in different words, two different words, two-as--as-one: you, Israel, will be an example of the curse, one: you, Israel, will be an example of the curse, and also of desand also of desolatioolationn; ‘de; ‘desolationsolation’ is the intent of ‘the curse’ and ’ is the intent of ‘the curse’ and describesdescribes it it precisely precisely. . AAs in (Deuteronomy 28:37): s in (Deuteronomy 28:37): ‘‘And you And you will become a desolation and will become a desolation and for for an example and an example and reproach among all the nationsreproach among all the nations…'…'; or (II ; or (II KingsKings 22:19): 22:19): ‘‘To beTo become a desolation and for a come a desolation and for a curse.curse.’’

[Translated to French] to all the families of the earth – they are the nations of the world, as in (Genesis 28:14): ‘And all the families of the earth shall be blessed through you.’ toto all the all the familiesfamilies of the earth of the earth – – the they are they are the nations of the world, nations of the world, as inas in ( (GenesisGenesis 28:14): 28:14): ‘‘And all the families of the earth shall be blessedAnd all the families of the earth shall be blessed through through you. you.’’

[Translated to French] so shall you be a blessing – the two-fold repetition of ‘you shall be’ expresses the certainty that both it and its opposite will occur: a standard example for ‘curse’ as well as standard example for ‘blessing’, meaning that for the nations of the world, Israel will serve as an example of ‘blessed’, just as, in the past, Israel had served as an example of ‘cursed’. The entire verse is in accordance with (Zechariah 8:13): ‘And just as you were a curse among the nations, O House of Judah and the House of Israel, so I shall set you free, and you shall become a blessing.’ssoo shall youshall you be a blessingbe a blessing – the – the two-fold repetitiontwo-fold repetition of of ‘‘you shall beyou shall be’’ expresses expresses the certaintythe certainty that that both it and its opposite will occurboth it and its opposite will occur: : a standard example fora standard example for ‘‘curscursee’’ as well as as well as standard example forstandard example for ‘‘blesblesssinging’’, meaning that , meaning that for for the nations of the worldthe nations of the world,, Israel Israel will serve will serve as an example of as an example of ‘‘blessblessed’ed’, just as, just as,, in the past, in the past, Israel Israel had served had served as an example of as an example of ‘‘cursecursed’d’. The entire verse is . The entire verse is in accordance within accordance with (Zechariah 8:13): (Zechariah 8:13): ‘‘And And just asjust as you were a curse among the nations, you were a curse among the nations, O HouseO House of Judah and the of Judah and the HHouse of Israel, so I ouse of Israel, so I shallshall set you free,set you free, and you shall be and you shall become come a blessing.a blessing.’’

[Translated to French] and grace forever – in the end times, the people of Israel will find favor in the eyes of the nations of the world, so that all the families of the earth will think well of Israel. The blessing and the grace will exist ‘forever,’ meaning for eternity. aand grace forevernd grace forever – in – in the the end timeend timess, the people of Israel will find favor in the eyes of the nations of the world, so that all the families of the earth will think , the people of Israel will find favor in the eyes of the nations of the world, so that all the families of the earth will think wellwell of Israel. The blessing and the grace will exist of Israel. The blessing and the grace will exist ‘‘foreverforever,’,’ meaning meaning for eternityfor eternity. .

[Translated to French] (74) At that time – in the future, as well as hereinafter 93; Coordinator.(74)(74) AAt that timet that time – in the future, as well as hereinafter 93; Coordinator. – in the future, as well as hereinafter 93; Coordinator.

[Translated to French] no cursed or unholy people will be found among you—in other words, in the future – it is established for certain – there will be no accursed or impure nation mixed together with the people of Israel, for these nations are destined to be effaced from the world (27, 87). A cursed people, such as Canaan (Genesis 9:25), and an unclean people, such as a nation that worships idols and becomes defiled by them.nnoo cursed cursed or unholyor unholy people people will be found among you will be found among you——iin other words, in the future n other words, in the future – it is established for certain – – it is established for certain – there will be no accursed or impurethere will be no accursed or impure nation mixed nation mixed together with the people of Israel, for these nations are destined to be together with the people of Israel, for these nations are destined to be effaced fromeffaced from the world (27 the world (27, , 87). A cursed people, such as Canaan (87). A cursed people, such as Canaan (GenesisGenesis 9:25), and an unclean people, such as a nation that worships idols and becomes defiled by them. 9:25), and an unclean people, such as a nation that worships idols and becomes defiled by them.

[Translated to French] (75) For everybody will join you in the covenant – an explanation and clarification of just how there will be no cursed or unholy people in the world. The word ‘everybody’ refers to all nations; now the seer’s vision is universal: all nations will ‘join in the covenant,’ that is, to enter into the covenant with the Lord, and then they will be ‘with you’ – like you; all the nations will make a covenant with God as have the people of Israel.(75) (75) For For everybodyeverybody will will joinjoin you in the covenant you in the covenant – – anan explanationexplanation and cla and clarification of just howrification of just how there will be no cursed or un there will be no cursed or unholyholy people in the world. The word people in the world. The word ‘everybody’‘everybody’ refers to all nations refers to all nations; now ; now the the seer’s visionseer’s vision is universal: all nations will is universal: all nations will ‘join ‘join in the covenant,in the covenant,’’ that is, to enter into that is, to enter into thethe covenant with covenant with the Lordthe Lord, and then they will be , and then they will be ‘with you’‘with you’ – like you; all – like you; all the the nations will make a covenant with God as nations will make a covenant with God as have have the people of Israel.the people of Israel.

[Translated to French] In the law, testimonies, statutes and ordinances – the phrase ‘join in the covenant’ is now elaborated upon; it is an expression whose intention is to fulfill the law of the Lord, His instructions, which include testimonies, statutes and ordinances (Deuteronomy 4:55), that is, commandments of various types. This vision is a universal vision, similar to the words of the prophet (Zechariah 14:8-9): ‘And it shall be on that day...And the Lord shall be king over all the earth; in that day, the Lord shall be one and His name shall be one’. There are other universal visions to be found the Scriptures (such as: Isaiah 45:22-23; Psalms 22:28-30; and more), but they differ from the vision described here in that the nations of the world are seen as Torah observant. Moreover, in the Rosh Hashanah prayers one can find ideas that are close to what is presented here, such as ‘And so, grant that Your awe, Lord, be upon all Your works…and may they all be united as one to do Your will with a perfect heart,' and more.In the In the law,law, testimon testimonies,ies, statutes and statutes and ordinances –ordinances – the phrase the phrase ‘join‘join in the covenant in the covenant’’ is now is now elaborated upon; it iselaborated upon; it is an expression whose intention is to fulfill an expression whose intention is to fulfill the law of the Lordthe law of the Lord, , HisHis instructions, which include testimon instructions, which include testimoniesies, , statutes and ordinancesstatutes and ordinances (Deuteronomy 4:55), (Deuteronomy 4:55), thatthat i iss,, commandments commandments of various of various typestypes. This vision is a universal vision, similar to the words of the prophet (Zechariah 14:8-9): . This vision is a universal vision, similar to the words of the prophet (Zechariah 14:8-9): ‘‘And it shall And it shall bebe on that day...And on that day...And the Lord shallthe Lord shall be king over all the earth be king over all the earth; i; in that day, the n that day, the Lord shall be Lord shall be one and one and HHis name shall be oneis name shall be one’’. . There are other universal visionsThere are other universal visions to be found the Scriptures to be found the Scriptures (such as: Isaiah 45:22-23; (such as: Isaiah 45:22-23; Psalms 22:28-30Psalms 22:28-30; and more; and more), but they differ from the), but they differ from the vision described vision described here in that the nations of the world are here in that the nations of the world are seen as Torah observantseen as Torah observant. . Moreover,Moreover, in the Rosh Hashanah prayers one can find ideas that are close to in the Rosh Hashanah prayers one can find ideas that are close to what is presented here, such as what is presented here, such as ‘‘And so, grant that Your awe, Lord, be upon all Your works…and may they allAnd so, grant that Your awe, Lord, be upon all Your works…and may they all be united as one be united as one to do Your will with a perfect heart to do Your will with a perfect heart,,'' and more and more..

[Translated to French] (76) And you and they shall have – in the future, at the end of days, it shall be for you: Israel, and for them: the nations of the world.(76(76) ) And And you and they shall haveyou and they shall have – in the future, at the end of days– in the future, at the end of days, it shall be for , it shall be for youyou: Israel, and for them: Israel, and for them: the nations of the world.: the nations of the world.

[Translated to French] one God – The current situation is (Deuteronomy 6:4; below, 183, 277): ‘Hear, O Israel, the Lord is our God; the Lord is one,' meaning that only for Israel is there one God; however, in the end times, the nations of the world will also have 'one God' (and not many gods); He is the Lord.oone Godne God – – The The current situationcurrent situation is is (Deuteronomy 6:4; below, 18(Deuteronomy 6:4; below, 183, 2773, 277): ): ‘‘Hear, O Israel, Hear, O Israel, the Lord is the Lord is our Godour God; the Lord is one; the Lord is one,,' meaning that' meaning that only only for for Israel Israel is thereis there one God one God; however,; however, in in the end times,the end times, the nations of the world will also have 'one God' (and not many gods) the nations of the world will also have 'one God' (and not many gods);; He is the Lord. He is the Lord.

[Translated to French] one covenant – that is, there will not be different covenants between God and the nationsoone covenant ne covenant – – that is, that is, there will there will not be differentnot be different covenan covenantsts between God and the nationsbetween God and the nations

[Translated to French] one law – the law of Israel (and not many laws, neither a god and his law nor a nation and its law) oone ne lawlaw –– the the lawlaw of Israel (and not of Israel (and not many many lawlawss, , neither neither a a godgod and his law and his law nor a nation nor a nation and its law and its law) )

[Translated to French] one language – all the nations will speak one language, and these words reflect (or are supported by) the verse (Zephaniah 3:9): ‘For then I will transform the peoples’ speech to a pure language, that they may all call upon the name of the Lord.’ The four-fold repetition of ‘one’ in the verse emphasizes the unity of them all, and this repetition of ‘one’ is similar to the repetition of ‘true’ (above 47, 63).oone language ne language – all the nations will speak one language, and – all the nations will speak one language, and these words reflectthese words reflect (or (or are supported byare supported by) the verse (Zephaniah 3:9): ) the verse (Zephaniah 3:9): ‘‘For then I will transform the peoples’ speech to a pure language, that they may all call upon the name of the LordFor then I will transform the peoples’ speech to a pure language, that they may all call upon the name of the Lord..’’ The four The four-fold repetition of -fold repetition of ‘‘oneone’’ in the verse in the verse emphasizeemphasizess the unity of the unity of them them all, and thall, and thisis repetition repetition of of ‘‘oneone’’ is similar to the is similar to the repetitionrepetition of of ‘‘trutruee’ ’ (above 47(above 47, 63, 63).).

[Translated to French] for all shall speak the Jews’ language, the holy language – in the end times, after all the nations return to the Lord, the partitioning of languages (caused by the transgression of the Tower of Babel) will be removed, and all the inhabitants of the world will speak Hebrew, which in Scriptures is called ‘Jewish.’ The term ‘the language of the Jews’ is not recorded in antiquity; it may be that this is an influence attributable to Zechariah 8:23. The ‘language of the Jews’ is also known as the ‘holy language’ or ‘the language of the holy’: the language in which God (the holy) created the world, in which God spoke to His prophets, and in which one prays to the Holy God.ffor all shallor all shall speak the speak the Jews’ Jews’ language, the language, the holy holy language language – in the – in the end times,end times, after all the nations return to after all the nations return to the Lordthe Lord, the , the partitioningpartitioning of of languageslanguages (caused by the (caused by the transgression transgression of the Tower of Babel) will be of the Tower of Babel) will be removedremoved, and all the inhabitants of the world, and all the inhabitants of the world will speak Hebrew, whichwill speak Hebrew, which in Scriptures in Scriptures is called is called ‘‘JJewishewish..’’ The term The term ‘‘the language of the Jewsthe language of the Jews’’ is not is not recordedrecorded in antiquityin antiquity;; it it may be that this ismay be that this is an influence an influence attributable to attributable to Zechariah 8:23. The Zechariah 8:23. The ‘‘language of the Jewslanguage of the Jews’’ is also known as the is also known as the ‘‘holy holy languagelanguage’’ or or ‘‘the language of the language of the the holholyy’’: the language in which: the language in which God God (the holy) (the holy) created the world, in which God spoke to His prophets, andcreated the world, in which God spoke to His prophets, and in which one prays to the Holy God.in which one prays to the Holy God.

