

זאת הברכה

THE LION, THE WOLF, THE LEOPARD AND YOSEF

The four great challengers that *Klal Yisrael* has faced historically are the *Arba Malchios* — The Four Kingdoms of *Galus*:

בבל, פרס ומדי, יון, אדום

Babylonia, Media and Persia, Greece, and Rome

Yaakov *Avinu* and Moshe *Rabbeinu* appointed specific leaders from among the *Shevatim* to lead *Klal Yisrael* against these onslaughts. Yehudah was designated to lead the battle against Babylonia; Binyamin against Media and Persia; Levi against Greece; and Yosef against Rome. Yirmiyah (5:6) foretold this in a prophecy:

על כן הכם אריה מיער זאב ערבות ישדדם נמר שקד על

עריהם כל היוצא מהנה יטרף

Wherefore a lion out of the forest shall slay them,
and a wolf of the evening shall spoil them, a
leopard shall watch over their cities, everyone that
goes out from there shall be torn in pieces

The lion is Yehudah; the wolf is Binyamin; the leopard is Levi; and the general warning regarding Rome, which incidentally is the current *galus*, is to be handled by Yosef (*Bereishis Rabbah* 99:2).

Babylonia sought the destruction of the *Beis Hamikdash*, the decimation of the land of Israel and the forced conversion of *Klal Yisrael*. The leader against this threat was Daniel, a descendent of Yehudah (the lion). Yehudah was sent in advance of his father to *Mitzraim* (*Bereishis* 45:3) to erect a *Bais Hamidrash* in Goshen so that Yaakov might continue instructing his sons immediately upon

his arrival. The vitally important role that Torah learning was to play in *galus* life was established early on by Yehudah. For Torah is the antidote for idolatry (*Kidushin* 30:). The *Gemara* in *Megillah* (13•) informs us:

מלמד שכל הכופר בעבודה זרה נקרא יהודי

All who reject idol worship, are called by the appellation “Yehudi.”

Daniel, too, like his illustrious forbearer Yehudah, was part of an advance guard into *galus*. The *Yad Hashem* determined that Daniel be part of the elite corps of *Klal Yisrael*, “*hecharash vehamasgeir*” (*Melachim* II 24:16), who were taken captive by Nevuchadnezzar eleven years prior to the rest of *Klal Yisrael*. This group was composed of one thousand of the best of the youth of the nation who were selected for palace service. Hashem’s plan was for them to develop as leaders in Bavel, and to ultimately guide the masses of *Klal Yisrael* when they, too, would be taken captive eleven years later. Daniel, one of the greatest Torah scholars of his generation, taught *Klal Yisrael* to maintain *kashrus* (*Avodah Zarah* 36•), to recite the *tefilos* (*Midrash Tehillim* 66), and to reject idol worship (*Shir Hashirim Rabbah* 7:9). Consequently, Babylonia became the major center for Torah learning. According to Josippon (chap. 24) it was in Daniel’s merit that Darius issued the orders that *Klal Yisrael* may return to *Eretz Yisrael* and rebuild the *Beis Hamikdash*. Daniel asked the king to appoint Zerubavel as leader; and after the proclamation of Cyrus, Daniel returned to *Eretz Yisrael* (*Shir Hashirim Rabbah* 5:5).

BINYAMIN

Persia and Media were united kingdoms at the time of Achashveirosh (*Megillah* 12•), and their intent was to exterminate *Klal Yisrael* (“*Beyemai Mordechai*,” Liturgy):

להשמיד להרוג ולאבד את כל היהודים

Binyamin, the “tearing wolf,” was designated as the saviour for this *galus*. Binyamin was privileged to have part of the *Beis Hamikdash*

built in his territory, because he was not yet born when his father and brothers prostrated themselves before Eisav (*Targum Sheini* to *Ester* 3:3). It was Binyamin's role to play host to the *Shechinah* as it rested in the *Mishkan* and the *Beis Hamikdash*. The *Gemara* (*Zevachim* 118:) states:

בשלשה מקומות שרתה שכינה על ישראל בשילה ונוב
וגבעון ובית עולמים ובכולן לא שרתה אלא בחלק בנימין
In three locations did the *Shechinah* reside among
Yisrael: in Shiloh, in Nov and Givon, and in (King
David's) Temple, and they were all specifically in
territory belonging to Binyamin.

