

The Antecedents of Mashiach

Source Sheet by Leah Feinberg

1. Genesis 19:30-38

(30) Lot went up from Zoar and settled in the hill country with his two daughters, for he was afraid to dwell in Zoar; and he and his two daughters lived in a cave. (31) And the older one said to the younger, "Our father is old, and there is not a man on earth to consort with us in the way of all the world. (32) Come, let us make our father drink wine, and let us lie with him, that we may maintain life through our father." (33) That night they made their father drink wine, and the older one went in and lay with her father; he did not know when she lay down or when she rose. (34) The next day the older one said to the younger, "See, I lay with Father last night; let us make him drink wine tonight also, and you go and lie with him, that we may maintain life through our father." (35) That night also they made their father drink wine, and the younger one went and lay with him; he did not know when she lay down or when she rose. (36) Thus the two daughters of Lot became pregnant by their father. (37) The older one bore a son and named him Moab; he is the father of the Moabites of today. (38) And the younger also bore a son, and she called him Ben-ammi; he is the father of the Ammonites of today.

2. Bereishit Rabbah 51

"And the older one said to the younger, "Our father is old, etc." They reasoned that the world had been destroyed as it had in the generation of the flood, therefore "Let us give our father wine to drink, etc."

1. בראשית י"ט:ל-ל"ח

(ל) וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בְּהָר וּשְׁתֵּי בָנוֹתָיו עִמּוֹ כִּי יָרָא לְשֵׁבֶת בְּצוֹעַר וַיֵּשֶׁב בְּמַעְרָה הוּא וּשְׁתֵּי בָנוֹתָיו: (לא) וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה אָבִינוּ זָקֵן וְאִישׁ אֵין בְּאֶרֶץ לְבוֹא עָלֵינוּ כְּדָרָךְ כָּל־הָאָרֶץ: (לב) לָכֵן נִשְׁקָה אֶת־אָבִינוּ יָזוּ וְנִשְׁכַּבָּה עִמּוֹ וְנַחֲיָה מֵאָבִינוּ זָרַע: (לג) וַתִּשְׁקֶנּוּ אֶת־אָבִיהֶן יָזוּ בַלַּיְלָה הוּא וַתְּבֹא הַבְּכִירָה וַתִּשְׁכַּב אֶת־אָבִיהָ וְלֹא־יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ: (לד) וַיְהִי מִמָּחָרֶת וַתֹּאמֶר הַבְּכִירָה אֶל־הַצְּעִירָה הֲוִי־שִׁכְבְּתִי אִמְשׁ אֶת־אָבִי נִשְׁקֶנּוּ יָזוּ גַם־הַלַּיְלָה וּבֹאִי שִׁכְבִּי עִמּוֹ וְנַחֲיָה מֵאָבִינוּ זָרַע: (לה) וַתִּשְׁקֶנּוּ גַם בַּלַּיְלָה הַהוּא אֶת־אָבִיהֶן יָזוּ וַתִּקַּם הַצְּעִירָה וַתִּשְׁכַּב עִמּוֹ וְלֹא־יָדַע בְּשִׁכְבָּהּ וּבְקוּמָהּ: (לו) וַתִּהְיֶינּוּ שְׁתֵּי בָנוֹת־לוֹט מֵאָבִיהֶן: (לז) וַתֵּלֶד הַבְּכִירָה בֶן וַתִּקְרָא שְׁמוֹ מוֹאָב הוּא אָבִי מוֹאָב עַד־הַיּוֹם: (לח) וַהַצְּעִירָה גַם־הוּא יָלְדָה בֶן וַתִּקְרָא שְׁמוֹ בֶן־עַמִּי הוּא אָבִי בְנֵי־עַמּוֹן עַד־הַיּוֹם: {ס}

2. בראשית רבה נ"א

וַתֹּאמֶר הַבְּכִירָה אֶל הַצְּעִירָה אָבִינוּ זָקֵן וְגו' (בראשית יט, לא), שְׁהִיו סְבוּרוֹת שְׁנוֹתֶיכֶם הָעוֹלָם כְּדוֹר הַמַּבּוּל. (בראשית יט, לב): לָכֵן נִשְׁקָה אֶת אָבִינוּ יָזוּ וְגו', רַבִּי תַנְחוּמָא מְשוּם

Rabbi Tanchuma in the name of Rabbi Shmuel, "We will bring forth descendants from our father" - not, we will give life to a son, but we will give life to a descendant from our father, this is a hint to a descendant from a distant place; to whom does this refer? To the King Messiah.

