

# Messianic Prophecies

containing:

Background  
Torah Prophecies - I  
Torah Prophecies - II  
The Writings Prophecies

by

Dean & Susan Wheelock

The woman replied,  
"I know that *Mashiach* is coming"  
(that is, "the one who has been anointed").  
"When he comes, he will tell us everything."  
Y'shua said to her,  
"I, the person speaking to you, am he."  
*John 4:25-26 CJB*

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## ~ Introduction ~

I will raise up for them a Prophet like you from among their brethren,  
And will put My words in His mouth,  
And He shall speak to them all that I command Him.  
And it shall be *that* whoever will not hear My words,  
Which He speaks in My name,  
I will require *it* of him.  
*Deuteronomy 18:18-19*

Before and during the time of *Y'shua* the Messiah, there was great expectation among the Jewish people that the Messiah was on the verge of arriving to reestablish the Kingdom of Israel over the nations and to rule with a rod of iron. The Disciples of *Y'shua* had this hope, especially after listening to *Y'shua* teach and perform miracles as they followed Him throughout the Holy Land. Yet the Disciples still did not understand the timing of when the final days would arrive, for they believed it was imminent right after His Resurrection:

**"Therefore, when they had come together, they asked Him, saying, 'Lord, will You at this time restore the kingdom to Israel?'"**  
(Acts 1:6)

This booklet delves into how the ancient Jewish Sages understood that all Scripture pictures the Messiah in some way,

shape, or form (if only we can understand). It contains three articles that were first published in the 98-4, 98-5, and 99-2 issues of *Hebrew Roots®*. Two chapters deal with the Messianic prophecies found in the *Torah*, while the final chapter looks into some of the prophecies found in the Psalms. We hope you find them profitable.

The prophetic analysis found in this booklet is based upon the work of a nineteenth century Jewish Christian named Alfred Edersheim (b. 1825). He was raised Jewish and therefore was well versed in the teachings of the Sages. However, he converted to Christianity under the influence of a Scottish Presbyterian chaplain and was ordained in the Scottish Presbyterian Church at age 21. This booklet is based upon his comments concerning Messianic prophecies found in the Old Testament.

At first glance, it may be difficult to see how a verse of Biblical History can picture the Messiah. We suggest that a careful analysis, and study of Edersheim's comments, will reveal that sometimes "hidden" secret.

Shalom!

Dean & Susan Wheelock

Beit Shalom, 2017

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## ~ Background ~

And beginning at Moses and all the Prophets,  
He expounded to them in all the Scriptures  
The things concerning Himself.  
Luke 24:27

**I**t has been said that over two-thirds of the Bible is prophecy, with a great portion of those prophecies having yet to come to pass. However, to the ancient Jewish rabbis, the entirety of the Hebrew Scriptures (which we know today as the 'Old Testament') constitutes prophecy. How can this be? It is because the portions which most people consider to be historical in nature, contain prophetic types, hints and suggestions of events that are yet to transpire. King Solomon, the wisest man who ever lived, told us directly this was the case:

**"That which has been *is* what will be,  
That which *is* done is what will be done,  
And *there is* nothing new under the sun.  
Is there anything of which it may be said,  
'See, this *is* new?'  
It has already been in ancient times before us."**  
(Eccl. 1:9-10)

**"That which is has already been,  
And what is to be has already been;  
And God requires an account of what is past."**  
(Eccl. 3:15)

### ~ Back to the Future ~

According to Solomon, the future has already been laid out by God and it is reflected by those things which have occurred in the past. This is a difficult concept for us as humans to grasp, for we live in a linear world. Time, for us, moves from the past, through the present and on into the future. Since our physical lives are limited by this linear concept of time, it is not possible for us to know first hand what has transpired in the distant past. Up until the 20th century, the most we could do was read or hear about it from other people. Now, at least, events can be viewed on video, although one can only see what the camera records.

However, God is not limited by time or space; He lives in the past, the present, and the future all at once. The same is true of the Scriptures. They are the most powerful writings that man possesses, because they have come from the Creator of the Universe Himself. The Scriptures consist of *YHVH's* very mind; for they express His nature, and speak to us of His will.

Because the Scriptures have come to us from the very mind of God, it must be understood that they, like God, are also timeless -- without time as we know it. If fact, as can be seen from the two passages quoted in the Introduction (Eccl. 1:9-10 & 3:15), time to God is not linear but circular. Actually, a spiral might be a better way to express time from the point of view of Scripture. For what goes around comes around, and

what has happened before will happen again, with changes appropriate to the current age. So it is, for example, that the stories of the Patriarchs tell us much about the one who was promised to come (the 'Anointed One' or Messiah), for He is the beginning and the end; the Alpha and the Omega; the Aleph and the Tav (תא):

**"I am the Alpha and the Omega, the Beginning and the End," says the Lord, 'who is and who was and who is to come, the Almighty.'"**  
(Rev. 1:8)

According to the Apostle John, the one who made the above statement is none other than the resurrected Jesus Christ (*Y'shua HaMashiach*), the one who called Himself the 'Son of Man' when He walked the earth as a human being.

**"Then I turned to see the voice that spoke with me.  
And having turned I saw seven golden lampstands, and in the midst of the seven lampstands One like the Son of Man,  
..."**

**"And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, 'Do not be afraid; I am the First and the Last. I am He who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death.'"**  
(Rev. 1:12-13, 17-18)

The One called the First and the Last is none other than *Y'shua* of Nazareth; the same One who, when He walked the earth, was called by His disciples *The Living Torah*. At that time He was the human embodiment of the Word or Instruction of God, the *Torah*. No wonder John introduces Him to us as the 'Word':

**"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. ...**

**"And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. ...**

**"No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him."**  
(John 1:11-3, 14, 18)

We proclaim that *Y'shua* is this Word. He is the Aleph and the Tav, the Beginning and the End, and He is the promised Messiah whose coming was prophesied throughout the Hebrew Scriptures, and pictured in the ordained Festivals of the LORD.

### ~ The Festival Spiral ~

The eternal spiral of time can also be understood through the ordained Festivals of the LORD. These Festivals are fully laid out for us in Leviticus chapter 23. They represent, in outline form, the plan of God for the people of this earth.

These Festivals are called *Moed* מועד (mow-ed; or mow-eh-deem (pl.) - #4150) in Hebrew, meaning 'appointed times,' and they have already been entered into *HaShem's* appointment book. They need to be entered into ours as well, for these are the special days and seasons which God has

appointed for meeting with His children. The Festivals move in a spiral. Each year they are repeated, and each year they move us closer and closer to the time of their ultimate fulfillment.

And so we look back to ancient happenings on these very days to help us understand what will take place when their complete fulfillment occurs. The slaying of the Passover lamb and the freeing of the children of Israel from slavery in Egypt happened to point us to the great redemption that our Passover Lamb, *Y'shua HaMashiach* performed for us when He was Himself sacrificed in order that we could be redeemed from our slavery to sin.

### ~ The Messiah In Prophecy ~

The ancient Jewish sages of *Y'shua's* day, and even before His time, knew the Scriptures backward and forward. They knew the Messiah was coming, and they combed the writings to locate passages that spoke of that coming. A good number of their understandings are preserved for us in several different writings. These include both Scriptural paraphrases and extra-Biblical writings. Some were written before the time of *Y'shua*, and others appeared after His day. For example, there are writings in both the Jerusalem and Babylonian Talmud, written well after the time of *Y'shua*, which clearly show the Rabbinic understanding of many Messianic passages of Scripture.

It is on these early works that we wish to focus our attention in this booklet. The basis for this information comes from the monumental work of a nineteenth century Jewish Believer, Alfred Edersheim. In *Appendix IX* of his classic book, *The Life and Times of Jesus the Messiah*, Edersheim published a *List of Old Testament Passages Messianically Applied In Ancient Rabbinic Writings*. This list contains 456 scripture passages that the ancient rabbis understood pointed to the Messiah or to Messianic times. Seventy-five are found in the *Torah* (the first five books of the Bible), 243 are found in the Prophets, and 138 are found in the Writings. Edersheim claims to have supported these Messianic Scriptures with references to 558 Rabbinic writings. The main works to which Edersheim refers are:

- ◆ The *Targumim* - These are Aramaic paraphrases of the Old Testament. Because they are paraphrases, and not literal translations of the Scriptures, they give additional information as to how the authors of that time interpreted the Scriptures. Often the authors have actually inserted the word "Messiah" into a passage so that all will know that it is to be applied with that understanding.
- ◆ The *Talmud* - There are two versions of the *Talmud* -- the *Jerusalem* and the *Babylonian*. Although both versions were written quite some time after the first century, they do express the understanding of earlier times as well as the times in which they were written. (A *Talmud* consists of two different writings; the *Mishnah*, which is the 'Oral Law' committed to writing, and the *Gamarah*, which is the Rabbinic commentary on that 'Oral Law' or *Mishnah*.)

- ◆ *Ancient Midrashim* - These are the stories and legends that teach moral truths about the Scriptures. Today we might call them allegories or parables. Many of *Y'shua's* parables could be classified as *Midrash*. Paul's analogy of Hagar and Sarah being representative of Mt. Sinai and the New Jerusalem, is typical Jewish *Midrash*. (See Gal. 4:24-27).
- ◆ *Yalkut* - This is a collection of fifty older writings, which are no longer available from any other source. It is the only late dated writing that Edersheim included; only because its contents represent a much earlier point of view.
- ◆ Edersheim did not include any references from the *Zohar*, the Jewish mystical books that were written during the Middle Ages.

This series of articles will follow Edersheim's list as closely as seems appropriate. However, with so many of the passages cross referencing each other, we may cover some of the later passages in some detail within earlier ones. Edersheim's information is either quoted or paraphrased, and other information has been added as seems appropriate.

### ~ Methods of Interpretation ~

In Jewish study there are said to be four different methods for understanding the Scriptures:

- ◆ *Pashat* - This is the literal understanding of the text. It is the first method that should be used when examining a passage and must be properly understood before the others can be correctly applied.
- ◆ *Remez* - The spiritual meaning of the passage and how it relates to other verses. Connecting verses in various passages based on their spiritual meaning is a form of *remez*. Many prophecies can be understood as applying to the Messiah via *remez*, even though they can also be understood differently when viewed in a literal fashion through *pashat*.
- ◆ *Drash* - Stories and parables based on specific Scriptures that address moral issues. Many passages in the New Testament, including *Y'shua's* parables, are a form of *drash*. This is the word from which comes the class of literature called *Midrash*.
- ◆ *Sod* - This word means 'secret' and is the study of the 'deeper' meanings of the Scriptures through various methods such as the numerical value of Hebrew words and letters. *Sod* can be a dangerous form of study as it can lead the student into incorrect interpretations and, in its extreme manifestations, into forms of the occult. (Please note that the *Zohar*, which is the chief Jewish writing dedicated to the *sod* form of study is not used by Edersheim in his commentary on the Messianic prophecies.)

As we progress through the sage's messianic prophecies, it will become clear how they use these various forms of interpretation in order to arrive at their conclusions.

Let us begin!

## ~ Torah Prophecies I ~

And beginning at Moses and all the Prophets,  
He expounded to them in all the Scriptures  
The things concerning Himself.  
Luke 24:27

### ~ The Book of Genesis ~

*The Prophecy:*

**"The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering [KJV; moved] over the face of the waters."**

(Gen. 1:2)

*Edersheim:* "...the expression, 'Spirit of God,' is explained of 'the Spirit of the King Messiah,' with reference to Is. xi. 2 ..." (p. 710):

**"There shall come forth a Rod from the stem of Jesse,  
And a Branch shall grow out of his roots.  
The Spirit of the LORD [YHVH] shall rest upon Him,  
The Spirit of wisdom and understanding,  
The Spirit of counsel and might,  
The Spirit of knowledge and of the fear of  
the LORD [YHVH]."**

(Isa. 11:1-2)

*Comment:* The rabbis knew this Isaiah passage applied to the King Messiah, so they interpreted the 'Spirit' in both cases to be the 'Spirit of the Messiah.'

*Edersheim:* "...and the 'moving on the face of the deep' of 'repentance,' according to Lam. ii. 19." (p. 711).

*Ancient Sources:* The Midrash *Bereshith Rabba*, on Genesis; and The Midrash *Vayyikra Rabba*, on Leviticus.

