



**Yeshua ha'Maschiac  
(Jesus the Messiah)  
Israel  
&  
The Prophetic Scriptures**

## Glossary of Names & Terms

Covenant	An agreement between men or men and God that " <i>binds together</i> "
Ha'Mashiac	Hebrew for Messiah (Pronounced <i>har-mar-shia</i> )
Iesus	Aramaic equivalent of Jesus, same spelling as Greek
Yeshua	Hebrew equivalent of Jesus which means "to deliver or rescue"
Torah	When used by Christians, refers to the Pentateuch or the first 5 books of the bible. When used by Jews it more commonly encompasses the Pentateuch plus the rabbinic laws and traditions
Sopherim	The "School of the Scribes" started by Ezra the priest. Their purpose was to "build a fence" around the 613 laws of Moses
Tannaim	This group began in 30BC and were functional throughout the times of Christ and ended in 220AD when the oral law was written down. They were of the opinion that the Sopherim left too many holes in the fence, so they created more and more laws
Mishnah	The collective works of the Sopherim and Tannaim. The Mishnah is what became the bone of contention between the Pharisees and Yeshua
Scribe	A rabbi who had memorized all the oral laws surrounding the 613 laws of Moses created by the Sopherim and the Tannaim
Pharisees	From the Hebrew word <i>Parush</i> meaning separated. This sect of Judaism put the oral law of the Sopherim and Tannaim on the same level of authority as the written law (First 5 books of scripture). Pharisees appeared in history around 100BC and are not heard of again after 100AD
Sadducees	This sect of Judaism denied the oral law and only accepted the written law. They were mostly priests of from wealthy, influential families who appeared in 134BC and disappeared after the overthrow of the temple in 70AD. During the time of Christ, they were the sect who controlled the Sanhedrin and therefore the Temple
Samaritans	When the Jews of the northern Kingdom were carried away into Assyria, some were left behind. To guarantee compliance, gentiles were resettled in Israel alongside these remaining Jews, who of course intermarried and produced a population that was of mixed origin. When Zerubbabel returned from Babylon to build the second temple, he denied the Samaritans any part in helping, so they built their own temple on Mt Gerizim in Samaria (north of Jerusalem). There was a very deep hatred of the Samaritans by the Jews of Jerusalem and Judah

# God's Special Relationship with Israel

## The Covenantal Principle

In biblical literature, a covenant is an agreement between men or between men and God that "*binds together*"

There are two kinds of covenants between men and God;

- Conditional - which depends on man's obedience (Exodus 19.5)
- Unconditional - which depends solely upon God (Genesis 9.11)

There are eight covenants between man and God. Four of them are accompanied by a sign and four are not. The sign covenants are as follows;

- Noahic, in which the sign is the rainbow (Genesis 9.13-17)
- Mosaic, in which the sign is the Sabbath (Exodus 31.12-18; 20.12 7 20 et al)
- Abrahamic, in which the sign is circumcision (Deuteronomy 30.6)
- Davidic, in which the sign is the Son, the Lion of the Tribe of Judah (Psalm 2.6-7; 45.6-7; 110.1; Luke 2.11-12)

The covenants which are not accompanied by a sign are as follows;

- Edenic
- Adamic
- Palestinian
- New

## Brief Overview of the Eight Covenants

### The Edenic Covenant

Orders the life of man in relationship to God in the Garden of Eden (Genesis 1.28-30; 2.15-17). It was a conditional covenant which concluded with the expulsion of Adam and Eve from the garden when they disobeyed the condition (eating from the tree of good and evil)

### The Adamic Covenant

This unconditional covenant consists of a curse and a promise (Genesis 3.14-19). The curse extended to Satan, Eve, Adam and all of creation. The promise (Genesis 3.15) is that of a victorious Saviour. The covenant will conclude when the earth is destroyed by fire in the last days (2 Peter 3.10)

### **The Noahic Covenant**

This unconditional covenant was given to Noah when he came out of the ark (Genesis 8.20-9.17). God promised Noah that He would never again curse the ground (Genesis 8.21-22) or destroy all living things by a flood (Genesis 8.21-22) and a number of other things related to the natural order of seasons and animals. The covenant will conclude when the earth is destroyed by fire in the last days (2 Peter 3.10)

### **The Abrahamic Covenant**

This unconditional covenant is a seven-fold promise to Abraham (Genesis 12.1-3) to which added information is given from time to time (Genesis 13.14-17; 15.1-8; 17.1-8). It is a detailed and complex covenant the focus of whom is Israel. God promised to make of him a great nation (Israel) whose number will be as the dust of the earth and the stars of heaven (ie innumerable) and through this great company of souls will come ha'Mashiac, the Messiah.

God promised to bless him with spiritual and temporal favour. God said He will bless those who bless Israel and curse those who curse them. All throughout scripture, the mention of all other nations is according to their interaction with Israel.