"The next day the elder sister said to the younger, etc." From where did they have wine in the cave? Since wine was so plentiful, they would hide it in the caves (for storage). Said Rabbi Yehuda bar Simon, they were given a taste of the World to Come, as it says (Yoel 4, 18): "On that day the mountains will drip wine."

3. Rashi on Genesis 19:33:1

'ותשקין וגו' AND THEY MADE THEIR FATHER DRINK [WINE] etc. — Wine was at hand for them in the cave out of a set purpose that they might bring forth two nations (Midrash Tanchuma, Beshalach 12).

4. Gur Aryeh on Bereishit 19:33:1

Since it is written "בלילה הוא" and not as it should have been written "בלילה ההוא" [with the definite article (ה) that would change the meaning to "that night"; as it is written the words "at night" and "He" are unrelated]. Thus it intimates that the Holy One Blessed be He [miraculously] made the wine available to them.

5. Bava Kamma 38b

with regard to the **Moabites themselves**, is it **not** clear **all the more so** that they should be attacked? To counter this, **the Holy One, Blessed be He, said to him: That which has entered your mind has not entered Mine, because I have two virtuous fledglings**

רבי שמואל (בראשית יט, לב): ונחיה מאבינו זרע, ונחיה מאבינו בן אין כתיב כאן אלא ונחיה מאבינו זרע, אותו זרע שהוא בא ממקום אחר, ואי זה זה מלך המשיח. (בראשית יט, לג):

ויהי ממחרת ותאמר הבכירה אל הצעירה וגו', מנין היה להם יין במערה, אלא ממה שהיין מרבה להם היו מחביאין אותו במערות. אמר רבי יהודה בר סימון נעשה להם מעין דוגמא של עולם הבא, היה מה דאת אמר (יואל ד, יח): ויהי ביום ההוא יטפו ההרים עסיס.

3. רש"י על בראשית י"ט:ל"ג

ותשקין וגו'. יין נזדמן להן במערה להוציא מהן שני אמות:

4. גור אריה על בראשית י"ט:ל"ג

יין נזדמן להם. שכן כתיב "בלילה הוא", והוי למכתב 'ההוא', אלא הקב"ה היה משקה לו היין, שהוא הזמין להם היין:

5. בבא קמא ל"ח:

מואבים עצמן לא כל שכן אמר לו הקב"ה לא כשעלתה על דעתך עלתה על דעתי שתי פרידות טובות יש לי להוציא מהן רות המואביה ונעמה העמונית

[*feridot*], i.e., girls, to extract from them: Ruth the Moabite, who will be the foremother of the dynasty of David, and Naamah the Ammonite, Solomon's wife, from whom the continuation of that dynasty will emerge. For the sake of these women, the Moabites and Ammonites must not be destroyed.

6. Genesis 38:13-19

(13) And Tamar was told, “Your father-in-law is coming up to Timnah for the sheepshearing.” (14) So she took off her widow’s garb, covered her face with a veil, and, wrapping herself up, sat down at the entrance to Enaim, which is on the road to Timnah; for she saw that Shelah was grown up, yet she had not been given to him as wife. (15) When Judah saw her, he took her for a harlot; for she had covered her face. (16) So he turned aside to her by the road and said, “Here, let me sleep with you”—for he did not know that she was his daughter-in-law. “What,” she asked, “will you pay for sleeping with me?” (17) He replied, “I will send a kid from my flock.” But she said, “You must leave a pledge until you have sent it.” (18) And he said, “What pledge shall I give you?” She replied, “Your seal and cord, and the staff which you carry.” So he gave them to her and slept with her, and she conceived by him. (19) Then she went on her way. She took off her veil and again put on her widow’s garb.