**"Arise, cry out in the night,  
At the beginning of the watches;  
Pour out your heart like water before the face of  
the Lord.  
Lift your hands toward Him  
For the life of your young children,  
Who faint from hunger at the head of every street."**

(Lam. 2:19)

*Comment:* The 'Spirit of God,' which the Messiah possesses in full measure, moves upon the hearts of Believers just as it moved upon the waters of creation.

~ ~

*The Prophecy:*

**"This is the history [KJV; generations] of the heavens and the earth when they were created, in the day that the LORD [YHVH] God made the earth and the heavens."**

(Gen. 2:4)

*Comment:* Rabbinic commentary centers around the spelling of the Hebrew word *toldah*, in Gen. 2:4 and Ruth 4:18, as opposed to all of its other occurrences. They have also indicated that Gen. 3:15 must be taken into account in order to properly understand the concepts involved.

The word in question is *Toldah* תּוֹלְדָה (tohl-dah' = #8435). It means; "descent, i.e. family; (fig.) history: -- birth, generations." Notice the second letter from the right (Hebrew is read from right to left) is a vowel form of the letter *Vav* (ו), the sixth letter of the Hebrew alphabet, and is also the numeral 'six;' which is the number that represents 'man.' In all other occurrences of this word (*toldah*) the *vav* (ו) is missing, and the word is spelled: תּוֹלָה. The Rabbis say that every change in the text is for a purpose, and that it must have some meaning attached to it. Therefore, there must be a reason why the *vav* (ו) has been removed in the majority of cases; and there must also be a reason why the *vav* (ו) has been maintained in the two scriptures mentioned.

*Edersheim:* "This to indicate that subsequent to Gen. ii. 4 the Fall took place, in which Adam lost (ו) --six-- things: his glorious sheen (Job xiv. 20); life (Gen. iii. 19); his stature (Gen. iii. 8 -- either by 100, by 200, by 300, or even by 900 cubits); the fruit of the ground; the fruits of the trees (Gen. iii. 17); and the heavenly lights. But the *Vav* reappears in the word תּוֹלְדָה in Ruth iv. 18, because these six things are to be restored to man by 'the son of Pharez' -- or the Messiah" (p. 711)

*Ancient Sources:* *Bereshith Rabba*, on Genesis. The Midrash *Shemoth Rabba* on Exodus.

**"So Boaz took Ruth and she became his wife; and when he went in to her, the LORD [YHVH] gave her conception, and she bore a son. ...**

**"Also the neighbor women gave him a name, saying, 'There is a son born to Naomi.' And they called his name Obed. He is the father of Jesse, the father of David.**

**"Now this is the genealogy [תּוֹלְדָה = *toldah* with the *vav*] of Perez: Perez begot Hezron; Hezron begot Ram, and Ram begot Amminadab; Amminadab begot Nahshon, and Nahshon begot Salmon; Salmon begot Boaz, and Boaz begot Obed; Obed begot Jesse, and Jesse begot David."**

(Ruth 4:13,16-22)

*Comment:* This is, of course, the lineage of the Messiah from which *Y'shua HaMashiach* descended. (See Matt. 1:39 and Luke 3:33).

~ ~

*The Prophecy:*

**"And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;  
He shall bruise your head,  
And you shall bruise His heel."**

(Gen. 3:15)

*Comment:* The Rabbis see Messiah in this passage and they consider it as being integral to the understanding of the missing *vav* discussed in the previous section. For it is the Messiah who reinstitutes the missing *vav*, thereby making the 'generations' or 'history' complete once again.

*Edersheim:* "This well-known passage is paraphrased, with express reference to the Messiah..." (p. 711).

*Ancient Sources:* *Targum Jonathan* and the *Jerusalem Targum*.

*Comment:* This passage is well known in both Jewish and Christian circles as having Messianic implications. In relationship to *Y'shua*, the snake (*HaSatan* the adversary) was able to condemn *Y'shua* to a physical death only because He willingly took upon Himself the sins of the world. Those are the same sins which had entered the world through *HaSatan's* deception and Adam's subsequent fall. However, in the end the Messiah is prophesied to triumph over death and the grave, and to subsequently have both the power and the authority to deal with the adversary in a final manner:

**"And the devil who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever."** (Rev. 20:10)

~ ~

*The Prophecy:*

**"And Adam knew his wife again, and she bore a son and named him Seth, 'For God has appointed another seed [zehrag] for me instead of Abel, whom Cain killed.'" (Gen. 4:25)**

*Edersheim:* "The language of Eve at the birth of Seth: 'another seed,' is explained as meaning 'seed which comes from another place,' and referred to Messiah ... The same explanation occurs twice in the Midrash on *Ruth* iv. 19 (in the genealogy of David, ...), the second time in connection with *Ps. xl. 8* ('in the volume of the book it is written of me' -- *bim'gillath sepher* -- [the book of] *Ruth* belonging to the class [called] *megillah*. (p. 711).

*Ancient Sources:* *Bereshith Rabba*, on Genesis; *Midrash on Ruth*.

*Comment:* The scripture referred to in the book of *Ruth* is actually found in verse 12, not verse 19 as given by Edersheim:

**"May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring (zehrag) which the LORD [YHVH] will give you from this young woman."** (Ruth 4:12)

**"Then I said, 'Behold I come;  
In the scroll of the Book it is written of me.  
I delight to do Your will, O my God,  
And Your law is within my heart.'" (Psalm 40:7-8)**

The Rabbis saw Psalm 40:7-8 as referring to the Messiah, and understood that He was written about in the *Megilloth*

which includes the books of: *Song of Songs*, *Ruth*, *Lamentations*, *Ecclesiastes* and *Esther*. Hence the connection between Gen. 4:25 and Ruth 4:12 which both have to do with the ancestry of *Y'shua HaMashiach*; while the connection between Psalm 40 and the book of *Ruth* has to do with the phrase "scroll of the Book." That phrase in Hebrew, as Edersheim stated, is: "*bim'gillath sepher*."

~ ~

*The Prophecy:*

**"This is the book of the genealogy of Adam. In the day that God created man, He made him in the likeness of God."** (Gen. 5:1)

*Edersheim:* "In connection with *Gen. v. 1* it is noted ... that King Messiah will not come till all souls predestined for it have appeared in human bodies on earth." (p. 711).

*Ancient Sources:* *Bereshith Rabba*, on Genesis.

*Comment:* This may seem like a very controversial topic. We will let each person work out their own conclusions concerning this matter. However, it is well when studying this subject to be aware of the following New Testament scriptures which seem to confirm this viewpoint:

**"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified."** (Rom. 8:29-30)

**"But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained [predestined] before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory."** (I Cor. 2:7-8)

**"Blessed be the God and Father of our Lord Jesus Christ [Y'shua HaMashiach], who has blessed us with every spiritual blessing in the heavenly places in Christ [Messiah], just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ [Y'shua HaMashiach] to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved. ...**

**"... in whom also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ [Messiah] should be to the praise of His glory."** (Eph. 1:3-6, 11-12)

~ ~

*The Prophecy:*

**Then the dove came to him in the evening, and behold, a freshly plucked olive leaf *was* in her mouth; and Noah knew that the waters had abated from the earth."**

(Gen. 8:11)

*Edersheim:* "... the olive-leaf, brought by the dove, was taken from the Mount of the Messiah." (p. 711).

*Ancient Source:* Targum Pseudo-Jonathan.

*Comment:* This is obviously a Jewish tradition. The Mount of the Messiah is a term used to indicate either Mount Moriah, where the Temple was eventually built in Solomon's day, or the Mount of Olives.

~ ~

*The Prophecy:*

**"May God enlarge Japheth,  
And may he dwell in the tents of Shem;  
And may Canaan be his servant."**

(Gen. 9:27)

*Edersheim:* "The promise, that Japhet shall dwell in the tents of Shem, is paraphrased ... as meaning, that his descendants should become proselytes, and dwell in the schools of Shem -- which seems to refer to Messianic times." (p. 711).

*Ancient Source:* Targum Pseudo-Jonathan.

*Comment:* It is interesting to note that according to tradition, Shem, the son of Noah, is said to have resided on Mount Moriah (then known as Salem) and that Isaac went to him for instruction in the ways of God after being offered as a living sacrifice by his father Abraham.

~ ~

*The Prophecy:*

**"And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations, *that they made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).*"**

(Gen. 14:1-2)

*Edersheim:* "...we are reminded ... that when we see the nations warring together, we may expect the coming of the Messiah." (p. 711).

*Ancient Sources:* Bereshith Rabba, on Genesis.

**"And you will hear of wars and rumors of wars. See that you are not troubled; for all *these things* must come to pass, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. And there will be famines, pestilences, and earthquakes in various places. All these are the beginning of sorrows.**

...

**"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the**

**heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory."**

(Matt. 24:6-8)

~ ~

*The Prophecy:*

**"On the same day the LORD [YHVH] made a covenant with Abram, saying: 'To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates -- '"**

(Gen. 15:18)

*Edersheim:* "The promise ... is expected to be finally fulfilled in the time of Messiah." (p. 711).

*Ancient Source:* Bereshith Rabba, on Genesis.

~ ~

*The Prophecy:*

**"Please let a little water be brought, and wash your feet, and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.' And they said, 'Do as you have said.'"**

(Gen. 18:4-5)

*Edersheim:* "...the words of Abraham to his Angelic guests were to be returned in blessing to Abraham's descendants, in the wilderness, in the land of Canaan, and in the latter (Messianic) days. Referring only to this last point, the words, 'let a little water be fetched,' is paralleled with the 'living waters' in Zech. xiv. 8; 'wash your feet,' with Is. iv. 4 (the washing away of the filth of the daughters of Zion); 'rest under the tree,' with Is. iv. 6: 'there shall be a tabernacle for a shadow in the daytime from the heat;' 'I will fetch a morsel of bread,' with the provision, Ps. lxxii. 16: 'there shall be a handful of corn in the earth,' etc. So also the words: 'Abraham ran unto the herd,' are paralleled with Is. vii. 21 (which is most significantly here applied to Messianic times); and lastly, the words, 'he stood by them,' with Mic. ii. 13: 'the breaker is come up before them.' ..." (pp. 711-712).

*Ancient Sources:* Bereshith Rabba, on Genesis; the Midrash Bamidbar Rabba, on Numbers.

*Comment:* Rather than explore all of the scriptures given by Edersheim, one other comment seems to be in order concerning this passage, and its relationship to the Messiah. In verse one it states clearly that YHVH "...appeared to him..." Was one of these three 'men' actually YHVH Himself? That fact seems to be confirmed in the conversation that Abraham had with this person; for He is identified as YHVH several more times in the course of the conversation. Verse 22 states:

**"Then the men turned away from there and went toward Sodom, but Abraham still stood before the LORD (YHVH)."**

(Gen. 18:22)



The 'men' departed but the LORD stayed, and only two angels (*men*) showed up in Sodom:

**"Now the two angels came to Sodom in the evening, ..."**  
(Gen. 19:1a)

Is it possible that Abraham actually stood before *YHVH*, served Him a meal, and talked with Him? Consider this statement made by the Apostle John:

**"No one has seen God [*the Father*] at any time. The only begotten Son who is in the bosom of the Father, He has declared *Him*."**  
(John 1:18)

In the words of *Y'shua*:

**"And the Father Himself, who sent Me, has testified of Me. You have neither heard His voice at any time, nor seen His form."**  
(John 5:37)

**"All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and *he* to whom the Son wills to reveal *Him*."**  
(Matt. 11:27)

It is our belief that the One with whom Abraham ate and talked was the One whom we know as *Y'shua HaMashiach*, a member of the God Family who served as God's Agent of Faith.

~ ~

*The Prophecy:*

**"Come, let us make our father drink wine, and we will lie with him, that we may preserve the lineage of our father."**  
(Gen. 19:32)

*Comment:* This is the case where the daughters of Lot, thinking that all the rest of the human race had been destroyed, connived to bear children by their father.

*Edersheim:* "The last clause of *Gen. xix. 32* is interpreted as referring, like the words of Eve about Seth, to the Messiah -- the sin of the daughters of Lot being explained on the ground of their believing that all mankind had been destroyed in the judgment that overthrew Sodom." (p. 712).

*Ancient Source:* *Bereshith Rabba*, on Genesis.

*Comment:* Apparently the Rabbis believed that the daughters of Lot knew that a Messiah had to come, so they set about to provide a means for that to happen.