[Translated to French] (77) Happy art thou, O Israel, who is like unto thee? A people saved by the Lord – this is a blessing: Israel is happy; they are blessed, for there is no nation like Israel whose savior is the Lord. (77) (77) Happy arHappy art thout thou,, O O Israel, who is likeIsrael, who is like unto unto thee? Athee? A people saved by people saved by the Lordthe Lord – – this is this is a blessing: Israel is happya blessing: Israel is happy; they are ; they are blessed, for there is no nation like Israel whose savior blessed, for there is no nation like Israel whose savior is the Lordis the Lord. .

[Translated to French] for He shall go before you to fight your wars with your enemies – Israel is blessed that God will fight for Israel against their enemies (see below, introduction to chapter 5). The verse begins with a quotation from Scripture (Deuteronomy 33:29) and there it continues: ‘And He is your glorious sword, and He shall weaken your enemies for you and you shall overwhelm them.’ The words are further clarified by the verse (Deuteronomy 1: 30): ‘The Lord, your God, Who goes before you, He shall fight for you.’ffor He or He shallshall go before you to fight your wars go before you to fight your wars withwith your enemies your enemies – Israel is blessed that God will fight for Israel against their enemies (see below – Israel is blessed that God will fight for Israel against their enemies (see below, , introduction to chapter 5). The verse begins introduction to chapter 5). The verse begins with a quotation from Scripturewith a quotation from Scripture (Deuteronomy 33:29) (Deuteronomy 33:29) and there it and there it continuescontinues:: ‘‘AndAnd He is your glorious He is your glorious sword,sword, and and HeHe shall shall weaken your enemies for you and you shall weaken your enemies for you and you shall overwhelm themoverwhelm them.’.’ The words The words are further clarified by the verse (are further clarified by the verse (Deuteronomy 1Deuteronomy 1:: 30 30):): ‘The Lord, your God, Who goes before you, He shall fight for you.’‘The Lord, your God, Who goes before you, He shall fight for you.’

[Translated to French] (78) Woe to you, O Edom – a curse upon Edom, in contrast to a blessing for Israel (in the previous verse). ‘Edom’ is a term for Rome, a term often found in midrashic literature.(78) (78) Woe to youWoe to you, , O O EdomEdom – a curse upon Edom, – a curse upon Edom, inin contrast to contrast to a a blessingblessing for for Israel (in the previous verse). Israel (in the previous verse). ‘‘EdomEdom’ ’ is a term for Rome, a term is a term for Rome, a term often found inoften found in midrashic literature. midrashic literature.

[Translated to French] that sits in the land of Kittim – Kittim is mentioned in Scripture as the son of Javan (Genesis 10:4), and the ‘land of Kittim’ is mentioned in Isaiah 23:1. The land of Kittim is Kition (Citium/Larnaca), in Cyprus. In antiquity, some Jews spoke of ‘Kittim’ as a general name for the nations that lived far to the West, and there were those who saw it as the name for a specific people: Macedonians or Romans. Beginning with the Septuagint, and passing on to the Qumran and Talmudic literature, as well as during the Middle Ages, the Jews identified the Kittim with the Romans, and the translation attributed to Jonathan on Ezekiel 27:6 translated ‘from the islands of Kittim’ as ‘from the country of Apulia’ (in southern Italy). The Amoraim, interpreted the verse (Genesis 10:4): ‘And the sons of Javan, Elisha, and Tarshish, Kittim and Dodanim,’ by: ‘Els, and Tarsus, Italia, and Dodania.’tthat sits in that sits in the land of Khe land of Kitittimtim – Kittim – Kittim is mentioned in is mentioned in ScriptureScripture as the son of as the son of JavanJavan ( (GenesisGenesis 10:4), and the 10:4), and the ‘‘land of Kland of Kitittimtim’’ is mentioned in Isaiah 23:1. The land of K is mentioned in Isaiah 23:1. The land of Kitittim is Kition (tim is Kition (Citium/Citium/Larnaca), in Cyprus. In antiquity, Larnaca), in Cyprus. In antiquity, somesome Jews Jews spoke ofspoke of ‘‘KKitittimtim’’ a as as a general name for the nations that general name for the nations that lived far tolived far to the West, and there were those who saw the West, and there were those who saw itit as as thethe name for a specific people: Macedonians or Romans. name for a specific people: Macedonians or Romans. Beginning Beginning with the Septuagint, with the Septuagint, and passing on to the and passing on to the Qumran and Qumran and TalmudicTalmudic literature, literature, as well aas well ass during during the Middle Ages, the Middle Ages, the Jews identified the Kthe Jews identified the Kitittim with the Romans,tim with the Romans, and the translation attributed to Jonathan on Ezekiel 27:6 translated and the translation attributed to Jonathan on Ezekiel 27:6 translated ‘‘from the islands of Kfrom the islands of Kitittimtim’’ as as ‘‘from the country of Apuliafrom the country of Apulia’’ (in southern Italy). The Amoraim, interpreted the verse (Genesis 10:4): (in southern Italy). The Amoraim, interpreted the verse (Genesis 10:4): ‘‘And the sons of And the sons of JavanJavan, Elisha, and Tarshish, K, Elisha, and Tarshish, Kitittim and Dtim and Dodaodanimnim,’,’ by by: : ‘‘Els, and Tarsus, Italia, and DEls, and Tarsus, Italia, and Doodaniadania..’’

[Translated to French] in the north of the sea – read ‘in the north is the sea’; this does not mean ‘in the northern sea,’ but rather to the sea in the north of the Land of Israel. Rome is located west of the Land of Israel, and a little to the north, but Greek speakers also lived in Asia Minor, which is located north of the Land of Israel.iin the north of the n the north of the sea sea –– read ‘in the north is the sea’; tread ‘in the north is the sea’; this does not his does not mean mean ‘‘in the northern sea,in the northern sea,’’ but rather to the sea in the north of the Land of Israel. Rome is located west of the Land of Israel, and a little to the north, but Greek speakers also lived in Asia Minor, which is located north of the Land of Israel. but rather to the sea in the north of the Land of Israel. Rome is located west of the Land of Israel, and a little to the north, but Greek speakers also lived in Asia Minor, which is located north of the Land of Israel.

[Translated to French] (79) For your destroyers will emerge from a terrible nation – the reason for Edom's lament is that the enemy will destroy and kill its inhabitants. ‘A terrible nation’ is mentioned in Isaiah 18:2 (18:7), and it is a nation that everyone fears that is destined to destroy Edom. Compare Deuteronomy 28:50-51.(79) (79) For yourFor your destroyers destroyers will emergewill emerge from a terrible from a terrible nationnation – – the reason for Edom's lament is that the enemy will destroy the reason for Edom's lament is that the enemy will destroy andand kill its inhabitants. kill its inhabitants. ‘‘A terrible nationA terrible nation’’ is mentioned in Isaiah 18:2 (18:7), and it is a nation that everyone fears is mentioned in Isaiah 18:2 (18:7), and it is a nation that everyone fears that is destined to that is destined to destroy Edom. Compare Deuteronomy 28:50-51. destroy Edom. Compare Deuteronomy 28:50-51.

[Translated to French] not leaving you a remnant – not one will be saved, and all of them will be killed. Compare Numbers 21:35: ‘Until no remnant remained of him.’ Similar statements are brought in the Testament of the Twelves Tribes (Testament of Simon 6:3) and in the War Scroll of Qumran. nnotot leav leavinging you a remnant you a remnant – – not one will be saved, and all of them will be killed not one will be saved, and all of them will be killed. Compare . Compare NumbersNumbers 21:35: 21:35: ‘‘Until no remnantUntil no remnant remained remained of him. of him.’’ SSimilar imilar statementsstatements areare brought in the brought in the Testament of the Twelves Tribes (Testament of the Twelves Tribes (Testament of SimonTestament of Simon 6:3) 6:3) and in the and in the WWar ar SScroll of Qumran.croll of Qumran.

[Translated to French] (80) For you said: On high is my seat – that you trusted in your strength, according to the prophecy concerning Edom (Obadiah 1:3): '...From his seat on high, he said in his heart: who can take me down?' The intent is regarding the haughtiness of Edom, that is, of the Romans, the conquerors of the land of Israel, whose conceit stemmed from their success in conquering ‘the whole world.’(80) (80) For you saidFor you said: On high is my seat : On high is my seat –– that you trusted in your strength, according to the prophecy that you trusted in your strength, according to the prophecy concerningconcerning Edom (Obadiah Edom (Obadiah 1: 1:3): '...From3): '...From his his seat on high seat on high, he said in his heart, he said in his heart: w: who ho cancan take me downtake me down?' Th?' The intent ise intent is regarding regarding the the haughtinesshaughtiness of Edom, of Edom, that is, ofthat is, of the Romans, the conquerors of the the Romans, the conquerors of the land of Israelland of Israel, whose , whose conceitconceit stemmed from their success in conquering stemmed from their success in conquering ‘‘the whole world.the whole world.’’

[Translated to French] and I have knowledge of the god of gods – Balaam said of himself (Numbers 24:16): ‘And he had knowledge of the Most High,’ and the seer cites his enemies as saying that they have the knowledge of the god of gods. The seer conflates two different enemies here, since the Romans saw themselves as the world’s ultimate superiors, yet they did not connect this conceit to a religious intention to know God. In other words, the seer moves from a description of one enemy to a description of another. Confirmation that the words of the seer are directed at two different enemies is found later in David's blessing to his people (280): ‘To defeat your enemies, enemies of spirit and enemies of flesh, beneath your feet.’ That is to say, the same prophecy is made twice in this work, albeit expressed in two forms. The Romans were ‘enemies of flesh,’ meaning that they made war against the Israel’s physical existence, while the men of the separate sects were ‘enemies of spirit,’ meaning that they battled against Israel on a spiritual level, saying the following to Israel.aand nd I have I have knowledge of the knowledge of the god of god of gods gods –– BalaamBalaam said of himself ( said of himself (NumbersNumbers 24:16): 24:16): ‘‘And he And he had had knowledge of the Most High knowledge of the Most High,,’’ and the seer cites his enemies as saying that they and the seer cites his enemies as saying that they havehave the knowledge of the the knowledge of the ggod of od of ggodods. s. The seer The seer conflatesconflates two different enemies here, since the Romans saw themselves as the two different enemies here, since the Romans saw themselves as the world’s ultimate superiors,world’s ultimate superiors, yet they yet they did not did not connectconnect this this conceitconceit to a religious intention to know God. In other words, the seer moves from a description of one enemy to a description of another. to a religious intention to know God. In other words, the seer moves from a description of one enemy to a description of another. ConfirmationConfirmation that the words of the seer are directed at two different enemies is found that the words of the seer are directed at two different enemies is found llater in David's blessing to ater in David's blessing to hhis people (28is people (2800): ): ‘‘To To defeatdefeat your enemiesyour enemies, , enemies of spirit enemies of spirit and and enemies of fleshenemies of flesh, , beneathbeneath your feet. your feet.’’ That is to sayThat is to say, , the same prophecy isthe same prophecy is made twice in this work, made twice in this work, albeit albeit expressedexpressed in two forms. The Romans were in two forms. The Romans were ‘enemies of flesh‘enemies of flesh,,’’ meaning that they meaning that they made warmade war against the against the Israel’s physical existence Israel’s physical existence, while the , while the menmen of the of the separate separate sects were sects were ‘enemies of spirit‘enemies of spirit,,’’ meaning that they meaning that they battledbattled against against Israel on Israel on aa spiritual spiritual levellevel, saying the following to Israel., saying the following to Israel.

[Translated to French] for the Lord chose me instead of His holy people – the seer continues to quote His enemies, the enemies of Israel, who are not named individually and instead they are considered as one collective, because in their opinion God chose them instead of His holy people, instead of Israel. The title ‘His holy people’ is in accordance with (Deuteronomy 26:19): ‘…and you shall be a holy people unto the Lord your God….’ God's election of Israel is an ancient idea found in Scripture. Its holds an important place in the religious views of the seer (47, 207-209, 214), an idea that continues in Jewish prayer. The Christians claimed that God chose them in place of the people of Israel; however, it is possible that this claim was also voiced by others (such as the men of the separate sects).ffor or the Lordthe Lord chose me instead of His holy people chose me instead of His holy people – the seer continues to quote His enemies, the enemies of Israel, wh– the seer continues to quote His enemies, the enemies of Israel, who are not named individuallo are not named individually andy and instead instead they they are are considered aconsidered as ones one collective collective, because in their opinion God chose them instead of His holy people, instead of Israel. The title , because in their opinion God chose them instead of His holy people, instead of Israel. The title ‘‘His holy peopleHis holy people’ ’ is is in accordance within accordance with (Deuteronomy 26:19): (Deuteronomy 26:19): ‘‘…a…and you shall be a holy people nd you shall be a holy people ununto the Lord your Godto the Lord your God……..’’ God's God's eelection of Israel is an ancient idea lection of Israel is an ancient idea found in Scripturefound in Scripture. Its holds an important place in . Its holds an important place in the religious the religious viewsviews of the seer (47, of the seer (47, 207-209, 214207-209, 214)), , an idea that continues in Jewish prayer.an idea that continues in Jewish prayer. The Christians claimed that God chose them The Christians claimed that God chose them in place ofin place of the people of Israel the people of Israel; however,; however, it is possible that this claim was also it is possible that this claim was also voicedvoiced by others (such as by others (such as the menthe men of of the separatethe separate sects). sects).

