

Seder Olam Rabbah

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How to quote the Seder Olam:

A new number system was designed by Steve Rudd for the Seder Olam.

There are 30 Chapters and 117 verses:

Typical quoting syntax: "Text quoted" (Seder Olam Rabbah [chapter:verse])

Example #1: "Our father Abraham was 70 years old when God spoke to him." (Seder Olam Rabbah 1:2)

Example #2: "Israel worshipped at Shiloh for 369 years" (Seder Olam Rabbah 11:48)

Chapter 1: Creation to Jacob

1. 'From Adam to the Deluge 1656 years and the following are the details: Adam 130 years. Seth 108 years. Enosh 90 years. Keinan 70 years. Mehalalel 68 years. Jered 162 years. Hanoch 65 years. Methuselah 187 years. Lemekh 182 years. (*Gen. 7:6*): "And Noah was 600 years old" etc. Hanoch buried Adam and lived after him 57 years. Methuselah ended his life just before the Deluge. From the Deluge to the Language Split 340 years. It follows that Noah survived the Language Split by 10 years. Our father Abraham was 48 years old at the Language Split. Rabbi Yose said: Eber was a great prophet that he called his son Peleg ("split") "because in his days the earth was split" (*Gen. 10:25*). You cannot say this happened when Peleg was born since his younger brother Yoqtan had 13 families as his descendants at the Language Split. You cannot say that this happened during Peleg's middle life since Scripture does not come to hide but to explain. Therefore, the verse must mean that the Split occurred during Peleg's last year.
2. Our father Abraham was 70 years old when he was spoken to (by God's presence) at the Covenant Between the Pieces as it is said (*Ex. 12:41*): "And it was after 430 years," etc. After that he was spoken to he returned to Haran, stayed there five years as it is said (*Gen. 12:4*): "And Abram was 75 years old when he left Haran." It follows that from the Dispersion until Abraham left Haran there were 26 years. These are exactly (*Gen. 14:4-5*) "12 years they served Kedorla`omer and 13 years they rebelled. And in the fourteenth year Kedorleomer came."
3. That same year in which Abraham left Haran was the year of famine; he descended into Egypt and was there for three months, returned and settled at the grove of Mamre in Hebron; the same year he conquered the kings. He spent there 10 years before he married Hagar as it is said (*Gen. 16:3*): "Sarai, Abram's wife, took Hagar the Egyptian her bondmaid, at the end of 10 years

of Abram's stay in Canaan, etc." And it is written (Gen. 16:16): "Abram was 86 years old when Hagar bore Ismael." It turns out that Ismael was Isaac's elder by 14 years. It turns out that from the Dispersion until the birth of Isaac were 52 years. All the time Sodom was settled was 52 years, of which time it and its sister cities were in rest and quiet for 26 years.

4. From the Flood to the birth of Isaac 392 years. These are the details: (Gen. 11:10) "These are the descendants of Shem. Shem was 100 years old when he had Arpakhshad, 2 years after the Flood." Arpakhshad 35 (Gen. 11:12), Shelah 30 (Gen. 11:14), Eber 34 (Gen. 11:16), Peleg 30 (Gen. 11:18), Re`u 32 (Gen. 11:20), Serug 30 (Gen. 11:22), Nahor 29 (Gen. 11:24), **Terah 70** (Gen. 11:26). (Gen. 21:5) "Abraham was 100 years old when his son Isaac was born to him." (**1** Footnote: Terah was actually 130 years old when Abraham died: Acts 7:5)
5. Our forefather Isaac was 37 years old when he was bound to the altar. (Gen. 21:34) "And Abraham dwelt in the land of the Philistines many days". These days were more than those he dwelt at Hebron, the latter were 25 years and the former 26 years. At that time, Rebecca was born. It follows that Isaac married Rebecca when she was 14 years old.
6. 'Our forefather Abraham buried his father Terah two years before the death of Sarah. Jacob served Abraham 16 years. It follows that Jacob served Shem for 50 years. Shem served Methuselah 98 years. Methuselah served Adam for 243 years. It follows that four men lived in the span of 22 generations and seven men folded the entire world together and saw one another, viz., Adam, Methuselah, Shem, Jacob, Amram, Ahiya of Siloh, Elijah, and the latter is still living.

Chapter 2: Jacob

7. Our forefather Jacob was 63 years old when he was blessed'. At that time, Ismael died as it says (Gen. 28:6-9): "Esau saw that Isaac blessed Jacob and sent him to on the road to Aram to take there a wife for himself, when he blessed him and told him not to take a wife of the daughters of Canaan. So Jacob listened to his father and mother and he went on the road to Aram. Then Esau understood that the daughters of Canaan were evil in the eyes of his father Isaac. Then Esau went to Ismael and took Mahalat, the daughter of Ismael, Abraham's son, the sister of Nebaiot as an additional wife." The verse had no need to mention that she was the sister of Nebaiot. So why does the verse mention that she was the sister of Nebaiot? This teaches you that Ismael betrothed her but then he died and her brother Nebaiot gave her away.
8. Our father Jacob then spent 14 years in the Land of Israel hidden, serving Eber. Eber died two years after Jacob's departure for Aram Naharaim. He left and came to Aram Naharaim; hence, he was 77 years of age when he was standing by the well. 20 years he spent in the house of Laban: Seven years before he married the Mothers, seven years after he married the Mothers, and six

years after the birth of 11 tribes and Dinah. It turns out that all tribes were born within 7 years (except Benjamin), each one after seven month pregnancy. He left Aram Naharaim, came to Sukkoth and spent there 18 months as it is said (*Gen. 33:17*) "Jacob traveled to Sukkoth and built himself a house; for his animals he made huts". He left Sukkoth, came to Beth El and spent there six months sacrificing to the Omnipresent one.

9. He <Jacob> left , Benjamin was born and Rachel died, and at that time Rebecca and <Rebecca's wet-nurse> Deborah died. This implies? that Rachel died at age 37 and Leah did not live beyond 44 years. This implies that Rachel and Leah both married at age 22 since they were twin sisters. He <Jacob> came to his father Isaac in the Land of Canaan and served him for 22 years and Joseph served him <his grandfather> for 9 years. (*Gen. 37:2*) "This is what happened to Jacob, Joseph was 17 years old" etc.; at that time Leah died.
10. Joseph descended into Egypt and spent 12 months in the house of Potiphar as it is said (*Gen. 39:5*): "It happened, from the time that he (Potiphar) appointed him (Joseph) over his house and all his possessions that the Lord blessed the house of the Egyptian for Joseph's sake; the blessing of the Lord was over all his possessions, in the house and on the field." He spent 12 years in jail (*Ps. 105:18-19*) "They tortured his feet with a rope, his person came in irons. Until the time that his word was fulfilled, the command of the Lord refined him." At age 30 he left jail as it is said (*Gen. 41:46*): "Joseph was 30 years of age when he stood before Pharaoh." At that time, Isaac died and there were seven years of plenty and two of famine. This implies that Joseph was 39 years old when our forefathers descended into Egypt, and Levi was then 44 years old. It follows that Joseph was separated from his father, that he was unable to serve him, for 22 years.
11. During that time Judah married Bat Shua as it is said (*Gen. 38:1-2*): "It was at that time that Judah separated from his brothers and he turned to an Adullamite man by the name of Hirah. There Judah saw the daughter of a trader by the name of Shua, he married her and went into her." One year for the pregnancy of Er. Er grew up to be seven years old when he married; this makes eight years [from the sale of Joseph]. One year for Er's marriage], one year for Onan who married his brother's widow, one year for (*Gen. 38:11*) "remain as a widow in your father's house", one year for (*loc. cit. 12*) "after some time, Bat Shua, the wife of Judah, died." One year for the pregnancy of Perez. Perez grew up to be seven years old when he married, this makes 18 years [from the sale of Joseph]. One year for Hezron, one year for Hamul; Hezron and Hamul descended into Egypt.
12. Our father Abraham was 99 years old when he circumcized himself as it is said (*Gen. 17:24*): "Abraham was 99 years old when he had circumcized the flesh of his foreskin." He died at age 175 and Sarah died at age 127 as it is said (*Gen. 23:1*): "The life span of Sarah was 100 years and 20 years and 7 years, the years of the life of Sarah." Isaac died at age 180, Jacob died at age 147 at it is said (*Gen. 47:28*): "The days of Jacob, the years of his life, were 147 years."

Chapter 3: Abrahamic Covenant to Slavery in Egypt

13. It was said to our forefather Abraham at the Covenant Between the Pieces (*Gen. 15:13*): "You shall certainly know that your seed will be strangers in a foreign land for 400 years." Who is the seed? That is Isaac, of whom it is said (*Gen. 21:12*): "Because Isaac will be called seed for you." About Isaac it says (*Gen. 25:26*): "Isaac was 60 years of age when they were born." Our forefather Jacob said to Pharaoh (*Gen. 47:9*): "The days of the years of my wandering are 130 years." This makes together 190 years, this leaves 210 years, a sign for the lifetime of Job who was born at that time as it is said (*Job 42:16*): "Job lived thereafter 140 years" and it is said (*Job 42:10*): "The Eternal added double to all that Job had." It turns out that Job was born when Israel descended into Egypt and he died when they left.
14. Or maybe that Israel was in Egypt the full 400 years. But Kehat was among those who entered Egypt (*Gen. 46:11*) and it is written (*Ex. 6:18*): "the years of the life of Kehat were 133 years," (*Ex. 6:20*) "the years of the life of Amram 137 years." Together with 80 years of Moses this makes 350 years. What does Scripture teach us in the verse (*Gen. 15:13*) "they will enslave them and mistreat them for 400 years" that all the time they spent in a land that was not theirs adds up to 400 years; "they will enslave them" (these are the years of slavery) "and mistreat them" (these are the years of deprivation) and all of them together add up to 400 years.
15. And Joseph and all his brothers died. **You do** not find among all the tribes one whose life was shorter than that of Joseph, and you do not find among all the tribes one who lived longer than Levi'. All the time that Levi was alive, Israel was not enslaved in Egypt as it says (*Ex. 1:6*): "And Joseph and all his brothers died, all that generation." (*Ex. 1:8*): "There arose a new king in Egypt who knew nothing of Joseph." [After that Levi died, the Egyptians started to enslave them. From here they said (*Sabbat 105b*): "If one of brothers dies, all brothers should worry. If one of a company dies, all members of the company should worry." (*Ex. 1:7*): "The children of Israel were fruitful like vermin etc." (*Ex. 1:8*): "There arose a new king in Egypt etc."] It turns out that from the death of Levi to the Exodus were 116 years. The slavery extended not more than that time and not less than 86 years, the age of Miriam at the Exodus, since she was named for the bitterness.
16. The Egyptian plagues were for 12 months, as it is said (*Ex. 5:12*): "The people dispersed all over Egypt to collect straw as building material." When does one find straw? In the month of Iyar! And they left [in Nisan]. Therefore, the Egyptians were smitten with 10 plagues during 12 months. The plagues came over Jobs during 12 months, as it is said (*Job 7:3*): "So months of nothingness I was made to inherit and nights of worry they counted for me." Just as nights were for their count, so months were for their count.
17. The judgment of **Gog in the future** will be 12 months as it is said (*Is. 18:6*): "They will be abandoned together for the mountain birds of prey and the animals of the land; in summer the

birds of prey will flock to them and all the animals of the earth will winter on them." The judgment of the evildoers in hell? is 12 months as it is said (*Is. 66:23*): "And it will be from month to month etc." Rebbi Yohanan ben Nuri said: from Passover to Pentecost, as it is said (*loc. cit.*) "and from holiday to holiday," After 12 months, the souls of Jewish sinners who transgressed Torah and commandments disappears and their bodies decompose, they become ashes, hell expels them, the wind disperses them under the feet of the Just as it is said (*Mal. 3:21*): "You will suppress the evildoers, for they will be ashes under the feet of the Just, on the day that I shall create, says the Eternal of Hosts." But those who separate themselves from the Jewish community, for example, (Sadducees,) informers, hypocrites and epicureans, as well as those who cause terror in the Land of the Living, those who deny the resurrection of the dead, those who say that Torah is not of divine origin and Jews who scoff at the words of the sages, will be locked in hell and they will be judged in it forever as it is said (*Is. 66:24*): "They shall go out and look at the corpses of the men who sin against me, for their worm shall not die and their fire not burn out; they shall be an object of repulsion for all flesh." Not only that, but hell may wear out but they will not wear out as it is said (*Ps. 49:15*): "And their shapes will wear out hell, not to be his dwelling," from His dwelling (*zebu/*) He will wear out their forms but their forms will wear out hell. What caused this for them? That they lifted their hands against *zebu/* (dwelling), as it is said: "His dwelling" and *zebu/* always means the Temple as it is said (*1Kings 8:13*): "I certainly built a *zebal* house for You."

Chapter 4: Noah's Flood

18. The Deluge was all of twelve months since it is said' (*Gen. 7:11*): "In the year 600 of Noah's life, on the 17th of the second month, on that exact day, there broke open all sources of the great deep and the sluices of heaven were opened." Its generation will not partake of the Future World and will not be judged as it is said (*Gen. 6:3*): "My spirit shall not judge this mankind forever." Rebbi Jehoshua says, the 17th of the second month that is the 17th of Iyar, second to Nisan in which the world was created and in which the Pleiads disappear but since they perverted their ways the Holy One, praise to Him, perverted nature for them. Rebbi Eliezer says, the 17th of the second month that is the 17th of Marheshwan, second to Tishre in which the world was created and in which the Pleiads appear, and it was the start of the winter rains. The sages accept the words of R. Eliezer for the Deluge but the words of R. Jehoshua for the computation of seasons.
19. (*Gen. 7:12*): "The rain was on the earth for forty days and forty nights" until when? Forty days and forty nights until the 27th of Kislev'. (*Gen. 6:24*): "The waters were strong over the earth for 150 days" until when? Until the first of Sivan; the waters were standing quietly and the evildoers were punished in them, every one according to his deeds . (*Gen. 8:3*): "The waters diminished

after 150 days," (Gen. 8:5): "The waters diminished steadily until the tenth month; at the first day of the tenth (month), the peaks of the mountains became visible." The waters were 15 cubits over the earth, they diminished by one cubit every 4 days, one and a half handwidth per day.

20. (Gen. 8:4): The arc came to rest of the 17th of the Seventh Month, that is Sivan. If you start to count after the stopping of the rains it turns out to be 16 days. Hence, how much was (its bottom) distant from the earth? 4 cubits! And how much was its draught? 11 cubits.
21. (Gen. 8:6): "It was at the end of forty days"- after the waters started to recede "that Noah opened the window of the arc that he had made."
22. (Gen. 8:7): "He sent forth the Raven who went and came until the waters dried out from the earth." He waited seven days (Gen. 8:8-9) "and sent the Dove out from him to see whether the waters had become light on the earth. But the Dove did not find a resting place for its feet and returned to him to the arc." He waited another seven days (Gen. 8:10-11) "and sent the Dove another time from the arc. The Dove came to him towards evening with an olive leaf torn in its mouth." He waited another seven days (Gen. 8:12) "and sent the Dove away who did not continue to return to him" but went and rested on the mountain tops. (Gen. 8:5): "In the tenth month at the tenth of the month the mountain tops became visible," this is Abs if one starts to count from the beginning of the rains. The waters were absorbed from the first of Ab to the first of Tishre.
23. (Gen. 8:13): "It was in the one and sixhundredth year, in the first [month], on the first of the month." We learn from here that part of a month is counted as a month. We learn that from the first of a month one counts a full month, and from the start of a month of a new year one counts the full year since part of the month is like the entire month and part of the year is like the entire year. "The surface of the earth had dried". The water that can come from above were dissolved by the wind and those that had come from below were absorbed where they were, but the earth was still moist and had the consistency of thick soup. They waited and did not sow until the rains came because the waters of the Deluge were a curse and no blessing is contained in a curse.
24. (Gen. 8:14): "And in the second month, on the 27th of the month," that is Marheshvan, "the earth dried up." That makes in all 12 full months and another 11 days. What is the nature of these? It teaches us that the solar year is 11 days longer than the lunar year. R. Elazar said: But is it not from Creation that the solar year is 11 days longer than the lunar year since they were both created full on the 15th. Deduct from here 4, you arrive at 11. They said to him: But after the first intercalation the moon reaches the sun again. He said to them: It is always periodical and returns. Rabban Shimon ben Gamliel says: He who wants to determine the excess of the solar year over the lunar year should make an incision at the time of the summer solstice and the next year the shadow will not reach there until 11 days afterwards. From that you will know that the solar year is 11 days longer than the lunar year.