7. Rashi on Genesis 38:14

FOR SHE SAW THAT SHELAH WAS GROWN etc. — This was the reason why she offered herself to Judah, for she was anxious to have children from him (as an ancestor in some way or other) (Horayot 10b).

6. בראשית ל"ח:י"ג-י"ט

(יג) ויגד לתמר לאמר הגה חמיה עלה תמנתה לגו צאנו: (יד) ותסר בגדי אלמנותה מעליה ותכס בצעיף ותתעלה ותשב בפתח עינים אשר על־דרך תמנתה כי ראתה כי־גדל שלה והוא לא־נתנה לו לאשה: (טו) ויראה יהודה ויחשבה לזונה כי כסתה פניה: (טז) ויט אליה אל־הדרך ויאמר הבה־נא אבוא אליך כי לא ידע כי כלתו הוא ותאמר מה־תתן־לי כי תבוא אלי: (יז) ויאמר אנכי אשלח גדי־עזים מן־הצאן ותאמר אם־תתן ערבון עד שלחה: (יח) ויאמר מה הערבון אשר אתן־לה ותאמר חתמה ופתילה ומטה אשר בידה ויתן־לה ויבא אליה ותהר לו: (יט) ותקם ותלה ותסר צעיפה מעליה ותלבש בגדי אלמנותה:

7. רש"י על בראשית ל"ח:י"ד

כי ראתה כי גדל שלה וגו'. לפיכה הפקירה עצמה אצל יהודה, שהיתה מתאונה להעמיד ממנו בנים:

8. בראשית ל"ח:כ"ד-ל"ו

8. Genesis 38:24-30

(24) About three months later, Judah was told, "Your daughter-in-law Tamar has played the harlot; in fact, she is pregnant from harlotry." "Bring her out," said Judah. "She should be burned!" (25) As she was being brought out, she sent this message to her father-in-law, "It's by the man to whom these belong that I'm pregnant." And she added, "Examine these: whose seal and cord and staff are these?" (26) Judah recognized them, and said, "She is more in the right than I, inasmuch as I did not give her to my son Shelah." And he was not intimate with her again. (27) When the time came for her to give birth, there were twins in her womb! (28) While she was in labor, one of them put out a hand, and the midwife tied a crimson thread on that hand, to signify: This one came out first. (29) But just then it drew back its hand, and out came its brother; and she said, "What a breach you have made for yourself!" So he was named Perez. (30) Afterward his brother came out, on whose hand was the crimson thread; he was named Zerah.

(כד) ויהי כמשלש חדשים ויגד ליהודה לאמר ונתה תמר פלתה וגם הגה הרה לזנוגים ויאמר יהודה הוציאה ותשרף: (כה) הוא מוצאת והיא שלחה אל-חמיה לאמר לאיש אשר-אלה לו אנכי הרה ותאמר הפרנא למי החתמת והפתילים והמטה האלה: (כו) ויפר יהודה ויאמר צדקה ממני פי-על-כן לא-נתתיה לשלה בנך ולא-יסף עוד לדעתה: (כז) ויהי בעת לדתה והגה תאומים בבטנה: (כח) ויהי בלדתה ויתו-גד ותקח המילדת ותקשר על-ידו שני לאמר זה יצא ראשונה: (כט) ויהי כמשניב ידו והנה יצא אחיו ותאמר מה-פרצת עליך פרץ ויקרא שמו פרץ: (ל) ואחר יצא אחיו אשר על-ידו השני ויקרא שמו זרח: {ס}

9. סוטה י"ב

9. Sotah 10b:

Judah said: "**She is more righteous than I [mimmenni].**" The word "*mimmenni*" can also be understood as "from me," with Judah thereby admitting that he is the father. The Gemara asks: **From where did he know** that it was in fact from him that Tamar was pregnant? The Gemara answers: **A Divine Voice went forth and said: From Me these hidden matters emerged,** and this woman will be the mother of royalty, which requires that Judah be the father.