~ ~

*The Prophecy:*

**"In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."** (Gen. 22:18)

*Edersheim:* "The promise ... is also explained Messianically ... in connection with *Num. ii. 32*, where it is somewhat curiously shown in what sense Israel is to be like the sand of the sea." (p. 712).

*Ancient Source:* *Bamidbar Rabba*, on Numbers.

**"These are the ones who were numbered of the children of Israel by their fathers' houses. All who were numbered according to their armies of the forces were six hundred and three thousand five hundred and fifty."**

(Num. 2:32)

*Comment:* It is curious that the Rabbis would select verse 18 of Genesis chapter 22 to apply in a Messianic sense rather than the entire story of the sacrifice of Isaac which is a great type of the sacrifice of the 'Suffering Servant Messiah' of Isaiah 52 and 53. Certainly, the concept of a substitutionary sacrifice (the ram in place of Isaac) pointed to later sacrifice in Tabernacle and Temple worship, and ultimately to the sacrifice of *Y'shua* as a substitute for all peoples of the world (who are willing to accept it).

~ ~

*The Prophecy:*

**"Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants."**  
(Gen. 33:1)

*Edersheim:* "The Midrash conjoins this with *Is. lxvi. 7*, and notes that, before the first oppressor was born, the last Redeemer was already born." (p. 712).

*Ancient Source:* *Targum Pseudo-Jonathan*.

**"Before she travailed, she gave birth;  
Before her pain came,  
She delivered a male child."**

(Isa. 66:7)

*Comment:* Esau is viewed as a type of the False Messiah (Anti-Christ in Christian terms), while Jacob is seen as a type of the Messiah. This interpretation of the Rabbis indicates that both the Messiah and the False Messiah have preexisted, with the true Messiah predating that of His false counterpart.

~ ~

*The Prophecy:*

**"Then Israel journeyed and pitched his tent beyond the tower of Eder."**  
(Gen. 35:21)

*Edersheim:* "The Targum ... paraphrases 'the tower of Eder' (at Bethlehem) as the place whence the Messiah would be revealed." (p. 712).

*Ancient Source:* *Targum Pseudo-Jonathan*.

*Comment:* This is quite an amazing admission by the ancient writers of the Targum. The phrase 'tower of Eder' in Hebrew is *Migdol Eder* (Mig-dohl Eh-dehr) and its full translation is 'Tower of the Flock.' *Migdol Eder* was a specific building on the north side of Bethlehem and is near the very place where *Y'shua* was born.

**"... So the LORD [*YHVH*] will reign over them in Mount Zion  
From now on, even forever."**

**And you, O tower of the flock, [Migdol Eder]  
The stronghold of the daughter of Zion,  
To you shall it come,  
Even the former dominion shall come,  
The kingdom of the daughter of Jerusalem."**

(Micah 4:7-8)

Here we see that the 'former dominion' will come to *Migdol Eder*. This is a direct prophecy to the fact that the Messiah, *Y'shua*, who was the embodiment of the Kingdom of God, would come first to this location. The 'Tower of the Flock' was located in a section of Bethlehem called 'Ephrathah.'

**"But you, Bethlehem Ephrathah,  
Though you are little among the thousands of Judah,  
Yet out of you shall come forth to Me  
The One to be ruler in Israel,  
Whose goings forth have been from of old,  
From everlasting."**

(Micah 5:2)

The term 'everlasting' literally means, 'the days of eternity.' Once again we see the prophecies of the Messiah hinted at in the book of Genesis and clarified in the Prophets and the Writings.

So it was to Bethlehem that the Magi were directed when they came looking for the Messiah, who's star they had seen in the east.

**"Now after Jesus [*Y'shua*] was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, 'Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.' ...**

**"So they said to him, 'In Bethlehem of Judea, for thus it is written by the prophet: ...'"**

(Matt. 2:1-2, 5)

Another striking fact about the location of *Y'shua's* birth at *Migdol Eder*, in the *Ephrathah* region of Bethlehem, is that is where the lambs were raised for Passover sacrifice. All of the sacrificial lambs had to be born and raised within a certain distance from the Temple. *Bethlehem Ephrathah* falls within that distance, while the major part of Bethlehem (which lies to the south) does not. Thus we see the intricate planning of God in relationship to the birth of His Son, *Y'shua HaMashiach*, and how it was all prophesied ahead of time.

~ ~

*The Prophecy:*

**"It came to pass at that time that Judah departed from his brothers, and visited a certain Adullamite whose name was Hirah. And Judah saw there a daughter of a certain Canaanite whose name was Shua, and he married her and went in to her."**

(Gen. 38:1-2)

*Edersheim*: "...there are very remarkable Messianic comments in Ber. R. 85." (p. 712).

*Ancient Sources: Bereshith Rabba*, on Genesis.

*Comment*: Unfortunately, Edersheim fails to tell us what those 'remarkable comments' might be, and we do not currently possess the reference materials needed to discover them.

~ ~

*The Prophecy:*

**"And Jacob called his sons and said, 'Gather together, that I may tell you what shall befall you in the last days:'"**

(Gen. 49:1)

*Edersheim*: "...the end for which the Messiah would come was not revealed to Jacob. A similar statement is found in the Midrash on the passage where it is said of Jacob and Daniel that they saw the end, and yet it was afterwards hid from them. The passage quoted in the case of Daniel is Dan. xii. 4." (P. 712).

*Ancient Sources: Targum Pseudo-Jonathan; Bereshith Rabba*, on Genesis.

~ ~

*The Prophecy:*

**"Judah, is a lion's whelp;  
From the prey, my son, you have gone up.  
He bows down, he lies down as a lion;  
And as a lion, who shall rouse him?"**

(Gen. 49:9)

*Edersheim*: "The expression 'lion's whelp,' is explained of the Messiah in *Yalkut* no less than five times; while the term 'he couched,' (*bows down*) is referred to the Messiah." (p. 712).

*Ancient Sources: Yalkut 160; Bereshith Rabba*, on Genesis.

~ ~

*The Prophecy:*

**"The scepter shall not depart from Judah,  
Nor a lawgiver from between his feet,  
Until Shiloh comes;  
And to Him shall be the obedience of the people.  
Binding his donkey to the vine,  
And his donkey's colt to the choice vine,  
He washed his garments in wine,  
And his clothes in the blood of grapes."**

(Gen. 49:10-11)

*Edersheim*: "This well-known prediction is ... applied to the Messiah, with a quotation of Ps. ii. 9. The expression 'Shiloh' is also applied to the Messiah, with the curious addition, that in the latter days all nations would bring gifts to Him. ...

"...the Midrash on the passage, and that on Prov. xix. 21, and on Lam. i. 16, where it is rendered *shelo*, 'whose it is,' refer the expression 'Shiloh,' and, indeed, the whole passage, to the Messiah; ... with special reference to Is. xi. 10, while the promise with reference to the ass's colt is brought into connection with Zech. ix. 9, the fulfillment of this prophecy being expected along with that in Ezek. xxxvi. 25 ('I will sprinkle clean water')." (p. 712).

*Ancient Sources: Yalkut; Targum Onkelos; Targum Pseudo-Jonathan; Jerusalem Targum; Talmud, Sanhedrin 98b; Bereshith Rabba, on Genesis.*

**"Rejoice greatly, O daughter of Zion!  
Shout, O daughter of Jerusalem!  
Behold, your King is coming to you;  
He is just and having salvation,  
Lowly and riding on a donkey,  
A colt, the foal of a donkey."** (Zech. 9:9)

**"Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols."** (Ezek. 36:25)

*Edersheim:* "Another remarkable statement ... applies the verse to the coming of Him of Whom it is written, Zech. ix. 9. Then He would wash his garment in wine, which is explained as meaning the teaching of the Law to Israel, and His clothes in the blood of grapes, which is explained as meaning that He would bring them back from their errors. ..." (p. 712-713).

*Comment:* These verses overflow with Messianic implications.

~ ~

*The Prophecy:*

**"His eyes are darker than wine,  
And his teeth whiter than milk.  
...  
"I have waited for your salvation, O LORD [YHVH]!"** (Gen. 49:12, 18)

*Edersheim:* "Gen. xlix. 17 [see below] is also applied to the Messiah. ... So also is verse 18, although not in express words." (p. 712).

*Ancient Sources: Targum Pseudo- Jonathan; Jerusalem Targum.*

~ ~

*The Prophecy:*

**"Dan shall be a serpent by the way,  
A viper by the path,  
That bites the horse's heels  
So that its rider shall fall backward."** (Gen. 49:17)

*Edersheim:* "...last clause, in its connection with ver. 18, the Midrash sees a reference to the disappointment of Jacob in mistaking Samson for the Messiah." (p. 713).

*Ancient Source: Bereshith Rabba, on Genesis.*

*Comment:* Another tradition sees this passage as predicting the False Messiah is to come from the tribe of Dan.

~ ~

*The Prophecy:*

**"Gad, a troop shall tramp upon him,  
But he shall triumph at the last."** (Gen. 49:19)

*Edersheim:* "...there is an allusion to Messianic days, as Elijah was to be of the tribe of Gad. ..." (p. 713).

*Ancient Source: Bereshith Rabba, on Genesis.*

**"Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father."** (Gen. 50:10)

*Edersheim:* "...as they had mourned, so in Messianic days God would turn their mourning into joy, quoting Jer. xxxi. 13 and Is. li. 3." (p. 712).

*Ancient Source: Bereshith Rabba, on Genesis.*

**"Then shall the virgin rejoice in the dance,  
And the young men and the old, together;  
For I will turn their mourning to joy,  
Will comfort them,  
And make them rejoice rather than sorrow."** (Jer. 31:13)

**"For the LORD [YHVH] will comfort Zion,  
He will comfort all her waste places;  
He will make her wilderness like Eden,  
And her desert like the garden of the LORD [YHVH];  
Joy and gladness will be found in it,  
Thanksgiving and the voice of melody."** (Isa. 51:3)

The end result of the Messianic Kingdom will be a time of comfort and joy.

~ ~

### ~ Summary ~

It is evident that the ancient Rabbis looked at prophecy in quite a different light than do most modern day Christians. They searched the subtleties of the Scriptures, making connections with other verses in ways that are not readily apparent in the surface reading of the text.

It is our suggestion that if you had trouble following some of the reasoning that Edersheim has found in the ancient Jewish writings, that you study the material again with a very open mind. The connections are there, even if they do not jump out at a first reading.

To begin to comprehend the ancient Jewish mind, is to begin to know the mind of *Y'shua*, for He lived in that very time, and fully appreciated their thought processes and taught in a manner they could understand. Therefore, if we are to fully understand the teachings of our Savior, we must be able to understand how the people of His day thought. A study such as this helps us to accomplish that end.

~ ~ ~ ~ ~

## ~ Torah Prophecies - Part II ~

And beginning at Moses and all the Prophets,  
He expounded to them in all the Scriptures  
The things concerning Himself.  
Luke 24:27

**I**t is our goal, in these studies, to follow Edersheim's list as closely as seems appropriate. However, with so many of the passages cross referencing each other, we may cover some of the later passages in some detail within earlier ones. Edersheim's information is either quoted or paraphrased, and other information has been added as seems appropriate.

### ~ The Book of Exodus ~

*The Prophecy:*

**"Then you shall say to Pharaoh, 'Thus says the LORD [YHVH]: 'Israel is my son, My firstborn.'"**  
(Ex. 4:22)

*Edersheim:* "Ex. iv. 22 is referred to the Messiah in the Midrash on Ps. ii. 7." (p. 713)

*Ancient Sources:* The Midrash.

**"I will declare the decree:  
The LORD [YHVH] has said to Me,  
You are My Son,  
Today I have begotten You."**  
(Psalm 2:7)

*Comment:* Obviously, the nation of Israel itself cannot be the Messiah. However, it is clear by the connecting of these passages that the sages understood the Messiah must come from the descendants of Jacob (Israel), and would be known as God's Son.

~ ~

*The Prophecy:*

**"This month shall be your beginning of months; it shall be the first month of the year to you."**  
(Ex. 12:2)

*Edersheim:* "...let this be the beginning of months,' it is remarked ... that God would make new ten things in the latter days, these being marked by the following passages [*quoted below*]: Is. lx. 19; Ezek. xlvii. 9; xlvii. 12; Ezek. xvi. 55; Is. liv. 11; Is. xi. 7; Hos. ii. 20; Is. lxxv. 19; Is. xxv. 8; Is. xxxv. 10." (p. 713).