[Translated to French] For He loathed them – The enemies of Israel justify God's choice of them in place of Israel, since God became disgusted with Israel and is no longer interested in them. The idea of God’s disgust with Israel is found in Scriptures, and at the same time there is a divine promise that God will not reject Israel (above 58). For He loathed them –For He loathed them – The enemies of Israel justify God's choice of them in The enemies of Israel justify God's choice of them in place place of Israel, since God of Israel, since God becamebecame disgusteddisgusted with Israel and is no longer interested in them. with Israel and is no longer interested in them. The idea of The idea of GodGod’s disgust with’s disgust with Israel is Israel is found in Scripturesfound in Scriptures,, and at the same time there is a divine promise that God will not and at the same time there is a divine promise that God will not rejectreject Israel (above Israel (above 58). 58).

[Translated to French] (81) And His former people, despised and rejected – The seer continues by quoting his enemies’ words, who describe the people of Israel as ‘his former people,’ and they, having been of a secondary status, have taken their place. Above the people of Israel were described (13) as a lamb ‘rejected and despised’ and now, they are described (without use of a metaphor) as ‘despised and rejected.’ In other words, the people of Israel have forsaken God and are considered as despised among the nations of the world. The national disgrace proves, according to the Edomites, that God has rejected His people Israel and Edom now takes the place at the head. The struggle between Jacob and Esau (Edom), over the birthright, regarding who is the firstborn, is found in Scripture (Genesis 27).(81) (81) And His former peopleAnd His former people,, despised and rejected despised and rejected – – The seer continues by quoting The seer continues by quoting his enemies’ his enemies’ wordswords,, who describe the people of Israel as who describe the people of Israel as ‘‘his fhis formerormer people, people,’ and they, having been of a secondary status, have taken their place’ and they, having been of a secondary status, have taken their place. Above the people of Israel were described (13) as. Above the people of Israel were described (13) as a lamb a lamb ‘‘rejected and despisedrejected and despised’’ and now, they are described (without use of a metaphor) as ‘despised and rejected.’ and now, they are described (without use of a metaphor) as ‘despised and rejected.’ In other words, the people of Israel have forsaken God and are considered In other words, the people of Israel have forsaken God and are considered asas despised among the nations of the world. The despised among the nations of the world. The national national disgrace proves, according to the Edomdisgrace proves, according to the Edomitesites, that God has rejected His people Israel, that God has rejected His people Israel a and Edom nd Edom now now takestakes the placethe place at the headat the head. The struggle between . The struggle between Jacob Jacob and Esaand Esau (u (EdomEdom),), over the birthright over the birthright, regarding, regarding who is the first who is the firstbornborn, , is is foundfound in in ScriptureScripture ( (GenesisGenesis 27). 27).

[Translated to French] did not know the Lord or His image – Their enemies claim that the people of Israel did not know the Lord, that is, they did not recognize God. Lack of knowledge of God was considered a sure indicator of someone who holds heretical notions and believes in other gods. In a later period, knowledge of God was considered to be knowledge attained through thinking about God (philosophy, theology, or mysticism). Moreover, Israel did not even know God's ‘image,’ a term that should be understood as a concept with a Gnostic and mystical meaning (see the next verse) or from the words of the Sages about the emulation of God’s traits.ddidid not know not know the Lord or His image the Lord or His image –– The Theirir enemies claim that the people of Israel did not know enemies claim that the people of Israel did not know the Lordthe Lord, that is, they did not recognize God. , that is, they did not recognize God. Lack of knowledgeLack of knowledge of God was considered of God was considered aa sure indicatorsure indicator of of someone who holds someone who holds hereheretical notions tical notions andand belie believesves in other gods. in other gods. In a later period, knowledge of God was considered to be knowledge attained through thinking about God (philosophy, theology, or mysticism). Moreover, Israel did not even know God's In a later period, knowledge of God was considered to be knowledge attained through thinking about God (philosophy, theology, or mysticism). Moreover, Israel did not even know God's ‘‘imageimage,,’’ a term that should be understood as a concept with a Gnostic and mystical meaning (see the next verse) a term that should be understood as a concept with a Gnostic and mystical meaning (see the next verse) or from the words or from the words of the Sages about of the Sages about the the emulation of God’s traitsemulation of God’s traits..

[Translated to French] (82) Verily, we are wise and clever – the seer disputes his spiritual enemies’ claims that say that Israel does not know God and vehemently denies it. The word ‘Verily’ that opens a sentence, is meant to establish the reality by rejecting the accusations against the people of Israel. The view that Israel is wise and clever is in accordance with (Jeremiah 4:22): ‘For My people is foolish, they did not know Me; they are dull children, and they have no understanding. They are wise to do evil, and they did not know to do good.’ From the words of the prophet we can learn that those who know God are clever and wise.(82) (82) Verily,Verily, we are wise and we are wise and cleverclever – the seer – the seer disputesdisputes his spiritual enemies his spiritual enemies’ claims’ claims that saythat say that Israel does not know that Israel does not know God andGod and vehemently vehemently denies itdenies it. The word . The word ‘Verily’‘Verily’ that opens a sentence that opens a sentence, is meant to establish the reality by , is meant to establish the reality by rejecting the accusations against the people of Israel. rejecting the accusations against the people of Israel. The view that The view that Israel Israel iis wise and s wise and cleverclever is is in in accordanceaccordance with with ( (JeremiahJeremiah 4:22): 4:22): ‘‘For My people is foolish, they did not know Me; they are dull children, and they have no understanding. They are wise to do evil, and they did not know to do goodFor My people is foolish, they did not know Me; they are dull children, and they have no understanding. They are wise to do evil, and they did not know to do good.’ .’ From the words of the prophet we From the words of the prophet we can can learn learn that those who know God are that those who know God are cleverclever and wise. and wise.

[Translated to French] we know the Lord and His law – the seer continues to deny the words of his enemies while contending with them. Knowing God is to recognize Him and an expression of complete faith in Him (above 81). The seer adds, in opposition to the enemies' claim, that not only do Israel know God, but they also know the law, that is, they fulfill its commandments (and hence prove that they know God).wwe know e know the Lordthe Lord and His and His lawlaw – the seer continues to deny the words of his enemies while – the seer continues to deny the words of his enemies while contending contending with them. Knowing God is with them. Knowing God is to to recognizerecognize Him and an expression of complete faith in Him (above 81). The seer adds Him and an expression of complete faith in Him (above 81). The seer adds, in opposition , in opposition to the enemto the enemiesies' claim' claim,, that not only do Israel know God, but they also know the that not only do Israel know God, but they also know the lawlaw, that is, they fulfill , that is, they fulfill itsits commandments commandments (and hence(and hence proveprove that they know God). that they know God).

[Translated to French] we know His image and presence – the word ‘we,’ which relates to the enemies of the seer, is repeated four times and the words ‘we know’ are repeated twice; these repetitions suggest refrains expressed in the course of an oral presentation (cf. above: 47, 63, 76). The description of God is mentioned below (358): ‘And the appearance of the glory of the Lord is like the appearance of the rainbow, His covenant'. God's ‘presence’ is nothing but His ‘image,’ and the seer here again expresses that two-is-one. wwe know His e know His imageimage and and presencepresence – the word – the word ‘‘we,we,’’ which which relaterelates to the enemies of the seer, is s to the enemies of the seer, is repeaterepeated four times and the words d four times and the words ‘‘we knowwe know’’ are are repeated repeated twicetwice; t; these repetitionshese repetitions suggest refrains expressed in the course of suggest refrains expressed in the course of an an oral presentationoral presentation (cf. above: 47 (cf. above: 47, , 6633, 7, 766). The description of God is mentioned below (3). The description of God is mentioned below (3558): 8): ‘‘And the appearance of the glory of the Lord is like the appearance of the And the appearance of the glory of the Lord is like the appearance of the rainrainbowbow,, His covenant His covenant'. God's'. God's ‘presence’ ‘presence’ is nothing but is nothing but His ‘imageHis ‘image,,’’ and the seer and the seer here again expresses that here again expresses that two-is-one. two-is-one.

[Translated to French] (83) Therefore, thus saith the Lord – The enemies have falsely blamed Israel for misdeeds, and therefore they will be punished. This phrase is often found in the words of the prophets, such as: II Kings 19:32 (and above, 67).(83) (83) Therefore,Therefore, thus saith the Lordthus saith the Lord – The enemies have – The enemies have falsely blamedfalsely blamed Israel Israel for misdeeds for misdeeds, and therefore they will be punished. , and therefore they will be punished. ThisThis phrase is phrase is often foundoften found in the words of in the words of the the propheprophetsts, such as: II , such as: II KingsKings 19:32 ( 19:32 (and and aboveabove,, 67). 67).

[Translated to French] because you rose so high to talk about god of gods – to speak of the Lord, who is the God of gods (above, 80).bbecause you rose so highecause you rose so high tto o talk about god of godstalk about god of gods – to speak of – to speak of the Lord the Lord, who is the God of , who is the God of ggododss (above, 80). (above, 80).

[Translated to French] you shall know that you shall perish in your cleverness – The seer promises his enemies that they will perish, that is, they will die, even though they see themselves as wise.yyou shall know that you shall ou shall know that you shall perish in your cleverness perish in your cleverness – The seer promises his enemies that they will perish, that is, they will die, even though they see themselves as wise.– The seer promises his enemies that they will perish, that is, they will die, even though they see themselves as wise.

[Translated to French] (84) For why would you put your confidence in man – The question is: Why do you trust in man (or: believe in him), who is not to be trusted – rather trust only God! This is a rhetorical question. The seer argues with his opponents and addresses them in the second person: ‘you,’ while rebuking them and contradicting their words. The use of the second person is also done for rhetorical reasons, since this is how the seer makes the enemy present for the purpose of announcing the expected punishment.((8484) ) For For why would you put your confidence in manwhy would you put your confidence in man –– The question is: Why do you trust The question is: Why do you trust in manin man (or: believe in him), who is not to be trusted – (or: believe in him), who is not to be trusted – rather trust onlyrather trust only God! God! This is a rhetorical question. The This is a rhetorical question. The seerseer argues with argues with his his opponents and addresses them in the second person: opponents and addresses them in the second person: ‘‘youyou,,’’ while rebuking them and contradicting their words. The use of the second person is also done for rhetorical reasons, since this is how the seer makes the enemy present for the purpose of announcing the expected punishment. while rebuking them and contradicting their words. The use of the second person is also done for rhetorical reasons, since this is how the seer makes the enemy present for the purpose of announcing the expected punishment.

[Translated to French] in whose nostrils is his breath – a person has a soul, and therefore he is destined to quickly pass away. According to (Isaiah 2:22): ‘Take ye leave of the man whose soul is in his nose, for of what account is he?’ iin whose nostrils is his breathn whose nostrils is his breath – a person has a soul, and therefore he is destined to – a person has a soul, and therefore he is destined to quickly quickly pass pass away away. According to (Isaiah 2:22): . According to (Isaiah 2:22): ‘Take ye leave of the‘Take ye leave of the man man whose whose soulsoul is inis in his nose his nose, for , for of what of what account is he?’account is he?’

[Translated to French] which came up in a night – a man’s days are short, and ‘overnight’ is a measure of time that passes quickly and to which a person's life is likened. A person's life is likened to night (because of his troubles), in accordance with (Yona 4:10): ‘It came to be and was lost during the night.’wwhich came up in a night hich came up in a night – – a a man’s man’s days days areare short, and short, and ‘‘overnightovernight’’ is a measure of time that passes quickly is a measure of time that passes quickly and and to which a person's life is likened. A person's life is likened to night (because of his troubles), to which a person's life is likened. A person's life is likened to night (because of his troubles), in accordance within accordance with (Yona 4:10): (Yona 4:10): ‘‘It It came to be came to be and and was lost during the was lost during the night.night.’’