The Temple complex stood within the borders of Binyamin's territory, except for one strip of Yehudah's land which jutted into Binyamin's portion. A part of the altar was constructed on this strip of land. Binyamin yearned to absorb that piece of Yehudah's territory into his own inheritance. In merit of that intense craving, he was blessed to be chosen as host for the *Shechinah* (*Zevachim* 53:).

The Maharal (*Chidushei Aggados*, *ibid.*) elaborates on Binyamin's description as a "tearing wolf" in describing his craving for an additional portion of holiness. This was an integral part of his nature: just as a wolf stalks his prey with the intention of devouring it, so Binyamin stalked Yehudah's strip of holiness with an intense desire to devour it. Binyamin was not satisfied with just a portion of holiness, albeit the majority portion; he desired as much holiness as possible.

Hashem's intention in creating the world is inextricably bound up with the existence of *Klal Yisrael* (Rashi, *Bereishis* 1:1). The *Shechinah* rests on *Klal Yisrael*, and from there It is disseminated to the rest of mankind (Ramban, *Shemos* 29:46). A world devoid of *Shechinah* is a world doomed to destruction (Ramban, *Shemos* 13:16). The presence of the *Shechinah* in *Olom Hazeh* is within *Klal Yisrael*; and within *Klal Yisrael* It resides in *Sheivet* Binyamin. Due to his intense craving for holiness, Binyamin became

“*ushpizchon lashechinah*” — “host to the *Shechinah* (*Megillah* 26•).

It was in this same spirit that Mordechai, Binyamin’s descendant, refused to bow down to Haman (*Targum Sheini* to *Esther* 3:4), and together with his niece, Queen Esther, led *Klal Yisrael* to redemption. Mordechai became a king of *Klal Yisrael*. He wore royal garments and a royal crown; his fame spread throughout the entire land, and he minted his own coins (*Pirkei D’Rebbe Eliezer* 50, *Esther Rabbah* 10:12). However, because Mordechai gained worldly power and consideration, he lost his Torah status. High political office left him less time for Torah study. From first among Torah scholars, he had dropped to seventh place (*Megillah* 16:). This represents a tremendous personal sacrifice on Mordechai’s part and must be understood in its proper context.

The *Gemara* (*Shabbos* 55:) writes:

ארבעה מתו בעטיו של נחש, ואלו הן: בנימין בן יעקב,
ועמרם אבי משה, וישי אבי דוד, וכלאב בן דוד

There were four individuals who died as a result of the “bite of the snake”: Binyamin the son of Yaakov, Amram the father of Moshe, Yishai the father of David, and Kaleiv the son of David.

The intention of this *ma’amar Chazal* is that these individuals were such great *tzadikim*, totally devoid of sin, that they did not deserve a mortal death. It is only because all humans must eventually die that their actual death is attributed to the sin of the *nachash* — serpent. *Chazal* indicates that they were undeserving of death because they were free of all sin. The question that begs to be addressed is why were only these four individuals listed; what about Avraham, Yitzchak, Yaakov, Moshe, Yehoshua, Shemuel and many others?

The *Kesav Sofer* (*Parshas Kedoshim* 4) offers a very unique solution to this problem. There are two types of *tzadikim*. The first concentrates on the avoidance of sin as their life’s work. They are most glorious *tzadikim* whose every action takes into account the avoidance of sin. Then there is the second type of *tzaddik*, whose life’s goal is to struggle for the benefit of *Klal Yisrael*; while he is

involved in activities on behalf of the Jewish people he might do something which smacks of sin, or he might even sin, albeit unintentionally. This can very easily be understood with the example of a guest's conduct at a banquet. Your neighbor to your left keeps to himself and does not converse with you — in fact he ignores you, and he certainly doesn't bother you — and when he completes his meal, he leaves. Your neighbor to your right however, smiles at you, and offers to pass you a bottle of wine. In the process of passing the wine, he accidentally tips a soda bottle over with his elbow. He inadvertently stains the table cloth, an ostensible "sin," but his actual intention was to befriend and serve you.