צדקה ממני מנא ידע יצתה בת קול ואמרה ממני יצאו כבושים

10. Michtav M'Eliyahu Vol. V, p. 180

Yehuda from the time of his birth was designated as the forbear of the royal House of David... In order to achieve this he had to reach the level of one who could say, "She is right; she is pregnant by me;" this too was part of his destiny. Mashiach will bring the whole world to recognize and admit their mistakes, and it was necessary that this power be rooted in his personality. Before it was revealed, this ability had existed only as hidden potential, concealed from the eye, as a potential unactualized force, and without its having been realized and revealed, it would have been impossible for Yehuda to have brought forth the royal House of David. It was absolutely necessary to reach the realization of that which had been concealed, and that was brought about by the act with Tamar. For this purpose, Yehuda's free will was limited so as to bring him to this act, and afterward his admission of the truth and his repentance brought about rectification.

11. Alshich on Ruth 2:4

They had a tradition in accordance with the teaching of Hazal that two fledglings were destined to emerge from the daughters of Lot from whom would be built the royal House of David; this was not a foreign concept to them, even more so given that the daughter of Lot herself knew that the antecedent of Jewish royalty would come from outside [the Jewish people], as explained in Bereshit Rabbah that this was her intent when she said "and we will give life to the descendant of our father," meaning the future descendant who will come from a different place, we will establish from our father. And they explained accordingly to verse "I have found David My servant" - Where did I "find" him? I found

10. מכתב מאליהו כרך ה, עמ' 180

והנה יהודה מראשית לידתו היה חלקו שתצא ממנו מלכות בית דוד... אלא שלזה היה צריך לאותה מדרגה של אמירת "צדקה ממני" וגם זה היה מחלקו. והרי משיח יביא כל העולם להכיר ולהודות בטעיותיהם, והיה צריך שיהיה כח זה בשורשו. קודם שנתגלתה היתה נקודה זו רק בהסתר - פי' סמויה מן העין, נמצא בכח ולא בפועל - ומבלי שיוציא נקודה זו מהסתרה לא היה אפשר ליהודה שיזכה להעמיד מלכות בית דוד. היה מוכרח להגיע לידי הרגשת הסתירה, וזה יצא לפועל ע"י מעשה דתמר. לצורך זה הורידו את נקודת בחירתו עד למעשה זה, ואח"כ ממילא התגברו ההודאה אל האמת והתשובה, והיינו התיקון, כנ"ל.

11. אלשיך על רות ב:ד'

מסורת היתה בידם ענין מז"ל כי שתי פרידות טובות היו מעותדת לצאת מבנות לוט ליבנות מהן מלכות בית דוד ולא כמו זר נחשב נודע להם כן כי גדולה מזו הוא אשר כתבנו למעלה שידעה בת לוט שעתיד זרע מלכות ישראל לבא מהחוץ שבאו ופירשו בב"ר מאמר בת לוט באמרה ונחיה מאבינו זרע שאמרה אותו הזרע שעתיד לבא ממקום אחר נעמיד מאבינו ופירשו על זה פסוק מצאתי דוד עבדי היכן מצאתיו בסדום ואם כן אמור מעתה היפלא מזרע נחשון בן עמינדב אשר לא נעלם מבת לוט ע"כ אין ספק כי הן זאת היתה עם לב נעמי ובוועז כי עתידה שתצא

him in Sodom; if so, is it wondrous that the descendant of Nachshon ben Aminadav [Boaz] should be worthy of that which was not withheld from the daughter of Lot? Therefore there is no doubt that this is what was in the minds of Naomi and Boaz, that it was destined that a good fledgling would emerge from Moav from whom would be built the royal House of David, and therefore when they saw the behavior of Ruth and remembered [this oral tradition] they said to themselves, it's very likely that she is the woman whom Hashem designated to establish the splendor of Jewish royalty.

