



THE MESSIAH OF RABBINIC JUDAISM

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וארון ברית יהוה נסע כפניהם וזן שני שני ימים
לתור להם מזוזה וענן יהוה עליהם יומם בנסעם
מן המזזה ויהי בנסע
הארץ ויאמר משה קומה יהוה ויפצו איביך וינסו
משנאיך מפניך ובזזה יאמר שובה יהוה
רבבות אלפי ישראל ויהי
ועם כמתאננים רע באנני יהוה וישמע יהוה

#1- Inverted NUNS Num 10:35-36

וַאֲרוֹן בְּרִית־יְהוָה נָסַע כְּפָנֵיהֶם דֶּדֶךָ שֶׁכַּ שְׁוֵת בְּמִלִּים
לְדָ לְתוֹר לָהֶם מִנִּזְחָה: וַעֲנַן יְהוָה עָלֵיהֶם יוֹמָם בְּנִסְעֵם
לָה מִן־הַמִּזְחָה: שְׁשִׁי ז וַיֹּהִי בְנִסְעֵ
הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה | יְהוָה וַיִּפְצוּ אֱלֹהֵיךָ וַיִּנָּסוּ
לָז מִשְׁנֵאֵיךָ מִפְּנֵיךָ: וּבִנְחָזוּ [וּבִנְחָה ב'] יֹאמֶר שׁוּבָה יְהוָה
רַב־בּוֹת אֶל־פִּי יִשְׂרָאֵל: ז

(Num. 10:35-36 NAS20)

**¶ Then it came about when the ark set out that Moses said,
“Rise up, LORD! And may Your enemies be scattered, And
those who hate You flee from Your presence.”**