Hashem certainly loves the *tzaddik* who lives his life avoiding sin, and his role cannot be diminished — but he did not sacrifice to do anything for *Klal Yisrael* — and he lived his life for his own perfection. The *rei'ach necho'ach* — "sweet savor" — of self-sacrifice of the second *tzadik* is infinitely more desirable to Hashem than the self-absorption of the first. The second *tzadik* certainly desires to achieve complete perfection, avoiding sin, but he realizes that while he is working to improve *Klal Yisrael* he might commit an unavoidable transgression. His great self-sacrifice for *Klal Yisrael* involves the intellectual acceptance, albeit unwillingly, of the possibility of an unfortunate transgression.

David *Hamelech*, for example, who is mentioned over one thousand times in *Nach* as having labored on behalf of *Klal Yisrael*, did commit several deeds which seemed like sin. The *Zohar* (2:107) however, tells us that:

דוד בהיתרא עבד כל מה דעבד

Whatever David did, he did with permission.

Certain dealings might have seemed like sins, but they were not; David had to risk doing them for the benefit of *Klal Yisrael*.

Similarly, in demonstrating the self-sacrifice performed by Mordechai on behalf of *Klal Yisrael* by permitting himself to be demoted in Torah standing, the *Gemara* is making a very clear point. Mordechai fell into the latter group of *tzadikim*, as opposed to

the first group, of which his great grandfather, Binyamin, was a member. Mordechai possessed all the great idealism of his illustrious forefather — but he also willingly added the one additional dimension of self-sacrifice on behalf of *Klal Yisrael*.

The *Megilas Esther* (10:3) states that Mordechai, after his elevation by Achashveirosh, was only “accepted by the majority of his brethren.” Rashi (ibid.) explains that Mordechai was rejected as a Torah leader by some members of *Sanhedrin*, due to his diminished Torah standing. They did not fully comprehend Mordechai’s enormous benevolence on their behalf. Similarly, a lack of appreciation of Moshe *Rabbeinu* is intimated by Rashi (*Devarim* 34:8). Aharon *Hakohein*, the great conciliator, was mourned by all of *Klal Yisrael*, both men and women; while Moshe, the less appreciated, seemingly harsher leader, was only mourned by males. The perception of Moshe as a strict, uncompromising leader was actually part of the self-sacrifice endured by Moshe in his role as molder of *Klal Yisrael*.

LEVI

Yehudah and Binyamin were described by Yaakov as a lion and a wolf, respectively, corresponding to Yirmiyah’s aforementioned prophecy; but it was Levi who was designated the combatant of Greece (the leopard). Where was he called a leopard? The *Mishnah* (*Avos* 5:24) admonishes us:

הוי עז כנמר... לעשות רצון אביך שבשמים

Be as bold as a leopard . . . in doing the will of your
Father in Heaven.

Yaakov said to Shimon and Levi:

ארור אפם כי עז

“Cursed be their anger, because it is fierce . . .
(*Bereishis* 49:7).

The *Gemara* (*Mo’eid Katan* 9:) tells us that when we sometimes find an expression which seems to be a curse, it is actually a blessing in disguise. Levi, who took his father’s admonition much

more seriously than did his brother Shimon, found that this “boldness” would be his blessing in life. Throughout his career Levi, as did his descendants the *Chashmonaim*, manifested what the Maharal calls “*oz dekedushah*” — “holy ferocity.” The Greeks did not wreak physical destruction — what they sought was an imposition of their rational ideas over *seichel Eloki* — Torah ideals. The *Chashmonaim*, with their *oz dekedushah*, were the perfect adversaries of the “ferocity” of Greek rationalism (Maharal, *Neir Mitzvah*).

יפת אלקים ליפן וישכן באהלי שם

Hashem shall enlarge Yefes, and He shall dwell in the tents of Sheim (*Bereishis* 9:27).

Hashem gave material dominion to Yefes in the world arena.

The words of Yefes shall be heard in the tents of Sheim (*Megillah* 9:). The chief beauty of Yefes is the Greek language (Rashi, *ibid.*).

The only language our Sages permitted for the translation of Scripture was Greek (*Megillah* 8:). The principal descendant of Yefes was Yavan (Greece), and Yavan is, therefore, the major beneficiary of the blessing received by Yefes (*Tana D'vei Eliyahu* 20:10). Hence, when the Torah describes Yefes, it is actually describing Yavan.

שיהיו מדברין בלשון של יפת באוהלו של שם

It is permitted to speak the Greek language in the tents of Sheim (*Yerushalmi Megillah* 10•).