The Abrahamic covenant is an everlasting covenant (Genesis 17.7) and therefore can only conclude at the end of time/beginning of eternity

### **The Mosaic Covenant**

Moses was the founder of a nation, not the father of a nation. The Mosaic covenant is a covenant made by God with Israel through the person of Moses who chose to serve the people of his nation rather than retain his position of privilege as the son of Pharaoh's daughter. The covenant is conditional upon the behaviour of the Israelites and contains the ten commandments, civil law, spiritual law and ceremonial law.

This covenant merges with the Palestinian covenant and ends with the national restoration of Israel

### **The Davidic Covenant**

The constitution of this covenant is found in 2 Samuel 7.8-19 and is covered in detail in Psalm 89. The content of this covenant is a promise to David of an everlasting kingdom and a Son to rule on his throne, this Son of course being Christ. This covenant is unconditional and everlasting, therefore it has no end.

### **The Palestinian Covenant**

This is a continuation of the Mosaic covenant with Israel. It is a promise of God of the return of Christ, the regathering of Jews into the land of Israel, the national conversion of Israel prophesied by Zechariah (12.9-14), judgement of the nations which persecuted them and a promise of great blessing and prosperity on Israel. It is a covenant which is conditional upon the repentance of Israel

This covenant ends with the creation of the new heaven and the new earth.

### **The New Covenant**

This is a continuation or repetition of the Mosaic covenant the promise of which is focussed on the resurrection of Israel (Jeremiah 31.31; Hebrews 8.8). It is unconditional and runs from the beginning of the millennium to the creation of the new heavens and the new earth.

# **Understanding the Prophetic Scriptures**

## **Four Types of Messianic Prophecies in the Hebrew Scriptures**

The first type of Messianic prophecy deals only with the first coming of Christ. A brief selection of scriptures that apply to this category of prophecy are as follows;

Deuteronomy 18.15-19; Psalm 16.8-11; 40.6-10; 69.13-28;  
Isaiah 7.14; Zechariah 13.7

The second type of Messianic prophecy deals only with the second coming of Christ. A brief selection of scriptures that apply to this category of prophecy are as follows;

Psalms 2, 48, 72 & 132; Isaiah 2.1-4, 24, 32, 33, 35, 60 & 63; Jeremiah 3.11-18 & 23.1-8; Ezekiel 34; Amos 9.11-15; Habakkuk 3; Zechariah 2

The third type of Messianic prophecy is a blend of both the first and second comings of Christ into a single picture. In other words, the prophecy contains both the first and second coming but with nothing in the text to indicate a gap of time between the two events. Only when applying the agreement and gap principles of hermeneutics can an accurate interpretation be rendered. There are many examples of this (Genesis 49.10; Psalm 22; Isaiah 9.5-7 & 11.1-12. However, perhaps the best single example of this type of Messianic prophecy is to be found in Zechariah 9.9-10 where verse 9 clearly speaks of the first coming of Christ and verse 10 the second but there is absolutely nothing in the passage to indicate a time gap.

The fourth type of Messianic prophecy is the type that gives His whole redemptive career. This type of prophecy includes four elements;

- His first coming
- The interval between His first and second comings
- His second coming
- The Messianic (Millennial) kingdom

This fourth type of Messianic prophecy is seen in Psalms 45 & 110

## **Four Categories of Quotations of the Hebrew Scriptures**

The Rabbinic writings are understandably rich with quotations from the Hebrew scriptures. When the Rabbi's quoted the Hebrew bible, they used one of four forms or categories of literary quotation. Being Jewish, the New Testament writers quoted the Hebrew scriptures in the same way and using the same categories as the Rabbi's. In fact, every old testament quotation in the new testament can be shown to fit exactly into one of these four categories. Throughout Matthew chapter 2, examples of each of these four categories of quotations can be seen.

In Rabbinical writing, each of these four categories of quotation have been given names so they can be identified easily. The four names are as follows;

- Pshat
- Remez
- Drush
- Sod

Having an understanding of this literary quotation structure will make the interpretation of many new testament scriptures so much easier and in fact, aid in avoiding misinterpretation and confusion. Let's now look at each of these four categories of quotation with examples to illustrate them.

### **Pshat**

This Hebrew word means "simple." In the new testament we would label this category of quotation as *Literal Plus Literal Fulfilment*. When we see the new testament writers quote an old testament prophecy to show that it has been literally fulfilled in the new testament it serves as an example of their familiarity with the Pshat category of quotation.

An example of this type of quotation is found in Matthew 2.5-6;

*So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet: 'But you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Ruler Who will shepherd My people Israel.'*

This quote in Matthew is from Micah 5.2 in which the Prophet predicts the birth of the Messiah. He will be born in Bethlehem of Judea and nowhere else. There is another Bethlehem in Israel, in Galilee, but the literal prophecy is highly specific and fulfilled exactly – a good example of a literal prophecy, literally fulfilled.