*Ancient Sources:* The Midrash *Shemoth Rabba*, on Exodus.

*Comment:* The connection between Ex. 12:2 and the following ten scriptures comes from the fact that at certain specific times God does make a 'new beginning.' Such was the case when He changed the calendar to begin in the spring, and such will be the case when *Y'shua* returns bringing *Messianic*

*Kingdom* followed by the *Olam Haba* (oh-lahm hah-bah - the world to come).

The parallels between the following ten Old Testament Scriptures and those found in the New Testament are quite striking:

*\* Ten New Things in the Latter Days \**

~ #1 ~

**"The sun shall no longer be your light by day,  
Nor for brightness shall the moon give light to you;  
But the LORD [YHVH] will be to you an everlasting  
light,  
And your God your glory."**  
(Isa. 60:19)

Compare to Revelation 21:23 and 22:5. (See *Additional Scriptures Box - p.11*)

~ #2 ~

**"And it shall be that every living thing that moves,  
wherever the rivers go, will live. There will be a very great  
multitude of fish, because these waters go there; for they  
will be healed, and everything will live wherever the river  
goes."**  
(Ezek. 47:9)

Compare to Revelation 22:1-2. (See *Additional Scriptures Box - p.11*)

~ #3 ~

**"Along the bank of the river, on this side and that, will  
grow all kinds of trees used for food; their leaves will not  
wither, and their fruit will not fail. They will bear fruit  
every month, because their water flows from the sanctuary.  
Their fruit will be for food, and their leaves for medicine."**  
(Ezek. 47:12)

Compare to Revelation 22:1-2. (See *Additional Scriptures Box - p.11*)

~ #4 ~

**"When your sisters, Sodom and her daughters, return  
to their former state, and Samaria and her daughters  
return to their former state, then you and your daughters  
will return to your former state."**  
(Ezek. 16:55)

Compare to Matthew 10:15. ((See *Additional Scriptures Box - p.11*)

~ #5 ~

**"O you afflicted one,  
Tossed with tempest, and not comforted,  
Behold, I will lay your stones with colorful gems,  
And lay your foundations with sapphires."**  
(Isa. 54:11)

Compare to Revelation 21:18-20. (See *Additional Scriptures Box - p.11*)

**"The cow and the bear shall graze;  
Their young ones shall lie down together;  
And the lion shall eat straw like the ox."** (Isa. 11:7)

A well known Millennium passage, including the verses around it.

**"I will betroth you to Me in faithfulness,  
And you shall know the LORD [YHVH]."** (Hos. 2:20)

Compare to II Corinthians 11:2 and Revelation 19:7-9.  
(See *Additional Scriptures Box - p.11*)

## Additional Scriptures

**'Assuredly, I say to you, it will be more tolerable for  
the land of Sodom, and Gomorrah in the day of judgment  
than for that city!'** (Matt. 10:15)

**"Therefore you now have sorrow; but I will see you  
again and your heart will rejoice, and your joy no one will  
take from you."** (John 16:22)

**"For I am jealous for you with godly jealousy. For I  
have betrothed you to one husband, that I may present  
you as a chaste virgin to Christ."** (II Cor. 11:2)

**"...for the Lamb who is in the midst of the throne will  
shepherd them and lead them to living fountains of  
waters. And God will wipe away every tear from their  
eyes."** (Rev. 7:17)

**"Then I looked, and behold, a Lamb standing on  
Mount Zion, and with Him one hundred and forty-four  
thousand, having His Father's name written on their  
foreheads."**

**"And I heard a voice from heaven, like the voice of  
many waters, and like the voice of loud thunder. And I  
heard the sound of harpists playing their harps. And they  
sang as it were a new song before the throne, before the  
four living creatures, and the elders; and no one could  
learn that song except the hundred and forty-four  
thousand who were redeemed from the earth."**

**"These are the ones who were not defiled with  
women, for they are virgins. These are the ones who  
follow the Lamb wherever He goes. These were redeemed  
from among men, being firstfruits to God and to the  
Lamb."** (Rev. 14:1-4)

**"And I saw something like a sea of glass mingled with  
fire, and those who have the victory over the beast, over  
his image and over his mark and over the number of his  
name, standing on the sea of glass, having harps of God,  
and the song of the Lamb, saying:**

**"Great and marvelous are Your works,  
Lord God Almighty!  
Just and true are Your ways,  
O King of the saints!  
Who shall not fear You, O Lord, and glorify  
Your name?"**

**For You alone are holy.  
For all nations shall come and worship before You,  
For Your judgments have been manifested."** (Rev. 15:2-4)

**"Let us be glad and rejoice and give Him glory, for  
the marriage of the Lamb has come, and His wife has  
made herself ready."**

**"And to her it was granted to be arrayed in fine linen,  
clean and bright, for the fine linen is the righteous acts of  
the saints."**

**"Then he said to me, 'Write: "Blessed are those who  
are called to the marriage supper of the Lamb!"' And he  
said to me, 'These are the true sayings of God.'" (Rev. 19:7-9)**

**"And God will wipe away every tear from their eyes;  
there shall be no more death, nor sorrow, nor crying; and  
there shall be no more pain, for the former things have  
passed away."** (Rev. 21:4)

**"And the construction of its wall was of jasper; and  
the city was pure gold, like clear glass. And the  
foundations of the wall of the city were adorned with all  
kinds of precious stones: the first foundation was jasper,  
the second sapphire, the third chalcedony, the fourth  
emerald, the fifth sardonyx, the sixth sardius, the seventh  
chrysolite, the eighth beryl, the ninth topaz, the tenth  
chrysoprase, the eleventh jacinth, and the twelfth  
amethyst."** (Rev. 21:18-20)

**"And the city had no need of the sun or of the moon  
to shine in it, for the glory of God illuminated it, and the  
Lamb is its light."** (Rev. 21:23)

**"And he showed me a pure river of water of life, clear  
as crystal, proceeding from the throne of God and of the  
Lamb. In the middle of its street, and on either side of the  
river, was the tree of life, which bore twelve fruits, each  
tree yielding its fruit every month. And the leaves of the  
tree were for the healing of the nations."** (Rev. 22:1-2)

**"And there shall be no night there: They need no  
lamp nor light of the sun, for the Lord God gives them  
light. And they shall reign forever and ever."** (Rev. 22:5)

~ #8 ~

**"I will rejoice in Jerusalem,  
And joy in My people;  
The voice of weeping shall no longer be heard in her,  
Nor the voice of crying."** (Isa. 65:19)

Compare to Revelation 7:17 and 21:4. (See *Additional Scriptures*.)

~ #9 ~

**"He will swallow up death forever,  
And the Lord God will wipe away tears from all faces;  
The rebuke of His people  
He will take away from all the earth;  
For the LORD [YHVH] has spoken."** (Isa. 25:8)

Compare to Revelation 7:17 and 21:4. (See *Additional Scriptures Box - p.11*)

~ #10 ~

**"And the ransomed of the LORD [YHVH] shall return,  
And come to Zion with singing,  
With everlasting joy on their heads.  
They shall obtain joy and gladness,  
And sorrow and sighing shall flee away."** (Isa. 35:10)

Compare to John 16:22, Revelation 14:1-4, and 15:2-4.  
(See *Additional Scriptures Box - p.11*)

~ ~ ~

*The Prophecy:*

**"It is a night of solemn observance to the LORD [YHVH] for bringing them out of the land of Egypt. This is that night of the LORD [YHVH], a solemn observance for all the children of Israel throughout their generations."** (Ex. 12:42)

*Edersheim:* "...there were four remarkable nights: those of creation, of the covenant with Abraham, of the first Passover, and of the redemption of the world; and that as Moses came out of the desert, so would the Messiah come out of Rome." (p. 713)

*Ancient Sources: Jerusalem Targum.*

*Comment:* It is interesting to note that at least three of these 'remarkable nights' took place at the Passover: the covenant of Abraham; the first Passover; and the redemption of the world when the Messiah gave Himself up on the stake.

As to the Messiah coming out of Rome; *Y'shua* was born and lived under Roman rule.

~ ~

*The Prophecy:*

**"Then Moses and the children of Israel sang this song to the LORD [YHVH], and spoke, saying;  
'I will sing to the LORD [YHVH],  
For He has triumphed gloriously!  
The horse and its rider**

**He has thrown into the sea!"** (Ex. 15:1)

*Edersheim:* "It is noted ... that this song would be taken up in Messianic days, only with far wider reach, as explained in Is. lx. 5; lviii. 8; xxxv. 5, 6; Jer. xxxi. 13; and Ps. cxxvi. 2." (p. 713)

*Ancient Sources: Mekhilta* (ed. Weiss, p.41 a)"

**"Then you shall see and become radiant,  
And your heart shall swell with joy;  
Because the abundance of the sea shall be turned to you,  
The wealth of the Gentiles shall come your way."** (Isa. 60:5)

**"Then your light shall break forth like the morning,  
Your healing shall spring forth speedily,  
And your righteousness shall go before you;  
The glory of the LORD [YHVH] shall be your rear guard."** (Isa. 58:8)

**"Then the eyes of the blind shall be opened,  
And the ears of the deaf shall be unstopped.  
Then the lame shall leap like a deer,  
And the tongue of the dumb sing.  
For waters shall burst forth in the wilderness,  
And streams in the desert."** (Isa. 35:5-6)

**"Then shall the virgin rejoice in the dance,  
And the young men and the old, together;  
For I will turn their mourning into joy,  
Will comfort them,  
And make them rejoice rather than sorrow."** (Jer. 31:13)

**"Then our mouth was filled with laughter,  
And our tongue with singing.  
Then they said among the nations,  
'The LORD [YHVH] has done great things for them.'" (Psalm 126:2)**

*Comment:* All of these scriptures can be tied to the book of Revelation:

**"And I saw something like a sea of glass mingled with fire, and those who have the victory over the beast, over his image and over his mark and over the number of his name, standing on the sea of glass, having harps of God.**

**"And they sing the song of Moses, the servant of God, and the song of the Lamb, saying:**

**"Great and marvelous are Your works,  
Lord God Almighty!  
Just and true are Your ways,  
O King of the saints!  
Who shall not fear You, O Lord, and glorify Your name?**

**For You alone are holy.  
For all nations shall come and worship before You,  
For Your judgments have been manifested."** (Rev. 15:2-4)

~ ~

*The Prophecy:*

**"Then Moses said, 'Eat that today, for today is a Sabbath to the LORD [YHVH]; today you will not find it in the field.'"** (Ex. 16:25)

*Edersheim:* "...applied to the Messiah, it being said that, if Israel only kept one Sabbath according to the commandment, the Messiah would immediately come." (p. 713)

*Ancient Source:* The Jerusalem Talmudic Tractate *Taanith*, on fasting and Fast-Days.

**""For the Son of Man is Lord even of the Sabbath.""** (Matt. 12:8)

*Comment:* Another Jewish *Midrash* states that the Messiah will not come until the world is either totally righteous or totally wicked.

~ ~

*The Prophecy:*

**"And Moses said to Aaron, 'Take a pot and put an omer of manna in it, and lay it up before the LORD [YHVH], to be kept for your generations.'"** (Ex. 16:33)

*Edersheim:* "This manna ... was to be preserved for the days of the Messiah. Is. xxx. 15 is similarly explained." (p. 713)

*Ancient Source:* The Talmudic Tractate *Mekhilta*, and the Jerusalem Talmudic Tractate *Taanith*.

**"For thus said my Lord God,  
The Holy One of Israel,  
'You shall triumph by stillness and quiet;  
Your victory shall come about  
Through calm and confidence.'"** (Isa. 30:15 *Tanakh*)

The tying together of these two scriptures can only make sense when viewed in light of the previous one concerning the Sabbath. (Ex. 16:25 above). One lesson which can be derived from these verses is that the Almighty is going to bring about the coming of the Messiah, and we can rest assured that the salvation of YHVH will take place.

~ ~

*The Prophecy:*

**"...Because the LORD [YHVH] has sworn; the LORD [YHVH] will have war with Amalek from generation to generation."** (Ex. 17:16)

*Edersheim:* "...refers to Messianic times." (p. 713)

*Ancient Source:* *Targum Pseudo-Jonathan*.