[Translated to French] like a day-shadow that passes by – man is likened to a shadow that is found only by day, and it is clear that it quickly passes, in accordance with (Psalm 144:4): ‘A man is like a breath; his days, a passing shadow’ (below, 254). For more on the shadow and its use as a parable, see above: 22-23, 50. God is not mentioned in the rebuke of the seer, but the contrast to God clarifies his meaning: one must trust in God alone, for He has no breathing soul, and He is eternal. llike ike a day-a day-shadow shadow that passes bythat passes by – – man man is likened tois likened to a shadow a shadow that is that is found found only only byby day, and it is clear that it day, and it is clear that it quickly quickly passes, passes, in accordance within accordance with (Psalm 144:4): (Psalm 144:4): ‘‘A man is like a A man is like a breath; his days, a breath; his days, a passing shadowpassing shadow’ ’ (below, (below, 254254). For more on the shadow and its use as a parable, see above: 22-23, 50. God is not mentioned in the rebuke of the seer, but the contrast to God clarifies his ). For more on the shadow and its use as a parable, see above: 22-23, 50. God is not mentioned in the rebuke of the seer, but the contrast to God clarifies his meaningmeaning: one must trust in God alone, for He has no : one must trust in God alone, for He has no breathing soulbreathing soul, and He is eternal. , and He is eternal.

[Translated to French] sitting him to sit beside God – those who trust in man, that is, those who believe in him, see man as a kind of god, or an actual god, a faith that was shared by many nations. The idea that man sits on the a divine throne or is at the side of God, and is therefore similar to Him is an ancient idea, that still remained in the first century C.E., as is evident in the Vision of John 4:3, where twenty-four elders are described as sitting at God’s side. In contrast, the seer argues that just as a man, whose life is fleeting, cannot be likened to God, likewise, it is impossible to think that he is able to sit with God.ssitting him to sit beside God itting him to sit beside God –– those who trust in man, that is, those who believe in him, see man as a kind of god, or a those who trust in man, that is, those who believe in him, see man as a kind of god, or an actualn actual god, a faith god, a faith that was that was shared by many nations. The idea that man sits on the shared by many nations. The idea that man sits on the a divine thronea divine throne or or is at the side of is at the side of God, and God, and is therefore similar to Himis therefore similar to Him is an ancient idea, is an ancient idea, thatthat still still remainedremained in the first century C.E., as is evident in in the first century C.E., as is evident in the Vision of Johnthe Vision of John 4:3, where twenty-four elders 4:3, where twenty-four elders are described as are described as sitting sitting atat God God’s side’s side.. In contrast, the seer argues that just as a In contrast, the seer argues that just as a man, whose life is fleeting, man, whose life is fleeting, cannot be likened to God, cannot be likened to God, likewise, likewise, it is impossible to think it is impossible to think that he is able tothat he is able to sit with God. sit with God.

[Translated to French] (85) For it is not you whom I knew formerly – the seer speaks in the name of the Lord (above, 83) and arguing from the negative, that He did not ‘know’ you – it is not them, who engage in disputations with him, that the Lord loved and cherished from ancient times (rather it is Israel); in accordance with (Amos 3:2): ‘Of all the families of the earth, I have known only you.’ (85) (85) For it is not you whom I knew formerlyFor it is not you whom I knew formerly – – the seer speaks in the name of the seer speaks in the name of the Lordthe Lord (above, (above, 83) and83) and arguing from the negative,arguing from the negative, that that HHe did not e did not ‘‘knowknow’’ you you – – it is not it is not them, them, who engage in disputations with him who engage in disputations with him,, that that the Lordthe Lord loved loved and cherished from ancient times (and cherished from ancient times (rather it israther it is Israel) Israel); in accordance with; in accordance with (Amos 3:2): (Amos 3:2): ‘‘OOf all the families of the earthf all the families of the earth, I have known only you, I have known only you..’’

[Translated to French] and where is the bill of divorce of My people the seer raises an additional argument against his spiritual enemies by quoting their words that God wrote a bill of divorce, a ‘get’, for the people of Israel. According to (Isaiah 50:1): ‘Thus says the Lord, 'Where is this bill of divorce of your mother that I sent her away?’ The idea of divorce is predicated on another idea, according to which the mutual connection between God and Israel is like that of a husband and wife. These two ideas are well established in Scripture. As in the days of prophet and so, also, many centuries later the same claim was argued: the Christians argued against Israel that God had sent them away, based on the words of the prophet. The seer asks rhetorically: Where is the bill of divorce? He knows that there is none.aand nd where is the bill of divorce of My peoplewhere is the bill of divorce of My people the seer raises an the seer raises an additionaladditional argument against his spiritual enemies by quoting their words that God wrote a argument against his spiritual enemies by quoting their words that God wrote a bill of divorcebill of divorce,, a a ‘‘getget’’, for the people of Israel, for the people of Israel.. According to (Isaiah 50:1): According to (Isaiah 50:1): ‘‘Thus says the Lord, Thus says the Lord, ''Where is tWhere is this bhis bill ill of divorce of your motherof divorce of your mother that I sent her that I sent her away away??’’ The idea of divorce is The idea of divorce is predicatedpredicated on another idea, according to which the on another idea, according to which the mutual connectionmutual connection between God between God and Israel and Israel is like that of a husband and wife. is like that of a husband and wife. TThese two ideas are hese two ideas are well establishedwell established in in ScriptureScripture. . As in the days of As in the days of prophet prophet and so, also, many centuries later the same claim was argued: tand so, also, many centuries later the same claim was argued: the Christians argued against Israel that God had he Christians argued against Israel that God had sent them awaysent them away, based on the words of the , based on the words of the pprophet.rophet. The seer asks rhetorically: Where is the bThe seer asks rhetorically: Where is the bill of divorce?ill of divorce? HeHe knows that there is no knows that there is nonene..

[Translated to French] that ye said would be a prey – In other words, Israel's enemies believed that Israel was given to be plundered (to be killed and humiliated), and this is proof that God expelled them. According to (Numbers 14:31): ‘And your offspring, which you said would be prey.’tthat yhat yee said said wouldwould be be a prey a prey – In other words, Israel's enemies believed that Israel was given to be plundered (to be killed and humiliated), and this is proof that God expelled them. According to ( – In other words, Israel's enemies believed that Israel was given to be plundered (to be killed and humiliated), and this is proof that God expelled them. According to (NumbersNumbers 14:31): 14:31): ‘‘And your offspring, which you said And your offspring, which you said would be preywould be prey..’’

[Translated to French] show it to me! – show me the bill of divorce! The seer uses sarcastic language that mocks those who make this claim (due to his trust that God did not expel the people of Israel). sshowhow it to it to me me!! – show me the – show me the bill of divorcebill of divorce! The ! The seerseer uses sarcastic language that uses sarcastic language that mocksmocks those who make this claim ( those who make this claim (due todue to his his trusttrust that God did not expel the people of Israel). that God did not expel the people of Israel).

[Translated to French] (86)Your corpses will fall among My people—In the end of days, the spiritual opponents of the seer, those who claim to be people of the Lord, even though they are not, will die. The corpses ‘among My people’ will show, in contrast, who is God's true people, and who is not (see Ezekiel 9:4-11). (8(866))Your Your corpses willcorpses will fall among fall among MMy peopley people—In the —In the end of daysend of days, the spiritual opponents of the seer, those who claim to be , the spiritual opponents of the seer, those who claim to be people of the Lordpeople of the Lord, even though they are not, will die. The c, even though they are not, will die. The corpsesorpses ‘‘among among MMy peopley people’’ will will showshow, in contrast, who is God's true people, and who is not (, in contrast, who is God's true people, and who is not (see see Ezekiel 9:4-11). Ezekiel 9:4-11).

[Translated to French] (87) O Jealous Lord – The seer addresses God in accordance with one of His attributes, ‘Jealous’ (as above, 30(. The attribution of jealousy to God is in accordance with the text, (Exodus 34:14): ‘For the Lord, whose name is Jealous is a jealous God.’(87) (87) O Jealous Lord O Jealous Lord – The seer addresses God in accordance with one of – The seer addresses God in accordance with one of HHis attributes, is attributes, ‘‘JJealealous’ous’ (as (as above, 30above, 30((. T. The attribution of jealousy to God is in accordance with the text, (he attribution of jealousy to God is in accordance with the text, (ExodusExodus 34:14): 34:14): ‘‘ForFor the Lord, whose name is J the Lord, whose name is Jealous is ealous is a jealous Goda jealous God..’’

[Translated to French] come out, come out of your place – the seer calls out to God, in words of exhortation, that He go out from His place in heaven. The call is similar to the call above (35): ‘Rise up, Intelligence, Rise up, Power.’ The purpose of the appeal is to ‘awaken’ God, similar to the verses (Numbers 10:35): ‘Rise up, O Lord, and your enemies will be scattered, and they that hate Thee will flee from before you.’ and (Isaiah 26:21): ‘For behold, the Lord shall come out of His place…’ come out, comecome out, come out of your place out of your place – the seer calls out to God, in words of exhortation, that He – the seer calls out to God, in words of exhortation, that He go outgo out from His place in heaven. The call is similar to the call above (35) from His place in heaven. The call is similar to the call above (35):: ‘Rise up, Intelligence, Rise up, Power‘Rise up, Intelligence, Rise up, Power..’’ The purpose of the appeal is to The purpose of the appeal is to ‘‘awakenawaken’’ God, similar to the verse God, similar to the versess ( (NumbersNumbers 10:35): 10:35): ‘‘Rise upRise up, O Lord, and your enemies will b, O Lord, and your enemies will be scatterede scattered, and they, and they that hate Thee that hate Thee will flee from before you will flee from before you..’’ andand (Isaiah 26:21): (Isaiah 26:21): ‘‘For beholdFor behold, the Lord, the Lord shall come outshall come out of of HHis placeis place……’’

[Translated to French] and thrash Edom – to beat Edom with force like one who separates wheat from the chaff.aand nd thrash Edom –thrash Edom – to beat Edom with force liketo beat Edom with force like one one who who separates wheat from the chaff.separates wheat from the chaff.

[Translated to French] consume them – The purpose of threshing Edom is not to remove the husk from the grain, but to destroy them, and Edom (described above 78 as dwelling in the land of Kittim) was identified in antiquity with Rome. The request for punishment seems to stem from a desire for vengeance.consume themconsume them – – The purpose of threshing Edom is not to The purpose of threshing Edom is not to remove the remove the huskhusk from the grain from the grain, but to destroy , but to destroy themthem,, and Edom (described above 78 as dwelling in the land of and Edom (described above 78 as dwelling in the land of KittimKittim) was identified in antiquity with Rome. The request for punishment seems to stem from a desire for ) was identified in antiquity with Rome. The request for punishment seems to stem from a desire for vengeancevengeance..

[Translated to French] (88) Come to Zerephath –The seer ‘awakens’ the Lord’s jealousy for His people, so that He will come to the place where the enemies of Israel dwell and make an end of them. The seer mentions the names of several places of the nations. The origin of the names ‘Sepharad’ and ‘Zerephath’ is in Obadiah 20, where the prophet foresees the fall of Edom: ‘And this exile began for the children of Israel, who were among the Canaanites, as far as France (Zerephath), and the exile of Jerusalem, who were in Spain (Sepharad) inherited the cities of the Negev'. In other words, while Obadiah characterized these places as a place where Jews lived, the author of the words of Gad the seer believed that these places were inhabited by Israel's enemies. In the first centuries CE, there were Jews in ‘Zerephath’, that is Sarepta, located in Lebanon, between Tyre and Sidon. However, with the dwindling of the Jewish settlement, Jewish tradition in this area disappeared. Rashi (in the 11th century) was the first to call Francia, the land of the Franks, by the name ‘Zerephath’ and Rabbi Moshe ben Ezra (c. 1055-1140) wrote: ‘And we have a tradition that Zerephath is Francia, and Sepharad is Spania.’(88) (88) Come to ZerephathCome to Zerephath – –The seer The seer ‘‘awakensawakens’’ the Lord’s the Lord’s jealousy jealousy forfor His people, so that His people, so that He He will come to the place where thewill come to the place where the enemies of Israel enemies of Israel dwell anddwell and make a make an end ofn end of them. The seer mentions the names of several places of the nations. The origin of the names them. The seer mentions the names of several places of the nations. The origin of the names ‘Sepharad’ ‘Sepharad’ and and ‘Zerephath’ ‘Zerephath’ is in Obadiah 20, where the prophet is in Obadiah 20, where the prophet foresees the fall offoresees the fall of Edom: Edom: ‘‘And this exile began for the children of Israel, who were And this exile began for the children of Israel, who were among the among the Canaanites, as far as FranceCanaanites, as far as France (Zerephath) (Zerephath), and the exile of Jerusalem, who , and the exile of Jerusalem, who were inwere in Spain Spain (Sepharad) (Sepharad) inherited the cities of the Negev inherited the cities of the Negev'. In other words, while Obadiah characterized these places as a place where Jews lived, the author of the words of Gad the seer believed that these places were '. In other words, while Obadiah characterized these places as a place where Jews lived, the author of the words of Gad the seer believed that these places were inhabited byinhabited by Israel's enemies. In the first centuries CE, Israel's enemies. In the first centuries CE, there were Jews in ‘Zerephath’, that is Sarepta, there were Jews in ‘Zerephath’, that is Sarepta, located located in Lebanon, between Tyre and Sidon.in Lebanon, between Tyre and Sidon. However, with the dwindling of the Jewish settlement, However, with the dwindling of the Jewish settlement, Jewish tradition in this area Jewish tradition in this area disappeared. Rashi (in the 11th century) was the first to call Francia, the land of the Franks, disappeared. Rashi (in the 11th century) was the first to call Francia, the land of the Franks, by the name ‘Zerephath’by the name ‘Zerephath’ and Rabbi Moshe ben Ezra (c. 1055-1140) wrote: and Rabbi Moshe ben Ezra (c. 1055-1140) wrote: ‘‘And we And we have a traditionhave a tradition that that ZerephathZerephath is Franc is Franciaia, and , and SepharadSepharad is is SpaniaSpania..’’

