

Translation of excerpts from Grelot, *La speranza ebraica al tempo di Gesù* (from pp. 253-255). He is quoting from Midrash Tanhuma.

[Re Zech 4:7] This mountain is the messiah son of David.

And why is he called “great mountain”? . . . because it is said: “Behold, my servant shall prosper, he shall grow, he shall raise himself, he shall become very high” (Isa 52:13).

And why does (the messiah) come “from David”? Because it is said: “And Solomon begot Rehoboam, who begot Abijah, etc.,” until “Delaiah and Anani” (1Chr 3:10-24). What is this Anani (= the one of the clouds)? It is the messiah; because “who shall despise the day of the small things?” (Zech 4:10a). It is in fact said: “I saw in the night visions, and behold with the clouds of heaven came one like a son of man” (Dan 7:13). But Anani is the number seven. Why seven? What is written about king messiah? “Because who shall despise the day of the seven small things?” (Zech 4:10, supplemented).

“The capstone shall be extracted” (Zech 4:7b). . . . It is written: “The stone which had struck the statute became a great mountain and filled the whole earth” (Dan 2:35c). This is why is it said: “Who are you, great mountain?” And how will he come? By way of the path of the mountains; because it is said: “How beautiful upon the mountains are the feet of the messenger of good news etc.” (Isa 52:7). In that moment Israel will look and say: “I will raise my eyes to the mountains whence shall come my help: my help comes from YHWH who creates heaven and earth” (Ps 121:1).

As regards the outline of his [the messiah’s, in the targums] genealogy, which links him to Abraham and to David through Zerubbabel, born in Babylon, we can compare it to Jesus’ genealogy in Matthew (1:6-13), but not to Luke’s: his connection to David allows attributing to him the surname Anani, “the one of the clouds,” from the name of the last descendant of David mentioned in 1 Chr 3:1-24. . . . The justification of the surname is based on the messianic interpretation of Dan 7:13, already found in the *Apocalypse of Ezra* [*Fourth Book of Ezra, 2 Esdras in NOAB, 320-361 Apocrypha*] . . .

It is possible that the allusion to the number seven is related to the classic text Isa 11:1-9, where the seven gifts of the Spirit of God to the messiah are listed (cf. 11:2-3a). Going back to Zech 4:7 now puts side by side the two images of the mountain and the capstone, likewise considered to be messianic symbols: the messiah is simultaneously the stone and the mountain. The allusion to the latter permits calling to mind, at the end, his coming, recurring to Isa 52:7, a passage close to Isa 52:13, which had been interpreted a bit previously in a messianic sense.