**¶ And when it came to rest, he said, “Return, LORD, To the
myriad thousands of Israel.”**

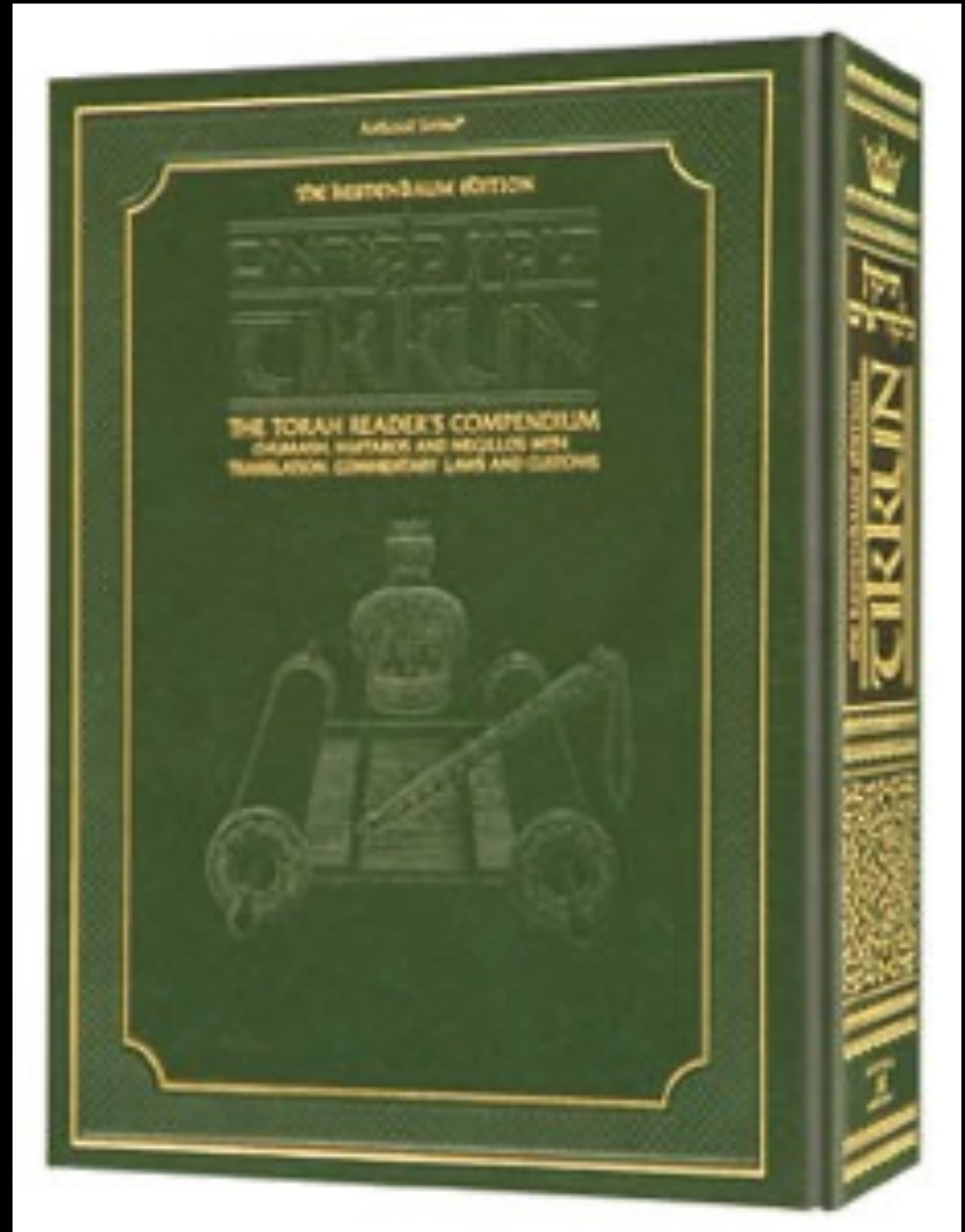


Normal



Inverted

Artscroll
Tikkun
Korim



10:35-36. The Reversed Letters *Nun* — These two verses are preceded and followed by a strange-looking letter נ. At closer look, you will notice that each of those letters is a reversed נ. The Talmud explains: God placed signs [in the form of reversed letters *nun*] before and after this passage to teach that this is not its proper place.

passage to teach that this is not its proper place.
[It should have appeared earlier, after 2:17, where
the verse speaks of the Ark's position in the travel
formation (*Rashi*).] Indeed, in the future [in the
time of *Mashiach*, when all evil will have ceased
and all Heavenly punishments will disappear

and all Heavenly punishments will disappear along with it (*Rashi*)], this passage will be moved to its proper place. If so, why is it here now? To separate between two troublesome episodes. Immediately following these two verses is the passage which begins: *The people took to seeking complaints.* And just before these two verses, we are told: *They journeyed from the Mount of*

complaints. And just before these two verses, we are told: *They journeyed from the Mountain of HASHEM . . .* [a departure which the Midrash likens to a group of schoolboys racing out of class as soon as they have been dismissed (*Tosafos*)]. The two verses of the Ark's travels separate those two events (*Shabbos 115b-116a*).

*Messiah is
necessary for the
Torah to be in the
Right order*

(Is. 35:5-6 NAS20)

*Then the eyes of those who are **blind will be opened,** And **the ears of those who are deaf will be unstopped.***

*Then **those who limp will leap like a deer,** And the **tongue of those who cannot speak will shout for joy.***

For waters will burst forth in the wilderness, And streams in the desert.

#2 Messiah the Miracle Worker

Ecclesiastes 1:9.

Pəsiqtâ də-Rab̄ Kahănâ, Piska 5, 8.