*Comment* The Amalekites were a tribe of people descended from Jacob's twin brother, Esau. They were considered to be the worst of Israel's enemies, displaying fierce hatred toward the children of Israel. The wicked *Haman*, from

the book of *Esther*, was descended from *Amalek*. According to I Chronicles 4:42-43, the Simeonites defeated the Amalekites that had escaped and settled on Mount Seir.

Today, the Jewish understanding of the 'Amalekites' is that they live on within all nations of the earth as the 'spirit of hatred' against God's chosen people. For this reason, Adolf Hitler is often referred to as an 'Amalekite.' Thus, it is taught that the throne of God will never be fully established on earth until all of the 'Amalekites' (those who are driven by their hatred of the children of Israel) are destroyed.

~ ~

*The Prophecy:*

**"Now these are the judgments which you shall set before them:"** (Ex. 21:1)

*Edersheim:* "...notes on the word 'judgments' a number of things connected with judgment, showing how Balaam could not have wished the advent of the future deliverance (Numb. xxiv. 17) since he was to perish in it; but that Israel should cleave to the great hope pressed in Gen. xlix. 18; Is. lvi. 1; lix. 16; and especially Zech. ix. 9, of which a different rendering is proposed." (p. 713-14)

*Ancient Source:* The Midrash *Shemoth Rabba* on Exodus.

**"I have waited for your salvation, O LORD [YHVH]!"** (Gen. 49:18)

**"Thus says the LORD [YHVH]:  
'Keep justice, and do righteousness,  
For My salvation is about to come,  
And My righteousness to be revealed.'"** (Isa. 56:1)

**"He saw that *there was no man*,  
And wondered that *there was no intercessor*;  
Therefore His own arm brought salvation for Him;  
And His own righteousness, it sustained Him."** (Isa. 59:16)

**"Rejoice greatly, O daughter of Zion!  
Shout, O daughter of Jerusalem!  
Behold, your King is coming to you;  
He is just and having salvation,  
Lowly and riding on a donkey,  
A colt, the foal of a donkey."** (Zech. 9:9)

*Comment:* To the Believer, the Messiah has come in the person of *Y'shua*. At His first appearance He brought salvation (*Y'shuah* = salvation) riding on a donkey. At His second coming He will manifest Himself as a "strong right arm" of His Father.

Genesis 49:18 ("**I have waited for your salvation...**") is a prophecy given by *Moshe* (Moses) to the tribe of *Dan*. It is interesting to note that in Jewish eschatology (understandings of the last days), the False Messiah is identified as coming from the tribe of Dan. When you put all this information together, it tells the Believer that we must not try to hasten the Day of the Lord, for that might put us in the camp of the False Messiah (i.e. trying to bring peace through a one world government that

is not of God.) Rather, we should wait for God to do his mighty work through His strong right arm, *Y'shua HaMashiach*.

~ ~

*The Prophecy:*

**"And you shall take the anointing oil, and anoint the tabernacle and all that is in it; and you shall hallow it and all its utensils, and it shall be holy. ...**

**"And you shall anoint the laver and its base, and sanctify it."** (Ex. 40:9, 11)

*Edersheim:* "...distinct reference to the King Messiah, on whose account the anointing oil was to be used." (p. 714)

*Ancient Source:* Targum Pseudo-Jonathan.

*Comment:* The Messiah is literally the "Anointed One." Just as the Tabernacle and its accouterments were 'anointed' to be set apart to God, so the Messiah is 'anointed' to be set apart to God.

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### ~ The Book of Leviticus ~

*The Prophecy:*

**"I will walk among you and be your God, and you shall be My people."** (Lev. 26:12)

*Edersheim:* "The promise is also referred to the latter, or Messianic, days." (p. 714)

*Ancient Source:* Yalkut 62.

*Comment:* One day the Messiah will dwell on the earth and will walk among us. After the thousand years, both the Father and the Son will dwell on the earth. (Rev. 21:22; 22:1,3)

~ ~

*The Prophecy:*

**"I am the LORD [YHVH] your God, who brought you out of the land of Egypt, that you should not be their slaves; I have broken the bands of your yoke and made you walk upright."** (Lev. 26:13)

*Edersheim:* "...applied to Messianic times. See our remarks on Gen. ii. 4.

"The promise of peace in the Aaronic benediction Num. vi. 26 is referred to the peace of the Kingdom of David, in accordance with Is. ix. 7." (p. 714)

*Ancient Source:* Siphre (A somewhat older Commentary on Numbers and Deuteronomy.):

**"The LORD [YHVH] lift up His countenance upon you, And give you peace."** (Num. 6:26)

**"Of the increase of His government and peace  
There will be no end,  
Upon the throne of David and over His kingdom,  
To order it and establish it with judgment and justice  
From that time forward, even forever.  
The zeal of the LORD [YHVH] of hosts will  
perform this."** (Isa. 9:7)

*Comment:* When God, in the person of *Y'shua HaMashiach*, again walks among us on this earth; there will be no end to His government, to peace, to righteous judgment and justice. In other words, the 'countenance' of God will be 'lifted up' upon each and every person on the face of the earth.

~ ~

### ~ The Book of Numbers ~

*The Prophecy:*

**"And the one who offered his offering on the first day was Nahshon the son of Amminadab, from the tribe of Judah."** (Num. 7:12)

*Edersheim:* "In connection with this it is marked that the six blessings which were lost by the Fall are to be restored by the son of Nahshon, i.e. the Messiah." (p. 714)

*Ancient Source:* Bemidbar Rabba, the Midrash or commentary on Numbers.

*Comment:* The genealogy of *Y'shua* lists Nahshon as one of his ancestors.

**"Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon."** (Matt. 1:4)

**"the son of Jesse, the son of Obed, the son of Boaz, the son of Salmon, the son of Nahshon,"** (Luke 3:32)

~ ~

*The Prophecy:*

**"But the two men had remained in the camp: the name of one was Eldad, and the name of the other Medad. And the Spirit rested upon them. Now they were among those listed, but who had not gone out to the tabernacle; yet they prophesied in the camp."** (Num. 11:26)

*Edersheim:* "...the prophecy of Eldad and Medad is supposed to have been with regard to the wars of the latter days against Jerusalem, and to the defeat of Gog and Magog by the Messiah." (p. 714)

*Ancient Source:* Targum Jerusalem.

*Comment:* One of the major points of this scripture is that prophesy and visions are not limited to a select group of God's people. Rather it is YHVH who decides who will speak for Him in this manner:

**"But Peter, standing up with the eleven, raised his voice and said to them, 'Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words.**



**For these are not drunk, as you suppose, since it is *only* the third hour of the day. But this is what was spoken by the prophet Joel:**

**'And it shall come to pass in the last days, says God,  
That I will pour out of My Spirit on all flesh;  
Your sons and your daughters shall prophesy,  
Your young men shall see visions,  
Your old men shall dream dreams.  
And on My menservants and on My maidservants  
I will pour out My Spirit in those days.'**

(Acts 2:14-18)

~ ~

*The Prophecy:*

**'''He has not observed iniquity in Jacob,  
Nor has He seen wickedness in Israel.  
The LORD [YHVH] his God is with him,  
And the shout of a King is among them.'''**

(Num. 23:21)

*Edersheim:* "...the term 'King' is expressly referred to the Messiah. See also Num. xxiv. 7." (p. 714)

*Ancient Source:* Targum Pseudo Jonathan and Jerusalem Targum.

**'''He shall pour water from his buckets,  
And his seed shall be in many waters.  
His king shall be higher than Agag,  
And his kingdom shall be exalted.'''**

(Num. 24:7)

*Comment:* As Believers we understand that *Y'shua* is to be King of kings and Lord of lords.

**"And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS."**

(Rev. 19:16)

~ ~

*The Prophecy:*

**'''I see Him but not now;  
I behold Him, but not near;  
A Star shall come out of Jacob;  
A Scepter shall rise out of Israel,  
And batter the brow of Moab,  
And destroy all the sons of tumult.'''**

(Num. 24:17)

*Edersheim:* "Balaam's prediction of the Star and Sceptre is referred to the Messiah. ... Similarly, verses 20 and 24 of that prophecy are ascribed ... to the Messiah." (p. 714)

*Ancient Source:* Targum Onkelos and Pseudo-Jonathan, and the Jerusalem Talmudic Tractate; *Taanith*.

**"Then he looked on Amalek, and he took up his oracle and said:**

**'Amalek was first among the nations,  
But shall be last until he perishes.' ...  
'''But ships shall come from the coasts of Cyprus,  
And they shall afflict Asshur and afflict Eber,  
And so shall Amalek, until he perishes.'''**

(Num. 24:20, 24)

*Comment:* As we saw previously, while the nation of Amalek is no longer identifiable, the spirit of Amalek is rampant in the modern world. We see it manifested in the Middle East by the intense hatred that the Palestinians have for the Jewish people, wanting, like Hitler, to see them destroyed. There will be no relief from this kind of blind hatred (in whatever country it might manifest itself) until Messiah comes and sets up His righteous Kingdom over all the earth. This is the true 'One World Government' for which we look and hope and expect very soon.

~ ~

*The Prophecy:*

**'''Let the LORD [YHVH], the God of the spirits of all flesh, set a man over the congregation, ...'** (Num. 27:16)

*Edersheim:* "In connection with this verse it is noticed that His one Spirit is worth as much as all other spirits, according to Is. xi. 1." (p. 714)

*Ancient Source:* *Yalkut*, (vol. i. p. 247a).

**"There shall come forth a Rod from the stem of Jesse,  
And a Branch shall grow out of his roots.  
The Spirit of the LORD [YHVH] shall rest upon Him,  
The Spirit of wisdom and understanding,  
The Spirit of counsel and might,  
The Spirit of knowledge and of the fear of  
the LORD [YHVH]."**

(Isa. 11:1-2)

*Comment:* According to the testimony of the gospels, the Spirit of the Lord did rest upon *Y'shua*:

**"Then Jesus [Y'shua], when He had been baptized, came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him."**

(Matt. 3:16)

**"So he came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:**

**'The Spirit of the LORD [YHVH] is upon Me,  
Because He has anointed Me to preach the gospel to the poor.**

**He has sent Me to heal the brokenhearted,  
To preach deliverance to the captives  
And recovery of sight to the blind,  
To set at liberty those who are oppressed,  
To preach the acceptable year of the Lord.'**

**"Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, 'Today this Scripture is fulfilled in your hearing.'"**

(Luke 4:16-21)

This same Spirit is available today to the Believer:

**"Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are."** (1 Cor. 3:16-17)

~ ~

### ~ The Book of Deuteronomy ~

*The Prophecy:*

**"See, I have set the land before you; go in and possess the land which the LORD [YHVH] swore to your fathers -- to Abraham, Isaac, and Jacob -- to give to them and their descendants after them."** (Deut. 1:8)

*Edersheim:* "...is applied ... to the days of the Messiah." (p. 714)

*Ancient Source:* *Siphre* (the somewhat older commentary on Numb. and Deut.)

*Comment:* When Messiah comes to set up the fullness of the Kingdom of God, then those who are His at His coming will enter in to take possession of the promised land.

~ ~

*The Prophecy:*

**"Every commandment which I command you today you must be careful to observe, that you may live and multiply and go in and possess the land of which the LORD [YHVH] swore to your fathers."** (Deut. 8:1)

*Edersheim:* "...there are several allusions to Messianic days." (p. 714)

*Ancient Source:* *Tanchuma* - the Midrash commentary on the Pentateuch (*Torah*).

*Comment:* Here, entering into the land is tied to the keeping of the commandments (*mitzvot* or good deeds):

**"For I say unto you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven."** (Matt. 5:20)

**"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven."** (Matt. 7:21)

**"For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law (for not the hearers of the law are just in the sight of God, but the doers of the law will be justified; for when Gentiles, who do not have the law, by nature do the things contained in the law, these, although not having the law are a law to themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and between themselves their thoughts accusing or else excusing them) in the day when God will**

**judge the secrets of men by Jesus Christ [Y'shua HaMashiach], according to my gospel.'** (Rom. 2:12-16)

~ ~

*The Prophecy:*

**"...that your days and the days of your children may be multiplied in the land of which the LORD [YHVH] swore to your fathers to give them, like the days of the heavens above the earth."** (Deut. 11:21)

*Edersheim:* "...is applied ... to the days of the Messiah." (p. 714)

*Ancient Source:* *Siphre*.

