

- ¹²² The king had told Haman to do with the Jews as seemed good in his eyes; this was the sequel. "Measure for measure."
- ¹²³ The first editions add: "of the king."
- ¹²⁴ See Jalkut, Esth. §1059, and the note at the end of the Warsaw (1877) edition of the Jalkut.
- ¹²⁵ *i.e.* the constellation Leo.
- ¹²⁶ Jalkut, *loc. cit.*, reads: "And the lion is the king."
- ¹²⁷ The constellation Leo.
- ¹²⁸ The first editions read: "Just as he thought and he turned his face to destroy and to slay and to exterminate all the Jews, so was it reversed to their enemies, as it is said, 'Whereas it was turned to the contrary, that the Jews had rule'" (Esth. ix. i).
- ¹²⁹ In the Book of Esther the ten sons of Haman are referred to four times.
- ¹³⁰ The previous quotation does not contain the words "upon the gallows"; probably Esth. ix. 25 was intended to be the quotation.
- ¹³¹ The first editions read "reigned over all the Jews."
- ¹³² The quotation ends here in the MS.
- ¹³³ The later editions omit part of this section.
- ¹³⁴ This part of the quotation is not given by the MS.
- ¹³⁵ The first editions add: "And his fame went forth throughout all the provinces" (Esth. ix. 4).
- ¹³⁶ The first editions quote the next phrase in the verse : "And his fame went forth."
- ¹³⁷ The quotation ends here in the MS.; it is continued in the first editions.
- ¹³⁸ The R.V. has in the margin: "For there is a reward for the man of peace."
- ¹³⁹ See the Midrashim to this Psalm, which could be applied to the fall of Haman; see also Esth. Rab. x. 12. The Midrash Abba Gorion, as well as the other Midrashim to Esther edited by Buber in Siphre d'Agadatha, should be compared with this chapter. Munk's edition of Targum 11. should also be consulted.

CHAPTER LI

THE NEW HEAVENS AND EARTH [73B, i.]

Rabban Gamaliel said: Just as the New Moons are renewed¹ and sanctified in this world, so will Israel² be sanctified³ and renewed in the future world just like the New Moons, as it is said, "Speak unto all the congregation of the children of Israel, and say unto them. Ye shall be holy:⁴ for I the Lord your God am holy" (Lev. xix. 2). The sages say: The heavens and the earth are destined to pass away and to be renewed. What is written concerning them? "And all the host of the heaven shall be dissolved,⁵ and the heavens shall be rolled together as a scroll" (Isa. xxxiv. 4). Just as when a man reads in a scroll of the Torah and he rolls it,⁶ and again he opens it to read therein and he rolls it (together), likewise in the future will the Holy One, blessed be He, roll together the heavens like a scroll, as it is said, "And the heavens shall be rolled together as a scroll"⁷ (*ibid.*); "And the earth shall wax old like a garment" (*ibid.* li. 6); just as a man spreads out his garment and folds it⁸ up, and again he unfolds it || and puts it on and renews it (thereby), likewise the Holy One, blessed be He, in the future will fold up the earth and again will He spread it out and put it in its place like a garment, as it is said, "And the earth shall wax old like a garment" (*ibid.*).

All its inhabitants shall taste the taste of death⁹ for two days, when there will be no soul of man or beast upon the earth, as it is said, "And they that dwell therein shall die in like manner" (*ibid.*). On the third day He will renew them all and revive the dead, and He will establish it¹⁰ before Him, as it is said, "On the third day he will raise us up, and we shall live before him" (Hos. vi. 2).

Rabbi Eliezer said: All the host of heaven in the future will pass away and will be renewed. What is written concerning them? "And all the host of heaven shall be dissolved"¹¹ (Isa. xxxiv. 4). Just as the leaves fade¹² from off the vine and the fig tree, and the latter remain standing as a dry tree, and again they blossom afresh and bear buds and produce new leaves and fresh leaves. Likewise¹³ in the future will all the host of heaven fade away like a vine and a fig tree, and they will again be renewed before Him to make known that there is passing away (which) does not (really) pass away. No more shall there be evil, and no more shall there be plague,¹⁴ and (there shall) not be the former misfortunes, as it is said, "For, behold, I create new heavens " (*ibid.* Ixv. 17).

