

צוואת השבטים וסיפור יהודה ותמר

Apocrypha and Midrash

(1) בראשית יב, י-יג

וַיְהִי רָעַב בְּאֶרֶץ וִירָד אֲבָרָם מִצְרִימָה לָגוֹר שָׁם כִּי כָבֵד הָרָעַב בְּאֶרֶץ: וַיְהִי פֶּאֶשֶׁר הַקָּרִיב לָבוֹא מִצְרִימָה וַיֹּאמֶר אֶל שָׂרִי אִשְׁתּוֹ הִנֵּה נָא יִדְעָתִי כִּי אִשָּׁה יָפֶת מְרָאָה אָתָּה: וְהָיָה כִּי יֵרְאוּ אֹתְךָ הַמִּצְרִיִּים וַאֲמָרוּ אִשְׁתּוֹ זֹאת וְהָרְגוּ אוֹתִי וְאֹתְךָ יַחֲיוּ: אֲמָרִי נָא אֲחֹתִי אֵת לְמַעַן יִיטֵב לִי בְּעִבְדֶּיךָ וְחִיתָה נַפְשִׁי בְּגִלְלָךְ:

(2) מגילה חיצונית לבראשית (1Q20)

Col. 19

I, Abraham built an altar (at Bethel) and called to God, praising him. I then went to the Holy mountain and to Hebron where he lived for two years. Because there was famine in the land my family and I traveled to Egypt where grain was plentiful. I went across the branches of the Nile to enter Egypt, the land of the sons of Ham. I had a dream about a cedar tree and a date-palm tree. When people came to cut down the cedar tree, the date-palm tree objected, saying that they were grown from a single root. The cedar tree was spared. I became fearful of the dream and told it to my wife. I explained it as it pertained to us telling Sarah that the men will come for her and try to kill me. I warned Sarah that she must tell everyone that I am her brother so that my life can be spared. She became scared and did not want to go to Zoan for fear of being seen. Five years later, councilors of the Egyptians court and advisors of the Pharaoh of Zoan came, having heard the words of my wife. They brought gifts and requested knowledge from me. I read to them from the Book of the words of Enoch.

Col. 20

The men return to the Pharaoh and describe Sarah's features: beautiful face, supple hair, lovely eyes, pleasant nose, radiant face. He continued on describing her shapely breasts, perfect hands, and everything down to her long and delicate fingers. the men compared her to and rated her far higher than virgins and birds, and all other women alike. Hearing this, and then seeing Sarah, the pharaoh wanted her and took her for his wife. Sarah saved me by telling the pharaoh that I was her brother and that night I and my nephew Lot cried together I prayed to Lord for justice. I wanted the Lord to raise up against the pharaoh and protect Sarah. God listened and sent an evil spirit to the entire household that prevented the pharaoh from having sexual relations with Sarah for the two years that they were together. At the end of the two years, the plagues and afflictions were so great that magicians and healers were sent for. They were, of course, ineffective, and they all soon left. Hyrcanos went to me pleading for help against the plague because I had been seen in a dream. I agreed to help only when my wife Sarah is returned to me. The pharaoh heard this and confronted me, himself asking why I lied saying that Sarah was my sister. He agreed to give Sarah back and I exorcised the evil spirit from the house of the pharaoh. The pharaoh swore to me that he had not touched Sarah while they were together and gave her gifts of gold, silver, linen, and purple-dyed clothing. Sarah and I were then led out of Egypt. I, Sarah, Lot, and his wife took our flocks and the gold and silver I had received and traveled together.

(3) בראשית רבה (וילנא) פרשה מא ד"ה א וינגע ה'

וינגע ה' את פרעה נגעים גדולים וגו', כתיב צדיק כתמר יפרח, מה התמרה הזו וארו, אין בהם לא עקומים ולא סיקוסים כך הצדיקים אין בהם לא עקומים ולא סיקוסים, מה התמרה וארו צילן רחוק כך מתן שכרן של צדיקים רחוק, מה התמרה וארו לבן מכוון למעלן כך הצדיקים לבן מכוון להקב"ה, ... מה תמרה זו וארו כל מי שהוא עולה לראשן ואינו משמר את עצמו הוא נופל ומת, כך כל מי שהוא בא להזדווג לישראל סוף שהוא נוטל את שלו מתחת ידיהם, תדע לך שכן שהרי שרה על ידי שמשכה פרעה לילה אחת, לקה הוא וביתו בנגעים, הה"ד וינגע ה' את פרעה נגעים גדולים וגו'.