Chapter 5: Call of Moses at Burning to Mt. Sinai

25. For seven days was the Holy One, praise to Him, arguing with Moses by the thornbush as it says (*Ex. 4:10*): "And Moses said to the Eternal; please, o Master, I am not a man of words, neither yesterday, nor three days ago, nor since You started to speak to Your servant." Three days ago, that are three days. Neither, nor, nor, another three. Add the day when he was arguing to obtain seven.
26. This happened at the time of Pesah and one fixes it on the 15th of Nisan. On the same day the following year did the Children of Israel leave Egypt. Similarly, on the 15th of Nisan was our father Abraham talked to between the Pieces. On the 15th of Nisan, the angels came to Abraham to announce [the birth of Isaac] and on the same day the following year was Isaac born as it says (*Gen. 18:14*): "At that time I shall return to you in the time for life and Sarah will have a son." On the 15th of Nisan, Israel left Egypt as it is said (*Ex. 12:41*): "It was at the end of 430 years to the day that the hosts of the Eternal left the Land of Egypt," there is one term of all [of these occurrences]. On that 14th of Nisan, Israel were slaughtering their Passover sacrifices in Egypt; in that night the firstborn were smitten.
27. The day after Pesah was Friday. They travelled from Rameses as it says (*Ex. 12:37*): "The Children of Israel travelled from Rameses to Sukkoth," and it is written (*Num. 33:3*): "They travelled from Rameses in the first month, on the fifteenth of the month" and it is written (*Num. 33:4*): "While the Egyptians were burying the firstborn whom the Eternal had slain among them." From Rameses they travelled to Sukkoth, from Sukkoth to Etham, from Etham to Pi Hahiroth; that makes three days. On the fourth day (*Ex. 14:5*): "The king of Egypt was informed that the people had fled." On the fifth and sixth (*Ex. 14:9*): "The Egyptians pursued them and reached them camping on the seashore." In the evening of the seventh day they descended into the sea as it is said (*Ex. 14:20*): "There was cloud and darkness illuminating the night." The next morning, Israel was rising from the sea, the Egyptians were sinking, and Israel sang as it is said (*Ex. 15:1*): "Then Moses and the Children of Israel sang the following song." That was a Thursday, the holiday of the last day of Passover.
28. From the Reed Sea they travelled to Marah as it is said (*Ex. 15:23*): "they came to Marah"; and it is said (*Ex. 15:25*): "there He gave them ordinances and laws and there He tried them." There Israel received 10 commandments, seven of those had already been given to all of mankind as it is written (*Gen. 2:16-17*): "There commanded the Eternal, God, to Man, saying: From any tree of the Garden you may certainly eat." "There commanded" refers to a system of laws, and so it says (*Gen. 18:19*): "For I knew him so that he should command his descendents after him to exercise justice and law in the land." "Eternal" refers to blasphemy as it is said (*Lev. 24:16*): "He who blasphemes the name of the Eternal shall certainly die." "God" refers to idolatry as it is said (*Ex.*

20:3): "You shall not have other gods before Me." "To Man" refers to murder, as it is said (*Gen. 9:6*): "He who spills the blood of a man, by man his blood shall be spilled." "Saying" refers to adultery as it is said (*Jer. 3:1*): "Saying: If a man send his wife away and she went and became another man's, could he return to her again? Would not the land be filled with immorality? But you committed harlotry with many friends, nevertheless return to Me, pronouncement of the Eternal." "From any tree of the Garden" refers to robbery as it is said (*Lev. 5:24*): "About anything that one would swear falsely about, he should pay its capital and at its fifths to it." "You may certainly eat" refers to eating limbs of a still living animal as it is said (*Gen. 9:4*): "But meat, when its life is still in its blood, you shall not eat." Israel added to these at that time Sabbath, the Procedural Law, and Honor of Father and Mother.

29. From Marah they travelled to Elim as it is said (*Num. 33:9*): "They travelled from Marah and arrived at Elim; in Elim there were 12 water springs and 70 date palms." Hence, we learn that Israel only encamped near water. From Elim they travelled to Alush as it is said (*Ex. 16:1*): "They travelled from Elim and the entire congregation of the Children of Israel arrived at the Wilderness of Sin" (that is Alush) "on the 15 day of the second month after the Exodus," which was on a Sabbath. Hence, the First of Iyyar fell on a Sabbath, and in addition we infer- that Israel ate from the cakes that they had taken out of Egypt 30 whole days; on that day it was finished, in the evening they ate quail, and early next morning they collected Mannah. In Alush they were given the Sabbath and there Israel kept the first Sabbath as it is said (*Ex. 16:30*): "The people observed the Sabbath on the Seventh Day."
30. On Sundays, the 23rd of Iyar, they travelled from Alush and came to Rephidim. There the Well was given to them, they fought with Amaleq and observed there the second Sabbath. They travelled from Rephidim and came to the wilderness of Sinai and found its top in clouds of glory.
31. For the next five days Moses ascended the mountain, descended, told the people the words of the Omnipresent, and returned their answer to the Omnipresent. In the Third month, on the Sixth of the month, the Ten Commandments were given to them on a Sabbath day.

Chapter 6: The Law of Moses at Mt. Sinai

32. On the Seventh Day after the Ten Commandments', Moses ascended the Mountain as it is said (*Ex. 24:16*): "The glory of the Eternal dwelt on Mount Sinai and the cloud covered it for seven days," to purify him-, "and He called to Moses on the seventh day from amidst the cloud." (v. 18) "He ascended the Mountain; Moses staid on the Mountain for forty days and forty nights." On the 17th of Tammuz he descended, broke the tablets (*Ex. 32:30*) "and on the next day, Moses said to the people: You have committed a grave sin." He ascended on the 18th of Tammuz and asked for mercy on Israel as it is written (*Deut. 9:18*): "I fell down before the Eternal the forty days and forty nights that I fell down because the Eternal had said to destroy you." At that

moment, the Eternal showed pleasure with Israel and said to Moses to quarry the second tablets and to ascend as it is said (*Deut. 10:1*): "At that time, the Eternal said to me: quarry for yourself two stone tablets like the first ones, ascend the Mountain to me, and make yourself a wooden chest."

- 33.** He descended on the 28th of Ab and quarried two stone tablets identical to the first ones as it says (*Ex. 34:4*): "He quarried two stone tablets like the first ones, then Moses got up early in the morning and ascended Mount Sinai." He ascended on the 29th of Ab and there the Torah was taught to him a second time as it is said (*Deut. 10:10*): "I stood on the Mountain like the first days, 40 days and 40 nights; the Eternal listened to me that time also, the Eternal did not desire to destroy you." "Like the first days," just as the first days were in pleasure, so the last days were in pleasure; it follows that the middle days were in anger. He descended on the 10th of Tishre, that is Yom Kippur, and announced that the Omnipresent had shown them His pleasure, as it is said (*Ex. 34:9*): "You will forgive our crimes and sins and let us inherit." Therefore, it remained an ordinance of remembrance for all generations as it is said (*Lev. 16:34*): "This shall be for you an eternal ordinance." (*Ex. 34:30*) "It was when Moses descended from the Mountain that Aaron and all of Israel saw that the skin of his face was radiant, (v.31) they returned to him, (v. 32) and after that all of Israel presented themselves and he commanded them." What did he commend them? He commanded them to build the Tabernacle. They started to build the Tabernacle (*Ex. 35:21*): "there came everybody whose heart lifted him up."
- 34.** (*Ex. 39:43*): "Moses saw all the work, and behold, they had crafted it, just as the Eternal had commanded so they had crafted it, and Moses blessed them." How did he bless them? He said to them: "May it be the Divine pleasure that the *Shekhina* should dwell in the work of your hands." They said: (*Ps. 90:17*): "May the pleasure of the Master, our God, be upon us; may He solidly base our handiwork for us; our handiwork, may He solidly base it." He said to them: "Hail to you, Israel, that you merited to work on the Tabernacle. In the same way that you merited this, so may you merit that the Temple will be given to you and that the *Shekhina* shall rest in your midst as it is said (*Ex. 25:8*): 'They shall make a holy place for me and I shall dwell in their midst.'"

Chapter 7: The Tabernacle of Moses

- 35.** (*Ex. 40:1-4*): "The Eternal spoke to Moses, saying: On the First day of the First month you shall erect the dwelling of the Tabernacle and put there etc., and bring the table," etc. The Seven Days of Dedication started on the 23rd of Adar and were completed on the first of Nisan. All Seven Days of Dedication, Moses was erecting the Tabernacle every morning, brought sacrifices, and disassembled the Tabernacle. On the Eighth Day he erected it and did not disassemble it.

Rebbi Yose the son of Rebbi Yehudah says, also on the Eighth Day he erected and disassembled it.

- 36.** (Ex. 29:32): "Aaron and his sons shall eat the meat of the ram and the bread in the basket." (Lev. 8:35-36): "At the entrance to the Tabernacle you shall sit day and night for seven days, ... Aaron and his sons did all that the Eternal had commanded through Moses." (Lev. 9:1): "It was on the eighth day that Moses called Aaron and his sons and the elders of Israel," after the Seven Days of Dedication. It was the first day of the week, the first day of Nisan. On that day, Aaron and his sons entered their priesthood, washed their hands and feet from the wash basin, performed all cultic acts and established their order. On that day, the princes started to sacrifice as it is said (Num. 7:12): "He who sacrificed on the first day was Nahshon ben Aminadab of the tribe of Judah." [This day was] first in the count of Creation, first for the princes, first of the dwelling of the *Shekhinah* in Israel as it is said (Ex. 29:45): "I shall dwell among the Children of Israel," first day of prohibition of private altars, first for the priesthood, first for the priestly blessing, first for the Temple service, first for slaughtering North of the altar, first for consumption of sacrifices, first for the heavenly fire as it is said (Lev. 8:24): "Fire went out from before the Eternal and consumed holocaust and fats on the altar." On that day, Israel started to offer daily sacrifices, vows, voluntary offerings, sin offerings, reparation offerings, first born animals and tithes. About that day it is said (Cant. 4:16-5:1): "*Awake North wind, come South wind, blow in my garden, let its fragrances drip; may my friend enter his garden and eat its delicious fruit. I came to my garden, o sister bride, I plucked my myrrh and fragrances, I ate my honeycombs with honey, I drank my wine with milk; eat, o friends, drink and get intoxicated, beloved ones.*" 'Awake North wind,' this is the holocaust slaughtered North of the altar; 'come South wind,' these are peace offerings slaughtered in the South; 'blow in my garden,' the Tabernacle; let its fragrances drip,' that is the spice burning; 'may my friend enter his garden,' that is the *Shekhinah*; 'and eat its delicious fruit,' these are the sacrifices. 'I came to my garden, o sister bride,' that is the Eighth Day; 'I plucked my myrrh and fragrances,' that are the incense and flour offerings; 'I ate my honeycombs with honey,' these are the limbs of the holocaust and the altar's parts of the other sacrifices; 'I drank my wine with milk,' these are the wine offerings and offered part of family sacrifices; 'eat, oh friends,' that is Moses and Aaron; 'drink and get intoxicated, beloved ones,' that is the congregation of Israel.
- 37.** On that day, Elisheba the daughter of Aminadab was differing from the rest of Jewish [women] by four joys and one mourning: Her brother-in-law was king, her husband high priest, her brother prince, and her sons vice high priests. Her mourning for her two sons Nadab and Abihu. Some people say, also her grandson anointed priest for war, that is Phineas. On the second of Nisan, Eleazar burned the red cow, Israel had its ashes sprinkled and repeated. On the 14th they slaughtered the Passover sacrifice; that was a Sabbath.

Chapter 8: Kadesh Barnea

38. (*Num.* 1:1): "The Eternal spoke to Moses in the wilderness of Sinai, in the Tabernacle, on the first of the second month in the second year": (*Num.* 1:2) count the heads on the entire congregation of the children of Israel, (*Num.* 1:3) those twenty years old and older, every man of military age in Israel. (*Num.* 1:4) With you shall be one man from each tribe, each one being a family head." After that (*Num.* 4:1) "distinguish the persons from the family of Qehat"; after that (*Num.* 4:22) "distinguish the persons from the family of Gershon"; after that (*Num.* 4:29) "distinguish the persons from the family of Merari"; after that (*Num.* 4:49) "by the order of the Eternal they were put into office by Moses." On the fourteenth of Iyyar the impure by corpses did slaughter the Passover sacrifice as it is said (*Num.* 9:6-11): "there were people who were impure by a human corpse . . . These people said to [Moses] . . . The Eternal said to Moses, saying: every person that will be impure by a human corpse or on a trip far away, for you or for future generations, shall make a Passover for the Eternal." (*Num.* 10:11): "It was in the second year in the second month on the twentieth of the month that the Cloud rose from the Tabernacle." It follows that they stayed in the wilderness of Sinai from 12 months minus 10 days . It says (*Num.* 33:2): "Moses wrote down the starting places of their journeys." They set out from the wilderness of Sinai, came to the Graves of Desire, and staid there for 30 days as it says (*Num.* 11:19-20): "Not one day shall you eat and not two days . . . but a full month . ." They set out from the Graves of Desire and came to Hazerot and staid there for seven days as it is said (*Num.* 12:15) "Miryam was locked up for seven days." They set out from Hazerot and came to the wilderness of Paran. On the 28th of Sivan did Moses send out the spies as it is said (*Num.* 13:20): "the days were those of the ripening of early grapes." (*Num.* 13:25): "They returned from touring the land after 40 days," this was the Ninth of Ab , hence, one has to say that on the Ninth of Ab our forefathers incurred the decree that they would not enter the Land. After the spies was the quarrel with Qorah and his being swallowed up [by the earth] as it is said (*Num.* 16:14): "Not even to a land dripping with milk and honey did you lead us." (*Num.* 32:10): "Then the rage of the Eternal was kindled against Israel" and it is said (*Dew.* 2:14): "The time that we went from Kadesh Barnea until we crossed Wadi Zered was 38 years." 19 years they were wandering to and fro and 19 years they dwelt in Kadesh Barnea as it is said (*Deur.* 1:46): "You dwelt at Kadesh a long time, equal to the time that you dwelt. " All way stations together were 42 way stations.

Chapter 9 Kadesh Barnea to Crossing the Jordan

39. (*Num.* 20:1) "The entire congregation came to the wilderness of Zin in the first month. The people dwelt at Kadesh. Miriam died there and was buried there." (v.2) "There was no water for the congregation, so they assembled against Moses and Aaron" because the well had disappeared. This was in the fortieth year, on the first of the month of Nisan'. At that time (v.14)

"Moses sent messengers from Kadesh to the king of Edom." Israel stayed there for three months . (*Num.* 33:38) "Aaron the priest ascended Mount Hor by the command of the Eternal and died there. " (v.39) "Aaron was 123 years old when he died on mount Hor." When Aaron died, the clouds of glory vanished and the Canaanites came to wage war against Israel. (v.40) "The Canaanite, the king of Arad heard." What did he hear? He heard that Aaron had died, the great scout, and the Cloud that had waged war for them had disappeared; so he came and waged war against them. They retraced their steps and returned seven stops and rested at Mosera as it is said (*Deut.* 10:6): "The children of Israel travelled from the cisterns of Bne Yaacion to Moserah, there Aaron died." But in fact he died on mount Hor. But from the place that he died they returned seven stops until they rested at Moserah. (*Deut.* 10:7) "From there, they traveled to Gudgodah, from Gudgodah to Yotvatah, a land of water streams." (*Num.* 21:16) "And from there to the well," that is the well that returned to them .