12. Shem MiShmuel on Shavuot

My grandfather, may the memory of the righteous and holy be blessed for everlasting life in the world to come, the Rebbe of Kotzk, said that the concept of royalty is not inherent to the Jewish people, and had to be taken from Ammon and Moav; to this point were his holy words. The simple meaning of this teaching is that since the Jewish people are like one person, it's impossible for one to rule over another, just as one limb of the body does not rule over another. Moshe Rabbeinu, who was [in essence] a king, was separated from the Jewish people and not considered as a limb among the limbs of the whole entity, rather he was equal to all of Israel. Therefore, royalty had to be taken from Ammon and Moav, for the defining characteristic of Moav is pride, as is written in Isaiah 16: "We have all heard the arrogance of Moav, excessive arrogance." Therefore the soul of King David may he rest in peace which is innately good was found in the shell of Moav, in order to extract the concept of superiority from its shell and bring it into the holiness [of the Jewish people] in order to be elevated and rule for the sake of Heaven.

פרידה אחת טובה ממואב ליבנות ממנה
מלכות בית דוד וע"כ ראו מעשה רות ונזכרו
ויאמרו ללבבם כי קרוב הדבר מאוד כי זאת
האשה אשר הוכיח יקוק להקים על ידה אדר
מלכות ישראל

12. שם משמואל מאמר על שבועות
הנה זקיני זצוקללה"ה מקאצק אמר דענין
המלוכה לא הי' נמצא בישראל ודיו צריכין
ליקח זאת מעמון ומואב עכלה"ק והפירוש
פשוט כי באשר כל ישראל כאיש אחד המה
אינו שייך שאחד ישתרר על חברו כמו שאין
האבר האחד שבאדם משתרר על האבר
האחר ומרע"ה שהיה מלך הוא מחמת שהיה
נבדל מכלל ישראל ולא היה נחשב שהוא
כאבר מאברי הכלל רק שקול משה כנגד כל
ישראל ולכך הוצרכו ישראל ליטול המלוכה
מעמון ומואב משום דקליפת מואב גיאות
כמשה"כ ישעי' ט"ז שמענו גאון מואב גא
מאוד וע"כ היתה נפש דהמע"ה טמועה בטוב
בתוך קליפת מואב כדי להוציא ענין
ההתנשאות מהקליפה ולהביאה אל הקדושה
להתנשא ולהשתרר לשם שמים

13. Michtav M'Eliyahu Vol.III p. 159

The Holy One Blessed be He said to Moshe not to attack Ammon and Moav, and see Rashi there: "I have two virtuous fledglings to bring forth from there... Ruth... and Na'amah." It is difficult, two fledglings - these holy elevated souls, worthy of building the House of David and the King Messiah, why would Hashem bring them forth from Ammon and Moav? But the truth is, since Hashem knows that to acquire the boldness that is required for royalty would be impossible had the righteous not originated from a nation steeped in impurity.

So too regarding the future redemption: "The son of David will come only in a generation that is entirely worthy or in one that is entirely unworthy." If it's possible for the Messiah to come in a generation that is entirely unworthy, why not in a generation that is somewhere in the middle? Rather, when one repents in a generation that is entirely unworthy, his repentance reaches great heights, since he can clearly see the contrast between good and the evil that was propelling him toward the extreme of the abyss, which is not the case in an average situation, in which evil is not as clearly definable even when one is trying to repent.

14. Da'at Torah Parashat VaYeshev

In Bereshit Rabbah 85:9 Rabbi Yohanan said: Yehuda attempted to bypass [Tamar], and the Holy One Blessed be He summoned the angel who was appointed over desire, who said, "Yehuda, where are you going? From where will kings emerge? From where will great men emerge?" "And he turned towards her on the path," against his will and not for his own benefit. I will share with you what I received from my masters, that if this episode had not occurred in this manner, it would have been

13. מכתב מאליהו כרך ג עמ' 159

הקב"ה אמר למשה שלא להלחם בעמון ומואב, ועי' רש"י שם: "ב' פרידות טובות יש לי להוציא מהם... רות... ונעמה...". וקשה, פרידות טובות נשמות קדושות עליונות הראויות לבנות את מלכות בית דוד ומלך המשיח, למה הורידן הקב"ה בעמון ומואב? אבל האמת, כי השי"ת יודע אשר לקנות האמיצות הנדרשת למלכות בית דוד א"א אלא מתוך היות הצדיק מתחילה בין עם שקוע בטומאה.