Greek is the most beautiful of all the world’s languages for the expression of song (*Yerushalmi Megillah* 10•). Our Sages also recognized that the Greek culture contained great wisdom: the system of rationalism (*Bava Kama* 82:; *Sotah* 49:). Hashem only grants great wisdom to those who already possess wisdom (*Berachos* 55•). Yefes was already blessed with wisdom in the period of Noach. The possession of wisdom enhances one’s facial features, hence the Greeks were preoccupied with personal physical beauty and general esthetics. Beauty in expression, beauty in

appearance, and the beauty of thought were hallmarks of the noble Greek experience.

Greece is called “*geir toshav*” — “resident convert” — by the *Midrash Tanchuma* (*Behar* 1). The *Eitz Yosef* (*ibid.*) explains this by quoting the *Zohar* (*Parshas Yisro*). The *Zohar* says that the Greeks were closest to *Klal Yisrael* in the element of faith and were therefore almost related to *Klal Yisrael* — hence the term “resident convert.”

The Greeks recognized their vast dominion over *Olom Hazeh* and sought to “benevolently” impose their culture on the “less-enlightened” nations.

The Torah of *Klal Yisrael* rises above the constraints of *Olom Hazeh* (Maharal, *Neir Mitzvah*). Yavan could not fathom this and considered themselves a contender with *Klal Yisrael* for absolute spiritual power in this world.

This can be understood in the same context as the challenge of the Primordial Snake to Adam *Harishon* (see page 41). The Snake possessed great attributes, but as a creature it only approached Adam, it did not rival him (Maharal, *Chidushei Aggados Sotah* 9•). Similarly, Yavan possessed great attributes but as a nation it only approached *Klal Yisrael*, but did not rival it.

The three particular *mitzvos* which the Greeks targeted in their opposition to *Klal Yisrael* were *bris milah*, *Shabbos* observance, and *Rosh Chodesh* observance. These *mitzvos* highlighted the distinctions between the rational Greeks and the spiritual, Torah-abiding *Klal Yisrael*. Rashi (*Bereishis* 2:7) comments that implicit in the original act of creation are actually two acts of creation. This is evidenced by the seemingly superfluous double usage of the letter “*yud*” in the word “*vayitzer*” — “formed” (*Bereishis* 2:7). The first creation is for *Olom Hazeh*, and the second creation is for the resurrection of the dead. The *bris milah* indicates man’s preparation for the second facet and the ultimate purpose of creation, *techias hameisim* (see page 106). The Greeks rejected any reference to a life beyond the natural mundane existence of this world.

The observance of *Shabbos* indicates belief in creation *yeish mei’ayin* — *ex-nihilo* (*Shabbos* 119:). To the rational Greeks this

did not make any sense at all — for the existence of a Creator was not rationally evident. The rationalist only believes in what he can perceive with his senses.

The Greek opposition to *Rosh Chodesh* observance is a rejection of the principle that *Klal Yisrael* is distinct from all the other nations. For all the other nations are metaphorically compared to the sun and, hence, use the solar calendar; while *Klal Yisrael* is metaphorically akin to the moon and, hence, uses the lunar calendar (*Sukkah* 29•). The Greeks sought to repudiate *Klal Yisrael's* unique status and install themselves as the leading nation of the world.

If a man shall tell you there is wisdom amongst the nations — believe him. But if he tells you there is Torah amongst the nations — do not believe him (*Eichah Rabbah* 2:13).

It is true that the Greeks possessed a superlative characteristic among the nations: wisdom. That in no way can compare to *Klal Yisrael's* most spiritual of possessions, the Torah. This Torah insures that *Klal Yisrael* stands apart from and above the rest of the nations.

The first *Beis Hamikdash* was endowed with an obvious “*Gilui Panim*” — “Divine Presence” — while the second *Beis Hamikdash* displayed a “*Hester Panim*” — a lack of an evident “Divine Presence.” The *Gemara* (*Yoma* 10•) attributes the apparent shortcoming of the second *Beis Hamikdash* to the fact that Cyrus, a gentile king descended from Yefes, was instrumental in its construction.

יפת אלקים ליפת וישכן באהלי שם

Hashem shall enlarge Yefes, and He shall dwell in the tents of Sheim (*Bereishis* 9:27).

It was imperative that *Klal Yisrael* build the spiritual House of Hashem independent of outside interference. Sheim's spirituality is diminished once Yefes is involved in it. True, Yefes is blessed, but only up to a point — outside the tent of Sheim. There is no rivalry, no competition, no comparison.