- 40.** (*Num.* 21:10-11) "The Children of Israel travelled and camped at Obot. They travelled from Obot and camped at the ruins of Abarim, in the desert that faces Moab from the East." (v.13) "From there they travelled and camped across the Arnon . . .;" there they made war against Sihon (*Num.* 21:24) "And Israel smote him by the sword." (v.33) "They turned and went up the way to Bashan" (v.34) "The Eternal said to Moses, do not fear him" (*Num.* 22:1) "The children of Israel travelled and camped in the prairie of Moab, across the Jordan from Jericho." (*Num.* 25:19) "It was after the plague that the Eternal said to Moses and Eelazar ben Aharon, the Priest: Count the head of all Children of Isreal" (*Num.* 26:53) "For these, the Land shall be divided up . . . ", the sons gave back to the fathers and the fathers in turn let the sons inherit. Serah the daughter of Asher was from those who came to Egypt and those who left Egypt . From those who came to Egypt as it is said (*Gen.* 46:17): "and their sister Serah", from those who entered the Land as it is said (*Num.* 26:46): "the name of the daughter of Asher was Serah." Yokhebed was of those who came to Egypt and those who left it as it is said (*Num.* 26:59): "the name of the wife of Amram was Yokhebed, daughter of Levi, to whom she was born in Egypt.' Yair the son of Manasse and Makhir the son of Manasse were born when our forefather Jacob was still alive ; they died after the death of Moses our teacher. Nobah was born in Egypt, died after the death of Moses our teacher, and was buried in Transjordan. (*Num.* 26:65) "No single one of them was left, except for Caleb ben Yephuneh and Joshua bin Nun."

Chapter 10: Death of Moses

- 41.** (*Deut.* 1:3-5) "It was in the fortieth year, in the eleventh month, on the first of the month, that Moses spoke to the Children of Israel, following all that the Eternal had commanded him about them. After he had smitten Sihon, the king of Heshbon, ... in Transjordan, in the land of Moab" From the first of Shebat to the sixth of Adar, during 36 days, did our teacher Moses


explain the entire Torah. On the sixth, (*Deut. 31:14*) "the Eternal spoke to Moses, behold, your days came close to your death." On the seventh (*Deut. 31:1-2*) "Moses went and spoke these words to all of Israel. Hundred and twenty years of age I am today." Why does Scripture have to say 'today'? It says 'today' to teach us that on the seventh of Adar Moses was born and on the seventh of Adar he died as it is said (*Deut. 34:5-7*): "And Moses, the servant of the Eternal, died there in the land of Moab by the word of the Eternal. He buried himself in the valley, in the land of Moab, and nobody knows his burial place Moses was exactly 120 years old at his death, his eye had not dimmed and his sap had not dried up." (*Jos. 1:1-2*) "It was after the death of Moses, the Servant of the Eternal, that the Eternal said to Joshua ... My servant Moses died, and now get up to cross the Jordan .. ." (*Jos. 1:10-11*) "Joshua commanded the policemen of the people: Pass through the camp and order the people, saying, prepare provisions for yourselves for in three days you will cross the Jordan to come to inherit the Land that the Eternal gives you as inheritance." (*Jos. 4:19*) "The people ascended from the Jordan on the tenth of the first month; they camped at Gilgal, on the eastern fringe of Jericho." Count from here 33 days backwards and you are taught that Moses, our teacher, died on the seventh of Adar.

42. Three good providers arose for Israel, Moses, Aaron, and Miriam. Three good gifts were given to Israel through them: the well, the pillar of clouds, and the mannah. Mannah by the merit of Moses, the pillar of clouds by the merit of Aaron, the well by the merit of Miriam. When Miriam died, the well disappeared; it was restituted to Israel by the merits of Moses and Aaron. When Aaron died, the pillar of clouds disappeared and was restituted to Israel by the merits of Moses. [When Moses died] all three disappeared and were never restituted, as it is said (*Zach. 11:8*) "I removed the three shepherds in one month," but did they die in one month, not rather in one year? Miriam died on the 10th of Nisan, Aaron on the first of Ab, Moses our teacher on the seventh of Adar. Rather, on the day of Moses' death all three disappeared and never were restituted.
43. From the Mannah that they collected on the Seventh of Adar they ate until the Sixteenth of Nisan as it is said (*Jos. 5:12*): "The Mannah stopped the next day when they were eating from the yield of the Land; from thereon, the Children of Israel had no more Mannah but they ate from the produce of the land of Canaan in that year." Why does Scripture say (*Ex. 16:35*): "The Children of Israel ate Mannah for forty_ years until they arrived at cultivated land," on the day of Moses's death, the Mannah stopped coming down, "they ate the Mannah until they came to the border of the land of Canaan," that day the Mannah that they had in their hands vanished. That makes forty years minus 30 days, plus the thirty days they ate from the cakes they brought with them from Egypt that was good [in taste] for them like Mannah.

Chapter 11: Conquest of Joshua

- 44.** (Jos. 4:19) "The people ascended from the Jordan on the Tenth of" that month. They took with them 12 stones from the outside and deposited them under where the feet of the priests stood. They took another 12 stones from the Jordan and deposited them at Gilgal, at the Eastern border of Jericho. After they ascended from the Jordan they came to Mounts Gerizim and Ebal in Samaria, near Sichem, by the groves of Moreh as it is said (*Deut. 11:30*): "Behold, they are on the other side of the Jordan, westward, on the way to sunset" There Israel recited the blessings [and returned to the camp. The stones] they erected in their order as he had ordered them (*Jos. 4:3*) "saying, carry with you from here, from the Jordan, from the place of the feet of the priests, preparing twelve stones and transfer them with you" (*Jos. 4:20*) "And those twelve stones that they had taken from the Jordan, Joshua erected them at Gilgal," whitewashed them, and they wrote on it the Torah in 70 languages as it is said (*Deut. 27:8*): "You shall write on them all the words of this Torah, well explained." They sacrificed peace-offerings and ate there as it is said (v.7): "You shall sacrifice peace offerings and eat there . . ." At that moment, Israel became obligated to the laws of Hallah, `Orlah, and Hadash.
- 45.** (*Jos. 5:2*) "At that time, the Eternal said to Joshua," on the eleventh of Nisan. (v.3) "Joshua made flint-stone swords and circumcised the Children of Israel on the hill of foreskins." On the fortieth of Nisan, Israel slaughtered their Passover sacrifices as it is said (*Jos. 5:10*): "The children of Israel encamped at Gilgal and made Passover" On the sixteenth of Nisan, Israel sacrificed the 'Omer as it is said (*Jos. 5:11*): "They ate from the yield of the Land" After Passover, on the 22nd of Nisan, (*Jos. 6:3*) "You shall walk around the city ...", (v. 15) "it was on the Seventh day ...";
- 46.** R. Yose says, it was a Sabbath. The battles for Jericho, Ai, and Gibeon, were all within three months. On the third of Tammuz, (*Jos. 10:12-13*) "he said before the Children of Israel: Sun stand still over Gibeon, And Moon over valley of Ayalon! So the Sun was still And the Moon stood Until the people from its enemies vengeance took!
- 47.** R. Yose said: this was the day of the summer solstice. It follows that, in that year the first of Nisan was the spring equinox.
- 48.** Caleb said to Joshua (*Jos. 14:7*): "I was 40 years old when Moses, the Eternal's servant, sent me from Kadesh Barnea to spy out the land" (v.10) "and now I am 85 years old." This teaches us that for seven years they were conquering. From where do we know that for seven years they were dividing up the land before they started to count years for tithes, sabbatical years, and jubilee years? **Now Israel stayed 850 years from the time they entered until they left, these are 17 complete Jubilee periods.** And so it says (*Ez. 40:1*): "In the 25th year of our exile, on the day of the New Year, on the tenth of the month, 14 years after the destruction of the city [of Jerusalem]." When did he [Ezekiel] have this vision? **At the beginning of a Jubilee period. If they stayed for 17 entire jubilee periods, how can there be an excess of 17 years? One has to say that 14 years Israel spent at Gilgal, seven when they were conquering and seven when they were distributing.** After that (*Jos. 18:1*) "All the congregation of the Children of Israel assembled at

Shiloh and there they put up the Tabernacle." At that moment, they started to count years for tithes, sabbatical years, and Jubilee years. (Jos. 22:1-2) "Then Joshua called the Reubenites, the Gadites, and the semi-tribe of Manasse and said to them: you kept everything that Moses, the Servant of God, had commanded you; you listened to my voice for all orders that I gave you." Joshua sent them to their tents and blessed them. On their return they built a big altar for view. Joshua celebrated with them the first sabbatical year; he died before he finished the second one. The sanctuary at Shiloh was built on stone walls and was covered by gobelins; Israel worshipped in it for 369 years¹, then it was destroyed.

<p>Tourist Sign at Tel Shiloh True Bible Shiloh occupation: 305 years (1399-1094 BC) False Seder Olam occupation: 369 years (1257-888 BC)</p>  <p>“The sanctuary at Shiloh was built on stone walls covered by tapestries; Israel worshipped in it for 369 years, then it was destroyed.” (Seder Olam, 8, 160 AD)</p> <p>SHILOH ISRAEL'S FIRST CAPITAL FOR 369 YEARS WERE JOSHUA ASKED THE CHILDREN OF ISRAEL: "HOW LONG WILL YOU BE SLACK TO COME AND TO POSSESS THE LAND THE LORD GAVE YOU?" THE PLACE WHERE: THE TABERNACLE WAS ERECTED AND WHERE THE LAND WAS DIVIDED AMONG THE TRIBES, WHERE THE LORD'S YEARLY FESTIVAL WAS CELEBRATED AND WHERE PILGRIMS PROSTRATED AND BROUGHT SACRIFICIAL OFFERINGS, WHERE HANNAH PRAYED</p> <p><small>The corrupt Seder Olam chronology is used by Jews today in Bible dating after creation (AC). Seder Olam 2017 AD = 5777 AC True Bible 2017 AD = 5777 AC Difference: 1800 years</small></p> <p>www.bible.ca</p>	<p>1 Footnote: 369 years at Shiloh: Seder Olam, which incorrectly uses 50 years instead of 49 years, says the Exodus was a Jubilee year which creates a deficit of 10 year (using 50 year Jubilee). Exodus 1446 BC -50 years = 1396 BC. 1406 – 1396 = 10 year deficit in Seder Olam. The assembling at Shiloh took place in the 7th year after the conquest in 1406 BC. Before crossing the Jordan in 1406 BC, two Transjordan tribes of Gad and Reuben had already got their inheritance. Then it took 6 years to conquer the land at the end of which three additional tribes, Judah, Ephraim, Manasseh had got their land in 1400 BC. It was after this, that the tabernacle tent was set up at Shiloh in the first sabbatical year of 1399 BC. After that, the 7 remaining tribes got their land. "Then the whole congregation of the sons of Israel assembled themselves at Shiloh, and set up the tent of meeting there; and the land was subdued before them. There remained among the sons of Israel seven tribes who had not divided their inheritance." (Joshua 18:1–2)</p>
<p>Moses said the counting began in 1406 BC, not when the tabernacle was set up at Shiloh. What is worse, is that Seder Olam even gets the date for setting up the Shiloh tent wrong at year 14 after crossing the Jordan (1392 BC) and begin counting the Jubilee starting in 1392 BC. In fact, the tabernacle tent rested at Gilgal from 1406-1400, then in 1399, the first sabbatical year, they moved the tabernacle to Shiloh. Moses explicitly said that counting for Jubilees began the day they crossed</p>	

the Jordan. "When you come into the land which I shall give you, then the land shall have a sabbath to the Lord." (Leviticus 25:2). This fact is confirmed by Ezek 40:1 which records a Jubilee in 573 BC and the Babylonian Talmud says this is the 17th jubilee cycle which sets 1406 BC as the exact start to the very year of the first cycle. $[573 \text{ BC} + (17 \times 49) = 1406 \text{ BC}]$. The tabernacle was destroyed 305 years later at the death of Eli in 1094 BC. For Jews to be using the Seder Olam today is simply shocking. Steve Rudd 2017 AD

Chapter 12: Judges

49. Joshua provided for Israel for 28 years. (*Jos. 24:29-30*) "It was after these words that Joshua, the son of Nun, the servant of God, died at the age of 110 years. They buried him at the border of his inheritance at Timnat-Serah in the mountains of Ephraim, North of Mopunt Gadsh." At that time died Eleazar as it is said: (*Jos. 24:33*) "Eleazar, the son of Aaron died, they buried him on the hill of his son Phineas." (*Jos. 24:31*) "Israel served the Eternal all the days of Joshua and all the days of the elders who survived Joshua by days, who had known all the deeds of the Eternal that He had done for Israel"; days they survived but not years.
50. After him was Othniel ben Qenaz 40 years. Deduct from his rule eight years of subservience to Kushan Rish`ataim. In the days of Kushan Rish`ataim was the statue of Micha as it is said (*Jud. 18:30*): "the Children of Dan put up the idols for themselves and Jonathan the son of Gershom the son of Mo(na)ses, he and his sons were priests for the tribe of Dan until the day of exile of the land." Also in his time was the Concubine of Gibeon, (*Jud. 19:10,12*): "He got up and went and came to opposite Yebus But his master said to him, let us not go to a city of Gentiles who are not Israelites."
51. After him Ehud ben Gera 80 years, including 18 years subservience to Eglon, the king of Moab. In his days was Shamgar ben Anath, at the end of Eglon's days. About the time of Eglon it was said (*Ruth 1:1-2*): "It was in the time of judging the judges, there was famine in the land and a man from Bethlehem in Judea went to dwell in the fields of Moab, he and his wife and his two sons. The name of the man was Elimelech," and there it says (*Ruth 1:13*): "No, my daughters, it is more bitter for me than for you, for the hand of the Eternal went out against me", and it is said (*Jud. 2:15*): "Whenever they ventured out, the hand of the Eternal was against them, for evil." Nahshon ben Aminadab died in the second year after the Exodus. Salmon was of those who entered the Land, he died after Joshua (*Jud. 2:10*) "with his entire generation." Elimelech was Salmon's brother.

- 52.** After him Deborah and Baraq ben Abinoam 40 years. Deduct from these the subjugation under Yabin and Sisera 20 years. (*Jud.* 6:1): "The Children of Israel did evil in the eyes of the Eternal; so the Eternal gave them into the hand of Midian for seven years. Forty years of Gideon, but the seven years of Midian are not counted in them. (*Jud.* 9:22): "Abimelekh lorded over Israel three years." (*Jud.* 10:1-2): "After Abimelekh there rose Tola` ben Puah ben Dodo from the tribe of Issakhar to save Israel He judged Israel for 23 years" After him Yair from Gilead 22 years. Deduct from these one year that is counted for both of them.
- 53.** (*Jud.* 10:6-8) "The Children of Israel continued to do evil in the eyes of the Eternal The rage of the Eternal was against Israel and He sold them into the hands of the Philistines and the Ammonites. They roughed up and oppressed the Children of Israel in that year, eighteen years, all Israelites in Trans Jordan, in the land of the Emorite, that is Gilead"; 18 years until the second year of Jephtah. In the second year of Jephtah, he said to the king of the Ammonites (*Jud.* 10:26): "While Israel dwelt at Hesbon and its surroundings, Ar`or and its surroundings, for 300 years, why did you not save at that time?" Jephtah ruled for six years. Ibzan of Bethlehem seven years. Deduct from these one year that is counted for both of them. [Elon of Zebulun ten years. Abdon ben Hillel eight years. Deduct from these a year that is counted for both of them.] (*Jud.* 13:1) "The Children of Israel continued to do evil in the eyes of the Eternal; the Eternal gave them in the hand of the Philistines for forty years," 20 in the time of Yephthah and 20 in the time of Simson.

Chapter 13: Death of Eli to David

- 54.** Eli governed Israel for forty years. On the day of his death (*Ps.* 78:60-61,67): "He abandoned the sanctuary at Siloh He gave His power into captivity He despised the tent of Joseph." (*1Sam.* 6:1-2) "The ark of the Eternal was in the fields of the Philistines for seven months. The Philistines called . ." (*1Sam.* 7:1-2) "The people of Qiryat Yearim came And from the day the arc was installed at Qiryat Yearim, there were many days, they added to twenty years " Subtract from these the seven years that David ruled over Jehudah at Hebron, there are left 13 years. Subtract from these 10 for Samuel himself and two for Samuel and Saul.
- 55.** (*1Sam.* 7:2) " And from the day the arc was installed at Qiryat Yearim it was a long time, 20 years, all of Israel was drawn after the Eternal." At the beginning of these 20 years they brought the Tabernacle to Nob. Even though the Arc of the Eternal was at Qiryat Yearim they sacrificed at Nob for 13 years and 7 years at Gibeon. At the end of 20 years did David bring up the Arc of the Eternal to the house of Obed-Edom the Gittite (*2Sam.* 6:11) "and the Arc of the Eternal stayed in the house of Obed Edom the Gittite for three months." This teaches us that Obed Edom was blessed only because of God's Ark.