[Translated to French] come to Sepharad – the seer calls to the Lord to come to places outside of the Land of Israel (perhaps in the order by name as being further and further away from the Land of Israel ). In Peshitta, the word ‘Sepharad’ is translated as ‘Ispamia,’ and we may surmise that this was its denotation in Babylonia. This is also the opinion of the author of the Book of Josippon, composed in southern Italy in the tenth century, while the land of the Franks is named ‘Francus’ and the name ‘Zerephath’ does not appear in the book. In modern research, the Sepharad mentioned in Scripture has been identified with Sardis, the capital of Lydia (in Turkey).come to Sepharad –come to Sepharad – the seer calls the seer calls to the Lordto the Lord to come to places outside of to come to places outside of the Land of Israelthe Land of Israel (perhaps in the order (perhaps in the order byby name as being name as being further and further away from further and further away from the Land of Israelthe Land of Israel ). In ). In PeshittaPeshitta, the word , the word ‘‘SepharSepharad’ad’ is translated as is translated as ‘‘IIspamiaspamia,,’ ’ and and we may surmise thatwe may surmise that this was this was its denotation its denotation in Babylonia. This is also the opinion of the author of the in Babylonia. This is also the opinion of the author of the BBook of ook of JosipponJosippon, , composed composed in southern Italy inin southern Italy in the tenth century the tenth century, while, while the land of the Franks is the land of the Franks is named named ‘‘FrancusFrancus’’ and the name and the name ‘Zerephath’‘Zerephath’ does not appear in the book. does not appear in the book. In modern research,In modern research, the Sepharad mentioned in Scripture the Sepharad mentioned in Scripture has been identified with Sardis, the capital of Lydia (in Turkey).has been identified with Sardis, the capital of Lydia (in Turkey).

[Translated to French] come to Ashkenaz – Ashkenaz, Torgamah's brother, was the son of Gomer son of Japhet son of Noach (Genesis 10:3; I Chronicles 1:6). While Torgamah was identified with a place in central Turkey, Ashkenaz's location remained uncertain. Despite attempts to identify Ashkenaz's location with the land of the Khazars (on the northern and western shores of the Black Sea), it became clear that Ashkenaz was located in eastern Turkey. The author of the Book of Josippon was the first to identify Ashkenaz with Germany; however, from ‘come to Garmania' that follows, it seems that the author Words of Gad the Seer thought that we are speaking of two different places.come to come to AshkenazAshkenaz – – Ashkenaz, Ashkenaz, TTorgorgamaamahh's brother, was the son of G's brother, was the son of Goommeer r son ofson of Japhet Japhet son of son of Noach (Noach (GenesisGenesis 10:3; I 10:3; I ChroniclesChronicles 1:6). 1:6). While While T Torgamahorgamah was identified with a place in central Turkey, Ashkenaz's location was identified with a place in central Turkey, Ashkenaz's location remained uncertainremained uncertain. Despite attempts to identify Ashkenaz's location with the land of the Khazars (on the northern and western shores of the Black Sea),. Despite attempts to identify Ashkenaz's location with the land of the Khazars (on the northern and western shores of the Black Sea), it became clear that Ashkenaz was located in eastern Turkey. it became clear that Ashkenaz was located in eastern Turkey. The author of the The author of the Book of Josippon Book of Josippon was the first to identify Ashkenaz with Germanywas the first to identify Ashkenaz with Germany;; however, from ‘come to Ga however, from ‘come to Garmrmaaniania' that follows,' that follows, it seems that the author it seems that the author WWords of Gad the ords of Gad the SSeer eer thought thought that we are that we are speaking ofspeaking of two different places. two different places.

[Translated to French] come to Garmania – There are two possibilities for the geographical identification of Germany; the first interpretation is that the word for ‘native of Germany’ (Germani) is mentioned in Mishnah Negaim2:1 (twice) and is mentioned again in the Talmudic literature as a contrast to ‘Kushi’ (African) meaning that a German has light skin. Therefore, it seems that the description of Germany, as a place where Israel's enemies live, refers to the homeland of light-skinned soldiers of the Roman army. Drusus, the younger nephew of Emperor Tiberius, who later became emperor himself, was called Germanicus because he subdued the Germanic tribes (between the Rhine and Elbe rivers) between 8 - 12 BCE. Among Herod's bodyguards were Germans, and there were probably Germans among the Roman legions that were stationed in the Land of Israel. According to this interpretation, we are dealing with a part of Northern Europe (‘Alemania,’ which in the Middle Ages, the Jews called ‘Ashkenaz’). It is possible that the expositor in the Gemara (Megillah 6a-b) referred to this place: ‘Do not grant his evil wish’ – this refers to Garmania of Edom, for should they but go forth they would destroy the whole world. Tacitus, in the first century CE, noted that the word 'Garmania' had come into usage not a long time before him. The second explanation: The name Garmania is brought in the words of the Amoraim, as a commentary on the text dealing with the children of Japheth (Genesis 10:3): ‘And the sons of Gomar, Ashkenaz, and Rifat and Torgamah,’ names identified with ‘Asia, Ḥadyev (Adiabene), and Garmania; Rabbi Berachya said: 'Garmonkia.’ In the Targum attributed to Jonathan (Genesis 10:3: ‘The sons of Japheth, Gomar, and Magog, and Mede and Javan’), the name Magog is associated with Garmania. This 'Garmania' is a region of Karmania (Καρμανία) in the Achaemenid and Sassanid Persian empires (and today one of the 31 provinces of Iran). come to Garmania come to Garmania –– There are two possibilities for the geographical identification of Germany; the first interpretation is that the There are two possibilities for the geographical identification of Germany; the first interpretation is that the word for ‘native of word for ‘native of GermanGermany’y’ (Germani) (Germani) is mentioned in is mentioned in Mishnah NegaimMishnah Negaim2:1 (twice2:1 (twice) and) and is mentioned again in the Talmudic literature as a contrast to is mentioned again in the Talmudic literature as a contrast to ‘Kushi’ (African) ‘Kushi’ (African) meaning that a German has light skin. Therefore, it seems that the description of Germany, meaning that a German has light skin. Therefore, it seems that the description of Germany, asas a place where Israel's enemies live, refers to a place where Israel's enemies live, refers to the homeland ofthe homeland of light-skinned soldiers light-skinned soldiers of the Roman army of the Roman army. Drusus, the younger nephew of Emperor Tiberius, who later became emperor himself, was called Germanicus because he subdued the Germanic tribes (between the Rhine and Elbe rivers) between 8 . Drusus, the younger nephew of Emperor Tiberius, who later became emperor himself, was called Germanicus because he subdued the Germanic tribes (between the Rhine and Elbe rivers) between 8 - - 12 BC12 BCEE. Among Herod's bodyguards were Germans, and there were probably Germans among the Roman legions that were stationed in . Among Herod's bodyguards were Germans, and there were probably Germans among the Roman legions that were stationed in the Land of Israelthe Land of Israel.. According to this interpretation, we are dealing with a part of Northern Europe (According to this interpretation, we are dealing with a part of Northern Europe (‘‘AlemaniaAlemania,,’’ which in the Middle Ages which in the Middle Ages, the Jews , the Jews called called ‘‘AshkenazAshkenaz’’). It is possible that the expositor in the Gemara (Megillah 6a-b) referred to this place: ). It is possible that the expositor in the Gemara (Megillah 6a-b) referred to this place: ‘‘Do not grant his evil wishDo not grant his evil wish’ ’ – – this refers to Gthis refers to Gaarmania of Edom, for should they but go forth they would destroy the whole worldrmania of Edom, for should they but go forth they would destroy the whole world.. Tacitus, in the first century CE, noted that the word 'GTacitus, in the first century CE, noted that the word 'Gaarmanrmaniaia' had ' had come into usage come into usage not not a long time before hima long time before him.. The second explanation: The name GThe second explanation: The name Gaarmanrmaniaia is brought in the words of the Amoraim, as a commentary on the text dealing with the children of Japhet is brought in the words of the Amoraim, as a commentary on the text dealing with the children of Japheth h ((GenesisGenesis 10:3): 10:3): ‘‘And the sons of GAnd the sons of Goomar, Ashkenaz, and Rifat and Tmar, Ashkenaz, and Rifat and Torgaorgamamahh,,’’ names identified names identified withwith ‘‘Asia, Asia, Ḥadyev (Adiabene)Ḥadyev (Adiabene), and G, and Gaarmania;rmania; Rabbi Berachya said: 'GRabbi Berachya said: 'Gaarmonkia.rmonkia.’’ In the In the TargumTargum attributed to attributed to JJonatonathhan (an (GenesisGenesis 10: 10:33: : ‘‘The sons of Japheth, GThe sons of Japheth, Goomar, and Magog, and Mede and mar, and Magog, and Mede and Javan’Javan’), the name Magog is associated with G), the name Magog is associated with Gaarmanrmaniaia. This 'G. This 'Gaarmanrmaniaia' is a region of ' is a region of Karmania (Karmania (ΚαρμανίαΚαρμανία) ) in the Achaemenid and Sassanid Persian empires (and today one of the 31 provinces of Iran).in the Achaemenid and Sassanid Persian empires (and today one of the 31 provinces of Iran).

[Translated to French] They came and fell in the nethermost pit – the seer expresses his desire for the future in the past tense as an expression of finality as well as of faith that so shall it transpire. The seer calls upon God that ‘at the end of days,’ after the Lord comes to the nations mentioned here, they will be found as already come and fallen into the nethermost pit, that is, a deep place which destroys those who fall therein and there they die. According to (Psalms 55:24): ‘And You, God, shall bring them down to the nethermost pit.’ The Tannaim believed that this place was one of the names of Hell.They came and fell They came and fell in the nethermost pitin the nethermost pit – – the seerthe seer expresses expresses hishis desire for the future in the past tense as an expression of finality as well as of faith desire for the future in the past tense as an expression of finality as well as of faith that that so shall it transpire so shall it transpire.. The seer calls upon God that The seer calls upon God that ‘‘at the end of days,at the end of days,’’ after after the Lordthe Lord comes to the nations mentioned here, they will be found as already come and fallen into comes to the nations mentioned here, they will be found as already come and fallen into the the nethermost pitnethermost pit, that is, a deep place which , that is, a deep place which destroys those who fall thereindestroys those who fall therein and and there they there they ddieie. According to (Psalm. According to (Psalmss 55:24): 55:24): ‘‘And And YYou, God, shall ou, God, shall bring them down tobring them down to the the nethermost pnethermost pit.it.’’ The Tannaim believed that this place was one of the names of Hell The Tannaim believed that this place was one of the names of Hell..

[Translated to French] in destruction and in the shadow of death – repetition for emphasis, and here they do not have two different meanings, but two-as-one. ‘Destruction’ denotes loss and destruction (e.g., Proverbs 15:11), and ‘shadow of death’ that is, Sheol (compare Psalm 107:10).in destruction and in the shadow of death in destruction and in the shadow of death –– repetition for emphasisrepetition for emphasis, and here , and here they they do not havedo not have two two different meanings, different meanings, but two- but two-asas-one.-one. ‘‘DestructionDestruction’’ denotes loss and destruction (e.g., Proverbs 15:11), and denotes loss and destruction (e.g., Proverbs 15:11), and ‘‘shadowshadow of death’ of death’ that is,that is, SheolSheol ((comparecompare Psalm 10 Psalm 1077:10).:10).