According to the *Midrash (Bereishis Rabbah 99:2)*, the challenge of Yavan could only be met by Levi:

The third *Sheivet* versus the third kingdom. The three lettered name versus the three lettered name. The horn blowers (of the *Beis Hamikdash*) versus the [war] trumpeters. The [*Kohein*] turban-wearers versus [warrior] helmet-wearers. The [*Kohein*] trouser-wearers versus the feminalia-wearers. The few-in-number troops versus the many.

YOSEF

In Yirmiyah's aforementioned prophecy we find that the exile of Rome, the present *galus*, is not given an animal characterization. This, the Maharal (*Neir Mitzvah*) explains, is due to the fact that *galus* Edom is the sum total of the previous three exiles. *Galus* Edom was initially like *galus* Bavel, the middle period of *galus* Edom was like *galus* Media, and we are currently in the Greek-like phase of the *galus*. Our arch enemy Amaleik, personified by Rome, is the wiliest and most dangerous of all. Thus, we must look to Yosef as our saviour, for only he is the “*satano shel Eisav*” — spiritual military counterpart of Eisav (*Zohar, Vayeitzei 30:25*). Now we await the arrival of *Mashiach* ben Yosef. He is charged with redeeming the *Aseres Hashevatim (Sukkah 52•)* and with being the *Mashiach Milchamah*, primarily a military leader (*Bereishis Rabbah 99:2*).

Yosef *Hatzadik* embodied the “essence and attributes” of Yaakov *Avinu*. This is obvious from the Torah statement;

אלא תלדות יעקב יוסף

These are the generations of Ya'akov, Yosef...
(*Bereishis 37:2*).

The *Midrash (Bereishis Rabbah 84:6)* delineates a long list of common characteristics shared by Yaakov and Yosef. Their sharing of a parallel emotional and historical background makes them almost identical. The Maharal (*Chidushei Aggados, Sanhedrin 92:*)

indicates that Yaakov desired to reveal “secrets of the End” only to Yosef, for Yosef was his spiritual heir.

The Maharal further stresses that Efraim was Yosef’s primary son, and that he was therefore worthy of having the “secret of the End” revealed to him by Yosef. The *Midrash (Vayikra Rabbah 2:3)* writes that Yaakov blessed Efraim with the distinction of being the “*Rosh Hashevatim*” — “Head of the *Shevatim*” — and *Rosh Hayeshivah*” — “Head of the *Yeshivah*.” Efraim was thus designated as the physical and spiritual leader of *Klal Yisrael*. Throughout *Nach* we find the appellation “*Efrasi*” given to men of distinction who were sons of other *Shevatim*. The title “*Efrasi*” generally designated the bearer as a man of importance. Efraim, in a very real sense, was the spiritual successor to Yaakov.

It is now understandable why it was specifically the *Sheivet* Efraim that decided to escape the slavery of Mitzraim earlier than the rest of *Klal Yisrael*. As descendants of Yosef, and bearing Yaakov’s designated mantle of leadership, they considered themselves royalty and bristled under the yoke of slavery (*Pirkei D’Rebbe Eliezer* 48). As the aforementioned Maharal states, they were “*karov lekeitz*” — “privy to the end” — for the secrets were revealed only to them by Yosef. Their calculations may have been erroneous, but they were gallant enough fighters to be the only slaves up until that point to ever escape Mitzraim, which was a “fortified camp.” Yosef had imposed an oath on the brothers not to precipitate the redemption, and there was a tradition in which four hundred years of servitude was to be counted from the birth of Yitzchak. For this violation of *halachah*, for their rebellion against tradition, they had to be punished. They were therefore killed by the Philistines before they were able to enter *Eretz Yisrael* (*Mechilta, Shemos* 12:40, also see *Pirkei D’Rebbe Eliezer* 48 and *Redak, Divrei Hayamim* I 7:21).

There was a segment of *Sheivet* Efraim that did remain behind in Mitzraim, and they carried this royal attitude into *Eretz Yisrael*. They considered it only natural that Yehoshua, a son of *Sheivet* Efraim, should succeed Moshe *Rabbeinu*. There is a controversy as to whether Yehoshua had the status of a king or only that of a judge

(Rambam, *Hilchos Melachim* 1:3; Ramban *Devarim* 33:17). *Sheivet* Efraim had no doubt that one of their own should succeed the man appointed by Hashem.