56. (*1Sam. 13:1*) "One year Saul was in his reign" Samuel said to Saul when he anointed him (*1Sam. 10:8*) "Descend before me to Gilgal" He descended the first year, smote Nahash the Ammonite, and Israel anointed him. The second year he descended and did not keep his promise. (*1Sam. 13:13*) "Samuel said to Saul; you acted foolishly, you did not keep the commandment of your God" At that time, David was anointed as it is said (*1Sam. 16:1*): "The Eternal said to Samuel: until when are you mourning for Saul", after that (v. 13) "Then Samuel took the horn of oil and anointed him in the midst of his brothers . . ." when he was 29 years old . (*1Sam. 19:8*) "Saul was hostile to David ..." and it says (*1Sam. 16:14*): "The spirit of the Eternal had left Saul." At that time, Nob was destroyed and they came to Gibeon. Samuel lived only to be 52 years and a little, as it is said (*1Sam. 1:9-10*) "And Eli the priest was sitting on the throne . . . but she was bitter in her soul . . .," at that time he had been appointed Judge over Israel and it says (*1Sam. 4:18*): "He had judged Israel for 40 years." There are 13 years remaining. Subtract from them one year for [Hannah's] pregnancy and 11 years for Samuel and 1 year for Samuel and Saul, one gets 52 years. Samuel died before the death of Saul about four months as it is said (*1Sam. 27:7*): "The number of days that David dwelt in the fields of the Philistines were some days and four months." (*2Sam. 2:1*) "It was after that that David inquired from the Eternal, shall I ascend to one of the cities of Judah . . ." (v. 10): "Forty years was Ishboshet when he became king and two years he ruled ..." It turns out that the kingdom over Israel was vacant for 5 years. (*2Sam. 5:3*): "All the elders of Israel came to the king at Hebron . ." At that time David was anointed a second time. (v. 4) "Thirty years was David when he became king and forty years he ruled."

Chapter 14: David

57. (*1Chr. 15:25*) "And David, the Elders of Israel, and the commanders over thousands went to bring the Ark of Covenant" (*1Chr. 16:1-3, 2Sam. 6:17-19*) "They brought the Eternal's Ark and presented it in the tent that David had erected David finished to bring the sacrifices He distributed to all the people of Israel, from man to woman, per person one loaf of bread, a date cake, and a raisin cake." (*1Chr. 16:4*) "He gave before the Eternal's Ark servants from the Levites" (*1Chr. 16:7*) "On that day, David appointed as head, to praise the Eternal, Asaph and his brothers." In the morning they said (*1Chr. 16:8*): "Thank the Eternal, appeal to His name ..." until (v. 22): "Do not touch my anointed, do not do evil to my prophets." In the evening they said (v. 23): "Sing to the Eternal all the Land . ." until (v. 36): "All the people said 'Amen and praise to the Eternal.' This they were doing all of 43 years before the Ark until Solomon brought it to the eternal Temple. When David was fleeing before his son Absalom, Ebiatar was standing until they ascended the Mount of Olives and inquired of Urim and Tummim. Then Ebiatar was removed and Zadoq replaced him and they returned the Ark to its place. But the Tabernacle that Moses had made in the desert, the copper alter made by Bezalel, the candelabra, the table, and the

heavenly fire that had descended in the days of Moses, were at the holy place at Gibeon, (*1Chr.* 16:39) "But Zadoq the priest and his brothers the priests were before the Eternal's Tabernacle at the holy place at Gibeon." (v. 40) "And with them Heman and Yeduthun ." This they did for 50 years at Gibeon until they came to the eternal Temple.

- 58.** (*2Sam.* 15:7-8) "It was at the end of 40 years that Absalom said . . . because your servant made a vow . . ." that was the 37th year of the reign of David. Rebbi Nahorai said in the name of R. Yehoshua, at the end of 40 years after Israel demanded a kingdom in the tenth year of Samuel the Seer. From here you can compute that Solomon was 12 years old on his accession. (*2Sam.* 12:25) "[The Eternal] sent through Nathan the prophet and called his name Yedidiah" At that time, (*2Sam.* 13:1): "It was after that, Absalom the son of David had a beautiful sister, Tamar by name . . ." (v. 23) "It was after two years" (v. 39) "But Absalom fled and went to Geshur; he was there for three years," makes together five. (*2Sam.* 14:28) "Absalom lived in Jerusalem for two years and did not see the king," that makes seven. (*2Sam.* 21:1) "There was famine in the days of David for three years" (*2Sam.* 21:8) "They toured the entire land and returned to Jerusalem after 9 months and 20 days," that makes 11 years. In his last year, king David instituted the classes of priests and Levites and wrote the rules for the Temple, and it is written (*2Chr.* 26:31): "In the fortieth year of the reign of David they were sought...:"

Chapter 15: Solomon

- 59.** (*1Kings* 2:11) "The days that David ruled over Israel were 40 years." And it is said (*1Kings* 6:1): "It was in the 480th year after the Exodus, in the fourth year, in the month of Ziv, that is the second month, of Solomon's rule over Israel, that he built the Temple." In the second year of Jephthah, he said to the king of the Ammonites (*Jud.* 10:26): "While Israel dwelt at Hesbon and its surroundings, Ar`or and its surroundings, for 300 years . . ." and from Jephthah's second year until the Temple was built 140 years, and 40 years that Israel was in the wilderness, makes together 480 years. The Temple was built in the middle of a Jubilee period and in the fourth year both of a *Shemittah* period and of Solomon's reign as it is said (*1Kings* 6:37-38,7:1): "In the fourth year, the Temple had its foundation laid in the month Ziv. In the eleventh year, in the month Bul, that is the eighth month, the Temple was finished according to all its works and rules; it was seven years in building. His own house Solomon built for 13 years . . ." (*1Kings* 8:1-2) "Then Solomon would assemble the elders of Israel and all the heads of the tribes, the hereditary princes of Israel, to king Solomon in Jerusalem, to bring up the Ark of the Covenant of the Eternal from the city of David, that is Zion. There assembled around king Solomon *all* men of Israel," This teaches us that the *Shekhinah* dwells only on the general assembly, and so it is said (*Lev.* 9:24): "All the people saw and rejoiced" and it says (*Lev.* 9:5): "All the congregation assembled and stood before the Eternal", and at the Giving of the Torah it says (*Ex.* 19:11): "On the third day,

The Eternal will descend onto Mount Sinai before the eyes of *all* the people." For the eternal Temple it says (*2Chr. 7:1*): "When Solomon was finished with his prayer, the fire descended from heaven and consumed the holocausts and sacrifices and the glory of the Eternal filled the Temple." (v.3) "All the Children of Israel saw the descent of the fire and the glory of the Eternal on the Temple, they fell face down to the earth on the floor and praised the Eternal, the truly good one, whose kindness is eternal." About that hour it says (*Cant. 3:11*): "Come out and look, o daughters of Zion, at the King Solomon, at the crown with which his mother crowned him at the day of his wedding and the day of the joy of his heart," *at the day of his wedding*, at the eighth day after the dedication, *and the day of the joy of his heart*, at the completion of the eternal Temple.

- 60.** (*1Kings 3:3*) "Solomon loved the Eternal, going in the laws of his father David," four years until he started to build the Temple. (v. 1) "He took Pharaoh's daughter and brought her to the city of David." At that time (*1Kings 11:21*): "Hadad heard in Egypt that David laid with his fathers and that Joab, the commander of the army, had died," (v. 25) "He made war upon Israel all the days of Solomon like the evil that was Hadad." (*1Kings 10:27-29, 11:1*) "The king made silver in Jerusalem like stones . . . , and the origin of Solomon's horses was from Egypt . . . , there was imported from Egypt a chariot for 600 pieces of silver . . . , and king Solomon loved many foreign women in addition to Pharaoh's daughter . . . ," that you end up saying (*Jer. 32:31*): "Certainly, for anger and rage was this city for me" **But in Solomon's old age, close to his death, the holy spirit rested on him and he composed these three books: Proverbs, Song of Songs, and Ecclesiastes.**
- 61.** Ahiyah said to Jeroboam (*1Kings 11:38*): "It will be if you listen to all that I am commanding to you, that you will walk in My ways and do the right thing in My eyes, to keep My laws and ordinances, as did David, my servant, then I shall be with joy and build for you a long lasting dynasty just as I did for David, and I shall give you Israel." What did He build for David? He gave him rule over Israel for 36 years, 33 years for him and 3 years for his son. But since Jeroboam did not gain merit, his rule was finished in his hands after 33 years for him and 3 for his son. And so it says (*1Kings 11:39*): "I shall deprive the seed of David for that, but not all the days." What does he mean by "for that," for the 36 years that Solomon was son-in-law of Pharaoh, and what does he mean by "but not all the days," it was already clear before Him that Asa would go astray in the future.

Chapter 16: Rehoboam to Asa

- 62.** (*1Kings 11:42*) "The days that Solomon ruled in Jerusalem over all of Israel, 40 years." His son Rehoboam 17 years. Abiyyah, the latter's son, 3 years. (*1Kings 15:9*) "In the year 20 of Jeroboam, king of Israel, Asa became king over Jehudah." (*2Chr. 12:13*) "For 41 years old was Rehoboam

when he became king and 17 years did he rule in Jerusalem." You would say. how long did David see him? One year. They kept the Torah, he and his sons, for three years but in the fourth year they rebelled as it is said (*2Chr. 12:13*): "They walked in the ways of David and Solomon for three years." In the fourth they rebelled against the Omnipresent one as it is said (*2Chr. 12:1*): "It was when the rule of Rehoboam was well-founded and fortified that he, and all Israel with him, abandoned the Torah of the Eternal." (*1Kings 14:24*): "And even male prostitutes were in the Land . . ." (*2Chr. 12:2*) "It was in the year five of king Rehoboam that Shishaq, the king of Egypt, went against Jerusalem since they were untrue against the Eternal." (v. 9) "He took all treasures of the Temple and the treasures of the royal palace"

- 63.** (*2Chr. 13:19-20*) "Abiyyah pursued Jeroboam and captured cities from him, Beth El and its surroundings, Yeshanah and its surroundings, and Ephrayin and its surroundings. And Jeroboam did not regain strength in the days of Abiyyah, and the Eternal smote him and he died." You do not know who was smitten. But we can say that Jeroboam buried Abiyyah. And why (did the king not slay him) [did the Omnipresent One smite him] because he was standing and upbraiding Israel, saying to them (*2Chr. 13:8*): "With you are the golden calves that Jeroboam made as gods for you," but when he captured Beth El he saw the golden calf and left it standing; therefore the Omnipresent One smote him.
- 64.** Asa ruled 41 years. (*2Chr. 13:23*) "In his days, the land was quiet for 10 years." In Asa's 16th year came Zerah the Nubian and returned to Asa all the loot that Shishaq, the king of Egypt, had looted from Jerusalem. Asa took it in the year 35 after Solomon's death. The Eternal put up Rezon ben Elyada` as agressor against Israel. (*2Chr. 16:1*) "In the year 36 of Asa's reign, Ba`sha the king of Israel attacked Jehudah . . ." It is impossible to say so since Asa buried Ba`sha in the year 26 of his reign. What does Scripture have to tell us? Corresponding to the 36 years that Solomon was married to the daughter of Pharaoh, the king of Egypt, and corresponding to the 36 years that it was ordained that the kingdom of David should be split but then it should return to them, and corresponding to the 36 years that it was ordained that the kings of the Arameans should attack Israel but then to fall by the hands of the Davidic dynasty; therefore it says 'In the year 36 of Asa's reign' This was in Asa's year 16 after Zerah the Nubian fell into his hands, that is the year 36 after Solomon's death. At that time, the kings of Israel and Aram concluded an alliance to go up and make war against Asa and Asa went astray. (*2Chr. 16:2-5*) "Asa took silver and gold from the treasuries of the Temple and the Palace and sent to Ben-Hadad the king of Aram who was headquartered at Damascus, saying: There is a treaty between me and you and between my father and your father. Look, I sent you silver and gold that you should violate your treaty with Ba`sha the king of Israel, that he should withdraw from me. Ben-Hadad listened to king Asa and send his army commanders against cities of Israel, they smote Iyyun, Dan, and Abel Mayim, and the all the storage cities of Naphtali. When Ba`sha heard this, he refrained from building Ramah and stopped the work." (*2Chr. 16:7-9*) "At that time, Hanani the seer came to Asa, king of Jehudah, and said to him: 'Because you relied on the king of Aram and did not rely on the Eternal, your God, therefore the army of the king of Aram has escaped your hand. Were

not the Nubians and Libyans an enormous army with chariots and horsemen, but when you relied on the Eternal they were given in your hands. Certainly, the eyes of the Eternal scan the entire earth to strengthen those whose heart is full with him; you were silly in this for from now on you will have war with you." The kings of Aram did not stop attacking Israel until the death of Ahaz. In the days of Ahaz, the kings of Israel and Aram formed an alliance to go up and make war against Ahaz, but Ahaz had no merit that they should fall by his hand, so both of them fell by the hand of Tiglat Peleser, the king of Assyria.

Chapter 17: Asa to Ahaziah

- 65.** Ba`sha ruled 24 years. Elah his son two years. So Asa buried Elah in the 27th year of his reign. Zimri killed Elah and ruled after him 7 days at Tirzah. (*1Kings* 16:16) "The people in the camp heard that Zimri had plotted and slain the king; all Israel in the camp declared the commander Omri as king of Israel at that day." (*1Kings* 16:21) "The the people were split in the middle; half of the people were after Tibni ben Ginat to make him king, and half after Omri." How did that split endure? (40) [4] years. In the year 31 of Asa, Omri became undisputed king (*1Kings* 16:22): "The people that were behind Omri overcame the people behind Tibni ben Ginat." Why did they kill Tibni? When Omri married his daughter to Jehoshaphat's son they killed Tibni. Omri ruled for 12 years. (*1Kings* 16:29) "Ahab, the son of Omri, became king over Israel in the year 38 of Asa, the king of Judah, Ahab ben Omri ruled over Israel in Samaria for 22 years." In the year 4 of Ahab did Jehoshaphat become king. He was 35 years old at his accession and ruled 25 years over Jerusalem. In the year 13 of Ahab there was a great famine in Samaria for three years, followed by war with Ben Hadad for 2 1/2 years. (*1Kings* 22:1) "They sat three years without war between Aram and Israel." Ahaziah ben Ahab ruled for two years. In Ahaziah's second year, Elijah was hidden and will not be seen again until King Messiah will come, then he will be seen, then hidden a second time until Gog and Magog come. But now he writes down the deeds of all generations. (*2Kings* 1:17) "He (Ahaziah) died, following the Eternal's word that Elijah had spoken."
- 66.** (*2Kings* 1:17) "[Jehoram was king in his stead] in the year 2 of Jehoram, the son of Jehoshaphat, since he had no son." Is it possible to say this? Did not he [Jehoram] became king in the year (9) [18] of Jehoshaphat? But since it said (*1Kings* 22:32) "Jehoshaphat cried," Jehoshaphat should have been killed at that moment but by the merit of the cry that he cried does the verse give him another 7 years, but the government is counted for his son. (*2Kings* 8:16) "In the year 5 of Joram ben Ahab the king of Israel, and Jehoshaphat being king of Judah, did Jehoram ben Jehoshaphat become king of Judah." When they returned from war, after they killed Ammon, Moab, and Mount Sell , they came and made Jehoram king of Judah. (*2Chr.* 21:2-3) "He had brothers, sons of Jehoshaphat, Azariah, Zekhariah, Azariahu, Mikhael, and Shephathiahu . . .