*Comment:* This is the concluding verse in the passage that contains the instruction to teach the word of God to one's children and to write them on the doorposts of one's house. The traditional manner in which the Jewish people observe this command is to attach a *mezuzah* (meh-zoo'-zah) to the door frame which internally contains this passage of scripture written on a parchment. In light of Matt. 5:17-18, which follows, we as Believers might ask ourselves: How do we fulfill this command?

**"Do not think that I came to destroy the Law or the Prophets, I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled."** (Matt. 5:17-18)

~ ~

*The Prophecy:*

**"You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life."** (Deut. 16:3)

*Edersheim:* "...the record of the deliverance from Egypt is supposed to be carried on to the days of the Messiah..." (p. 714)

*Ancient Source:* *Siphre* and the Talmudic Tractate *Berakhoth*.

*Comment:* Isaiah prophesied about a future time when:

**"There will be a highway for the remnant of His people Who will be left from Assyria,  
As it was for Israel  
In the day that he came up from the land of Egypt."** (Isa. 11:16)

~ ~

*The Prophecy:*

**"Now if the LORD [YHVH] your God enlarges your territory, as He swore to your fathers, and gives you the land which He promised to give to your fathers, and if you keep all these commandments and do them, which I command you today to love the LORD [YHVH] your God and to walk always in His ways, then you shall add three**

**more cities for yourself besides these three."**

(Deut. 19:8-9)

*Edersheim:* "...it is noted ... that as three of these cities were in territory never possessed by Israel, this was to be fulfilled in Messianic times." (p. 714)

*Ancient Source:* *Siphre* and the Talmudic Tractate *Berakhoth*.

*Comment:* The original promise to Abraham was that his descendants would receive all of the land from the Nile to the Euphrates. This occupation by Israel has not yet been fulfilled.

**"On the same day the LORD [YHVH] made a covenant with Abram, saying: 'To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates--'"**

(Gen. 15:18)

~ ~

*The Prophecy:*

**"When you go near a city to fight against it, then proclaim an offer of peace to it."**

(Deut. 20:10)

*Edersheim:* "...the offer of peace to a hostile city is applied to the future action of Messiah to the Gentiles, in accordance with Zech. ix. 10; Is. ii. 4; and Ps. lxxviii. 32; while, on the other hand, the resistance of a city to the offer of peace is likened to rebellion against the Messiah, and consequent judgment, according to Is. xi. 4." (p. 714)

*Ancient Source:* *Tanchuma* - the Midrash commentary on the Pentateuch (*Torah*).

**"I will cut off the chariot from Ephraim  
And the horse from Jerusalem;  
The battle bow shall be cut off.  
He shall speak peace to the nations;  
His dominion shall be from sea to sea,  
And from the river to the ends of the earth."**

(Zech. 9:10)

**"He shall judge between the nations,  
And shall rebuke many people;  
They shall beat their swords into plowshares,  
And their spears into pruning hooks;  
Nation shall not lift up sword against nation,  
Neither will they learn war anymore."**

(Isa. 2:4)

**"Sing to God, you kingdoms of the earth;  
Oh, sing praises to the Lord, Selah."**

(Ps. 68:32)

**"But with righteousness He shall judge the poor,  
And decide with equity for the meek of the earth;  
He shall strike the earth with the rod of His mouth,  
And with the breath of His lips He shall slay  
the wicked."**

(Isa. 11:4)

*Comment:* It is evident from studying these passages, which the Jewish sages applied to the Messianic age, that they saw the entire experience of the nation of Israel as prefiguring

(being a type of) the coming Kingdom of God under the rule of the Messiah.

~ ~

*The Prophecy:*

**"But it shall be, when evening comes, that he shall wash himself with water; and when the sun sets, he may come into the camp again."**

(Deut. 23:11)

*Edersheim:* "...is typically applied to the evening of time, when God would wash away the filth of the daughters of Zion (Is. iv. 4); and the words: 'when the sun is down' to when King Messiah would come." (p. 714)

*Ancient Source:* *Tanchuma*.

**"When the Lord has washed away the filth of the daughters of Zion, and purged the blood of Jerusalem from her midst, by the spirit of judgment and by the spirit of burning, ..."**

(Isa. 4:4)

*Comment:* As the rabbis say; "Every book, chapter, verse, and word of the Scriptures speaks of the Messiah."

~ ~

*The Prophecy:*

**"Therefore it shall be, when the LORD [YHVH] your God has given you rest from your enemies all around, in the land which the LORD [YHVH] your God is giving you to possess as an inheritance, that you will blot out the remembrance of Amalek from under heaven. You shall not forget."**

(Deut. 25:19)

**"If any of you are driven out to the farthest parts under heaven, from there the LORD [YHVH] your God will gather you, and from there He will bring you."**

(Deut. 30:4)

*Edersheim:* "...are referred ... to Messianic times. In the latter passage the gathering of dispersed Israel by Elijah, and their being brought back by Messiah, are spoken of." (p. 714)

*Ancient Source:* *Targum Psuedo-Jonathan* and *Bemidbar Rabba*, a commentary on Numbers.

*Comment:* Once again the reference to Amalek is brought forth. The Messianic age will be a time when all evil is put out of the earth, when the spirit of Amalek is put away.

**"Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ [Messiah], and He shall reign forever and ever!'"**

(Rev. 11:15)

~ ~

*The Prophecy:*

**"Remember the days of old,  
Consider the years of many generations.  
Ask your father, and he will show you;  
Your elders, and they will tell you:"**

(Deut. 32:7)

*Edersheim:* "...makes the beautiful observation, that in all Israel's afflictions they were to remember the good and comfortable things which God had promised them for the future world, and in connection with this there is special reference to the time of the Messiah." (p. 714-15)

*Ancient Source: Siphre.*

*Comment:* Our real hope is in the resurrection from death which is made possible through faith in the resurrection of *Y'shua HaMashiach*:

**"Now if Christ [Messiah] is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? But if there is no resurrection of the dead, then Christ [Messiah] is not risen. And if Christ [Messiah] is not risen, then our preaching is vain and your faith is also vain. Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ [Messiah], whom He did not raise up -- if in fact the dead do not rise.**

**"For if the dead do not rise, then Christ [Messiah] is not risen. And if Christ [Messiah] is not risen, your faith is futile; you are still in your sins! Then also those who have fallen asleep in Christ [Messiah] have perished. If in this life only we have hope in Christ [Messiah], we are of all men the most pitiable."** (I Cor. 15:12-19)

~ ~

*The Prophecy:*

**"How could one chase a thousand,  
And two put ten thousand to flight,  
Unless their Rock had sold them,  
And the LORD [YHVH] had surrendered them?"**

(Deut. 32:30)

*Edersheim:* "...marks its fulfillment in the days of the Messiah." (p. 715)

*Ancient Source: Siphre* (the somewhat older commentary on Numb. and Deut.).

*Comment:* We must put our complete trust in our Father in heaven, and our Messiah, *Y'shua*. For they will deliver us from all of our enemies.

**"A thousand may fall at your side,  
And ten thousand at your right hand;  
But it shall not come near you.  
Only with your eyes shall you look,  
And see the reward of the wicked."** (Psalm 91:7-8)

~ ~

*The Prophecy:*

**"And He was King in Jeshurun,  
When the leaders of the people were gathered,  
All the tribes of Israel together."** (Deut. 33:5)

*Edersheim:* "...speaks of a king whom the tribes of Israel shall obey, this being evidently the King Messiah." (p. 715)

*Ancient Source: Jerusalem Targum.*

**"And I heard the number of those who were sealed. One hundred and forty-four thousand of all the tribes of the children of Israel were sealed."** (Rev. 7:4)

**"Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ [Messiah], and He shall reign forever and ever!'"**

(Rev. 11:15)

~ ~

*The Prophecy:*

**"His glory is like a firstborn bull,  
And his horns are like the horns of the wild ox;  
Together with them  
He shall push the peoples  
To the ends of the earth;  
They are the ten thousands of Ephraim,  
And they are the thousands of Manasseh."**

(Deut. 33:17)

*Edersheim:* "...applies to the Messiah" (p. 715)

*Ancient Source: Tanchuma* - the Midrash commentary on the Pentateuch (*Torah*) and the Midrash *Bemidbar Rabba*, on Numbers.

*Comment:* This passage is the prophecy given by Moses for the descendants of Joseph. During the time of *Y'shua* many of the sages taught that two Messiahs would have to appear on the scene in order to fulfill the disparate prophecies. Thus, they looked for a 'Messiah ben Yoseif' (Messiah son of Joseph) to come first, followed by a 'Messiah ben David' (Messiah son of David). They taught that Messiah ben Yoseif would come from one of the tribes of Yoseif, while Messiah ben David would come from the tribe of Judah.

~ ~

*The Prophecy:*

**"Of Benjamin he said;  
'The beloved of the LORD [YHVH] shall dwell in safety  
by Him,  
Who shelters him all the day long;  
And he shall dwell between His shoulders.'"**

(Deut. 33:12)

*Edersheim:* "The expression, 'he shall cover [shelter] him' is referred to this world; 'all the day long,' to the days of the Messiah; and 'he shall dwell between his shoulders' to the world to come." (p. 715)

*Ancient Source:* The Talmudic tractate *Zebhachim*.

*Comment:* All of us, whether Christian or Jew, look for the coming of the Messiah. But we all realize that ultimately, our ability to be a part of the world to come is entirely in the hands of *YHVH*. Therefore, we look to Him to provide us with the protection, the comfort and the salvation that we must have in order to reach that glorious goal:

**"Be merciful to me, O God, be merciful to me!"**

For my soul trusts in You;  
And in the shadow of Your wings I will make  
my refuge,  
Until *these* calamities have passed by." (Psalm 57:1)

"Because You have been my help,  
Therefore in the shadow of Your wings I will rejoice."  
(Psalm 63:7)

"He shall cover you with His feathers,  
And under His wings you shall take refuge;  
His truth *shall be your* shield and buckler."  
(Psalm 91:4)

"O Jerusalem, Jerusalem, the one who kills the  
prophets and stones those who are sent to her! How often I  
wanted to gather your children together, as a hen gathers  
her chicks under *her* wings, but you were not willing! See!  
Your house is left to you desolate; for I say to you, you shall  
see Me no more till you say,

'Blessed is He who comes in the name of the LORD  
[YHVH]!" (Matt. 23:37-39)

~ ~ ~ ~ ~

*Notes:*

## ~ The Writings Prophecies ~

And beginning at Moses and all the Prophets,  
He expounded to them in all the Scriptures  
The things concerning Himself.  
Luke 24:27



We now turn to the section of the *Tanakh* (OT) called  
*The Writings*.

### ~ The Book of Psalms ~

*General Comments:* Most Biblical scholars, both Jewish and Christian, agree that several, if not many, of the Psalms contain prophetic references to the Messiah. Differences of opinion do arise over exactly which ones are directly related to the Messiah, as opposed to those which deal specifically with the ancient kings such as David or Solomon. For this reason it is important to understand which of the Psalms were thought to be Messianic by the ancient sages, for they did not have any reason to deny certain claims as do modern day Christians and Jewish teachers, who often try to refute each others beliefs.

Most of the Psalms which contain Messianic prophecies were written by King David, the one through whom the Messiah was promised. The fact that it was David himself who recorded these prophecies makes it even more apparent that they do not necessarily refer to him personally, but to the Messiah who was to come, of which David was a type. The fact that David was also a prophet was confirmed for us by Peter:

**"Men and brethren, let me speak freely to you of the patriarch David, ... Therefore, being a prophet, ..."**  
(Acts 4:29-30)

The first Psalm which Edersheim covers is Psalm 2. Walter C. Kaiser, Jr., in his book *The Messiah In The Old Testament* makes the following statement concerning this Psalm:

*"...Psalm 2 represents the Messiah as already enthroned in Zion on the right hand of Yahweh as his Son, following the investiture ..."* (p. 93)

Following is Kaiser's outline of Psalm 2 as found on p. 97 of the same book:

- The Rebellion of the Nations (vv. 1-3)
- The Reaction of God (vv. 4-6)
- The Response of Messiah (vv. 7-9)
- The Recommendation to the Nations (vv. 10-12)

Let us now proceed to investigate what Edersheim has found within the writings of the Sages.