(4) בראשית לח, א-ל

וַיְהִי בַּעֲתֵּה הַהוּא וַיֵּרֶד יְהוּדָה מֵאֵת אָחִיו וַיֵּט עַד-אִישׁ עַדְלָמִי וְשָׁמוּ חִידָה: וַיֵּרֶא-שָׁם יְהוּדָה בֶּת-אִישׁ כְּנַעֲנִי וְשָׁמוּ שׁוּעַ וַיִּקְחָהּ וַיְבֹא אֵלֶיהָ: וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שָׁמוּ עֵר: וַתַּהַר עוֹד וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שָׁמוּ אוֹנָן: וַתִּסֶּף עוֹד וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שָׁמוּ שִׁלָּה וְהָיָה בְּכֹזֵב בְּלִדְתָּהּ אֹתוֹ: וַיִּקַּח יְהוּדָה אִשָּׁה לַעֵר בְּכוֹרוֹ וְשָׁמָּה תִּמְכֹּר: וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי ה' וַיִּמָּתֶהוּ ה': וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֶּא-אֶל-אִשְׁתִּי אַחִיךָ וַיְבֵם אֹתָהּ וְהָקֵם זֶרַע לְאָחִיךָ: וַיַּדַּע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזֶּרַע וְהָיָה אֶס-בֶּא אֶל-אִשְׁתִּי אָחִיו וְשָׁחַת אֶרְצָה לְבִלְתִּי נָתַן-זֶרַע לְאָחִיו: וַיַּדַּע בְּעֵינֵי ה' אֲשֶׁר עָשָׂה וַיָּמָת גַּם-אֹתוֹ: וַיֹּאמֶר יְהוּדָה לְתַמָּר כְּלָתוֹ שְׁבִי אִלְמָנָה בֵּית-אָבִיךָ עַד-יִגְדֹּל שִׁלָּה בְנִי כִּי אֲמֹר פֶּן-יָמוּת גַּם-הוּא כְּאָחִיו וַתֵּלֶךְ תַּמָּר וַתֵּשֶׁב בֵּית אָבִיהָ: וַיִּדְבֹּר הַיָּמִים וַתֵּמָת בֶּת-שׁוּעַ אִשְׁתִּי-יְהוּדָה וַיִּנָּחַם יְהוּדָה וַיַּעַל עַל-גִּזְזֵי צֹאנוֹ הוּא וְחִידָה רַעְהוּ הַעַדְלָמִי תַמְנָתָהּ: וַיֵּגֶד לְתַמָּר לֵאמֹר הִנֵּה חֲמִיךָ עָלָה תַמְנָתָהּ לְגִזְ צֹאנוֹ: וַתִּסָּר בְּגִדֶיהָ אֲלִמְנוּתָהּ מֵעֲלֶיהָ וַתִּכְסֶּם בַּצִּעִיף וַתַּתְּעֵלָּף וַתֵּשֶׁב בִּפְתָח עֵינָם אֲשֶׁר עַל-דֶּרֶךְ תַּמְנָתָהּ כִּי-גִדֹּל שִׁלָּה וְהוּא לֹא-נִתְּנָהּ לוֹ לְאִשָּׁה: וַיֵּרָאָה יְהוּדָה וַיַּחְשְׁבָה לְזוֹנָה כִּי כִסְתָה פָנֶיהָ: וַיֵּט אֵלֶיהָ אֶל-הַדֶּרֶךְ וַיֹּאמֶר הִבֵּה-נָא אֲבוֹא אֵלֶיךָ כִּי לֹא יָדַע כִּי כְלָתוֹ הוּא וַתֹּאמֶר מִה-תֵּתֶנְךָ לִּי כִּי תָבוֹא אֵלַי: וַיֹּאמֶר אֲנִכִּי אֲשַׁלַּח גְּדִיעַיִם מִן-הַצֹּאן וַתֹּאמֶר אֶס-תֵּתֶנְךָ עֶרְבוֹן עַד שְׁלַחְךָ: וַיֹּאמֶר מִה הָעֶרְבוֹן אֲשֶׁר אֶתֶּן-לָךְ וַתֹּאמֶר חֲתָמְךָ וּפְתִילְךָ וּמִטְכָּךְ אֲשֶׁר בְּיָדְךָ וַיִּתֵּן-לָהּ וַיְבֹא אֵלֶיהָ וַתַּהַר לוֹ: וַתִּקֶּם וַתֵּלֶךְ וַתִּסָּר צִעִיפָהּ מֵעֲלֶיהָ וַתִּלְבֹּשׁ בְּגָדֶיהָ אֲלִמְנוּתָהּ: וַיִּשְׁלַח יְהוּדָה אֶת-גְּדִי הָעֵזִים בְּיַד רַעְהוּ הַעַדְלָמִי לְקַחַת הָעֶרְבוֹן מִיַּד הָאִשָּׁה וְלֹא מֵצָאָהּ: וַיִּשְׁאַל אֶת-אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אֵיךְ הִקְדִּשְׁתָּהּ הוּא בְּעֵינָם עַל-הַדֶּרֶךְ וַיֹּאמְרוּ לֹא-הִיְתָה בֹזֶה קִדְשָׁהּ: וַיֵּשֶׁב אֶל-יְהוּדָה וַיֹּאמֶר לֹא מֵצָאָתִי וְגַם אֲנִשִּׁי הַמָּקוֹם אֲמָרוּ לֹא-הִיְתָה בֹזֶה קִדְשָׁהּ: וַיֹּאמֶר יְהוּדָה תִּקַּח-לָהּ פֶּן נִהְיֶה לְבוֹז הִנֵּה שְׁלַחְתִּי הַגְּדִי וְהָיָה לֹא מֵצָאָתָהּ: וַיְהִי כַּמִּשְׁלֹשׁ חֳדָשִׁים וַיֵּגֶד לְיְהוּדָה לֵאמֹר נִתְּנָה תַמָּר כְּלָתְךָ וְגַם הִנֵּה הָרָה לְזָנוּנִים וַיֹּאמֶר יְהוּדָה הוֹצִיאָוָה וְתִשְׂרָף: הוּא מוֹצֵאָתָהּ וְהִיא שְׁלַחָה אֶל-חֲמִיָּהּ לֵאמֹר לְאִישׁ אֲשֶׁר-אֵלָּהּ לוֹ אֲנִכִּי הָרָה וַתֹּאמֶר הַכֹּר-נָא לָמִי הַחֲתָמָת וְהַפְתִּילִים וְהַמִּטָּה הָאֵלֶּה: וַיַּכֵּר יְהוּדָה וַיֹּאמֶר צִדְקָה מִמֶּנִּי כִּי-עַל-כֵּן לֹא-נִתְּנָתִיךָ לְשִׁלָּה בְנִי וְלֹא-יִסָּף עוֹד לְדַעְתָּהּ: וַיְהִי בַּעֲתֵּה לְדַעְתָּהּ וְהִנֵּה תֹאוֹמִים בְּבִטְנָהּ: וַיְהִי בְלִדְתָּהּ וַיִּתְּנֶיהָ וַתִּקַּח הַמִּילָדָת וַתִּקְשֹׁר עַל-יָדוֹ שְׁנֵי לֵאמֹר זֶה יֵצֵא רֹאשְׁנָהּ: וַיְהִי כַּמִּשְׁיָב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו וַתֹּאמֶר מִה-פָּרַצְתָּ עָלֶיךָ פָּרִיץ וַיִּקְרָא שְׁמוֹ פָּרִיץ: וְאַחֲרַיִם אָחִיו אֲשֶׁר עַל-יָדוֹ הַשְּׁנִי וַיִּקְרָא שְׁמוֹ זָרַח:

The Testaments of the Patriarchs (שבטיים)

The "Testaments of the Patriarchs" as it is commonly known, is an apocryphal work which may have been composed in Antioch, Syria in the 1st century CE, although it may also be a compilation of a few compositions. It purports to be the "ethical will" of each of Yaakov's sons, as each was on his deathbed and was instructing his sons about a good virtuous life; often this involved a confession of sinful behavior on his part and a warning to avoid this type of behavior. The work, which only became available to the Western world in the 2nd millennium, has numerous interpolations which are Christian and which bring Christian theology into the Testaments – which is why the church continues to revere this collection. Nonetheless, there are some surprising proto-Midrashic motifs here as well.

5) *Testament of Judah*

10. After these things, my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. Now Er was wicked, and he doubted concerning Tamar, because she was not of the land of Canaan. And on the third day an angel of the Lord smote him in the night, and he had not known her, according to the evil craftiness of his mother, for he did not wish to have children from her. In the days of the wedding-feast I espoused Onan to her; and he also in wickedness knew her not, though he lived with her a year. And when I threatened him, he lay with her, ...according to the command of his mother, and he also died in his wickedness. And I wished to give Shelah also to her, but my wife Bathshua suffered it not; for she bore a spite against Tamar, because she was not of the daughters of Canaan, as she herself was.

11. And I knew that the race of Canaan was wicked, but the thoughts of youth blinded my heart. And when I saw her pouring out wine, in the drunkenness of wine was I deceived, and I fell before her. And while I was away, she went and took for Shelah a wife from the land of Canaan. And when I knew what she had done, I cursed her in the anguish of my soul, and she also died in the wickedness of her sons.