Their father gave them many gifts of silver, gold, delicacies, with fortified cities in Judah; but the reign he gave to Jehoram who was the firstborn." After the death of Jehoshaphat, Jehoram stood up and killed his brothers by the sword, as is said (2Chr. 21:4): "Jehoram took over the kingdom of his father and established himself firmly; then he killed all his brothers by the sword and also from the princes of Israel." (2Chr. 21:12) "There came to him a letter from the prophet Elijah ..," seven years after Elijah was hidden.

67. (cf. 2Kings 8:17) Thirty-two years Jehoram was when he became king and eight years he ruled in Jerusalem. About his son Ahaziah it says (2Kings 8:26): "Twenty-two years old was Ahaziah when he became king" and at another place it says (2Chr. 22:2): "Forty-two years old was Ahaziah when he became king and he ruled for one year." Rabbi Yose said: How is it possible for a son to be two years older than his father? But when Asa married his son to the daughter of Omri there was issued a heavenly decree that the dynasty of David should come to an end with the house of Ahab, and so it says (2Chr. 22:7): "From God was the downfall of Ahaziah to come to Joram ..." and both of them fell together on the same day.

Chapter 18: Joash

68. In the time of Jehoram ben Ahab there was an extended famine in Samaria for 7 years; during that time Ben Hadad made war against Israel. In the last year did Elisha curse Gehazi. Elisha went to Damascus and anointed Hazael as king over Aram and sent Jonah ben Amittay to anoint Jehu at Ramot Gilead. (2Chr. 22:8-9) "It was when Jehu executed judgment over the house of Ahab, he found the princes of Judah and the nephews of Ahaziah serving Ahaziah, and he killed them. He searched for Ahaziah and caught him while he was hiding in Samaria, he killed and buried him . . ." (2Kings 11:1-3) "But Athaliah, the mother of Ahaziah, when she saw that her son was dead, she took the initiative and killed all aspirants to the throne. But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash, the son of Ahaziah and stole him from amongst the king's sons who were being put to death, him and his wet-nurse from the bed room, and they hid him from Athaliah and he was not put to death. He was with her in the Eternal's house for six years . . ."; about him the verse says (Ps. 27:5): "He surely will hide me in His hut on the day of evil, He will conceal me in His secret tent, on the rock He will lift me up!" What is 'on the rock He will lift me up'? That refers to the priest Jehoiada, a man similar to a rock. (2Kings 11:12) "He anointed him . . . and they said: 'long live the king!' (2Kings 11:20) "The people of the land were joyous and the city was quiet . . ." (2Kings 12:1-2) "Seven years old was Jehoash when he became king. In the year 7 of Jehu did Jehoash become king and 40 years he ruled in Jerusalem." In Joash's 23rd year did he renovate the Temple; that makes 155 years from the time that Solomon built it until Joash renovated it. (2Chr. 24:2) "Joash did what was right in the eyes of the Eternal all the days of Jehoiada the priest." (2Chr. 24:15) "When Jehoiada aged

and went along in years he died, 130 year he was at his death." When the corruption started in the times of Solomon, Jehoiada who fixed it was born. (*2Chr.* 24:16) "After the death of Jehoiada, the princes of Judah came," this shows that Joash set himself up as a deity as it is said "they prostrated themselves before the king; then the king listened to them."

Chapter 19: Jehu to Uziah

- 69.** Jehu ruled over Israel for 28 years. (*2Kings* 10:30) "And the Eternal said to Jehu: Since you were good and did the right things in my eye, all my intentions you executed on the dynasty of Ahab, your Children of the fourth generation will sit on the throne of Israel." Who said that to him? Jonah ben Amittai. (*2Kings* 10:31-32) "In these days did the Eternal start to reduce the boundaries of Israel; klazael smote them along all borders of Israel. From the Jordan eastwards" (*2Kings* 13:1) "In the 23rd year of Joash ben Ahaziah, the king of Judah, did Jehoahaz ben Jehu become king over Israel at Samaria, for 17 years." (v. 10) "In the year 37 of Joash, the king of Judah, did Jehoash ben Jehoahaz become king over Israel at Samaria for 16 years." (v. 14) "And Elisha became sick with his final sickness," that was in the tenth year of Joash, the king of Israel. From there one may compute the number of years during which Elisha cared for Israel, from year 19 of Jehoshaphat until now, more than 60 years.
- 70.** (*2Kings* 14:1-2) "In the second year of Joash [ben Joahaz the king of Israel] did Amaziah [ben Joash] become king [over Judah.] He was 25 years old when he became king and he was king for 22 years." In the 12th year of Amaziah (*2Kings* 14:7) "he smote Edom in the Salt Valley . ." (*2Chr.* 25:14-16) "It was when Amaziah returned from vanquishing the Edomites, he brought the idols of the sons of Se`ir and put them up for himself as gods before whom he would prostrate himself and to whom he burned incense. The anger of the Eternal was raging against Amaziah and he sent to him a prophet When he was talking to him, he said to him, did they make you a king's counsellor? Stop, why should they kill you. The prophet stopped and said: 'I know, that God has given counsel to destroy you since you did this and did not listen to my counsel.' What was the counsel that the Omnipresent counselled about him? (*2Chr.* 25:17-20) "Amaziah, the king of Judah, took counsel and sent to Joash ben Joahaz ben Jehu, the king of Isarel, saying: let us have a fight'. Joash, the king of Israel, sent to Amaziah, the king of Judah, saying: 'the thistle of the Lebanon sent to the cedar of Lebanon You said, lo, you smote Edom, so your mind got overbearing But Amaziah did not listen because this was from God" (*2Chr.* 25:22-24) "Judah was beaten before Israel, each one fled to his tent. And Amaziah, the king of Judah, ben Joash ben Jehoahaz did Joash, the king of Israel, catch at Beth Shemesh All the gold and silver and all vessels of the Temple in the custody of Obed Edom, the treasures of the palace, and the hostages, and he returned to Samaria." At that time, Joash died and Amaziah returned to Jerusalem. (*2Chr.* 14:25) "Amaziah ben Joash, the king of Judah, lived after the death

of Joash ben Jehoahaz, the king of Israel, for 15 years." (2Chr. 25:27) "And from the moment that Amaziah deviated from behind the Eternal," that he did not listen to the prophet, "there started a conspiracy against him in Jerusalem and he fled to Lachish."

Chapter 20: The Prophets I

- 71.** It says (*Zach. 14:5*): "And you will flee to the mountain valley because the mountain valley will reach Azal, you will flee as you fled because of the earthquake in the days of Uzziah, **the** king of Judah." (*Is. 1:1*) "Vision of Isaiah ben Amoz **that he** saw about Judah and Jerusalem in the days of Uzziahu, Jotham, Ahaz, Hezekiah, kings of Judah." (*Hos.1:1*) "The word of the Eternal that was to Hosea ben Bari in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah and in the days of Jeroboam ben Joash, King of Israel." (*Amos 1:1*) "The words of Amos who was from the shepherds of Tekoa that he saw about Israel in the days of Uzziah, the king of Judah, and Jeroboam ben Joash, king of Israel, two years before the earthquake." (*Michah 1:1*) "The word of the Eternal that was to Micha of Morasha in the days of Jotham, Ahaz, Hezekiah, kings of Judah, that he saw about Samaria and Jerusalem." This teaches us that all of them prophezied during the same period. But you do not know who preceded whom. But since it says (*Hosea 1:2*): "The word of the Eternal was first to Hosea ..," for Amos it says "two years before the earthquake," and for Isaiah it says (*Is. 6:1*): "In the year of death of king Uzziahu ..." and that was the moment of the earthquake as it is written (v. 4) "The supports of the thresholds were moving .. ." (*Michah 1:1*) "The word of the Eternal that was to Micha of Morasha in the days of Jotham . . .," this proves that the others all preceded Michah.
- 72.** (*Obadiah 1:1*) "Vision of Obadiah," when was this war? In the days of Amaziah (*1Kings 22:48*) "No kings stood up over Edom." Since the Edomites fell in the days of Amaziah they did not put up a king not raise their heads until today. Since the Arameans fell according to the words of Elisha they did not get up again, only they woke up in the days of Ahaz and fell. Since the Philistines fell in the days of Hezekiah they did not put up a king until today. And since Egypt fell through Nebuchadnezzar, it did not raise itself over any peoples at it is said (*Ez. 29:15*): "Among kingdoms it will be lowly and not raise itself further over peoples"
- 73.** (*1Chr. 2:6*) "The sons of Zerah: Zimri, Ethan, Heman, Kalkol, Dara`, altogether five;" these prophezied in Egypt. (*Ex. 6:24*) "The sons of Qorah: Assir, Elkanah, Abiasaph," they prophezied in the wilderness. (*Jud. 6:6*) "The Eternal sent a prophetic man to the Children of Israel," that was Phineas. (*1Sam. 2:27*) "A man of God came to Eli," that was Elkanah. (*1Chr. 9:22*) "These were instituted by David and Samuel in their faith," these are the 24 clans of priests and Levites.
- 74.** Gad the seer and Nathan the prophet established the rules of the Temple service together with David. Asaph, Heman and Yedutun prophezied in David's time'. Ahiyyah said to Solomon (*1Kings 6:12-13*): "This Temple that you are building, if you will walk in my rules, implement my laws,

and keep all my commandments to walk in them . . . then I shall dwell among the children of Israel and never abandon My people Israel." At the end, he said to him (*1Kings 11:11*): "Because that was found with you that you did not keep my covenant and my rules" Shemayahu said to Rehoboam (*2Chr. 11:4*): "Do not attack and make war against your brethren" At the end, when they were fleeing before Shishaq (*2Chr. 12:7*), "was the word of the Eternal to Shemayah saying, they submitted, I shall not destroy them" Was his name Shishaq and not rather Zebub as it is said (*Is. 7:18*): "On that day, the Eternal will whistle to the fly (*zebub*) that is at the end of the Nile branches of Egypt and to the bee in the land of Assyria." So why is he called Shishaq because he was waiting and watching when Solomon would die since Solomon was unique, and after the death of Solomon he came and took the treasures of the Temple . The prophet Iddo prophesied about the altar at Bethel and said (*1Kings 13:2*) "Altar, altar" (*2Chr. 15:1-2*) "The spirit of God was upon Azariah ben Oded and he went out before Asa and all of Judah and Benjamin" (*2Chr. 16:7*) "At that time came Hanani, the seer, to Asa king of Judah." Michaihu said to Ahab (*1Kings 20:13*): "So says the Eternal, did you see all this great multitude, I shall give them into your hands today" The second time, he told him (*1Kings 20:22*): "Go, strengthen yourself, know and see what you are doing . ." The third time, he said to him (*1Kings 20:28*): "Because Aram said that the Eternal is a god of mountains . . ." (*1Kings 20:35*) "One man of the younger prophet said to his neighbor: by the Eternal's word, hit me" They said, this was Michaihu. At the end, he said to him (*1Kings 22:20*): "The Eternal said: who will seduce Ahab . ?" And in the days of Jehoshaphat (*2Chr. 19:2*), "before him went Jehu ben Hanani, the seer, ..." (*2Chr. 20:14*) "and Jahaziel ben Zechariah ben Benaiah ben Yeiel ben Mathaniah, the Levite of the descendant of Asaph . . ." (*2Chr. 20:37*) "And Eliezer ben Dodawahu from Maresha prophesied about Jehoshaphat .." In the days of Joram (*2Chr. 21:12*) "a letter from Elijah was delivered to him . ." In the days of Joash (*2Chr. 24:19-20*) "he sent to them prophets to make them return to the Eternal . . . and the spirit of God clothed Zechariah ben Jehoiada.." In the days of Amaziah (*2Chr. 25:7*) "a man of God came to him to say: O king, do not let the army of Israel come with you" At the end, he told him (*2Chr. 25:16*): "I understand that God has planned to destroy you" They say, this was his brother Amoz . In the days of Ahaz (*2Chr. 28:9*) "there was a prophet of the Eternal by the name of Oded" Joel, Nahum, and tlabakkuk prophesied in the days of Manasse but because Manasse was no good they are not referred to him. And so it says (*2Chr. 33:10-11*): "The Eternal spoke to Manasse and to his people and they did not listen. Therefore, the Eternal brought over them the generals of the king of Assyria and they caught Manasse with hooks"

- 75.** (*Zeph. 1:1*) "The word of the Eternal that was upon Zephaniah ben Kushi ben Gedaliah ben Amariah ben Hizkiah ." (*Jer. 1:1*) "The words of Jeremias ben Hilqiah. (*Ez. 1:3*) "The word of the Eternal was to Ezechiel ben Buzi the priest . ." All of these were prophets at the time of the destruction of the Temple. Baruch ben Neriah ben Mahseiah and Daniel, the lovely man, were in the time of Nebuchadnezzar. Mordecai the Jew, Haggai, Zachariah and Maleachi all prophesied in the second year of Darius. You find (among the prophets) 10 who were called "man of God":

Moses, Elkanah, Samuel, David, Shemaiah, Iddo, Eliahu, Elisha, Micha and Amoz. Samuel and Hanani were called seers since it says about them "the seer." Ezechiel and Daniel are called "son of man."

Chapter 21: Prophets II

76. It is said about our forefather Abraham (*Gen. 20:7*): "And now return the man's wife because he is a prophet." About Sarah it is said (*Gen. 11:29*): "the daughter of Haran, the father of Milkah and of Jessica" . From where do we know that the patriarchs and matriarchs are called prophets? Because it says (*1Chr. 16:20, 22*): "They wandered from people to people and from one kingdom to another nation. Do not touch my anointed and do not harm my prophets." About Miriam- it says (*Ex. 15:20*): "And Miriam, the prophetess, the sister of Aaron, took" About Deborah it says (*Jud. 4:4*): "Deborah was a prophetess." About Hannah (*1Sam. 2:1*): "Hannah prayed and said: My heart is jubilant in the Eternal, my horn is lifted by the Eternal." Abigail prophesied for David- And David told her (*1Sam. 25:33*): "Blessed be your understanding." About Huldah it says (*2Kings 22:14, 2Chr. 34:22*): "to Fluldah the prophetess." About Esther it is said (*Esther 9:29*): "And Esther the queen, the daughter of Abihail, wrote (with the assistance of Mordecai the Jew) all this valid document." These are the 48 prophets and 7 prophetesses that prophesied for Israel and who are mentioned in Scripture, but there were prophets in number equal to those who left Egypt and they were not mentioned by name. One could think that (those that are not mentioned) were few, but Scripture says (*2Kings 2:7*): "And 50 men from among the young prophets went" One could think that (those that are not mentioned) were not professionals, but Scripture says (*2Kings 2:3,5*): "They said to him: Do you know that today the Eternal will remove your master from your head"; they do not say 'our master' but 'your master'; this shows that there all were Elijah's equals and more weighty than Elisha. Similarly, Moses said (*Deut. 5:26*): "May their heart be like that all the time," and he said (*Num. 11:29*): "If only all of the Eternal's people were prophets that the Eternal would give His spirit onto them." And Obadiah said to Elijah (*1Kings 18:13*): "Certainly it was told to my master what I did when Isabel killed all the prophets of the Eternal, and I hid from the prophets of the Eternal 100 men .. ," not counting those that were in Judah and Benjamin. And Elijah said to Elisha (*2Kings 2:2-3*): "Please, stay here because the Eternal sent me to Bethel. And the young prophets that were at Bethel came out . ." Then he said to him (*2Kings 2:5,7*): "Please, stay here because the Eternal sent me to the Jordan ... And 50 from the young prophets went ..." because there was no single city in Israel without its prophets. But every prophecy that was important for future generations was written down [and what was for its time only] was not written . About these it is spelled out in *Song of Songs* (4:10-11): "How beautiful is your friendship, o sister, bride, how much better is your friendship than wine and the smell of your oils than all spices. Your lips, o bride, drip of flowing honey; honey and milk is under your tongue"

77. About Adam it says (*Gen. 2:21*): "And God made fall sleep on Adam " About Noah it says (*Gen. 6:9*): "Noah was a just, straightforward man in his generation, Noah walked with God." About Japheth it says (*Gen. 9:27*): "May God beautify Japheth". **About Shem it says (*Gen. 9:26*): "Praised be the Eternal, the God of Shem," (*Ps. 110:4*) "about my word to Malchisedekio [Melchizedek]."** About Eber it says (*Gen. 10:25*): "The name of one of them was Peleg since in his days the earth was split' ." These are the prophets that arose in the world before our forefather Abraham came to the world. And since our forefather Abraham came to the world: Balaam and his father, Job from the land of Oz, Eliphaz the Yemenite, Bildad the Shuhite, Zopher the Nadmite, and Elihu ben Berachel the Buzite. These are the prophets that arose in the world before the Torah was given to Israel. But after the Torah was given to Israel, the Divine Spirit stopped among the Gentiles, and so Moses said (*Ex. 33:16*): "By what should it then be known that I found grace in Your eyes, I and Your people, only that You would go in our midst, and we would be distinguished, I and Your people, from all other peoples on the face of the earth." From where (do we know) that the Holy One, praise to Him, fulfilled his wish? Because it says (*Ex. 34:10*): "Behold, I am concluding a covenant, before all of *your* people I shall work miracles ..."; at that moment the Divine spirit stopped among the Gentiles.