Rabbi Jannai said: || All the hosts of heaven pass away and are renewed every day.¹⁵ What are the hosts of heaven? The sun, the moon, the stars, and the constellations.¹⁶ Know that it is so. Come and see, for when the sun turns in order to set in the west, it bathes in the waters of the Ocean¹⁷ and extinguishes the flames of the sun, and no light is left, and it has no flame all night long until it comes to the east. When it arrives at the east it washes itself in the river of fire,¹⁸ like a man who kindles his lamp in the midst of the fire. Likewise the sun kindles its lamps and puts on its flames and ascends to give light upon the earth, and it renews every day the work of the Creation.¹⁹ And thus (it is) until even comes.²⁰ At evening-time the moon and the stars and the constellations wash themselves in the river of hail,²¹ and they ascend to give light upon the earth. In the future that is to come, the Holy One, blessed be He, will renew them and add to their light a sevenfold light,²² as it is said, "Moreover, the light of the moon shall be as the light of the

sun, and the light of the sun²³ shall be sevenfold, as the light of seven days" (*ibid.* xxx. 26). "In the day" (*ibid.*).²⁴ Like which day? In the day of the redemption of Israel, as it is said, "In the day that the Lord bindeth up the hurt of his people" (*ibid.*).

Rabban Gamaliel said: The Sabbath burnt offering which they brought || every Sabbath (consisted of) two he-lambs, and the burnt offering for the New Moon which they brought every New Moon consisted of two young bullocks. Two for each occasion,²⁵ corresponding to what? Corresponding to the two worlds, this world and the world to come. "One ram and one he-goat":²⁶ just as they²⁷ are a single nation, their God is (likewise) one. "Seven he-lambs of the first year without blemish" (Num. xxviii. 11), corresponding to those who bring their offerings,²⁸ to Him who renews them²⁹ like the New Moons, as it is said, "This is the burnt offering of every month³⁰ throughout the months of the year" (*ibid.* 14).

Rabbi Zechariah said: After³¹ (the words) "the burnt offering of every month³² throughout the months of the year" (*ibid.*), what is written? "And one³³ he-goat for a sin offering unto the Lord" (*ibid.* 15). For what purpose was the sin offering? When the Holy One, blessed be He, created His world, He created two great luminaries,³⁴ as it is said, "And God made the two great lights"³⁵ (Gen. i. 16). The one He made larger and the other smaller, and the moon obstinately refused³⁶ to do the will of its Creator so as to be made smaller; therefore Israel offered on its behalf the he-goat for a sin offering heavenwards as one of the burnt offerings of the New Moon, as it is said, "And one³⁷ he-goat for a sin offering unto the Lord " (Num. xxviii. 15). What is the meaning of "unto the Lord"? The Holy One, blessed be

He, said: This he-goat shall be an atonement for Me,³⁸ because I have diminished the (size of the) moon.³⁹

Rabbi Eliezer said: In the future the Temple will be raised up and renewed, as it is said, "Behold, I will do a new thing; now shall it spring forth;⁴⁰ shall ye not know it?" (Isa. xliii. 19). || And its gates⁴¹ which are buried in the earth will be renewed in the future and arise every one in its place, and the gate of the inner court which turned to the east.⁴² On the six days of work its doors shall be closed, and on the Sabbath day they are opened by themselves, as it is said, "Thus saith the Lord God: The gate of the inner court⁴³ that looketh toward the east shall be shut the six working days; but on the Sabbath day it shall be opened, and in the day of the new moon it shall be opened" (Ezek. xlvi. 1).⁴⁴