12. And after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep; then she decked herself in bridal array, and sat over against the city by the gate. For it is a law of the Amorites, that she who is about to marry sit in fornication seven days by the gate. I therefore, being drunk at the waters of Chozeb, recognised her not by reason of wine; and her beauty deceived me, through the fashion of her adorning. And I turned aside to her, and said, "I would enter in to you". And she said to me, "What will you give me?" And I gave her my staff, and my girdle, and my royal crown; and I lay with her, and she conceived. I then, not knowing what she had done, wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from the Lord. For I said, Lest haply she did it in subtlety, and received the pledge from another woman: but I came near her no more till my death, because I had done this abomination in all Israel. Moreover, they who were in the city said that there was no bride in the city, because she came from another place, and sat for awhile in the gate, and she thought that no one knew that I had gone in to her. And after this we came into Egypt to Joseph, because of the famine. Forty and six years old was I, and seventy and three years lived I there.

13. And now, my children, in what things so ever I command you hearken to your father, and keep all my sayings to perform the ordinances of the Lord, and to obey the command of the Lord God. And walk not after your lusts, nor in the thoughts of your imaginations in the haughtiness of your heart; and glory not in the works of the strength of youth, for this also is evil in the eyes of the Lord. For since I also gloried that in wars the face of no woman of goodly form ever deceived me, and upbraided Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves within me, until I fell before Bathshua the Canaanite, and Tamar who was espoused to my sons. And I said to my father-in-law, I will counsel with my father, and so will I take your daughter. And he showed me a boundless store of gold in his daughter's behalf, for he was a king. And he decked her with gold and pearls and caused her to pour out wine for us at the feast in womanly beauty. And the wine led my eyes astray, and pleasure blinded my heart; and I loved her, and I fell, and transgressed the commandment of the Lord and the commandment of my fathers, and I took her to wife. And the Lord rewarded me according to the thought of my heart, insomuch that I had no joy in her children.

14. And now, my children, be not drunk with wine; for wine turns the mind away from the truth, and kindles in it the passion of lust, and leads the eyes into error. For the spirit of fornication has wine as a minister to give pleasures to the mind; for these two take away the power from a man. For if a man drink wine to drunkenness, he disturbs his mind with filthy thoughts to fornication, and excites his body to carnal union; and if the cause of the desire be present, he works the sin, and is not ashamed. Such is wine, my children; for he who is drunken reverences no man. For, lo, it made me also to err, so that I was not ashamed of the multitude in the city, because before the eyes of all I turned aside unto Tamar, and I worked a great sin, and I uncovered the covering of the shame of my sons. After that I drank wine I revered not the commandment of God, and I took a woman of Canaan to wife. Wherefore, my children, he who drinks wine needs discretion; and herein is discretion in drinking wine, that a man should drink as long as he keeps decency; but if he go beyond this bound, the spirit of deceit attacks his mind and works his will; and it makes the drunkard to talk filthily, and to transgress and not to be ashamed, but even to exult in his dishonor, accounting himself to do well.

15. He that commits fornication, and uncovers his nakedness, has become the servant of fornication, and escapes not from the power thereof, even as I also was uncovered. For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my kingdom. Then I repented for these things, and took no wine or flesh until my old age, nor did I behold any joy. And the angel of God showed me that for ever do women bear rule over king and beggar alike; and from the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty.

16. Observe therefore, my children, moderation in wine; for there are in it four evil spirits— of (1) lust, of (2) wrath, of (3) riot, of (4) filthy lucre. If you drink wine in gladness, with shamefacedness, with the fear of God, you shall live. For if you drink not with shamefacedness, and the fear of God departs from you, then comes drunkenness, and shamelessness steals in. But *even* if you drink not at all, take heed lest you sin in words of outrage, and fighting, and slander, and transgression of the commandments of God; so shall you perish before your time. Moreover, wine reveals the mysteries of God and men to aliens, even as I also revealed the commandments of God and the mysteries of Jacob my father to the Canaanitish Bathshua, to whom God forbade to declare them. And wine also is a cause of war and confusion.

17. I charge you, therefore, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Canaanite. For I know that because of these two things shall you who are my race fall into wickedness; for even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which the Lord gave me because of my obedience to my father. For I never disobeyed a word of Jacob my father, for all things whatsoever he commanded I did. And Abraham, the father of my father, blessed me that I should be king in Israel, and Isaac further blessed me in like manner. And I know that from me shall the kingdom be established.

(6) בראשית רבתי פרשת וישב [עמוד 172]

ויחשבה לזונה. ארז"ל בשעה שיצא יהודה מכזיב ללכת תמנתה כשהיה בדרך אכל ושתה ונשתכר, ותמר כשידעה בו הלכה ולבשה בגדי כלה ועמדה בפתח עינים וכיון שראה המעלה וראה לתמר ערבבו היין וחשב בלבו שהיא אשה קדשה יושבת לזנות שכך היה המנהג בארץ אמוריים כשהיתה אשה מקדשת עצמה לזנות היתה יושבת על אם הדרך ימים שבעה כדי שידעו בה הכל ולכך חשבה לזונה.