וכן בגאולה העתידה: "אין ב"ד בא אלא בדור שכולו זכאי או כולו חייב." למה? אם בכולו חייב יכול לבוא למה לא יבוא גם לממוצע? אבל הענין, דכולו חייב אם אך יחזור בתשובה אז בתשובתו דחיפה עצומה מאד ועולה בה למעלה מאד מאחר שרואה עד היכן הגיע בהתחברותו אל הרע אשר הורידו אל קצה האחרון של תהום השפלות, משא"כ הממוצע לא יראה את הרע בכל הקפו גם בשעת התשובה.

14. דעת תורה פרשת וישב

ובמדרש בר"ר פה ט אמר ר' יוחנן בקש לעבור וזימן לו הקב"ה מלאך שהוא ממונה על התאוה אמר לו יהודה היכן אתה הולך מהיכן מלכים עומדים מהיכן גדולים עומדים ויט אליה אל הדרך בע"כ שלא בטובתו ואגיד לכם בזה הענין מה שקבלתי מרבתי כי לו לא בא הענין בדרך זו לא היה אפשר בשום אופן ליצא מה שיצא כאן הוא סוד של מלכות מלך המשיח שמוכרח להיות דוקא באיתכסיא ובטמירי טמירין בבחינת ליבא לפומא לא

impossible in any other way to achieve what happened here, which is the secret root of the King Messiah, which must be concealed and completely hidden just as the heart is concealed, not revealed to a single living soul, and especially not to “him”, and the Holy One Blessed be He who is the Prime Mover and Omniscient, He alone will bring everything about in precisely the determined way, so that it should not enter the mind of any thinking being that the kingdom of the Messiah is progressing, rather it is completely concealed.

15. Michtav M’Eliyahu Vol. V p. 189

It is written in the holy writings that when something momentous is about to enter the world - such as the Messiah - the Satan prosecutes against it excessively and endangers its realization. What does the Holy One Blessed be He do? He brings it about through dubitable means, that carry with them the taint of impurity, so that the Satan sees that and thinks, “From such a thing it would be impossible to bring forth something great and holy,” and abandons his prosecution, and the Holy One Blessed be He brings about the great event without the knowledge of the Satan. Now we can comprehend the depth of these words, for when something is about to evolve through a great person, there is a danger that he will be subject to arrogance, that he may become inordinately proud that he has merited to such a thing, and that arrogance will destroy the holiness and the event will not be realized. Therefore the Holy One Blessed be He brings about all sorts of strange events, such as the daughters of Lot, the actions of Yehuda and Tamar, Ruth the Moabite, David and Batsheva, etc., and that prevents arrogance from their descendants, and the event can proceed without indictment.

גליא למען לא יודע לשום חי ובעיקר לא יתודע "אליו" והקב"ה אשר לו לבדו נתכנו העלילות לו העצה ולו החכמה הוא ית' סבב הכל דוקא באופן זה כדי שלא יעלה על דעת שום בר דעת כי הולך ונצמח כאן מלכות המשיח כי אם בסתר ובצל ילין ודי בזה

15. מכתב מאליהו כרך ה עמ' 189

כתוב בספה"ק שבקעת שדבר גדול מאד עומד לצאת לעולם - כגון משיח - השטן מקטרג על זה מאד ומסכן את יציאתו לפועל. מה עושה הקב"ה? הוא מוציא את זה ע"י כל מיני דברים מפוקפקים שיש בהם שמץ טומאה וכו', והשטן רואה זאת וחושב: מדבר כזה לא יכול לצאת דבר גדול וקדוש, ומניח את קטרוגו, והקב"ה מביא את הדבר הגדול לעולם בלי ידיעתו של השטן. עתה נוכל להבין את עמקות הדברים האלה, כי יציאת דבר גדול לפועל ע"י אדם גדול, סכנתה היא שיש בה חשש גאוה, שיתגאה שזכה בדבר כה גדול, והגאוה תהרוס את הקדושה והדבר לא יצא לפועל. ולכן מסבב הקב"ה כל מיני דברים מוזרים, כגון בנות לוט, מעשה יהודה ותמר, רות המואביה, דוד ובת שבע וכו' וזה מונע את הגאוה מן האנשים ההם והדבר יוצא בלי קטרוג.