... R. Berechiah said in the name of R. Levi: Like the first redeemer, so the last redeemer; as the first one appeared among Israel and then disappeared from among them, so the last redeemer will appear among Israel and then disappear from among them. And for how long will he disappear from among them? R. Tanhuma said in the name of R. Hama who said it in

***Framework for
How the Rabbis
Think about the
Messiah in
Relationship to
Moses***

...R' BERACHIA SAID IN THE NAME OF R' YITZCHAK THE LAST REDEEMER WILL BE JUST AS THE FIRST. JUST AS IT SAYS OF THE FIRST REDEEMER "SO MOSES TOOK HIS WIFE AND HIS SONS, MOUNTED THEM UPON THE DONKEY..." (SHEMOT 4:20) SO TOO THE LAST REDEEMER, AS IT SAYS "...HUMBLE, AND RIDING A DONKEY..." (ZECHARIAH 9:9) JUST AS THE FIRST REDEEMER BROUGHT DOWN THE MANNA, AS IT SAYS "BEHOLD! I AM GOING TO RAIN DOWN FOR YOU BREAD FROM HEAVEN..." (SHEMOT 16:4) SO TOO THE LAST REDEEMER WILL BRING DOWN MANNA, AS IT SAYS "MAY THERE BE AN ABUNDANCE OF GRAIN IN THE LAND..." (TEHILLIM 72:16) JUST AS THE FIRST REDEEMER BROUGHT UP THE WELL, SO TOO THE LAST REDEEMER WILL BRING UP THE WATER, AS IT SAYS "...AND A SPRING WILL ISSUE FROM THE HOUSE OF THE LORD AND WILL WATER THE VALLEY OF SHITTIM..." (YOEL 4:18)

Kohelet Rabbat 1:9

*Framework for How the Rabbis Think about the Messiah in
Relationship to Moses*

RABBI BERECHYA SAID IN THE NAME OF RABBI LEVI: "LIKE THE FIRST REDEEMER SO IS THE SECOND REDEEMER. HOW DID THE FIRST REDEEMER REVEAL HIMSELF AND THEN RETURNED AND WAS HIDDEN FROM THEM?" HOW LONG WAS HE HIDDEN? THREE MONTHS, AS IT IS SAID "AND THEY MET MOSES AND AARON (EXODUS 5:20)". HOW DOES THE LATTER REDEEMER REVEAL HIMSELF AND THEN RETURN AND BE HIDDEN FROM THEM? HOW LONG IS HE HIDDEN? RABBI TANCHUMA SAID IN THE NAME OF THE RABBIS: "45 DAYS. SEE! IT IS WRITTEN AND FROM THE TIME THAT THE CONTINUAL BURNT-OFFERING SHALL BE TAKEN AWAY (DANIEL 12:11); AND SEE! IT IS WRITTEN: "HAPPY IS HE THAT WAITS, AND COMES (DANIEL 12:12)".)". WHAT ARE ALL THESE EXTRA DAYS [BEYOND THE 45 MENTIONED BY DANIEL]?

Ruth Rabbah 5

***Framework for How the Rabbis Think about the Messiah in
Relationship to Moses***

22. *<This shall be a new experience for you.>* R. Naḥman, [and jointly] R. Eliezer ben Jose and R. Aḥa, commented on this passage. According to one, the Holy One, blessed be He, said to Israel: My children, here in Egypt you are to have a new and unprecedented experience in redemption.¹²² And according to the others: Here you are to have a completely new experience which you will have again only in the time-to-come. As in the time-to-come *The eyes of the blind shall be opened, and the* ✕

Pesikta Rabbati 15.22A

ears of the deaf shall be unstopped (Isa. 35:5), [so that all will see and all will hear], so here, too, for Scripture says, ALL the people . . . said: "All that the Lord hath spoken we will do" (Exod. 19:8); and ALL the people saw the thunderings (Exod. 20:15). As in the time-to-come Then shall the lame man leap as a hart (Isa. 35:6), so here, too, for Scripture says, Moses brought forth the people out of the camp to meet God; and they, [even the lame], STOOD at the nether part of the Mount (Exod. 19:17). As in the time-to-come The tongue of the dumb shall sing (Isa. 35:6), so here, too, for Scripture says, ALL the people sang out together, etc. (Exod. 19:8).