Chapter 22: Assyrian Captivity of 10 Northern tribes of Israel (Samaria)

- 78.** Shallum ben Jabesh slew Zechariah and ruled after him a month in Samaria. (*2Kings 15:14*) "There rose Menahem ben Gadi from Tirzah . . ." (*2Kings 15:17*) "In the year 39 of Azariah, the king of Judah, did Menahem ben Gadi become king over Israel for ten years." (*2Kings 15:23*) "In the year 50 of Azariah, the king of Judah, did Pekahiah ben Menahem become king of Israel at Samaria for two years." (*2Kings 15:27*) "In the year 52 of Azariah, the king of Judah, did Pekah ben Remaliahu become king of Israel at Samaria for twenty years." (*2Kings 15:32-33*) "In the year 2 of Pekah ben Remaliahu, the king of Israel, did Jotham ben Uziah, the king of Judah, become king. He was 25 years old at his accession and ruled for 16 years in Jerusalem." (*2Kings 16:12*) "In the year 17 of Pekah ben Remaliahu did Ahaz ben Jotham become king of Judah. Ahaz was 20 years old at his accession and 16 years he ruled in Jerusalem." In Pekah's year 17 (*2Chr. 28:6*): "Pekah ben Remaliahu slew in Judah 120'000 at one day ..." (v. 19) "Because the Eternal had humbled Judah because of king Ahaz . . ." (v. 7-8) "Zikri, the strongman of Ephraim, killed Maaseiah, the king's son, Azrikam, the head of the household, and Elkanah, the viceroy. The men of Israel captured 200'000 women and children" In Pekah's year 20 there happened (*Is. 7:1-6*): "It was in the days of Ahaz
- 79.** It was told to the house of David . . . The Eternal said to Isaiah ... Tell him ... Because they took counsel ... Let us go up against Judah and dismember it ... So says the Eternal, God: It shall not continue and not be." At that time (*2Kings 16:9-10*): "Ahaz took all the silver and gold that was

found in the Temple and the king's treasuries and sent it as a bribe to the king of Assyria. The king of Assyria listened to him" In Pekah's year 20 (*2Kings* 15:29) "came Tiglath Pileser" He took the golden calf at Dan and went away. And so it says (*2Chr.* 28:20-21): "There came against him- Tilgath Pilneeser, the king of Assyria, and oppressed him, he did not support him. For Ahaz had stripped the Temple and the palaces of king and nobles and gave it to the king of Assyria, but it did not help him," after he had heard the prophet say "It shall not continue and not be."

- 80.** At that time (*2Kings* 15:30): "Hoshea ben Elah formed a conspiracy against him . . . in the year 20 of Jotham ben Uzziah." That is year four of Ahaz. It is impossible to say so, but the (heavenly) decree was issued in the time of Jotham. Another explanation: Scripture prefers to count for Jotham in the grave rather than for Ahaz living. (*2Kings* 17:3) "Against him came Salmaneser, the king of Assyria, and Hosea became his servant ..."; it turns out that Ahaz, the king of Judah, and Hoshea, the king of Israel, were subjects of the king of Assyria for 8 years . In the year 12 of Ahaz (*1Chr.* 5:26): "The God of Israel raised the spirit of Pul, the king of Assyria, and the spirit of Tilgat Pilneeser, the king of Assyria, and he exiled the tribes of Reuben, Gad, and half of Manasseh . . .," he took the golden calf at Bethel and returned, to confirm what is said (*Hosea* 10:6): "It also shall be transported to Assyria." R. Nahorai said in the name of R. Joshua, here it says (*Amos* 3:12): "So says the Eternal: Just as the shepherd will save from the mouth of the lion two feet or an earlobe," these from all of Israel, "like the corner of a couch ," this teaches us that one in eight was left of them. Where were the remainder of the people? In Damascus, to fulfill what was said (*Amos* 5:27): "I shall exile you farther than Damascus"
- 81.** At that time, when Hoshea ben Elah saw that the golden calves had been taken away he removed the border guards that Jorobeam ben Nebat had set up at the borders not to let anybody do a pilgrimage to Jerusalem. Because for all kings of Israel it says "he went in the ways of Jeroboam ben Nebat and his sins" but about Hoshea it says (*2Kings* 17:2): "He did evil in the eyes of the Eternal, only not like the kings of Israel that were before him." For which reason was their fate sealed in his days to go into exile? Because (before that) they deflected the curse onto their kings as it is said (*Hosea* 5:3): "I know Ephraim and Israel is not hidden from me" At that time, when Hoshea saw that the king of Assyria was determined to attack and to exile Israel a third time, he went and sought support from the kings of Egypt. (*2Kings* 17:1) "In the year 12 of Ahaz, the king of Judah, did Hoshea ben Elah become king of Israel." (*2Kings* 17:6) "In the year 9 of Hoshea ...", it impossible to say so; did he not become king in the year 4 of Ahaz? Why does Scripture say "in the year 9," 9 years of his revolt. And so he says (*2Kings* 17:4): "The king of
- 82.** Assyria found a conspiracy by Hoshea ." (*2Kings* 18:9-10)
"In the seventh year of king Hezekiah, that is the seventh year of Hoshea ben Elah the king of Israel, Salmaneser attacked Samaria, besieged it and captured it after three years, in the year 6 of Hezekiah (that is the year nine of Hoshea's revolt), Samaria was taken." The king of Assyria deported Israel and removed them from their land. (*2Kings* 17:24) "The king of Assyria brought from Babylonia" (*Ezra* 4:9-10) "from Din, Afarsatach, Erech, Babylon, Shushan that is Elam and from the rest of the peoples" (*2Kings* 17:24) "they inherited Samaria and lived in its cities."

Chapter 23: Hezekiah

- 83.** It was (*2Kings* 18:13) "in the year 14 of king Hezekiah, Sennacherib attacked . . ." Eight years he' waited between the first and the second deportations and eight years between the second and third deportations. He waited another eight years and attacked Judea to confirm what is written (*Is.* 8:23): "In the first time, he lightened the land of Zebulun and the land of Naphtali, and at the end he will sweep out. " R. Joshua ben Qorha said: Sennacherib erred a grievous error. (*2Chr.* 32:4) "After these happenings of true faith," at this moment he sent Tartan to Ashdod, (*Is.* 20:1) "in the year that Tartan came to Ashdod . . ." he swept away the Ammonites and Moabites that had helped him when he was besieging Samaria for three years, to confirm what is written (*Is.* 16:14): "And now, the Eternal spoke as follows: In three years, the standard contract of a hired man, will the honor of Moab will be despised by all this great multitude, and a few will be left, not mighty ." At that time (*2Kings* 18:17-18): "The king of Assyria send Tartan, the Chief Eunuch, and Rabshekah, from Lakhish to king Hezekiah with a big army . . . There came out to them Eliakim ben Hilkiahu, the minister of the royal household . . ." (*2Kings* 19:5-7)
- 84.** "The servants of king Hezekiah came to Isaiah. Isaiah said to them: So you shall say to your master: So says the Eternal, do not be afraid of the words that you have heard, how the boys of the king of Assyria blasphemed me. Behold, I shall give into him a spirit, he will hear some news and return to his land, then I shall fell him be the sword in his land." What was the news that he heard? (*Is.* 19:9) "He heard about Tirhaqa, the Nubian king, as follows: He went out to make war against you, so he turned backs and sent messengers to Hezekiah" He swept away Shebna, the agento, and his group, went to Nubia, took the best of all countries, and came to Jerusalem, to confirm what is written (*Is.* 45:14): "The effort of Egypt , " that is the army of Pharao, the king of Egypt, "and the trade of Nubia," that is Tirhaqa, the king of Nubia, "Sabeans, tall men," these are their armies, "they shall pass by you," that refers to Jerusalem, "they shall be yours," already they are paid to you, "they shall walk after you," that refers to Hezekiah, "in chains they will pass by," these are the handcuffs, "to you they shall bow down, to you they shall pray." They shall proclaim the praise of the Holy One, praise to Him, in your midst and say "Only in you there is a power, none exists except God." At that moment, (*2Kings* 19:17-18): "The king of Assyria send Tartan, the Chief Eunuch, and Rabshekah, from Lakhish to king Hezekiah They called on the king" (*2Kings* 19:20-24) "Isaiah ben Amoz sent to king Hezekiah ... That is the word that the Eternal said about him ... Whom did you abuse and blaspheme ... Through your messengers you blasphemed the Master . . . I dug and drank strange waters . . ." (*2Kings* 19:35): "It was in that night, the angel of the Eternal went out and slew in the camp of Assyria 185,000 men; they got up in the morning and found them all to be dead corpses," all kings with their crowns bound to their heads. Before the fall of Sennacherib, Hezekiah was sick for three days .

- 85.** R.Yose says, the downfall of Sennacherib was on the third day of Hezekiah's sickness and the sun was arrested for him as it stood for Ahaz as it is said (*Is.* 38:8): "Behold, I shall turn back the shadow of the sundial . . ." On that day, Sennacherib travelled 10 waystations 10:28-32): "He came to Ayyat . . . they crossed the ford . . . Sing your voice, Bat Gallim, . . . Madmenah moved . . . This day still he wants to stay at Nob." You find that on that day he travelled through all of them. In the eleventh year of a Jubilee cycle", in the fourth year of a Sabbatical cycle, Sennacherib attacked, and so he says (*Is.* 37:30): "That shall be the sign for you: to eat in the first year aftergrowth," he attacked just before Passover, so they could not sow and had to eat the late growth of the previous harvest, "in the second year the spontaneous growth," because the legions had cut down all fruit trees, "but in the third year sow, and harvest, plant vineyards and eat their yields." That teaches you that only one year was left in the Sabbatical cycle. After the downfall of Sennacherib, Hezekiah stood up and released the multitudes that came to him in chain-gangs; they accepted on themselves the Kingdom of Heaven, to confirm what is written (*Is.* 19:18): "On that day, there will be five cities in Egypt that speak the language of Canaan and swear by the Eternal Sabaoth . . ." They went and built an altar and sacrificed on it holocaust sacrifices as it is written (*Is.* 19:19): "On that day, there will be an altar for the Eternal in the land of Egypt . . ." They were praying and prostrating themselves in the direction of Jerusalem as it is said (*Is.* 45:14): "To you they will bow down, to you they will pray." Before Sennacherib came did Hezekiah enclose the waters of Gihon as it is said (*2Chr.* 32:3): "He took counsel with his ministers and heroes to close in the waters of the wells outside the city, and they helped him." (*2Chr.* 32:30): "He, Hezekiah, closed in the waters of the upper Gihon spring and lead them, westward, subterraneously, to the city of David . . ." (*2Chr.* 29:1): "Hezekiah became king at the age of 25 and reigned 29 years in Jerusalem . . ."

Chapter 24: Manasseh to Jehoiakim

- 86.** (*2Chr.* 33:1, *2Kings* 21:1) "Twelve years old was Manasseh when he became king . . ." In his 22nd year was Manasseh exiled to Babylonia' and the statue of Micah with him , as it is said (*Jud.* 18:30): "The people of Dan put up the statue . . . to the day of the deportation of the land". (*2Chr.* 12) "When he was in straits, he implored the Eternal . . ." It turns out that Manasseh repented 33 years before his death. (*2Chr.* 33:21, *2Kings* 21:19) "Twenty-two years old was Amon when he became king and two years he reigned . ." (*2Kings* 21:20) "He did evil in the eyes of the Eternal, just as Manasseh, his father, had done." (*2Chr.* 33:23) ". . . for he, Amon, (*2Chr.* 34:1, *2Kings* 22:1) "Eight years old was Josiah when he became king and 31 years he reigned in Jerusalem . . ." (*2Kings* 22:3) "It was in 18th year of king Josiah" In that year, the book of the Torah was found in the Temple and in that year had Josiah made repairs to the Temple. There were 218 years from the repairs under Joash until the repairs under Josiah. And why was it necessary to repair so quickly in the days of Joash? (*2Chr.* 24:7) "Because of the criminal

Athaliahu, her sons damaged the House of God" That year, Josiah repented (*2Kings*. 23:25) "and before him there was no king who so wholeheartedly returned to the Eternal" Josiah hid the Arks as it is said (*2Chr*. 35:3): "He said to the Levites, the instructors of all of Israel, the ones holy to the Eternal, put the Holy Ark into the Temple built by Solomon, David's son, king of Israel, so that it cannot be carried further on the shoulders." (*2Kings* 23:29) "In his days there attacked Pharaoh Necho, the king of Egypt, against the king of Assyria on the river Euphrates; King Josiah went towards him, but he (Necho) had him (Josiah) killed as soon as he (Necho) saw (him)." (*2Chr*. 35:21-24) "He (Necho) had sent him messengers, saying: What have I to do with you, king of Judah . . . But Josiah did not turn his face away from him . . . And the archers shot at king Josiah ... So his servants transferred him to his secondary chariot and brought him to Jerusalem where he died . . ." Jeremiah composed a funeral dirge about him (*Threni* 4:20): "The spirit of our life, the anointed of the Eternal, was caught in their pits. "

- 87.** (*2Kings* 23:30-31) "The people of the land took Jehoahaz ben Josiah, anointed him and made him king instead of his father. Jehoahaz was 23 years old when he became king; he ruled in Jerusalem for 3 months." (*2Kings* 23:33-34): "Pharaoh Necho arrested him at Riblah in the land of Hama Pharaoh Necho appointed as king Eliakim ben Josiah instead of his father Josiah and changed his name to Jehoiakim." (*2Kings* 23:35) "Jehoiakim was 25 years old when he became king and he ruled in Jerusalem for 11 years." It turns out that Jehoiakim was two years older than his brother. (*Jer*. 26:1) "At the begin of the rule of Jehoiakim ben Josiah, King of Judah was this word from the Eternal." (*Jer*. 25:2) "When Jeremiah, the prophet, spoke to all the people of Judah and the inhabitants of Jerusalem:" So says the Eternal of Hosts, the God of Israel, (*Jer*. 25:5) "turn back, each man from his bad way and evil intentions ..." He exhorted them many times but they would not listen. He repeated and prophesied for them (*Jer*. 26:6): "I shall make this Temple like Shiloh." (*Jer*. 27:1-8) "At the begin of the rule of Jehoiakim ben Josiah, King of Judah ... So did the Eternal say to me: make yourself fetters and yokes and put them on your neck. And send them to the kings of Edom, Moab, . . . So says the Eternal of Hosts, the God of Israel . . . I created the earth . . . I gave all these lands in the hand of Nebuchadnezzar, the king of Babylon, my servant ... And all nations must serve him ... But the people and country that will not serve him ... I shall remember that people, says the Eternal, until I finish them off through his hand." At that time did Jehoiakim kill Uriah as it is said (*Jer*. 26:22): "They took Uriahu away from Egypt and brought him to king Jehoiakim who killed him by the sword . ." All that Uriah prophesied also Jeremiah prophesied but (*Jer*. 26:24) "but the power of Ahiqam ben Shaphan protected Jeremiah." (*Jer*. 46:1-2) "The word of the Eternal was to Jeremiah, the prophet, about the Gentiles, about Egypt, the army of Pharaoh Necho" In the first year, he (Nebuchadnezzar) conquered Nineveh, in the second he subdued Jehoiakim. (*2Kings* 24:1) "Jehoiakim was his vassal for three years, then he turned around and revolted against him." (*2Kings* 24:7) "The king of Egypt did not leave his country any more since the king of Babylonia took all possessions of the king of Egypt from the brook of Egypt to the Euphrates." In the fourth

year of Jehoiakim was the judgement sealed for Israel to exile and for Jerusalem to drink the cup of wine of rage.