[Translated to French] for your mouth failed you – because your mouth has betrayed you. The seer accuses Israel's enemies of arrogance saying (above 80): ‘For you said: On high is my seat,’ etc.ffor your mouthor your mouth failed youfailed you – because your mouth has – because your mouth has betrayed betrayed youyou. The seer accuses Israel's enemies of . The seer accuses Israel's enemies of arrogancearrogance saying (above 80): saying (above 80): ‘‘For you saidFor you said: On high is : On high is my seatmy seat,,’’ etc. etc.

[Translated to French] and no one helps you – none will be found who will be able to help you. aand no nd no one one helphelps s youyou – no – none will be foundne will be found who who will be able towill be able to help you. help you.

[Translated to French] (89) At the end of days – in the end times (above 55, 71).((889) 9) At the end of daysAt the end of days – – in in the end the end timestimes (above 55 (above 55,, 71).71).

[Translated to French] Michael the great prince – in accordance with Daniel 12:1: ‘And at that time Michael, the great prince, will rise, who is appointed on your people.’ The angel Michael is described as ‘one of the first [celestial] princes,’ as well as ‘their prince’ (Daniel 10:13; 10:21), who is the heavenly prince who represents (or is responsible for) Israel. The name Michael also appears in Numbers 13:13: ‘Mi-ca’el’ – Who is like God? – a rhetorical question meaning that there is nothing like God. The origin of the name is the idea that the person so named praises God, an idea that corresponds to the song of praise that the people of Israel sang to God, as well as the lamb that represents Israel (above 40): ‘Who is like unto Thee O Lord?’ The title ‘Great Prince’ refers to one of the most senior celestial ministers in the implementation of the divine supervision. In other apocalyptic books (The War of the Sons of Light against the Sons of Darkness 27,6; Vision of Baruch 2:11), Michael is described as the minister of Israel who fights their wars . MichaelMichael the great prince the great prince –– in accordance within accordance with Daniel 12:1: Daniel 12:1: ‘‘And at that time MichaelAnd at that time Michael, , the great princethe great prince,, will will rise, who is appointed onrise, who is appointed on your people. your people.’’ The angel Michael is The angel Michael is described asdescribed as ‘‘one of the first one of the first [celestial] [celestial] princes,princes,’’ as well as as well as ‘‘their princetheir prince’’ (Daniel 10:13; 10:21), who is the heavenly prince who represents (or is (Daniel 10:13; 10:21), who is the heavenly prince who represents (or is responsible forresponsible for) Israel. The name Michael also appears in Numbers 13:13: ) Israel. The name Michael also appears in Numbers 13:13: ‘‘Mi-cMi-caa’’elel’ – ’ – Who is like God?Who is like God? – – a rhetorical questiona rhetorical question meaning that t meaning that there is nothing like God. The origin of the name ishere is nothing like God. The origin of the name is the idea that the the idea that the person person so namedso named praises God, an idea that corresponds to the song of praise that the people of Israel sang to God, as well as the lamb that represents praises God, an idea that corresponds to the song of praise that the people of Israel sang to God, as well as the lamb that represents IsraelIsrael (above 40): (above 40): ‘‘Who is like unto Thee O Lord?Who is like unto Thee O Lord?’’ The title The title ‘‘Great PrinceGreat Prince’’ refers to one of the most refers to one of the most seniorsenior celestial celestial ministers in the ministers in the implementation of the divine supervisionimplementation of the divine supervision. . In other apocalyptic books (The War of the Sons of Light against the Sons of Darkness 27,6; Vision of Baruch 2:11), In other apocalyptic books (The War of the Sons of Light against the Sons of Darkness 27,6; Vision of Baruch 2:11), Michael is described as Michael is described as thethe minister of Israel who fights their wars . minister of Israel who fights their wars .

[Translated to French] against Samael – In the Book of Daniel, only Michael's name is mentioned. The name Samael is not found in Scriptures, but it is known from external literature and is common in Midrashic literature.The name Samael means ‘Sam-El’ – God’s Potion – one who fulfills God's mission by slaying his victims with the potion of death, and for this reason Samael was identified with the angel of death. aagainst Samaelgainst Samael – In the – In the BBook of Daniel, only Michael's name is mentioned. The name Samael is not ook of Daniel, only Michael's name is mentioned. The name Samael is not found in Scripturesfound in Scriptures, but it is known from external , but it is known from external literature andliterature and is common in Midrashic literature. is common in Midrashic literature.The name Samael means The name Samael means ‘Sam-El’ – God’s Potion –‘Sam-El’ – God’s Potion – one who fulfills God's mission by one who fulfills God's mission by slaying his victims with the potion ofslaying his victims with the potion of deathdeath, and for this reason Samael was identified with the angel of death., and for this reason Samael was identified with the angel of death.

[Translated to French] the prince of the world – the seer created a contrast between two angels, Michael and Samael, as well as a contrast between their titles ‘the Great Prince’ as opposed to the ‘Prince of the World.’ The title ‘Prince of the World’ was added in order to create a comprehensive parallel, in name and title, between Michael, who is mentioned in Scriptures, and Samael, who is not. It is also possible that the title ‘Prince of the World’ as an addition to the the name ‘Samael,’ since ‘Samael’ by itself, does not express the role of the angel; in the present context he does not act as the angel of death, albeit, generally, the names of the angels signify their ‘attributes.’ Rashi interpreted this title as that of ‘an angel whose authority is over the whole world.’ However, in light of the conflict described here between the two angels, the ‘Prince of the World’ is understood as the angel appointed over all the nations of the world, except for the people of Israel. In the midrashic literature, Samael is referred to as ‘the angel of death,’ ‘the prince of Rome,’ ‘the prince of Esau,’ and ‘a great prince of heaven.’tthe princehe prince of the worldof the world – the seer created a contrast between two angels, Michael and Samael, as well as a contrast between the – the seer created a contrast between two angels, Michael and Samael, as well as a contrast between theirir titles titles ‘‘the the GGreat reat PPrincerince’’ as opposed to the as opposed to the ‘P‘Prince of the rince of the WWorld.orld.’’ The title The title ‘P‘Prince of the rince of the WWorldorld’’ was added in order to create a was added in order to create a comprehensive parallelcomprehensive parallel, in name and title, between , in name and title, between Michael,Michael, who is mentioned in who is mentioned in ScripturesScriptures, and , and Samael,Samael, who is not. It is also possible that the title who is not. It is also possible that the title ‘P‘Prince of the rince of the WWorldorld’’ as an addition to theas an addition to the thethe name name ‘‘Samael,Samael,’’ since since ‘‘SamaelSamael’’ by itself, by itself, does not express the role of the angel does not express the role of the angel; in the present context ; in the present context he does not act as the angel of death, he does not act as the angel of death, albeitalbeit,, generally, generally, the names of the angels the names of the angels signifysignify their their ‘‘attributes.attributes.’’ Rashi interpreted this Rashi interpreted this titletitle as as that of that of ‘‘an angelan angel whose authority is over whose authority is over the whole world. the whole world.’’ However, in light of the conflict described here between the two angels, the However, in light of the conflict described here between the two angels, the ‘P‘Prince of rince of the the WWorldorld’’ is understoodis understood as the angel as the angel appointed overappointed over all the nations of the world, all the nations of the world, except for the people of Israel. In the midrashic literature, Samael is referred to as except for the people of Israel. In the midrashic literature, Samael is referred to as ‘‘the angel of death,the angel of death,’’ ‘‘the prince of Rome,the prince of Rome,’’ ‘‘the prince of Esau,the prince of Esau,’’ and and ‘‘a a great prince of heaven.great prince of heaven.’’

[Translated to French] shall stand up in war and like a whirlwind , Michael’s attack on Samael will be swift and forceful (in the manner of a warrior). The war between the angels in heaven symbolizes the conflict between the people of Israel and the nations of the world on earth. In other words, what happens on earth is reflected in heaven, and the conflict is similar to that mentioned above (30). shall stand up in war shall stand up in war and and like a whirlwindlike a whirlwind , Michael, Michael’s’s attack on attack on Samael Samael will be swift and forcefulwill be swift and forceful (in the manner of (in the manner of a a warrior). The war between the angels in heaven symbolizes warrior). The war between the angels in heaven symbolizes thethe conflict between the people of Israel and the nations of the world on earth. In other words, what happens on earth is reflected in heaven, and the conflict between the people of Israel and the nations of the world on earth. In other words, what happens on earth is reflected in heaven, and the conflictconflict is is similar to thatsimilar to that mentioned above (30). mentioned above (30).

[Translated to French] to put him under his feet – to subdue him, in accordance with the ancient custom according to which the victor would step on the defeated in order to express his superiority. Solomon said to Hiram (I Kings 5:17): ‘You knew David my father...until the Lord put them under the soles of his feet’ (and see below, 288).tto put him under his feeto put him under his feet – to subdue him, in accordance with the ancient custom according to which the – to subdue him, in accordance with the ancient custom according to which the victorvictor would step on the would step on the defeated defeated in order to express his superiority. Sin order to express his superiority. Solomonolomon said to said to HHiram (I iram (I KingsKings 5:17): 5:17): ‘‘You knew David my father...You knew David my father...until the Lord put them under the soles of his feetuntil the Lord put them under the soles of his feet’’ ( (and and see below, 288).see below, 288).

[Translated to French] In the wind of the Lord – by the word of the Lord, and the word of the Lord is heard by the spirit; according to the Scriptures.In the windIn the wind of the Lord of the Lord – by the word of the Lord, and the word of the Lord is heard by the – by the word of the Lord, and the word of the Lord is heard by the sspirit; according to thepirit; according to the Scriptures Scriptures..

[Translated to French] and it shall be eaten up – ‘Prince of the World’, the ‘representative’ of the nations of the world, he shall be destroyed and obliterated from the world; (compare Isaiah 5:5).and it shall be eaten up and it shall be eaten up –– ‘P‘Prince of the rince of the WWorldorld’,’, the the ‘‘representativerepresentative’’ of the nations of the world, he shall be destroyed and of the nations of the world, he shall be destroyed and obliteratedobliterated from the world; from the world; (compare (compare Isaiah 5:5 Isaiah 5:5))..

[Translated to French] for the Lord hath spoken it – the seer clarifies the truth of his words by mentioning their source (it is not I, but the Lord, who speaks). This phrase concludes several prophecies found in Scripture.for the Lord hath spoken it –for the Lord hath spoken it – the seer the seer clarifies the truth of clarifies the truth of hhis words by mentioning their source (it is not Iis words by mentioning their source (it is not I, but the Lord, , but the Lord, who speaks). who speaks). This phrase concludes severalThis phrase concludes several prophecies prophecies found found in Scripturein Scripture..

[Translated to French] (90) At the end of days – the writer repeated the description of the time that appears in the previous verse, either for needed emphasis, or because this verse was written as an addition (that this too will take place at that time).(9(900) ) At the end ofAt the end of days days – t – the writer repeated the description of he writer repeated the description of the the time that appears in the previous verse, either for time that appears in the previous verse, either for needed needed emphasis, or because this verse was written as an additionemphasis, or because this verse was written as an addition ((thatthat this too will take place at that time). this too will take place at that time).

[Translated to French] the robbed will overcome the robber – one who submits his enemies, that, the one who was ‘robbed’ will overcome the strong. In accordance with (Amos 5:9): ‘He strengthens the robbed over the mighty’ (see below 310).the robbed will overcome the robberthe robbed will overcome the robber – one who – one who submitssubmits his enemies, his enemies, that, the one who wasthat, the one who was ‘‘robrobbed’ bed’ will overcome the strong. will overcome the strong. In accordance with In accordance with (Amos 5:9): (Amos 5:9): ‘‘He He strengthens the robbed over the mighty’strengthens the robbed over the mighty’ (see below (see below 31310).0).

[Translated to French] and the weak over the strong – The intention is that the weak people of Israel will overcome the strong nations. The description of the people of Israel as weak and its enemies as strong appears in the prayer ‘For the miracles’ (Al Ha-Nisim): ‘You have delivered the mighty into the hands of the weak.’aand the weaknd the weak over over the strong the strong –– The intention is that the weak people of Israel will overcome the strong nations. The The intention is that the weak people of Israel will overcome the strong nations. The description description of the people of Israel as weak and its enemies as of the people of Israel as weak and its enemies as strongstrong appears in the prayer appears in the prayer ‘‘For the miracles’ (Al Ha-Nisim)For the miracles’ (Al Ha-Nisim): : ‘‘You have delivered the mighty into the hands of the weakYou have delivered the mighty into the hands of the weak..’’