(Matt. 9:27-30 NAS95)

“As Yeshua went on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!” When He entered the house, the blind men came up to Him, and Yeshua *said to them, “Do you believe that I am able to do this?” They *said to Him, “Yes, Lord.” Then He touched their eyes, saying, “It shall be done to you according to your faith.”

And their **eyes were opened**. And Yeshua sternly warned them: “See that no one knows about this!””

BLIND SEE

Mark 7:31-37 NAS95) **DEAF HEAR 1**

*“¶ Again He went out from the region of Tyre, and came through Sidon to the Sea of Galilee, within the region of Decapolis. They *brought to Him one who was deaf and spoke with difficulty, and they *implored Him to lay His hand on him.*

Yeshua took him aside from the crowd, by himself, and put His fingers into his ears, and after spitting, He touched his tongue with the saliva; and looking up to heaven with a deep sigh,

*He *said to him, “Ephphatha!” that is, “Be opened!” And his **ears were opened**, and the impediment of his tongue was removed, and he began speaking plainly. And He gave them orders not to tell anyone; but the more He ordered them, the more widely they continued to proclaim it. They were utterly astonished, saying, “He has done all things well; He makes even the deaf to hear and the mute to speak.””*

DEAF HEAR 2

(Matt. 9:1-8 NAS95)

“Getting into a boat, Yeshua crossed over the sea and came to His own city.

¶ And they brought to Him a paralytic lying on a bed. Seeing their faith, Yeshua said to the paralytic, “Take courage, son; your sins are forgiven.” And some of the scribes said to themselves, “This fellow blasphemes.”

Lame Walk 1

*And Yeshua knowing their thoughts said, “Why are you thinking evil in your hearts? “Which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Get up, and walk’? “But so that you may know that the Son of Man has authority on earth to forgive sins” — then He *said to the paralytic, “Get up, pick up your bed and go home.” And he got up and went home. But when the crowds saw this, they were awestruck, and glorified God, who had given such authority to men.”*

Lame Walk 2

(Num. 24:17 NAS20)

I see him, but not now; I look at him,
but not near; **A star shall appear** from
Jacob, A scepter shall rise from Israel,
And shall smash the forehead of Moab,
And overcome all the sons of Sheth.

#3 Prophecy of the STAR

Midrash Lekach Tov 15 cent copy of 11th cent text



Pesikta Zutarta, Tobias b. Eliezer, Venice 1546

פסיקתא זוטרותא - First Edition - Hasidic - Ruhyzn-Sadgora Copy

Late 11th-century Midrash on the Pentateuch and Five Scrolls by Tobias b. Eliezer. The author called it Lekah Tov ("good doctrine") on the basis of its opening verse (Prov. 4:2): "For I give you good doctrine" which he chose with allusion to his name (for the same reason he begins his interpretations of the weekly portions of Scripture and of the Scrolls with a verse containing the word tov, "good"). The book was called Pesikta by later scholars, and also, in error, Pesikta Zutarta. Tobias lived in the Balkans, and his Midrash contains allusions to contemporary historical events and specific reference to the martyrs of the First Crusade of 1096 (in the portion Emor and in his commentary on the verse "Therefore do the maidens love thee": Song 1:3).

Description of Midrash Lekach Tov 1

The work contains hundreds of explanations, some in the style of the midrashic literature and some giving the literal meaning. He expounds the keri and the ketiv, the masorah, gematriot, and notarikon and also gives many mnemotechnical devices in the manner of the rabbis. His literal explanations are based on the rules of grammar, vocalization, accentuation, etc. It is noteworthy that he explains anthropomorphic verses and statements as parables and frequently repeats: "The Torah speaks in the language of men."

Description of Midrash Lekach Tov 2

*“Our Rabbis have a tradition that in the Week in which Messiah will be born, there will be a bright **star** in the east, which is the star of the Messiah.”*

*The Week of the Messiah Prayer in
Midrash Lekach Tov*

(Matt. 2:1-2 NAS20)

Now after Yeshua was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, “Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him.”