16. Rav Soloveitchik, Abraham's Journey pp. 176-181

G-d did not send the angels because He was interested in Lot or in his daughters. He was interested in something else: the Messiah. The great vision of a redeemed world would have been made impossible if Lot's daughters had been destroyed in Sodom. That is why the Torah is so interested in telling us the strange story of the act of incest that took place in the cave. Why else would the Torah record such an ugly event? It is not a story of incest. It is the story of the Messiah.

The personality of the King Messiah is not monotonic. God weaves the personality of the Messiah with vast amounts of multicolored threads, like Joseph's shirt. The messianic soul is iridescent, multi-talented, rich in thought-filled volition, and it will be endowed with talents that seem mutually exclusive. But everything good and fine and noble in man must be passed on to the Messiah. He will have the capacity for *gevurah* and *hesed*. He will be a hero with unlimited power and strength who will defend justice. He will also be a man of unlimited loving-kindness, humble and simple. All of these capabilities, capacities and talents will merge in beautiful harmony in the King Messiah. The Messiah will represent creation at its best. Apparently then, Lot's daughters had something beautiful in them to contribute to the Messiah's rich and powerful personality...

She acted as she did because she wanted to save humanity. This girl wanted to rebuild the world, to start from scratch and raise another race to take the place of the human race which she believed had been destroyed simultaneously with the destruction of Sodom. This was heroism of an undreamt caliber. Instead of giving up, she had the courage to try to rebuild the world, to make a new humanity rise from the ashes of Sodom. She convinced her younger sister. Never mind that their method was primitive and crude. These two girls took upon themselves an impossible task, something staggering and awesome...

The plan *per se* was reprehensible, but their motivation was imaginative, noble and heroic. The King Messiah will save the world. Indeed, he will achieve what his great-great grandmothers wanted to do. The great-great-grandson, the King Messiah, will accomplish what the lonely girls could not. The heroism of Lot's daughters consisted in their commitment to mankind and their urge to save it.

...

What could Tamar do that others could not? She could wait; she possessed the heroic ability and patience to wait without end... Tamar waited many years. She was lonely, forsaken, forgotten by everyone. Seasons passed. All her friends married, reared families; all contact with them came to an end; people treated her with ridicule and contempt. Shelah married; Judah had forgotten her. And yet she waited and never said a word. Wasn't she the incarnation of Knesset Yisrael, which has waited for her Beloved hundreds and thousands of years under the most trying circumstances? Did not Tamar personify the greatest of all heroic action - to wait while the waiting arouses laughter and derision?

...

Ruth was a heroic woman; she joined a people alien to her, and committed herself to a way of life she did not understand... In a word, *gerut* is heroic action at the level of observance

and practical living, and also at the level of one's relationship with the non-Jewish world. No wonder the Talmud says that the Jews, upon responding "We shall do and obey," were called *gibborei koah*, heroes (Shabbat 88a).

The King Messiah must be endowed with heroic qualities, for he is coming to change the status quo, to revolutionize concepts and opinions, to transform our outlook on life. He will defy evil, oppose ruthlessness, challenge injustice... Messianism minus heroic action is meaningless.

17. Rav Soloveitchik, Chumash Mesoras HaRav, Bereshit 38:26

וַיֹּאמֶר צְדָקָה מִמֶּנִּי. - She is right, [it is] from me. At this moment, a hidden aspect of Judah's personality awakened. Judah shook off the negative attributes that he had displayed during Joseph's sale (Yemei Zikaron pp. 73-74). The Mechilta (Parashat Beshalach) states that because he admitted guilt in this episode, the kings of Israel were destined to descend from Judah. This admission took great courage on his part. Judah could have ignored Tamar's question and carried out his order for her to burn; she would have raised no protest (see Rashi). To perform such a public act of repentance may have caused him a loss of respect and influence from his peers...

Judah's descendant, King David, became the personification of Teshuvah in response to Nathan's rebuke in the Bathsheba incident. The Messiah would not descend from Joseph, who was righteous all his life, but from Judah, who initially failed a moral test and later rose to great heights. Indeed the very name Judah has the connotation of admission (הוֹדָאָה).

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