Chapter 25: Jehoiakim to Zedekiah

- 88.** (*Dan. 1:1*): "In the year three of the reign of Jehoiakim, the king of Judah, came Nebuchadnezzar, the king of Babylonia, to Jerusalem and besieged it." It is impossible to say so since Nebuchadnezzar became king in the year four of Jehoiakim. So why does Scripture say in Jehoiakim's year three? It must mean the year three of his revolt. One verse says (*Jer. 52:28*) "in year seven" and another verse (*2Kings 24:12*) "in the year eight (of Nebuchadnezzar)." Why does one verse say year seven and the other year eight? It must mean the year eight since he became king and the year seven after Jehoiakim became his vassal. (*Dan. 1:2*): "The Lord gave into his hand Jehoiakim and some vessels of the Temple and he brought them to Iraq." At another place, it says (*Jer. 22:19*) "The burial of a donkey will be for him, drag and throw outside the gates of Jerusalem." At a third place, it says (*2Chr. 36:6*): "He put him into bronze fetters to lead him to Babylon." This teaches us that as soon as he was arrested, he died in his prison, was taken out and dragged, to confirm what is written "drag and throw."
- 89.** (*2Kings 24:14*) "He exiled all of Jerusalem and all the ministers, all the able soldiers, 10'000 exiles, all metal workers and all weapon makers; nobody was left but the poor of the land." (*Jer. 52:28*) "That are the people whom Nebuchadnezzar had exiled in his year seven: from Judah 3'023," the rest from Benjamin and the other tribes, 7000. (*2Kings 24:15*) "All of them heroes, trained soldiers"; but what is the heroism in people who are going into exile and what kind of war may people fight that are in held in fetters and given in chains; but one talks about heroes of the Torah as it is said (*Ps. 103:20*): "Praise the Eternal, all His messengers, strong in power, warriors, . . ." who were active in the war of the Torah as it is said (***Num. 21:14***): "Therefore, it has been said in the book of the wars of the Eternal: given in a hurricane . . ." Among them "one thousand metal workers and weapon makers." "Metal workers" that one of them only was talking at any time and the others listened silently. "Weapon makers" Nob), where everybody was sitting before him and learning from him, as it is said (*Is. 22:22*): "I shall give the key of the house of David on his shoulders, that he may open and nobody can lock, or he locks and nobody can open." (*2Kings 24:15*): "The leaders of the land," these are the freemen of Judah and Benjamin and about them says Scripture (*Jer. 24:5*): "Like these good figs, so I shall recognize for their benefit the deported of Judah whom I have sent to the land of the Chaldeans."
- 90.** (*2Chr. 36:9*) "Jehoiachin was eight years old when he became king and he reigned in Jerusalem for three months and ten days." At another place it says (*2Kings 24:8*): "Jehoiachin was eighteen years old when he became king and he reigned in Jerusalem for three months." Why does Scripture say eight years and why eighteen years? He was eight years old when he became king

but it was eighteen years of ter his Divine decree that he should go into exile, and about him did Nebuchadnezzar say: From a bad dog comes no good whelp. Jehoiachin was exiled in the middle of a Jubilee cycle, in the fourth year of a Sabbatical cycle. And so it says (*2Chr. 36:10*): "At the turn of the year did king Nebuchadnezzar send and brought him to Babylon, together with the most desirable vessels of the Temple. The most desirable vessels of the Temple are the Holy Ark. (*2Kings 24:17*) "The king of Babylonia appointed his uncle Mattaniah in his stead and changed the latter's name into Zedekiah." (*2Kings 24:18*) "Zedekiah was 21 years old when he became king . . ." (*Jer. 28:1-3*) "It was in that year, at the start of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, that Hananiah ben `Azzur the prophet said to me So says the Eternal of Hosts, the God of Israel: I broke the yoke of the king of Babylonia. In another two years I shall return to this place all the Temple vessels . . ." What made Hanaiah err? The prophecy that Jeremiah had pronounced over Elam, (*Jer. 49:35*): "Behold, I am breaking the bow of Elam, the mainstay of their power." (*Jer. 28:17*) "Hananiah the prophet died in that year, in the seventh month."

91. (*Jer. 29:1*) "This is the text of the scroll that Jeremiah, the prophet, sent from Jerusalem to the elders of the diaspora." (*Jer. 29:4-7*) "So says the Eternal of Hosts, the God of Israel, to all the deportees . . . Build houses and well in them, plant gardens and eat their fruits. Take wives and beget sons and daughters . . . and look after the well-being of the town into which I deported you . . ." It also says (*Jer. 29:10*): "Once there are fulfilled 70 years for Babylon, I shall remember you . . ." In Zedekiah's fourth year he went to Babylon to appear before Nebuchadnezzar, the king of Babylonia, and Seraiah with him; then he returned and came to his kingdom in Jerusalem.

Chapter 26: Ezekiel

92. (*Ez. 1:1*) "It was in the thirtieth year, in the fourth month, on the fifth day . . ." thirty years after the Book of the Law was found in the Temple. In the fourth year, (*Ez. 1:2-3*) "on the fifth of the month, that was the fifth year of the exile of king Joiachin. The word of the Eternal was to Ezechiel ben Buzi, the priest, ..." (*Ez. 3:15*) "I came to the deportees at Tel Abib . . . I sat there seven days speechless among them." After seven days it was said to him (*Ez. 4:4-5*): "Lie on your left hand side and put the sin of the house of Israel onto it ... And I shall give onto you the years of their sins by the number of days, 390 days . . ."; that proves that Israel were enraging the Holy One, Praised be He, 390 years from the time they entered the land until they left it. (*Ez. 4:6*): "When you will have finished these, these lie a second time on your right hand side and carry the sin of the house of Judah for 40 days . . ."; this teaches that for forty years the house of Judah were enraging the Holy One, Praised be He, from the time the Ten Tribes were exiled to the destruction of Jerusalem, 430 years in all. (*Ez. 8:1*) "It was in the sixth year, in the sixth month,

on the fifth of the month when I was sitting in my house and the elders of Judah were sitting before me," that proves that the year was intercalary, "when the hand of the Eternal fell upon me there." At that time, the Omnipresent showed to Ezechiel how God's glory was departing from the Temple. (*Ez. 10:19*) "The Cherubim lifted their wings and ascended from the earth." and it is said (*Ez. 11:23*): "The glory of the Eternal went up, away from the midst of the city" You find that God's Glory moved ten times in all .

- 93.** (*Ez. 20:1-4*) "It was in the Seventh year, in the fifth month, on the tenth of the month, there came men from the elders of Israel ... And the word of the Eternal was to me: Son of man, speak to the elders of Israel ... did you come to seek me? ... Judge them, tell them the abominations of their forefathers." At that time, Zedekiah (*Jer. 34:8-9*) "concluded a covenant with the entire people . . . that everyone should free his Hebrew slave" (*Jer. 34:11*) "And they turned around and returned the slaves and bondmaids that they had freed, and forced them to be slaves and bondmaids." About that he said (*Jer. 34:18*): "The calf, that they had split into two and passed between its pieces" in order to rebel against the Omnipresent. You will say, these (the covenanters) and those (who broke the covenant) were in rebellion against the Omnipresent. At that time did Zedekiah rebel against the king of Babylonia and leaned on the kings of Egypt. You may say these (Israel) leaned on the kings of Egypt and those (Judah) leaned on the kings of Egypt. Both these and those were exiled in three successive deportations. Both these and those suffered three years of siege. Both these and those ate the flesh of their sons and daughters. And so is says (*Ez. 23:31*): "You (Jerusalem) went in the ways of your sister (Samaria), so I gave her cup into your hand." In the eighth year of Zedekiah did the army of the king of Babylonia against Jerusalem (*Jer. 37:5*) "and the army of Pharaoh left Egypt ..." swept over Gaza, and returned to Egypt.
- 94.** (*Ez. 24:1-2*) "The word of the Eternal was to me in the ninth year, in the tenth month, on the tenth of the month: Son of man, note down the name of this day, on this exact day did the king of Babylonia invest Jerusalem. On this same day, the Tenth of Teveth.
- 95.** (*Ez. 29:1-2*) "In the tenth year, in the tenth month, on the twelfth of the month, was the word of the Eternal to me: Son of man, put your face against Pharaoh, the king of Egypt, and prophesy about him and all of Egypt. (*Jer. 32:6-7*): "Behold, Hanamel, the son of your uncle Shallum will come to you, saying: buy for yourself my field in Anathoth, because yours is the duty of redemption, to buy. And Hanamel, my uncle's son, came to me, according to the Eternal's word, to the courtyard of the jail, and said to me: please, buy my field in Anathoth, in the land of Benjamin, because yours is the right of inheritance and redemption . . and I knew that this was the Eternal's word."
- 96.** (*Ez. 30:20-21*) "It was in the eleventh year, in the first month, on the seventh of the month, that the Eternal's word was to me: Son of man, I broke the arm of Pharaoh, the king of Egypt
- 97.** (*Ez. 31:1-2*) It was in the eleventh year, in the third month, on the first of the month, that the Eternal's word was to me: Son of man, say to Pharaoh and his multitude, to whom did you

compare yourself in your greatness . . ." (Ez. 26:1-2) It was in the eleventh year, on the first of the month, that the Eternal's word was to me: Son of man, because Tyre said about Jerusalem hey, it is broken, the gates of peoples I shall turn to me, I shall fill the destruction . . ." On the third of Tishre, 52 days after the destruction of the Temple was Gedaliah ben Ahikam ben Shaphan and the Jews that were with him slain at Mizpah; the remainder of the escapees went to Egypt and Jeremiah and Baruch with them.

- 98.** (Ez. 33:21) "It was in the twelfth year of our exile, in the tenth month, on the fifth of the month, there came to me the escapee from Jerusalem saying, the city had fallen." (Ez. 32:12) "It was in the twelfth year, in the twelfth month on the first of the month, that the Eternal's word was to me: Son of man, declaim a dirge about Pharaoh, king of Egypt, and say to him,
- 99.** you imagined yourself as you lion among the Gentiles . . ." (Ez. 32:17-18) "It was in the twelfth year, on the fifteenth of the month, that the Eternal's word was to me: Son of man, wail about the multitude of Egypt and bring it down . . ." At that moment, the Holy One, Praise to Him, showed Ezechiel that the Gentiles are condemned to the pit of destruction.
- 100.** In the 23rd year of Nebuchadnezzar was Tyre given in his hand; he swept out all the Jews that were in Ammon, Moab, and in countries bordering on the Land of Israel, 745 souls. In the 27th year of Nebuchadnezzar was Egypt given in his hand, he plundered its plunder, collected its booty, and his army made itself be paid. He exiled Jeremiah and Baruch to Babylon. (Ez. 40:1) "In the twenty-fifth year of our exile, on New Year's Day, on the tenth of the month, fourteen years after the City had fallen, on this same day, was on me the hand of the Eternal and brought me there." At that moment, the Holy One, Praise to Him, showed to Ezechiel in a vision the shape of the Temple of the future.

Chapter 27: Babylonian Destruction of Jerusalem

- 101.** (Jer. 52:4-11) "In the ninth year of his reign, in the tenth month on the tenth of the month, came Nebuchadnezzar and all his army against Jerusalem, camped around it and built a siege-dam around it. The city came into siege until the eleventh year of king Zedekiah. In the fourth month, on the ninth of the month, did hunger overpower the city and there was no bread for the ruling class. The city was breached and all the soldiers fled and left the city in the night through the gate between the double walls by the king's garden, while the Chaldeans were around the city, and they took the road to the arid plain. The army of the Chaldeans pursued the king and caught up with Zedekiah in the arid plain of Jericho; then all his army scattered away from him. They arrested the king and transported him to the king of Babylonia at Riblah in the land of Hamah, who passed judgment upon him. The king of Babylonia killed all sons of Zedekiah before his eyes, also all the ministers of Judah he killed at Riblah. The eyes of Zedekiah he

blinded, he had him bound with brass fetters; the king of Babylonia brought him to Babylon and put him under house arrest until the day of his death."

102. All of 28 days he was picking and flattening on the mountain, and so it says (*2Kings* 25:8): "In the fifth month, on the seventh of the month, that is year 19 of Nebuchadnezzar, king of Babylonia, came Nebuzaradan, the chief cook, servant of the king of Babylonia, to Jerusalem." At another place, it says (*Jer.* 52:12): "On the tenth of the month," and it says (*Jer.* 52:29): "In year 18 of Nebuchadnezzar." Why does Scripture say 19 and why 18? 19 years of his reign and 18 years since he subdued Jehoiakim. Why does Scripture say the seventh of the month and why the tenth? And if it was the tenth, why is the seventh mentioned? Say then that the Gentiles entered the Temple on the seventh, took away the basin, its foundations, and the pillars, and were picking in it the seventh, eighth, and ninth until evening as it is said (*Jer.* 6:4): "Start against it (Jerusalem) war, get up and attack ... woe us because the day is turning, the evening shadows are lengthening." At nightfall they set fires and the Temple was burned on the tenth. About that generation it had been said (*Deut.* 31:21): "Certainly, I (God) know its evil intentions ... before I shall bring them to the land that I had sworn to them." It also says (*Deut.* 31:27): "Certainly, I (Moses) know your rebelliousness . . .," (*Deut.* 31:29) "Certainly, I know that after my death you will degenerate" And so it says about Zedekiah (*2Chr.* 36:13-21): "Also, he revolted against king Nebuchadnezzar who had let him swear by God . . . Also the leaders of the priests and the people were exceedingly faithless . . . But the Eternal, the God of their forefathers, sent to them by his messengers, early to rise and to be sent ... But they insulted the messengers of God, were contemptuous of his word, and making fun of his prophets ... The king of the Chaldeans attacked them ... And all the vessels of the Temple ... he brought to Babylon ... He burned the Temple and the palace . . . And exiled those who remained from the sword to Babylonia . . . To fulfill the word of the Eternal through Jeremiah, until the land had enjoyed its Sabbatical years, all the years that it was desolate it rested, to fulfill seventy years.

103. Rebbi Yose says: For 52 years nobody was passing by Judah as it is said (*Jer.* 9:9): "About the mountains I lift my voice in cry and wail, on the oases of the wilderness in dirges, because they have been destroyed so that no one passes by, they do not hear the noise of animals; from the birds of the sky to animals they moved away, went." Rebbi Yose says: Seven years was that verse fulfilled in the land of Israel (*Deut.* 29:22)

104. "Sulphur and salt, burned is all its land, it cannot be sown and nothing will grow . ." (*Jer.* 52:27) "The king of Babylonia slew them and killed them ... and exiled Judah from its land," (*Jer.* 52:29) "832 souls." Three deportations, 4600, and from Benjamin and other tribes 7000 that went into exile with Jehoiachin.

Chapter 28: Daniel

105. (Dan. 2:1) "In year two of the reign of Nebuchadnezzar, his spirit pounded inside him and his sleep fell on him." It is impossible to say so, but Scripture counts the years after the destruction of the Temple and months after the destruction of the Temple. Similarly, it says (Jer. 52:31): "It was in year 37 of the exile of Jehoiachin, king of Judah, in the twelfth month on the 25th of the month." Another verse says (2Kings 25:27): "27th." Why does Scripture say 25th and 27th? But on the 25th his accuser Nebuchadnezzar died and was buried, on the 26th, Evilmerodakh removed him from his grave and dragged him through the streets in order to annul his decrees, to fulfill what is written (Is. 14:19): "You have been thrown from your grave like a despised shoot . . ."; on the 27th he freed Jehoiachin. At that time, Zedekiah died and they eulogized him: "Woe that king Zedekiah died who drank the dregs for everybody"; to fulfill what is written (Jer. 34:5): "You shall die in peace . . ." One will say that anybody in luck should never forget the possibility of bad luck and anybody unlucky should never give up hope for luck. From whom do we know, from Jehoiachin and Zedekiah. Nebuchadnezzar ruled 45 years, his son Evilmerodakh 23 years, the latter's son Belshazzar 3 years.