[Translated to French] truly and in righteousness – the writer comments that the vision will truly, in truth, be fulfilled as in his emphasis on the truth at the end of Chapter 1 (63). The addition of ‘in righteousness’ (as used in Scripture, in the sense of justice) is nothing more than a synonym for ‘in truth’, similar to the blessing at the conclusion of the reading of the Torah: ‘All His words are truth and justice.’truly and in righteousnesstruly and in righteousness – the writer – the writer commentscomments that the vision will that the vision will truly, in truth, truly, in truth, be fulfilled as in his emphasis on the truth at the end of be fulfilled as in his emphasis on the truth at the end of CChapter 1 (hapter 1 (6363). The addition of ). The addition of ‘‘in in righteousness’righteousness’ (as (as used in Scriptureused in Scripture, in the sense of justice) is nothing more than a, in the sense of justice) is nothing more than a synonym synonym forfor ‘in truth’‘in truth’, similar to the blessing, similar to the blessing at the conclusion of the reading of the Torah: at the conclusion of the reading of the Torah: ‘‘All His words are truth and justice.All His words are truth and justice.’’

[Translated to French] (91) Your God is your savior, O Israel, with Him you will be saved, the God of Israel, who will help Israel (above, 77), and in the future, He will save him. The seer addresses the people of Israel as ‘you’ to indicate closeness; it is an expression of consolation and encouragement, and apparently the announcement was made to his live audience.(91) (91) YourYour God is your God is your saviorsavior,, O O Israel, Israel, with Himwith Him you will be saved you will be saved, the God of Israel, who will help Israel (above, 77), and , the God of Israel, who will help Israel (above, 77), and in the future, in the future, He will save him.He will save him. The seer addresses the people of Israel The seer addresses the people of Israel as ‘you’as ‘you’ to to indicate closenessindicate closeness; it is; it is an expression of consolation and encouragement, and an expression of consolation and encouragement, and apparentlyapparently the the announcementannouncement was made was made to his live audienceto his live audience..

[Translated to French] For He is a merciful God; He will not abandon you—a statement that makes it clear that God's salvation stems from God's compassion toward His people, in accordance with (Deuteronomy 4:31): ‘For the Lord, your God, is a compassionate God; He will not fail you nor let you perish,’ words that are from the chapter on repentance (Deuteronomy 30:1-20) that deals with the ‘end of days.’ The continuation of the words in the second person is consistent with the addresses in Deuteronomy: a speaker addressing his audience.For For HeHe is is a a mercifulmerciful God; God; He will not abandonHe will not abandon you you—a s—a statementtatement that makes it clear that God's salvation stems from God's that makes it clear that God's salvation stems from God's compassioncompassion toward His people toward His people, in accordance with , in accordance with (Deuteronomy 4:31):(Deuteronomy 4:31): ‘ ‘For For the Lord, your God,the Lord, your God, is is a compassionate God; Hea compassionate God; He will will not fail you nor let you perishnot fail you nor let you perish,’ ,’ words that are words that are from from the the chapter on repentance (Deuteronomy 30:1-20) chapter on repentance (Deuteronomy 30:1-20) that deals with the that deals with the ‘‘end of days.end of days.’’ The continuation of the words in the second person is consistent with the The continuation of the words in the second person is consistent with the addressesaddresses in Deuteronomy in Deuteronomy: a : a speaker speaker addressing hiaddressing his audience.s audience.

[Translated to French] (92) For thou shalt keep on doing all that I have commanded you in the law of Moses My servant – a literary ending that emulates one of the verses that conclude the Book of Malachi (3:22): ‘Remember the law of Moses my servant, whom I commanded at Horeb for all Israel, statutes and judgments.’ The remembrance of this verse is shared with the memory of another verse (I Chronicles 22:13), David's word to his son Solomon: ‘Then you will succeed, if you take heed to do the statutes and the judgments which the Lord commanded Moses for Israel.’ A similar verse is brought below in 186: ‘Remember and obey the law of Moses, man of God, that it may be well with thee all the days.’(92) (92) For thou shalt keep on doingFor thou shalt keep on doing all that I have commanded you in the all that I have commanded you in the lawlaw of Moses of Moses MyMy servant servant – a literary – a literary endingending that that emulatesemulates one of the verses that conclude the one of the verses that conclude the BBook of Malachi (3:22): ook of Malachi (3:22): ‘‘Remember the law of Moses my servant, whom I commanded Remember the law of Moses my servant, whom I commanded at Horebat Horeb forfor all Israel, statutes and judgments all Israel, statutes and judgments..’’ The remembrance of this verse is The remembrance of this verse is sharedshared with the memory of another verse (I with the memory of another verse (I Chronicles 22Chronicles 22:13), David's word to his son S:13), David's word to his son Solomolomoonn: : ‘Then you will succeed, if you take heed to do the statutes and the judgments which the Lord commanded Moses for Israel.’‘Then you will succeed, if you take heed to do the statutes and the judgments which the Lord commanded Moses for Israel.’ A similar verse is brought below in 186: A similar verse is brought below in 186: ‘‘Remember and Remember and obeyobey the law of Moses, man of God, that it may the law of Moses, man of God, that it may be well with theebe well with thee all the days. all the days.’’

[Translated to French] The seer stresses that the vision of the end of days will be fulfilled on condition that Israel keep the Torah, that is, fulfill the commandments, as opposed to those who believed that there was no need to observe them, whether because they saw them as only symbolic expressions, or because they refused to fulfill them for other reasons (such as in order to bring the end closer, as is known from a later period). In particular, this is in light of an approach, which also exists in the literature of the sages, according to which the commandments are destined to be cancelled in the future, and the seer comes and announces that their observance is a condition for the redemption of Israel. The demand to fulfill the commandments of the Torah is repeated several times in the Words of Gad the Seer (26, 82, 188, 206); it may be seen as a literary way to connect the end of the chapter and one of the verses above (75) – they present a polemical religious position that is a firm demand to observe the commandments.The seer The seer stressestresses that the vision of the end of days will s that the vision of the end of days will be fulfilledbe fulfilled on condition that Israel keep the Torah, that is, fulfill the on condition that Israel keep the Torah, that is, fulfill the commandmentscommandments, as opposed to those who believed that there was no need to , as opposed to those who believed that there was no need to observeobserve the themm, whether because they saw them as , whether because they saw them as onlyonly symbolic expressions, or because they refused to fulfill the symbolic expressions, or because they refused to fulfill them m for other reasons (for other reasons (such as in order to bring the end closer, as is known from a later period).such as in order to bring the end closer, as is known from a later period). In particular, this is in light of an approach, which also exists in the literature In particular, this is in light of an approach, which also exists in the literature of the sagesof the sages, according to which , according to which the commandmentsthe commandments are destined to be are destined to be cancelledcancelled in the future, in the future, and the seer comes and announces that theand the seer comes and announces that theirir observance is a condition for the redemption of Israel. The demand to fulfill the observance is a condition for the redemption of Israel. The demand to fulfill the commandmentscommandments of the Torah is repeated several times in the of the Torah is repeated several times in the WWords of Gad the ords of Gad the SSeer (26eer (26, , 82, 188, 82, 188, 20206)6);; it it maymay be seen as a literary be seen as a literary way to connectway to connect the end of the chapter and one of the verses above (75) the end of the chapter and one of the verses above (75) – t – they hey presentpresent a polemical religious position a polemical religious position that is a firm demand tothat is a firm demand to obser observe the commandmentsve the commandments..

[Translated to French] B.1 4 Ezra (The Vision of Ezra)B.1 4 Ezra (The Vision of Ezra)B.1 4 Ezra (The Vision of Ezra)

[Translated to French] Among all the books called "external literature," the book that reveals similarity to The Words of Gad the Seer more than any other book is the Vision of Ezra, also called 4 Ezra, a book that can be seen as a significant component in ancient apocalyptic literature. This literature was written by Jews who were not interested in practical halakhot like the Sages, and was held by Jews until at a later stage they converted their Jewish faith to Christianity, and among Christians this literature was preserved. There is general agreement that the Vision of Ezra was written in the Land of Israel at the end of the first century CE, and that it was written in biblical-like Hebrew or Aramaic, but its original version was lost, and its translations remained in Latin, Syriac, Ethiopic, Armenian, Arabic, Coptic, and Georgian, until its retranslation into Hebrew in the 20th century. Below are lines of similarity, or "parallels," between the two books:Among all the books called "external literature," the book that reveals similarity to Among all the books called "external literature," the book that reveals similarity to The Words of Gad the SeerThe Words of Gad the Seer more than any other book is the Vision of Ezra, also called 4 Ezra, a book that can be seen as a significant component in ancient apocalyptic literature. This literature was written by Jews who were not interested in practical halakhot like the more than any other book is the Vision of Ezra, also called 4 Ezra, a book that can be seen as a significant component in ancient apocalyptic literature. This literature was written by Jews who were not interested in practical halakhot like the Sages, andSages, and was held by Jews until at a later stage they converted their Jewish faith to Christianity, and among Christians this literature was preserved. There is general agreement that the Vision of Ezra was written in the Land of Israel at the end of the first century CE, and that it was written in biblical-like Hebrew or Aramaic, but its original version was lost, and its translations remained in Latin, Syriac, Ethiopic, Armenian, Arabic, Coptic, and Georgian, until its retranslation into Hebrew in the 20th century. Below are lines of similarity, or "parallels," between the two books: was held by Jews until at a later stage they converted their Jewish faith to Christianity, and among Christians this literature was preserved. There is general agreement that the Vision of Ezra was written in the Land of Israel at the end of the first century CE, and that it was written in biblical-like Hebrew or Aramaic, but its original version was lost, and its translations remained in Latin, Syriac, Ethiopic, Armenian, Arabic, Coptic, and Georgian, until its retranslation into Hebrew in the 20th century. Below are lines of similarity, or "parallels," between the two books:

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| [Translated to French] Feature | [Translated to French] 4 Ezra | [Translated to French] The Words of Gad the Seer |
| [Translated to French] 1. Book attributed to prophet or seer-scribe | [Translated to French] Opening | [Translated to French] 1 |
| [Translated to French] 2. Places mentioned: Jerusalem | [Translated to French] 8:47-48 | [Translated to French] 1, 105, 108, 150, 161, 162, 182, 281, 299, 327, 328 |
| [Translated to French] 3. Names mentioned: Abraham, Isaac, and Jacob | [Translated to French] 1:13-16; 1:30; 4:8-9; 5:106 | [Translated to French] (56), 372 |
| [Translated to French] Moses | [Translated to French] 5:106; 5:129 | [Translated to French] 92, 177, 186 |
| [Translated to French] Samuel | [Translated to French] 5:107 | [Translated to French] 143, 278 |
| [Translated to French] Solomon | [Translated to French] 5:108 | [Translated to French] 102, 103, 279, 291, 292, 296-298, 328, 331-332, 334, 336, 338, 341, 343, 345-346, 348, 349, 351-354 |
| [Translated to French] David | [Translated to French] 1:23; 5:108 | [Translated to French] 1, 45, 57, 60, 61, 93, 94, 97-100, 102, 105, 106, 116, 118-120, 122-124, 127, and more |
| [Translated to French] 4. Lament over destruction | [Translated to French] 8:21-22 | [Translated to French] 15, 24 (?), 49-50 |
| [Translated to French] 5. Command to stand for vision | [Translated to French] 3:15; 4:13; 5:2; 8:33 | [Translated to French] 2 |
| [Translated to French] 6. God revealed his secret to the seer | [Translated to French] 8:38 | [Translated to French] 62, 282 |
| [Translated to French] 7. Election of Israel | [Translated to French] 1:16; 3:27; 4:54 | [Translated to French] 95, 209, 214, 223 |
| [Translated to French] 8. Israel the firstborn son | [Translated to French] 4:58 | [Translated to French] 47 |
| [Translated to French] 9. Seer commanded to write the vision | [Translated to French] 10:37; 12:26 | [Translated to French] 54 |
| [Translated to French] 10. Ingathering of exiles | [Translated to French] 11:40 | [Translated to French] 66-69 |
| [Translated to French] 11. Expression: "seal of truth" | [Translated to French] 5:104 | [Translated to French] 54 |
| [Translated to French] 12. Rebuke for not keeping Torah | [Translated to French] 7:32; 11:42 | [Translated to French] 49 |
| [Translated to French] 13. End of days | [Translated to French] 5:73; 12:5 | [Translated to French] 55, 71, 217 |
| [Translated to French] 14. Jerusalem hidden/city now concealed will be revealed | [Translated to French] 5:26; 7:26 | [Translated to French] 281 |
| [Translated to French] 15. Heavenly books | [Translated to French] 4:20 | [Translated to French] 360, 363 |
| [Translated to French] 16. Opening sermon with "Hear, O Israel" | [Translated to French] 12:28 | [Translated to French] 183 |
| [Translated to French] 17. Prayer through mediator | [Translated to French] 5:106-111 | [Translated to French] 308-309 |

[Translated to French] These examples speak for themselves, and even if it is difficult to determine the nature and weight of each parallel separately, their combination together teaches of kinship between the two books. It is important to remember that both compared books belong to the same genre, apocalyptic literature, and this ideological kinship gives additional validity to these parallels.These examples speak for themselves, and even if it is difficult to determine the nature and weight of each parallel separately, their combination together teaches of kinship between the two books. It is important to remember that both compared books belong to the same genre, apocalyptic literature, and this ideological kinship gives additional validity to these parallels.These examples speak for themselves, and even if it is difficult to determine the nature and weight of each parallel separately, their combination together teaches of kinship between the two books. It is important to remember that both compared books belong to the same genre, apocalyptic literature, and this ideological kinship gives additional validity to these parallels.