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*The Prophecy:*

**"Why do the nations rage,  
And the people plot a vain thing?"** (Psalm 2:1)

*Edersheim:* "...Ps ii. 1 is applied to the wars of Gog and Magog." (p. 716)

*Ancient Sources:* The Babylonian Talmudic Tractates *Berach. 7b*, and *Abhodah Zarah 3b*, plus the *Midrash* on Ps. ii.

*Comment:* The prophecies concerning *Gog* and *Magog* are found in Ezekiel chapters 38 and 39, and in Revelation 20.

Another reference to Psalm 2:1 is found in Revelation 11:18 which also ties this Psalm to events that are to happen at the end time:

**"Then the seventh angel sounded: And there were loud voices in heaven, saying, 'The kingdoms of this world have become the kingdoms of our Lord and of His Christ [Messiah], and He shall reign forever and ever!' ..."**

**"The nations were angry, and Your wrath has come,  
And the time of the dead, that they should be judged."**  
(Rev. 11:15, 18)

~ ~

*The Prophecy:*

**"The kings of the earth set themselves,  
And the rulers take counsel together,  
Against the LORD [YHVH] and against His Anointed,"**  
(Psalm 2:2)

*Edersheim:* "Similarly, verse 2 is applied to the Messiah. ... In Yalkut ... we have the following remarkable simile on the words, 'against God, and His Messiah,' likening them to a robber who stands defiantly behind the palace of the king, and says, 'If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy spirit mocks at him, 'He that sitteth in the heavens shall laugh.' On the same verse the Midrash on Ps. ii. has a curious conceit, intended to show that each who rose against God and His people thought he was wiser than he who had preceded him. If Cain had killed his brother while his father was alive, forgetful that there would be other sons, Esau for his folly in forgetting that in the meantime Jacob would have children, and hence proposed to kill all the male children, while Haman, ridiculing Pharaoh's folly in forgetting that there were daughters, set himself to destroy the whole people; and, in turn, Gog and Magog, ridiculing the shortsightedness of all who had preceded them, in taking counsel against Israel so long as they had a Patron in heaven, resolved first to attack their heavenly Patron, and after that Israel. To which apply the words, 'against the Lord, and against His Anointed.'" (p. 716)

*Ancient Sources:* The Babylonian Talmudic Tractate *Abhodah Zarah 3b*, the *Midrash* on Ps. ii and *Yalkut*.

*Comment:* The word 'anointed' in Hebrew is *Mashiach* (Mah-she'-ahk = Messiah). The first two verses of Psalm 2 are referenced in the book of Acts, where the disciples are found praying after the release of Peter and John from prison, saying:

**"Upon being released, they went back to their friends and reported what the head *cohanim* [*priests*] and elders had said to them. When they heard it, they raised their voices to God with singleness of heart. 'Master,' they prayed, 'You made heaven, earth, the sea and everything in them. By the *Ruach HaKodesh* [*the Holy Spirit*], through the mouth of our father David, your servant, you said,**

***"Why did the nations rage and the peoples devise useless plans?"***

***The kings of the earth took their stand;***

***and the rulers assembled together against Adonai***

***and against his Messiah. ""* (Acts 4:23-26 CJB)**

The fact that *Y'shua's* arrest, trial and crucifixion were understood to be fulfillment's of this prophecy is recorded for us in the verses that follow:

**"This has come true in this city, since Herod and Pontius Pilate, with *Goyim* [*Gentiles*] and the peoples off Isra'el, all assembled against your holy servant Y'shua, whom you made Messiah, to do what your power and plan had already determined beforehand should happen."**

(Acts 4:27-28 CJB)

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*Comment:* It is interesting to note that Edersheim does not list Psalm 2, verse 3 as being one of those which the sages count among the Messianic prophecies; for to the Believer's eyes, it is pregnant with Messianic meaning:

**"Let us break Their bonds in pieces**

**And cast away Their cords from us." (Psalm 2:3)**

Here, the nations plot together to throw off the bonds of God and His Messiah ('Their bonds' and 'Their cords.')

~ ~ ~

*The Prophecy:*

**"He who sits in the heavens shall laugh;**

**The LORD [*YHVH*] shall hold them in derision."**

(Psalm 2:4)

*Edersheim:* "Is Messianically applied in the Talmud." (p. 716)

*Ancient Sources:* The Babylonian Talmudic Tractate *Abhodah Zarah*, on Idolatry.

*Comment:* Apparently, the sages count the Messiah as being the one who sits in the heavens and laughs. In order to come to this conclusion, they must have, in some manner, equated *YHVH* (the LORD) to the Messiah.

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*The Prophecy:*

**"Yet I have set My King**

**On My holy hill of Zion."**

(Psalm 2:6)

*Edersheim:* "Is applied to the Messiah in the Midrash on 1 Samuel xvi. 1, where it is said that of the three measures of

sufferings one goes to the King Messiah, of whom it is written (Is. liii.) 'He was wounded for our transgressions.' They say to the King Messiah: 'Where dost Thou seek to dwell?' He answers: 'Is this question also necessary? In Sion My holy hill.'

*Ancient Sources:* Midrash on I Samuel 16:1 (*Parah 19* [the section on the Red Heifer and purification by its ashes.])

*Comment:* Once again we see that the sages of ancient times recognized Isaiah chapter 53 as a prophecy showing the Messiah to be the 'Suffering Servant.' He is the direct descendant of David, the son of Jesse.

**"Then the LORD [*YHVH*] said to Samuel, 'How long will you mourn for Saul, seeing I have rejected him from reigning over Israel? Fill your horn with oil, and go; I am sending you to Jesse the Bethlehemite. For I have provided Myself a king among his sons.'" (I Sam. 16:1)**

**"Surely He has borne our griefs**

**And carried our sorrows;**

**Yet we esteemed Him stricken,**

**Smitten by God, and afflicted.**

**But He *was* wounded for our transgressions,**

**He *was* bruised for our iniquities;**

**The chastisement for our peace *was* upon Him,**

**And by His stripes we are healed." (Isaiah 53:4-5)**

As can be seen from Edersheim's remarks, the sages of old clearly saw that King David was a type and shadow of the great King Messiah who was eventually to reign for all eternity.

~ ~

*The Prophecy:*

**"I will declare the decree:**

**The LORD [*YHVH*] has said to Me,**

**You are My Son,**

**Today I have begotten You."**

(Psalm 2:7)

*Edersheim:* "Quoted as Messianic in the Talmud, among a number of other Messianic quotations. There is a very remarkable passage in the Midrash ... in which the unity of Israel and the Messiah in prophetic vision seems clearly indicated. Tracing the 'decree' through the Law, the Prophets, and the Hagiographa [*the Writings*], the first passage quoted is Exod. iv 22: 'Israel is My first-born son;' the second, from the Prophets, Is. lii. 13: 'Behold My servant shall deal prudently,' and Is. xlii. 1: 'Behold My servant, whom I uphold;' the third, from the Hagiographa, Ps. cx 1: 'The Lord said unto my Lord,' and again, Ps. ii. 7: 'The Lord said unto Me, Thou art My Son,' and yet this other saying (Dan. vii. 13): 'Behold, one like the Son of Man came with the clouds of heaven.' Five lines further down, the same Midrash, in reference to the words 'Thou art My Son,' observes that, when that hour comes, God speaks to Him to make a new covenant, and thus He speaks: 'This day have I begotten Thee' -- this is the hour in which He becomes His Son." (p. 716-17)

*Ancient Sources:* The Babylonian Talmudic Tractate *Sukkah* 52 a, on the Feast of Tabernacles; and the *Midrash* on Ps. ii. 7.

*Comment:* So the ancient sages recognized that all of the following verses spoke of the Messiah, and not just King David or the physical nation of Israel:

**"Then you shall say to Pharaoh, "Thus says the LORD [YHVH]: 'Israel is My son, My firstborn.'""**

(Ex. 4:22)

**"Behold, My Servant shall deal prudently,  
He shall be exalted and extolled and be very high."**

(Isaiah 52:13)

**"Behold! My Servant whom I uphold,  
My Elect One in whom My soul delights!  
I have put My Spirit upon Him;  
He will bring forth justice to the Gentiles.  
He will not cry out, nor raise His voice,  
Nor cause His voice to be heard in the street.  
A bruised reed He will not break,  
And smoking flax He will not quench;  
He will bring forth justice for truth.  
He will not fail nor be discouraged,  
Till He has established justice in the earth;  
And the coastlands shall wait for His law."**

(Isaiah 42:1-4)

**"The LORD [YHVH] said to my Lord,  
'Sit at My right hand,  
Till I make Your enemies Your footstool.'"**

(Psalm 110:1)

**"I was watching in the night visions,  
And behold, One like the Son of Man,  
Coming with the clouds of heaven!  
He came to the Ancient of Days,  
And they brought Him near before Him.  
Then to Him was given dominion and glory  
and a kingdom,  
That all peoples, nations, and languages should  
serve Him.  
His dominion is an everlasting dominion,  
Which shall not pass away,  
And His kingdom the one  
Which shall not be destroyed."**

(Daniel 7:13-14)

Certainly, the kingdom that was established by David was destroyed, not once but twice. So the sages are correct when they tie all of these verses together and teach that they apply to the Messiah.

This verse (Psalm 2:7) is referenced three times in the *Brit Chadasha* (Breet Hah-dah-shah = ReNewed Covenant):

**"And we declare to you glad tidings -- that promise which was made to the fathers. God has fulfilled this for us their children, in that He has raised up Jesus [Y'shua]. As it is also written in the second Psalm:**

**"You are My Son,**

**Today I have begotten You."**

**"And that He raised Him from the dead, no more to return to corruption ..."** (Acts 13:32-34)

**"For to which of the angels did He ever say:**

**'You are My Son,**

**Today I have begotten You'?**

(Heb. 1:5)

**"So also Christ [Messiah] did not glorify Himself to become High Priest, but it was He who said to Him:**

**'You are My Son,**

**Today I have begotten You."**

(Heb. 5:5)

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*The Prophecy:*

**"Ask of Me, and I will give You**

**The nations for Your inheritance,**

**And the ends of the earth for Your possession."**

(Psalm 2:8)

*Edersheim:* "Ps. ii. 8 is applied ... to the Messiah, with the curious remark that there were three of whom it was said 'Ask of Me' -- Solomon, Ahaz, and the Messiah. In the Talmud the same passage is very curiously applied, it being suggested that, when the Messiah, the Son of David, saw that the Messiah, the Son of Joseph, would be killed, He said to the Almighty, 'I seek nothing of Thee except life.' To which the reply was: 'Life before Thou hadst spoken, as David Thy father prophesied of Thee,' Ps. xxi. 4." (p. 717)

*Ancient Sources:* The Midrash *Bemidbar Rabba*, on Numbers, 44; The Babylonian Talmudic Tractate *Sukkah* 52 a, on the Feast of Tabernacles.

*Comment:* The belief in two messiahs; Messiah ben Joseph (the Suffering Servant Messiah) and Messiah ben David (the Conquering King Messiah) was very prevalent in ancient Jewish teaching:

**"He asked life from You, and You gave it to him --**

**Length of days forever and ever."**

(Psalm 21:4)

~ ~

*The Prophecy:*

**""You shall break them with a rod of iron;**

**You shall dash them in pieces like a potter's vessel.""**

(Psalm 2:9)

*Edersheim:* "Ps. ii. 9 will be referred to in our remarks on Ps. cxx."

*Comment:* This verse is referenced in the book of Revelation:

**"And he who overcomes, and keeps My works until the end, to him I will give power over the nations --**

**"He shall rule them with a rod of iron;**

**As the potter's vessels shall be broken to pieces" --**



as I also have received from My Father; and I will give him the morning star. He who has an ear; let him hear what the Spirit says to the churches.'" (Rev. 2:25-29)

~ ~

*Comment:* This ends Edersheim's discussion of Psalm 2. However, most scholars from the Believing community also apply the final three verses to the Messiah:

**"Now therefore, be wise, O kings;  
Be instructed, you judges of the earth.  
Serve the LORD [YHVH] with fear,  
And rejoice with trembling.  
Kiss the Son, lest He be angry, and you perish in  
the way,  
When His wrath is kindled but a little.  
Blessed are all those who put their trust in Him."**

(Psalm 2:10-12)

Paul makes a reference to this section of Psalm 2 in Philipians:

**"Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will to do for His good pleasure."**

(Phil. 2:12-13)

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*Comment:* The next Psalm (16) deals with the death and resurrection of the Messiah, which brings salvation to the Believing community.