106. (Dan. 7:1) "In year one of Belshazzar, the king of Babylonia, did Daniel have a dream . . ." (Dan. 8:1) "In year three of king Belshazzar, I Daniel, had a vision" (Dan. 5:1-6) "King Belshazzar made a big dinner . . . Belshazzar said under the influence of wine, to bring the silver and gold vessels that his ancestor Nebuchadnezzar had brought from the Temple of Jerusalem . . . Then the golden vessels were brought . . . and from them drank the king and his nobles, his wife and concubines. They drank wine and praised gods of gold and silver . . . At that time, there came out fingers of a human hand and wrote . . . Upon that, the king's face changed . . ." (Is. 21:8) "The lion calls: I am standing on the Lord's watch . . ." (Is. 21:11-12) "Assertion about Diimah: To me it calls from Seir, watchman, what will be after the night, watchman, what will be after the night?" Who is the watchman? He is the Holy One, praise to Him, as it is said (Ps. 121): "Behold, the Watcher over Israel never slumbers nor sleeps . . . The Eternal may preserve you from all evil . . ." and the entire psalm. What does the prophet mean? That the rule of one people does not overlap with that of another people, nor the rule of one government with that of another government, but a government whose time has expired during the day will fall during the day and that whose time has expired during the night will fall during the night, and so it is said (Ez. 30:16,18): "The enemies will come over Noph by day . . . At Tahpanhes the day will become dark . . ." And it says (Dan. 5:30): "During that night, Belshazzar, king of the Chaldeans, was killed."

107. (Dan. 6:1) "Darius the Mede received the kingdom when he was 62 years old." What does the verse intend with the information that he was 62 years old? That on **the day that** Nebuchadnezzar entered the Temple in the days of Jehoiachin, his adversary Darius was born. Similarly, on the **day that Jehu** was anointed at Ramot Gilead, his adversary tlazael was anointed. These are 70 years since Nebuchadnezzar's accession, and 69 years since he conquered Jehoiakim. (Dan. 9:1) "In year one of Darius ben Ahasuerus from **the seed of Media** . . ." You do not find any year of rule for **Media in Scripture** except this one. And so

Jeremiah **told Israel** (*Jer. 51:46*): "That your heart should not be weakened by **the news that is heard** in the land," that refers to Belshazzar, "oppression in **the land**," on Jerusalem, "a ruler," that is Cyrus **the Persian**.

108. (*Dan. 11:1-2*) "But I, in the first year of Darius the Mede, kept my stand to strengthen and help him. And now I shall tell you the truth; behold, another three kings will arise for Persia," that refers to Cyrus, Ahasuerus, and Darius who built the Temple, "and the fourth will be the richest of them all." What does Scripture mean by "fourth," fourth for Media, as it is said (*Dan. 1:21*): "Daniel lasted until the first year of king Cyrus." At that time, it was said to him (*Dan. 9:23-25*): "At the start of your prayers, the word went out, and I came to tell you . . . Seventy sabbatical periods it was decided about your people and your holy city to eliminate crime, seal sins, and forgive transgression, and to bring permanent justice; to end vision and prophecy and to anoint the Holiest of Holies. You shall know and understand from the result of the word, to rebuild Jerusalem under the anointed leader, seven sabbatical periods; and 62 sabbatical periods it shall be rebuilt wide and fortified, in times of danger." Seven sabbatical periods they spent in exile and then returned. 62 sabbatical periods they spent in the Land and one sabbatical period partially in the Land and partially outside it. (*Dan. 9:26-27*) **"After 62 sabbatical periods, the anointed will be eliminated; a dominant people will destroy the holy city, its end in a flood, and to the end of war destruction is decreed. For one sabbatical period the covenant of the many will prevail, but for half a sabbatical period he will abolish sacrifice and offering, on the wing of an abomination of devastation, until decreed total ruin is poured out on the devastator."** R. Yose said, 70 sabbatical periods [490 years] from the destruction of the first Temple [actually 587 BC] to the destruction of the second Temple [70 AD]; 70 (years) in its destruction and 410 [420] when it was rebuilt. [the actual period is 587 + 70 = 657 years not 490]. **And why does scripture say, 70 weeks?** That the Divine decree was before the 70 years. Similarly, it says (*Gen. 6:3*): ". . . his days shall be 120 years." And it says (*Gen. 7:3*): "In year 600 of Noah's life . . ." It is impossible to say so; but the Divine decree was issued 120 years before. Similarly, it says (*Is. 7:8*): "In another 65 years, Ephraim will no longer be a people." That was in year four of Ahaz. It is impossible to say so, but the Divine decree was issued in the time of Amos, two years before the earthquake, as it is said (*Amos 7:11*): "So said Amos, Jeroboam will die by the sword and Israel will certainly be exiled from its land."

Chapter 29: Persia and Esther

109. (*Ezra 1:1-3*) "In year one of Cyrus, king of Persia, when the word of the Eternal through Jeremiah was fulfilled, did the Eternal enlighten the spirit of Cyrus, king of Persia. He had a public announcement made in all his kingdom and also by letter, as follows: "So says Cyrus, king of Persia: All kingdoms of the earth the Eternal gave to me, the God of Heaven, and

he ordered me to build for Him a Temple in Jerusalem that is in Judah. Anyone among you from all his people, may his God be with him and may he return to Jerusalem in Judah." (*Ezra* 1:5) "The heads of the families of Judah and Benjamin, the priests and Levites, supported everybody whose spirit was enlightened by God to return and build the Temple of the Eternal in Jerusalem." (*Ezra* 2:64-65) "All the community together, 42'360. In addition, their male and female slaves, 7'337" These numbers are the totals; the sum of the details is only 29'450. Where are the missing 12'360? These are the returnees from the other tribes. (*Ezra* 3:3) "They prepared the altar on its foundation while they were afraid of the Gentiles . . ." (*Ezra* 3:7) "They gave money to the stone masons and metal workers, food, drink, and oil to the Sidonians and Tyrians to deliver to them cedars to the harbor at Jaffa, following the permit issued to them by Cyrus, king of Persia." Cyrus ruled incomplete three years. (*Ezra* 4:6) "In the reign of Ahasuerus, at the start of his reign, they wrote accusations against the inhabitants of Judah and Jerusalem." (*Ezra* 4:24) "In the meantime, the work at the Temple in Jerusalem stopped and was idle until year two of Darius, king of Persia."

110. (*Esther* 1:3) "In the year 3 of his (Ahasuerus's) reign he made a feast" For four years, Esther was hidden in the fortress Susa. (*Esther* 2:16) "Esther was taken to the king, to his palace, in the tenth month, that is Tevet, in the seventh year of his reign." For five years, Haman amassed riches for Mordecai. (*Esther* 3:7) "In the first month, that is Nisan, in the year 12 of king Ahasuerus, they threw the lot before Haman . . ." On the 13th of Nisan did Haman write letters (*Esther* 3:13) "to destroy and kill all Jews" On the 15th of Nisan did Esther appear before the king. On the 16th of Nisan was Haman hanged. On the 23rd of Nisan did Mordecai write to countermand the missives of Haman. On the 13th of Adar (*Esther* 9:5) "did the Jews slay all their enemies," (*Esther* 9:12) "and in the fortress Susa the Jews slew 500 men" and they hanged the ten sons of Haman who had written incitements against the inhabitants of Judah and Jerusalem. (*Esther* 9:11) "On that day, the king was informed of the number of the slain." About the same time the next year it is said (*Esther* 9:29) "Queen Esther and the Jew Mordecai wrote"

111. Lo, it says (*Jer.* 29:10): "When Babylon will have filled 70 years I shall remember you and fulfill My good word to return you to this place"; (*Dan.* 9:2) "I checked the books for the number of years, about which the word of the Eternal was to the prophet Jeremiah, that 70 years were fulfilled since the destruction of Jerusalem." **Israel was 52 years in the kingdom of the Chaldeans**, then they were remembered and returned, three years in the reign of Cyrus, 14 of Ahasuerus, and in the second year of Darius the Temple was built. And so says Zachariah (*Zach.* 1:12): "The angel of the Eternal declaimed and said: O Eternal of Hosts, until when will you not have mercy on Jerusalem and the cities of Judah, about which You are angry now these 70 years." The Temple was built for four years as it is said (*Ezra* 6:15): "This temple was finished at the third of Adar in the year six of the reign of Darius." At the same time the next year did Ezra come up from Babylon and other deportees with him as it is said (*Ezra* 7:6-10): "He is Ezra, who came from Babylon, a scribe quick in the Torah of Moses that the Eternal, the God of Israel had given ... There came from the Israelites and from the priests, levites (singers, doorkeepers), and

temple servants to Jerusalem, in the seventh year of king Artaxerxes. He arrived at Jerusalem in the fifth month of the king's seventh year. Really, the first of the first month was the begin of the voyage from Babylon, and on the first of the fifth month he came to Jerusalem since the hand of the Eternal was good over him. Because Ezra had concentrated on studying the Torah of the Eternal, to do and to teach laws and judicial rules in Israel." He came to separate Israel from the foreign wives.

Chapter 30: Nehemiah to Roman Destruction of Jerusalem

112. (*Neh.* 1:1) "The words of Nehemiah ben Hakhaliah . . ." Twelve years he was in the land of Israel, repairing the wall and returning every man to his town and his inherited land. And so it says (*Neh.* 13:6): "When all this happened, I was not in Jerusalem because in the year 32 of Artaxerxes I came to the king and after one year I took leave from the king." From year 20 to year 32 are 12 years. Behold, it says (*Ezra* 6:14): "The elders of the Jews did build and were successful, following the prophecy of the prophet Haggai, and Zachariah ben Iddo; they built and perfected by the order of the God of Israel and by the order of Cyrus, and Darius, and Artaxerxes, the king of Persia. You find only two Persian kings, Cyrus and Darius, and for Media Darius and Ahasuerus. But Cyrus is Darius is Artaxerxes, since the kingdom was called Artaxerxes. **The kings of Media and Persia ruled for a total of 52¹ years.**

(**1:** footnote: **All French manuscripts of *Seder Olam* have "52 years" for the duration of the Persian empire.** This is the only acceptable date according to the method of the Tanna, as will be seen later. Some manuscripts read "210 years". Some oriental manuscripts have "250 years.")

113. (*Neh.* 7:73-8:1) "The priest, Levites (gate keepers and singers), from the people, and Temple servants, and all of Israel lived in their towns; there arrived the Seventh Month and all of Israel were in their towns. Then all the people assembled spontaneously on the plaza that was before the water gate; they told Ezra the *sopher* to bring the book of the Torah of Moses that the Eternal had commanded to Israel." And it says (*Neh.* 8:17): "All the congregation that had returned from captivity made tabernacles. They lived in tabernacles, because the children of Israel had not done so since the days of Joshua bin Nun until that day." It is impossible to say so; but he brackets their coming in the time of Ezra with the coming in the time of Joshua. Just as in the time of Joshua they became obligated for tithes, Sabbatical and Jubilee years and they sanctified walled cities and were happy before the Omnipresent, [similarly at their coming in the time of Ezra] as it is said (*Neh.* 8:17): "The joy was exceedingly great." And so it says (*Deur.* 30:5): "The Eternal, your God, will bring you to the land that your father had inherited and you shall

inherit it." He brackets your inheritance with that of your forefathers. Just as the inheritance of your forefathers implies the renewal of all these things so also your inheritance implies the renewal of all these things. I could think that you will have a third inheritance, the verse says "you shall inherit it," a first and second you have, you do not have a third inheritance.

114. (Dan. 8:21) "The horned ram, that is the king of Greece; the mighty horn that is between his eyes, that is the first king." (Dan. 11:3-4) "A valiant king will arise ... and when he arises, his kingdom will be broken and separated in the four directions of the sky." That is Alexander the Macedonian who ruled for 12 years. Until that time there were prophets prophesying by the Holy Spirit; from there on (Prov. 22:10) "bend your ear and listen to the words of the wise," as it is said (Prov. 22:18-19): "How pleasant if you will preserve them in your body ... that your trust shall be in the Eternal." And it is said (Prov. 22:20-21): "Behold, I wrote for you triple ... to tell you the trustworthiness of true teachings." And so it says (Deut. 32:7): "Ask your father and he will tell you, your elders and they will inform you." I could think of old men from the market place, the verse says "they will inform you." From this you learn that an elder is a man who has acquired wisdom.

115. R. Yose says: The Persian empire existed during the time of the Temple for 24 years. The kingdom of the Greeks 180 years. The kingdom of the Hasmoneans 103 years. The kingdom of Herod 103 years. After that start counting after the destruction of the Temple. And in Babylonia one writes in the Seleucide era one thousand. The following are the eight kings of the Greeks: Alexander the Macedonian, Antipatros, Ptolemy, Seleukos, *Sntrvq*, Antonius, Antiochos, Gaius Caligula. From the war of Varus to the war of Vespasian 80 years. These were during the time of the Temple. From the war of Vespasian to the war of Quietus 24 years. From the war of Quietus to the war of Ben Koziba [*literally: Koziba = "son of Lie"*] 16 years. The war of ben Koziba [*literally: Koziba = "son of Lie"*] two and one half years; that was 22 years after the destruction of the Temple.

116. R. Yose says: A day of rewards attracts rewards and a day of guilt attracts guilt. You find it said that the destruction of the first Temple was at the end of Sabbath, at the end of a Sabbatical year, when the priests of the family of Yehoiariv was officiating, on the Ninth of Ab, and the same happened the second time. Both times the Levites were standing on their podium and sang. Which song did they sing? (Ps. 94:23) "He repaid them for their evil deeds . . ." The city wall was breached on the Ninth of the Fourth month the first time and on the Seventeenth the second time.

117. (Ps. 106:48) "Praised be the Eternal, the God of Israel, from one world to the next world; the entire people said: Amen, Halleluiah!" (Ps. 72:18-19) "Praised be the Eternal, God, the God of Israel, Who alone creates wonders. Praised be His glorious name forever; may His glory be filling all the earth, Amen, Amen." (Dan. 2:21) "He changes seasons and times," *seasons* that is the season of Sodom, *times* is the time of Jerusalem, may be soon rebuilt, Amen. "He deposes kings," that refers to Joiakim, "and appoints kings," that refers to Nebuchadnezzar, king of

Babylonia. "He gives wisdom to the wise," that refers to our teacher Moses, the greatest sage with the greatest understanding. "And understanding to those who know understanding," that refers to Joshua bin Nun as it is said (*Deut. 34:9*): "And Joshua bin Nun was filled with the spirit of wisdom" Another explanation: "He gives wisdom to the wise," that refers to Joseph, the just, as it is said (*Gen. 41:39*): "There is nobody insightful and wise as you are." "And understanding to those who know understanding," that refers to Daniel and his companions as it is said (*Dan. 2:19*): "Now the secret was unveiled to Daniel in a nightly vision." (*Dan. 2:22*) "He unveils the deep and mysterious"; *deep* refers to the depth of the Heavenly Chariot, *mysterious* that is Creation. "He knows what is in darkness," that is the punishment of sinners in hell; "but light dwells with him," that is the rewarding of just people in the future world. Another explanation: "He gives wisdom to the wise," that refers to Joshua bin Nun as it is said (*Dew. 34:9*): "And Joshua bin Nun was filled with the spirit of wisdom" "And understanding to those who know understanding", that refers to Jeremiah, as it is said (*Jer. 1:5*): "Before I created you in the womb I did know you." I could think that this was just in his time, but Scripture says (*Gen. 5:1*): "This is the book of the descent of man." This teaches us that the Holy One, praise to Him, showed Adam every generation and its leaders, every generation and its prophets, every generation and its seekers, every generation and its judges; the sages of every generation, the prophets of every generation, the just of every generation, the number of their years, the count of their days, the computation of their hours, the sum of their steps, as it is said (*Job 34:16*) "Certainly, now You are counting my steps . ." and it says (*2Sam. 7:19*): "And that was a little thing in the eyes of the Eternal, God; You decreed about the dynasty of Your servant from far away." And it says (*Ps. 139:15-17*): "My unformed body was seen by Your eyes; in your ledger they are all written down, their days bundled before one of them was. Regarding me, how dear are Your friends, o Powerful; how many are their heads! If I would count them, they would be more than sand!"