Star of the Messiah

(Ex. 28:30 NAS20)

And you shall put in the breastpiece of judgment the **Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD; and Aaron shall carry the judgment of the sons of Israel over his heart before the LORD continually.**

#4 Urim and Thummim

**Divining Stones that
the High Priests would
use to inquire of the
LORD**

Urim and Thumim

(Num. 27:21 NAS20)

“Moreover, he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the **Urim before the LORD. At his command they shall go out, and at his command they shall come in, *both* he and all the sons of Israel with him, all the congregation.”**

Joshua's succession of Moses

Throughout the year **the High Priest serves in eight garments, and the common priest serves in four: In a tunic and trousers and a mitre and a belt. The High Priest adds** another four garments **beyond** those worn by the common priest: **A breastplate, and an ephod, and a robe, and a frontplate.** When dressed **in these** eight garments, the High Priest may **be consulted for** the decision of the *Urim VeTummim*. And **he may be consulted** for the decision of the *Urim VeTummim* **only on behalf of the king, or on behalf of the president of the court, or on behalf of one whom the community needs.** Individual inquiries are not posed to the *Urim VeTummim*. •

m. Yoma 7.5

(Ezra 2:63 NAS20)

**The governor said to them
that they were not to eat from
the most holy things until a
priest stood up with **Urim and
Thummim**”**

From the time when the early prophets died the *Urim VeTummim* was nullified. From the time when the Second Temple was destroyed the *shamir* worm ceased to exist and also the sweetness of the honeycomb, as the verse says with regard to the laws of the Torah: “More to be desired are they than gold, indeed, than much fine gold; sweeter also than honey and the honeycomb” (Psalms 19:11). And men of faith ceased from being among the Jewish people, as it is stated:

m.Sotah 9:12 A

of faith ceased from being among the Jewish people, as it is stated: “Help, Lord, for the pious man is finished; for the faithful fail from among the children of men” (Psalms 12:2). Rabban Shimon ben Gamliel says that Rabbi Yehoshua testified: From the day the Temple was destroyed there is no day that does not include some form of curse. And since then the dew has not descended for blessing, and the taste has been removed from fruit. Rabbi Yosei says: Since then, the fat of fruit has also been removed.

m. Sotah 9:12 B

The mishna taught: **From** the time **when the early prophets died**, the *Urim VeTummim* was nullified.

b.Sotah 48b

From the time when the First Temple was destroyed, the cities with fields that were allocated to the Levites were nullified, and the **Urim VeTummim ceased**, and the monarchy ceased from the house of David. And if a person would whisper to you saying that the **Urim VeTummim** was still extant, as it states with regard to when the Second Temple first stood: “And the **Tirshatha (governor)** said to them that they should not eat of the most sacred things, until there stood a priest with the **Urim VeTummim**” (Ezra 2:63), ***b.Sotah 48b***

which seems to indicate that they merely had to wait until the Second Temple was built for the reappearance of the *Urim VeTummim*; you should say to him that this is not referring to an expectation of a short-term development, but it is like a person who says to his friend, with regard to something that will occur in the distant future: Until the dead live and the.....

Messiah, the son of David, comes.

b.Sotah 48b

**So Rabbinic Judaism
Needs the Messiah to
have access to God
through the Urim and
Thumim**

(Heb. 4:14 NAS20)

¶ Therefore, since we have a great high priest who has passed through the heavens, Yeshua the Son of God, let's hold firmly to our confession.

(1 Tim. 2:5-6 NAS20)

For there is one God, *and* one **mediator** also between God and mankind, *the* man Messiah Yeshua, who gave Himself as a ransom for all, the testimony *given* at the proper time.

(John 1:18 NAS20)

No one has seen God at any time; God the only *Son*, who is in the arms of the Father, He has **explained** *Him*.