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*The Prophecy:*

**"You, O LORD [YHVH], are the portion of my inheritance and my cup;  
You maintain my lot."**

(Psalm 16:5)

*Edersheim:* "Is discussed ... in connection with the cup which Pharaoh's butler saw in his dream. From this the Midrash proceeds to speak of the four cups appointed for the Passover night, and to explain their meaning in various manners, among others, contrasting the four cups of fury, which God would make the nations drink, with the four cups of salvation which He would give Israel in the latter days, viz. Ps. xvi. 5; Ps. cxvi. 13; Ps. xxiii. 5. The expression, Ps. cxvi. 13, rendered in our A.V. 'the cup of salvation,' is in the original, 'the cup of salvations' -- and is explained as implying one for the days of the Messiah, and the other for the days of Gog." (p. 717)

*Ancient Sources:* The Midrash (or Commentary) *Bemidbar Rabba*, on Numbers, 88.

**"I have hated the congregation of evildoers,  
And will not sit with the wicked."**

(Psalm 26:5)

**"I will take up the cup of salvation(s),  
And call upon the name of the LORD [YHVH]."**

(Psalm 116:13)

**"You prepare a table before me in the presence of  
my enemies;**

**You anoint my head with oil;  
My cup runs over."**

(Psalm 23:5)

*Comment:* As Edersheim pointed out, the sages taught that Psalm 116:13 spoke of the cup of 'salvations,' plural. One cup was for the 'days of the Messiah' and the other for the 'days of Gog.' Since King Messiah will put down the rebellion of Gog, it stands to reason that the reference to the 'days of Messiah' must therefore be different days than the 'days of Gog.' Using this line of reasoning, one can make a strong case for the fact that the 'days of Messiah, during which one of these cups of salvation is taken up, has to do with the first coming of the Messiah, when He took the 'cup of salvation' for all of us through His sacrificial death. When Messiah returns as the conquering King, He will take up a second 'cup of salvation' when he frees Israel (and the world) from the death grip in which Gog and the False Messiah have them locked.

~ ~

*The Prophecy:*

**"Therefore my heart is glad, and my glory rejoices;  
My flesh also will rest in hope."**

(Psalm 16:9)

*Edersheim:* "The Midrash on the passage says: 'My glory shall rejoice in the King Messiah, Who in the future shall come forth from me, as it is written in Is. iv. 5: "upon all the glory a covering."' And the Midrash continues 'my flesh also shall dwell in safety' -- i.e. after death, to teach us that corruption and the worm shall not rule over it." (p. 717)

*Ancient Sources:* Midrash on Psalm 16.

*Comment:* The hope of the Psalmist is the same hope as the Believer.

**"Then the LORD [YHVH] will create above every dwelling place of Mount Zion, and above her assemblies, a cloud and smoke by day and the shining of a flaming fire by night. For over all the glory there will be a covering (*Chuppah*)."**

(Isaiah 4:5)

That hope is to one day dwell in the wedding chamber of the Messiah.

The Apostle *Shimon* (Simon Peter) includes this verse (Ps. 16:9), along with those surrounding it, to show that the Hebrew Scriptures prophesied that Messiah would be resurrected from the grave.

**"Him, being delivered by the determined counsel and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.**

**"For David says concerning Him:**

**'I foresaw the LORD [YHVH] always before my face,  
For He is at my right hand, that I may not be shaken;**

**Therefore my heart rejoiced, and my tongue was glad;  
Moreover my flesh will also rest in hope,  
Because You will not leave my soul in Hades,  
Nor will You allow Your Holy One to see corruption.  
You have made known to me the ways of life;  
You will make me full of joy in Your presence.'**

"Men and brethren, let *me* speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ [*Messiah*] to sit on his throne, he, foreseeing this, spoke concerning the resurrection of the Christ [*Messiah*], that His soul was not left in Hades, nor did His flesh see corruption.

"This Jesus [*Y'shua*] God has raised up of which we are all witnesses." (Acts 2:23-32)

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*Comment:* Edersheim now turns his attention to Psalm 18.

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*The Prophecy:*

**"For who is God, except the LORD [YHVH]?  
And who is a rock, except our God?"** (Psalm 18:31)

*Edersheim:* "The Targum explains this in reference to the works and miracles of the Messiah." (p. 717)

*Ancient Sources:* Targum.

*Comment:* It is most amazing that the sages would interpret this particular verse to be a reference to the Messiah for that, by its very nature, equates the Messiah with God, Himself. This squares exactly with what *Shaul* (Paul) would later write to the Corinthians:

**"Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea, all ate the same spiritual food, and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ [*Messiah*]."** (1 Cor. 10:1-4)

David praises the 'Rock' again near the end of this Psalm:

**"The LORD [YHVH] lives!  
Blessed be my Rock!  
Let the God of my salvation be exalted."** (Psalm 18:46)

~ ~

*The Prophecy:*

**"Great deliverance He gives to His king,  
And shows mercy to His anointed,  
To David and his descendants forevermore."** (Psalm 18:50)

*Edersheim:* "Referred ... to the Messiah, with this curious remark, implying the doubt whether He was alive or dead: 'The King Messiah, whether He belong to the living or the dead, His Name is to be David, according to *Ps. xviii. 50.*" (p. 717)

*Ancient Sources:* The Babylonian Talmudic Tractate *Berakhoth*, on Prayers and Benedictions; *Midrash* on *Lamentations 1:16*.

*Comment:* The ancient sages knew that the Messiah had to die for the sins of His people. However, they thought there would be two Messiahs, and they believed the one called Messiah ben Joseph would suffer such a fate. As Believers we know that Messiah ben Joseph and Messiah ben David are two appearances of the same Messiah, and His name is Salvation (*Y'shua*):

**"For these things I weep;  
My eye, my eye overflows with water;  
Because the comforter, who should restore my life,  
Is far from me.  
My children are desolate  
Because the enemy prevailed."** (Lam. 1:16)

Again we see how a verse that can be understood to refer to the time of literal devastation of Jerusalem, can also be applied to the death of the Suffering Servant Messiah. Such is the depth of the Hebrew Scriptures.

~ ~

*The Prophecy:*

**"The king shall have joy in Your strength,  
O LORD [YHVH];  
And in Your salvation how greatly shall he rejoice!"** (Psalm 21:1)

*Edersheim:* "The King there spoken of is explained by the Targum to be the King Messiah. The Midrash on the passage identifies him with *Is. xi. 10*, on which Rabbi Chanina adds that the object of the Messiah is to give certain commandments to the Gentiles (not to Israel, who are to learn from God Himself), according to the passage in Isaiah above quoted, adding that the words 'his rest shall be glorious' mean that God gives to King Messiah from the glory above, as it is said: 'In Thy strength shall the king rejoice,' which strength is a little afterwards explained as the Kingdom." (p. 717)

*Ancient Sources:* Targum; and Midrash on Psalm 21.

*Comment:*

**"And in that day there shall be a Root of Jesse,  
Who shall stand as a banner to the people;  
For the Gentiles shall seek Him,  
And His resting place shall be glorious."** (Isaiah 11:10)

The 'root of Jesse' found in Isa. 11:10 is equated to 'the King' found in Psalm 21:1. Both are considered to be references to the King Messiah, who comes to rule the earth. Using this interpretation, both passages also become Millennial in nature.

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*The Prophecy:*

**"For You meet him with the blessings of goodness;  
You set a crown of pure gold upon his head."**

(Psalm 21:3)

*Edersheim:* "...is Messianically applied in the Midrash on the passage. Only a few lines farther down in the same Midrash, among remarkable Messianic applications, is that of this verse to the Messiah, where also the expressions 'Jehovah is a man of war,' and 'Jehovah Zidkenu,' are applied to the Messiah. ...it is noted that God will crown Him with His own crown." (p. 717)

*Ancient Sources:* *Midrash* on Psalm 21; and the *Midrash Shemoth Rabba* 8 on Exodus.

*Comment:* These indeed are remarkable connections that have been made by the ancient Rabbis. Messiah must be far more than a mortal man, (or a king of Israel in the flesh) if He is going to wear the very crown of God.

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*The Prophecy:*

**"He asked life from You, and You gave it to him --  
Length of days forever and ever."**

(Psalm 21:4)

*Edersheim:* "Messianically applied in the Talmud." (p. 718)

*Ancient Sources:* The Babylonian Talmudic Tractate, *Sukkah* 52a on the Feast of Tabernacles.

*Comment:* Not only does the Messiah *Y'shua* have eternal life for Himself, He shares it with all of those who are His:

**"No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life."**

(John 3:13-15)

~ ~

*The Prophecy:*

**"His glory is great in Your salvation;  
Honor and majesty You have placed upon him."**

(Psalm 21:5)

*Edersheim:* "The first clause of this verse (*in*) Yalkut ... applies to the glory of the King Messiah, immediately quoting the second clause in proof of its Messianic application. This is also done in the Midrash on the passage. But perhaps one of the most remarkable applications of it is ... where this passage is applied to the Messiah." (p. 718)

*Ancient Sources:* *Yalkut* on Numbers xxvii. 20; Midrash *Bemidbar Rabba*, on Numbers.

*Comment:* The reference to Numbers 27:20 seems, at first glance rather remote. This is a classic case of the sages use of *Remez* in order to find a deeper meaning to a Scripture:

**"And the LORD [YHVH] said to Moses: 'Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight. And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient.'"**

(Num. 27:18-20)

Just as Joshua (interesting that *Y'shua's* name is a form of Joshua) received authority from Moses, so the Messiah receives 'honor and majesty' from God.

~ ~

*The Prophecy:*

**"For the king trusts in the LORD [YHVH],  
And through the mercy of the Most High he shall not  
be moved."**

(Psalm 21:7)

*Edersheim:* "The expression 'king' is applied in the Targum to the Messiah." (p. 718)

*Ancient Sources:* *Targum* on Ps. xxi. 7.

*Comment:* Substitute 'Messiah' for 'king' in verse seven and you will have the same understanding of this verse as did those who paraphrased the Hebrew Scriptures into Aramaic.

Edersheim concludes his remarks on Psalm 21 as follows: "On the whole, then, it may be remarked that Ps. xxi. was throughout regarded as Messianic." (p. 718)

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### ~ Summary ~

It is evident that the ancient Rabbis looked at prophecy in quite a different light than do most modern day Christians. They searched the subtleties of the Scriptures, making connections with other verses in ways that are not readily apparent in the surface (or *pashat*) reading of the text.

It is our suggestion that if you had trouble following some of the reasoning that Edersheim has found in the ancient Jewish writings, that you study the material again, with a very open mind. The connections are there, even if they do not jump out at the first reading.

To begin to comprehend the ancient Jewish mind, is to begin to know the mind of *Y'shua*, for He lived in that very time, and appreciated their thought processes, and taught in a manner they could understand. Therefore, if we are to fully understand the teachings of our Savior, we must be able to understand how the people of His day thought. A study such as this helps us to accomplish that end.

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### *The Fall Festivals: Sukkot & Shemini Atzeret*

An analysis of the meaning of the final Festivals of the Religious year.

### *Guarding the Tongue*

This booklet explores the principles of guarding against *Lashon Hara* (the evil tongue) as outlined by *Chofetz Chaim*. A help for anyone who wants to end the "evil tongue" in their midst.

### *Hanukkah Readings for the Believer*

Scripture readings from both the Old and New Testaments that are appropriate for each night of Hanukkah. Includes instructions on how to properly light the Hanukkah candles.

### *Weekly Torah Readings*

The traditional *Torah* readings for each week of the year beginning on the first Sabbath after *Sukkot* (the Feast of Tabernacles). Includes the traditional readings from the Prophets and appropriate readings from the *Brit Chadasha* (New Testament).

### *Torah Concepts I & II*

The *Torah* is for all ages. It was given directly by God to *Moshe* and formed the initial Constitution for the nation of Israel. It is the standard by which all Messianic Believers should live today, and upon which the government of the Kingdom of Heaven will be established when Messiah *Y'shua* returns.

### *Which Law?*

There were two sets of laws practiced by first century Pharisaic Judaism; the *Written Torah* (instruction/law) and the *Oral Torah* (traditional interpretation). Which law was Paul speaking about when he made some of his "anti-law" comments?

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