The name “Efraim” served as a popular alternative to “Yisrael” in the designation of the *Aseres Hashevatim* (*Yeshayah* 7:8, *Yirmiyah* 31:18, 20; *Hoshea* 5:3,5). The military and political importance of Efraim is reflected in the *Shir Shel Devorah* — Song of Devorah (*Shoftim* 5:14). The fact that the *Mishkan* was erected in their territory in Shiloh lent them significant prominence. However the self-aggrandizement of *Sheivet* Efraim over the other *Shevatim* ultimately proved fatal to themselves and to the entire nation. It brought about the division in the kingdom of David and Shlomo.

It is not surprising that the first serious challenge to the Davidic dynasty came from Yeravam son of Nevat, a son of *Sheivet* Efraim. Efraim felt that they were the legitimate heirs to royalty, and that the House of David were usurpers. The establishment of *Malchus Yisrael* was initially a legitimate extension of the “essence and attributes” of Yaakov; it even had the blessing of the *Navi* of Hashem, Achiyah *Hashiloni* (*Melachim* I 11:31-35).

Yeravam was rewarded with royal dignity for protesting against Shlomo *Hamelech’s* edict to close the breaches in the walls of Yerushalayim. David made these openings in the walls to facilitate easy access to Yerushalayim from all directions for those who were *oleh regel* — traveling to Yerushalayim for a festival. Shlomo had closed them so that he could impose a toll on all those entering Yerushalayim. This money was collected for the upkeep of the royal lifestyle of his new wife, Pharaoh’s daughter (*Sanhedrin* 101:). Yeravam also righteously protested the introduction of idol-worship into *Klal Yisrael* by many of Shlomo’s new Gentile wives.

Yeravam became corrupted, however, when confronted with the temptations of power; his pride and craving for supremacy completely unbalanced him (*Vayikra Rabbah* 12:5). The two primary protests he lodged against Shlomo now became his own two sins. He who had fought for free access to Yerushalayim, now erected an “iron curtain” between the people and the *Beis Hamikdash* (*Yerushalmi Avodah Zarah* 1:). He knew that only the

King of Yehudah could sit legitimately on a chair within the Temple court yard, and not he, the King of Yisrael, so he forcibly prevented his fellow citizens from entering Yerushalayim. He who had protested the introduction of idol-worship now set up golden calves in Dan and Beth El.

He did this to offer the people an alternative to Temple worship, and he used his excellent reputation to obtain special dispensation from the *Sanhedrin*. The “upstart” king then conducted a powerful propaganda campaign filled with distortions and historical misrepresentation in order to impose his new decrees on the *Aseres Hashevatim* (ibid.). The majority of the population was not deceived; even the king’s son publicly disobeyed the order (*Mo’eid Katan* 28:).

After the schism, *bris milah* ceased within the Kingdom of Efraim (*Pirkei D’Rebbe Eliezer* 29), furthering the breach between Hashem and the *Aseres Hashevatim*. The angel Refael was then appointed by Hashem to assist in the healing of this breach (*Bamidbar Rabbah* 2:10). Refael, unfortunately, is unable to consummate his mission until the ultimate arrival of *Mashiach*. The schism within *Klal Yisrael* culminated in Sancheriv’s conquering the *Aseres Hashevatim* and dispersing them among the nations; we will only be totally reunited with *Mashiach*’s coming.

In an attempt to raise the depressed spirits of the newly exiled *Yehudim*, subsequent to the destruction of the first *Beis Hamikdash*, Yechezkel *Hanavi* resurrected the dried bones of the murdered members of *Sheivet Efraim* who had escaped *Mitzraim* too early (*Sanhedrin* 92:). This was a prophetic illustration of redemption. Yechezkel encouraged the *Yehudim* never to despair of hope; for even these members of *Sheivet Efraim*, for whom there was no real hope of salvation, were now resurrected. The despairing Jews now had rejuvenated hope of one day returning to *Eretz Yisrael*. In *Acharis Hayamim Mashiach* ben Yosef, a descendant of Efraim, will precede *Mashiach* ben David; and will defeat Gog and Magog, and the Kingdom of Edom (*Sukkah* 52•). This will then herald the Davidic Messianic era.