

the greater, and the attribute of vengeance is the less; how much more, then, will the King Messiah, who endures affliction and pains for the transgressors (as it is written, 'He was wounded,' etc.) justify all generations! and this is what is meant when it is said, 'And the Lord made the iniquity of us all meet upon him^k.'

f. THANHUMA^l.

R. Nahman says, The word 'man' in the passage, Every man a head of the house of his fathers (Num. i. 4), refers to the Messiah the son of David, as it is written, 'Behold the *man* whose name is Zemaḥ' (the branch); where Yonathan interprets, Behold the *man* Messiah (Zech. vi. 12); and so it is said, 'A *man* of pains' and known to sickness.

According to Hulsius^m.

g. P'SIQTHA.

The Holy One brought forth the soul of the Messiah, and said to him, Art thou willing to be created and to redeem my sons after 6000 years? He replied, I am. God replied, If so, thou must take upon thyself chastisements in order to wipe away their iniquity, as it is written, 'Surely our sicknesses he hath carried.' The Messiah answered, I will take them upon me gladly.

^k The argument is this: If Adam's guilt entailed such consequences upon all his descendants, and the attribute of vengeance or justice is still not so potent as that of mercy, how much more will the sufferings of the Messiah redound to the advantage of all mankind! Compare the similar reasoning of St. Paul, Rom. v. 15-19, and Delitzsch's note, in his interesting edition of this Epistle in Hebrew (Leipzig, 1870).

^l Pugio Fidei, p. 664.

^m Theologia Judaica, p. 328.