A second example is found in Matthew 1.22-23;

*So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated, "God with us."*

This is a quotation of Isaiah 7.14. This is a prophecy of the Messiah being born of a virgin. That is the literal meaning of the prophecy and its literal fulfillment is shown by Matthew in the new testament – another good example of a literal prophecy, literally fulfilled

### **Practical Application Exercise**

See if you can identify the literal fulfillment of Isaiah 40.3 in Matthew 3.3 and Malachi 3.1 in Mark 1.2.

Look also at Isaiah 61.1-2 and Luke 4.13-16. Is this also a literal fulfillment of a literal prophecy?

## Remez

This Hebrew word means "*hint or suggestion.*" In the new testament we would label this category of quotation as a *Literal Plus Typical*. When we see the new testament writers quote an old testament prophecy to show that the person, event or thing is a type of something, it serves as an example of their familiarity with the Remez category of quotation.

Consider Matthew 2.15;

*"... And was there until the death of Herod; that it might be fulfilled which was spoken by the Lord through the Prophet, saying, Out of Egypt have I called my son"*

This passage is a quotation of Hosea 11.1, the context of which is not a prophecy but a recalling of an historic event, the exodus of the Jews from Egypt. Applying the agreement principle mentioned earlier, the background to this verse is found in Exodus 4.22-23 where Israel as a nation is referred to as the son of God.

*"And thou shalt say unto Pharaoh, Thus saith the LORD, **Israel is my son, even my firstborn**: And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn" (Emphasis mine)*

When God brought Israel out of Egypt, it is pictured by Hosea in 11.1 as God bringing His son out of the land of Egypt. It is a historical verse dealing with an historical event, the exodus.

That said, the literal, historical old testament event becomes a type of a new testament event. When Yeshua was a baby, he was brought out of the land of Egypt – God was again bringing His Son out of the land of Egypt. This is a classic example of what is called a type and antitype. The type referred to by Hosea is Israel, the national son of God, the antitype referred to by Matthew is Yeshua, the Messianic Son of God.

Another example in this category of remez quotation is to be found in Matthew 15.7-9;

*"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men"*

This is a quotation of Isaiah 29.13, the context of which is an actual historical event, given at a time when the people of Israel were rejecting the prophecy of Isaiah. The people had literally rejected the prophet and his message. The use of this quotation by Matthew is an example of a new testament type of an actual historic event in the life of Israel to which the words of the prophet literally apply. Israel's rejection of the word of Isaiah becomes a type of their rejection of the word of the Messiah.

### Practical Application Exercise

Read John 12.39-40. How is this an example of a "remez" quote of Isaiah 6.10?

Also read Matthew 21.42. How is this an example of a "remez" quote of Psalm 118.22-23?

### Drash

This Hebrew word means "*explanation or exposition.*" In the new testament we would label this category of quotation as a *Literal Plus Application*. Based on one small point of similarity, an old testament verse was quoted and applied to what was a current situation for the new testament writer.

A good example of a "*drash*" quote is found in Acts 2.16-21;

*"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved"*

In this passage, Peter quotes Joel 2.28-32, a prophecy which describes the supernatural manifestations that will occur when the Holy Spirit is poured out upon the whole nation of Israel. This is a literal future event.

### Practical Application Exercise

Did what Joel prophesied actually happened in Acts 2.16-21?

What element(s) of Joel's prophecy actually did happen in Acts 2.16-21?

## Sod

This Hebrew word means “*secret or hidden*.” In the new testament we would label this category of quotation as a *summation*. This category does not contain actual quotations from the old testament, but summaries. Instead of directly quoting the Hebrew scriptures, the new testament writers simply summarize what the old testament scriptures teach about a specific person, situation or future event.

Consider John 1.45-46;

*“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, **Can there any good thing come out of Nazareth?** Philip saith unto him, Come and see” (Emphasis mine)*

The first thing to notice is that Matthew uses the term *Prophets* as in plural. This is never the case when a direct literal quote is being used as this will be in the singular form and therefore the words used may be found in the old testament scripture. When the plural is used, there will not be a direct quote to be found as this is sod and therefore a summary of the general tone of the teaching of the old testament prophets.

Nathaniel’s question “Can any good thing come out of Nazareth?” is a reflection of the low opinion Jews had of Nazarenes, who were in fact both despised and rejected, and what did the prophets say of Messiah? That He would be despised and rejected. The term “Nazarene” is a convenient way of summarizing this teaching, but it is not a direct quote.

### Practical Application Exercise

Read Luke 18.31-33. Note the use of the plural term prophets.

What the prophets said about Messiah included nine things starting with “The Messiah will go up to Jerusalem.” These nine things are not found in a specific quote, but in fact spread across the teaching of a number of prophets over a period of time. Can you identify the other eight from the Luke passage?