[Translated to French] B.2 2 Baruch (First Vision of Baruch)B.2 2 Baruch (First Vision of Baruch)B.2 2 Baruch (First Vision of Baruch)

[Translated to French] Another book that reveals similarity to The Words of Gad the Seer is the First Vision of Baruch (Syriac Baruch, or: 2 Baruch). This book is apocalyptic in character, and describes visions, angels, prayers, and additional phenomena characteristic of apocalyptic literature. The First Vision of Baruch was originally composed in Hebrew but survived in Syriac. There is consensus among scholars that this book was written either at the end of the first century CE or at the beginning of the second century CE, and it seems likely that it was written by an observant Jew.Another book that reveals similarity to Another book that reveals similarity to The Words of Gad the SeerThe Words of Gad the Seer is the First Vision of Baruch (Syriac Baruch, or: 2 Baruch). This book is apocalyptic in character, and describes visions, angels, prayers, and additional phenomena characteristic of apocalyptic literature. The First Vision of Baruch was originally composed in Hebrew but survived in Syriac. There is consensus among scholars that this book was written either at the end of the first century CE or at the beginning of the second century CE, and it seems likely that it was written by an observant Jew. is the First Vision of Baruch (Syriac Baruch, or: 2 Baruch). This book is apocalyptic in character, and describes visions, angels, prayers, and additional phenomena characteristic of apocalyptic literature. The First Vision of Baruch was originally composed in Hebrew but survived in Syriac. There is consensus among scholars that this book was written either at the end of the first century CE or at the beginning of the second century CE, and it seems likely that it was written by an observant Jew.

[Translated to French] The First Vision of Baruch and The Words of Gad the Seer share the following phenomena:The First Vision of Baruch and The First Vision of Baruch and The Words of Gad the SeerThe Words of Gad the Seer share the following phenomena: share the following phenomena:

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| [Translated to French] Feature | [Translated to French] 2 Baruch | [Translated to French] The Words of Gad the Seer |
| [Translated to French] 1. Book attributed to prophet or seer-scribe | [Translated to French] 1:1 | [Translated to French] 1 |
| [Translated to French] 2. Places mentioned: Brook Kidron | [Translated to French] 5:5; 21:1; 31:2; 66:4 | [Translated to French] 1; 5 |
| [Translated to French] Jerusalem | [Translated to French] 5:3; 31:4; 35:3; 63:9; 67:6 | [Translated to French] 1, 105, 108, 150, 161, 162, 182, 281, 299, 327, 328 |
| [Translated to French] 3. Names mentioned: Abraham, Isaac, and Jacob | [Translated to French] 21:24; 57:1 | [Translated to French] 372 |
| [Translated to French] Moses | [Translated to French] 17:4 | [Translated to French] 92, 177, 186 |
| [Translated to French] 4. Lament over destruction and exile of tribes | [Translated to French] 1:2; 10:5-12:5; 35 | [Translated to French] 15, 24 (?), 49-50 |
| [Translated to French] 5. Standing for vision | [Translated to French] 13:2 | [Translated to French] 2 |
| [Translated to French] 6. Vision of God's throne | [Translated to French] 21:6; 51:11 | [Translated to French] 356-357 |
| [Translated to French] 7. Heavens opening | [Translated to French] 22:1 | [Translated to French] 355 |
| [Translated to French] 8. Revelation of angels | [Translated to French] 6:4; 7:1; 8:1; 51:5-12; 55:3 | [Translated to French] 16, 18, 54, 60, 360, 362, 367, 369, 371, 375, and more |
| [Translated to French] 9. Seer commanded to write | [Translated to French] 50:1; 77:12-22; 82:1; 87:1 | [Translated to French] 54 |
| [Translated to French] 10. Demand for observance of commandments | [Translated to French] 44:3; 48:26; 84:1 | [Translated to French] 92, 188-189 |
| [Translated to French] 11. Heavenly books with sins | [Translated to French] 24:1 | [Translated to French] 363 |
| [Translated to French] 12. Speech before death | [Translated to French] 44:1-15 | [Translated to French] 266-285 |
| [Translated to French] 13. Use of symbols: Vine | [Translated to French] 29; 37:3-39:8 | [Translated to French] 16 |
| [Translated to French] Shepherd | [Translated to French] 77:9 | [Translated to French] 20, 26, 52 |
| [Translated to French] 14. Hiding of understanding | [Translated to French] 48:39 | [Translated to French] 25 |
| [Translated to French] 15. Future ingathering of exiles | [Translated to French] 78:7 | [Translated to French] 66-69 |

[Translated to French]

[Translated to French] Summary of Chapter 2:Summary of Chapter 2:Summary of Chapter 2:

[Translated to French] This chapter, like its predecessor, is a vision of the end of days, an eschatological vision. The main message of the chapter is that God will gather the people of Israel together, that all the nations will walk in God's Torah, and that they will even speak in the holy language –in Hebrew. The seer expects God to exact vengeance on other nations, and in addition, the future vision includes the victory of Michael, the celestial minister of Israel, over Samael, the minister of the nations of the world. In this symbolism, the second vision corresponds to the first vision, according to which the lamb was crowned over all the animals. Although Chapter 2 can be seen as a continuation and completion of Chapter 1, the second vision falls short of the first vision, and looks like ‘remnants’ of it. The assessment of the high level of the first vision as opposed to the low level of the second vision is based on the following observations:ThisThis chapter, like its predecessor, is a vision of the end of days, an eschatological vision. The main message of the chapter is that God will gather the people of Israel together, that all the nations will walk in God's Torah, and that they will even speak in the holy language – chapter, like its predecessor, is a vision of the end of days, an eschatological vision. The main message of the chapter is that God will gather the people of Israel together, that all the nations will walk in God's Torah, and that they will even speak in the holy language –inin Hebrew. The seer expects God to Hebrew. The seer expects God to exact vengeanceexact vengeance on on otherother nations, and in addition, the future vision includes the victory of Michael, the nations, and in addition, the future vision includes the victory of Michael, the celestial minister celestial minister of Israel, over Samaelof Israel, over Samael, th, the minister of the nations of the world. In this symbolism, the second vision corresponds to the first vision, according to which the lamb was crowned over all the animals. Although e minister of the nations of the world. In this symbolism, the second vision corresponds to the first vision, according to which the lamb was crowned over all the animals. Although ChChapter 2 can be seen as a continuation and compleapter 2 can be seen as a continuation and completiontion ofof CChapter 1, the second vision falls short of the first vision, and looks like hapter 1, the second vision falls short of the first vision, and looks like ‘‘remnantsremnants’’ of it. The assessment of the high level of the first vision as opposed to the low level of the second vision is based on the following observations: of it. The assessment of the high level of the first vision as opposed to the low level of the second vision is based on the following observations:

[Translated to French]

[Translated to French] The first vision bears the character of a celestial (dynamic) vision, and an angel also appears and speaks in it, phenomena that are absent from the second vision (and this absence is accentuated by the lack of any further description of the attack of one angel against the other).The first vision bears the character of a celestial (dynamic) vision, and an angel also appears and speaks in it, phenomena that are absent from the second vision (and The first vision bears the character of a celestial (dynamic) vision, and an angel also appears and speaks in it, phenomena that are absent from the second vision (and this absence is accentuated bythis absence is accentuated by the the lack of any further description of the attack oflack of any further description of the attack of one angel against the other). one angel against the other).

[Translated to French] In the first vision, there is a proper opening in which the seer and the vision are presented. In contrast, the second vision opens with a conventional emulation of the words of the prophets.In the first vision, there is a proper opening in which the In the first vision, there is a proper opening in which the seerseer and the vision are presented. In contrast, the second vision opens with and the vision are presented. In contrast, the second vision opens with a conventionala conventional emulation emulation of the words of the prophets. of the words of the prophets.

[Translated to French] In fact, all the ideas in the second vision are familiar to the reader from Scripture (and from external literature), and there is nothing new (except, perhaps, some of the polemical verses), in contrast to the manifest originality of the first vision. In fact, all the ideas in the second vision are familiar to the reader from In fact, all the ideas in the second vision are familiar to the reader from ScriptureScripture (and from external literature), and there is nothing new (except, perhaps, some of the polemical verses), in contrast to the (and from external literature), and there is nothing new (except, perhaps, some of the polemical verses), in contrast to the manifest manifest originality originality ofof the first vision. the first vision.

[Translated to French]

[Translated to French] As a result of these differences between the visions, the second vision is more understandable than the first, since, apparently, the emotional tempest of the seer reflected in the first vision caused vague and obscure language, while the second vision was written as a secondary work composed by the seer after some time had elapsed for processing his divine impressions, after the intensity of his vision had diminished, impressions that were not written down in the command of the angel, as were those of Chapter 1.As a result of these differences between the visions, the second vision is more understandable than the first, since, apparently, the As a result of these differences between the visions, the second vision is more understandable than the first, since, apparently, the emotional tempestemotional tempest of the seer reflected in the first vision caused vague and obscure language, while the second vision was written as a of the seer reflected in the first vision caused vague and obscure language, while the second vision was written as a secondary secondary workwork composed composed by the seer a by the seer after some time had elapsed for processing fter some time had elapsed for processing his divine impressions,his divine impressions, after after the the intensity of his vision had diminishedintensity of his vision had diminished, impressions that were not written down in the command of the angel, , impressions that were not written down in the command of the angel, as were those of Cas were those of Chapter 1.hapter 1.

[Translated to French] In this chapter, the seer is revealed not only as continuing in the line of thought of the prophets dealing with the end of days, but also as a polemicist with religious opponents, similar to the actions of the prophets. In the manner of polemicists, the seer quotes the words of his opponents, and then he vigorously rejects them and mocks them as well.In this chapter, the seer is revealed not only as In this chapter, the seer is revealed not only as continuing incontinuing in the line of thought of the prophets dealing with the end of days, but also as a polemicist with religious opponents, similar to the actions of the prophets. the line of thought of the prophets dealing with the end of days, but also as a polemicist with religious opponents, similar to the actions of the prophets. In the manner of polemicists, the seer quotes the words of his opponents, and then he In the manner of polemicists, the seer quotes the words of his opponents, and then he vigorouslyvigorously rejects rejects them and mocksthem and mocks them them as well as well..

[Translated to French] Chapter 2 is one of the few chapters in the work in which King David is not mentioned. Gad the seer is also not mentioned in this chapter, but this absence is only apparent, for the entire chapter is a prophecy written by Gad the seer in the first person. The author did not clearly reveal with whom he was arguing, and it stands to reason that his words were directed against members of other sects, and even if he identified himself as Gad the seer (above, 53), his polemic seems to put this into doubt, and rather helps to identify, if only slightly, the actual historical background of his work. Chapter 2Chapter 2 is one of the few is one of the few chapters chapters in the work in which King David is not mentioned. Gad the seer is also not mentioned in thin the work in which King David is not mentioned. Gad the seer is also not mentioned in thisis chapter, but this absence chapter, but this absence is only apparent is only apparent, for the entire chapter is a prophecy written by Gad the seer in the first person. The author did not clearly reveal with whom he was arguing, and it stands to reason that his words were directed against members of , for the entire chapter is a prophecy written by Gad the seer in the first person. The author did not clearly reveal with whom he was arguing, and it stands to reason that his words were directed against members of otherother sects, and even if he identified himself as Gad the seer (above, sects, and even if he identified himself as Gad the seer (above, 5353), his polemic seems to ), his polemic seems to put this into doubtput this into doubt, and , and rather rather helps to identify, if only slightly, the helps to identify, if only slightly, the actual actual historical background of his work.historical background of his work.

[Translated to French]