Rabbi Jehudah said: On Sabbath and New Moons Israel stood there,⁴⁵ (and they perceived) that the Sabbath day had come, and they sanctified the Sabbath day,⁴⁶ and so also on the New Moons the Israelites were standing there and saw the doors opening by themselves,⁴⁷ and they knew that in that hour it was New Moon, and they sanctified the New Moon,⁴⁸ and afterwards (this was done) among the heavenly ones. Therefore Israel sanctifies the New Moons first in the lower regions (on earth) and afterwards (it is sanctified) in the heavenly regions, because they⁴⁹ have defined the beginning of the Molad of the Moon in the presence of Israel, who saw the doors open by themselves, and they knew that the Shekhinah of the Holy One, blessed be He (was therein⁵⁰), as it is said, "For the Lord, the God of Israel, hath entered in by it"⁵¹ (*ibid.* xliv. 2), Forth-with they⁵² fall down and prostrate themselves before their God. So it was in the past and so will it be in the future that is to come, as it is said, "And the people of the || land shall

worship⁵³ at the door of that gate before the Lord in the Sabbaths and in the New Moons" (*ibid.* xlvi. 3).⁵⁴

Rabbi⁵⁵ said: Is it not written, "There is no new thing under the sun" (Eccles. i. 9)? The (sages) said to him:⁵⁶ The righteous and all their works will be *renewed*, but the wicked will not be renewed and "no new thing" shall be given to them, (even) to all who worship and trust under the sun, therefore it is said, "There is no new thing under the sun" (*ibid.*).

Rabbi Phineas said: In the future the waters of the well will ascend from under the threshold of the Temple, and they will overflow and bubble⁵⁷ over and issue forth and become twelve streams corresponding to the twelve tribes, as it is said, "And he brought me back unto the door of the house; and⁵⁸ behold, waters issued out⁵⁹ from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side of the house, on the south of the altar" (Ezek. xlvii. 1). Three (streams) towards the south to pass through them up to the ankles, and three (streams) towards the west to pass through them up to the knees, as it is said, "When the man⁶⁰ went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles. Again he measured a thousand, and⁶¹ he caused me to pass through the waters, waters that were to the knees" (*ibid.* 3, 4).⁶² And three (streams) towards the east to pass through them up to the neck, for the neck is the extremity of the body, as it is said, "And he measured a thousand cubits, and⁶³ he caused me to pass through the waters that were to the extremity"⁶⁴ (*ibid.* 3). And (the waters) descended to the brook of Kidron, and they rose higher than in "the stream,⁶⁵

that I could not pass through" (*ibid.* 5), as it is said, "For the waters were risen, waters to swim in, a stream that could not be passed through"⁶⁶ (*ibid.*). And the waters are drawn (thence), and they flow down to the fords of the Jordan,⁶⁷ as it is said, "And they shall go down into || the Arabah"(*ibid.* 8).

Every field and vineyard which did not yield fruit, people water⁶⁸ them with those waters and they yield fruit, as it is said, "And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live"⁶⁹. . . for these waters are come thither, that all things may be healed and live" (*ibid.* 9). Then (the waters) enter the Salt Sea and they heal it.⁷⁰ And⁷¹ the Waters "shall go towards the sea, . . . and the waters shall be *healed*" (*ibid.* 8). And there they generate all kinds (of fish). The Scripture text (here) gives a general rule concerning the fish, that they will be as sweet as Manna.⁷² They ascend in the stream as far as Jerusalem, and there they are caught in its nets,⁷³ as it is said, "And it shall come to pass that⁷⁴ fishers shall stand by it" (*ibid.* 10). It is written, "They shall stand by it."⁷⁵

There upon the bank of the stream grow all kinds of trees bearing according to their kind.⁷⁶ By the river they shall stand, "upon the banks thereof on this side and on that side" (*ibid.* 12). Every month they bring forth new fruit, as it is said, "It shall bring forth new fruit every month" (*ibid.*).⁷⁷ Some of them are for food and others are growing, as it is said, "Because⁷⁸ the waters thereof issue out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for healing" (*ibid.*).