



- “A star-which has been interpreted as an image of a king, as the Messianic King, and a host in the sense of a multitude of an army.” *Etz Chayyim Chumash, notes, pg.906*
- “Rabbinical interpreters took this verse messianically.” *The Five Books of Moses, Schocken Bible, notes, pg.781*
- “The star<sup>5</sup> is a king and the sceptre is the royal power to overcome opposition and bring everyone under his sway (Rashi)...As noted above, however, Rambam interprets this entire passage with reference to Messianic times. According to him, Messiah is called a Star-more like a shooting star, or meteor-because he will flash across heaven, visible to the whole world, as it were, to gather the Jews [Yisrael] from their dispersion. At that time, Moab will not be spared...” *Artscroll Chumash, notes, pg.873*
- “I see him but not now, I behold him, but he is not nigh; A king shall arise from Jacob, and the Messiah shall be anointed from Israel, and he shall slay the masters of Moab and shall rule over all the sons of man.” *Targum Onkelos ad Num.24:17-18*
- *The Jerusalem Targum* is a little different: "A king shall arise from the house of Jacob, a redeemer and governor from the house of Israel, who shall slay the chiefs of the Moabites, and empty out and destroy all the children of the East."
- *Rabbi Moses ben Maimon* taught the meaning of the prophecy in the following paraphrase: "I shall see him, but not now. This is DAVID. - I shall behold him, but not nigh. This is the king MESSIAH. - A Star shall come out of Jacob. This is DAVID. - And a Sceptre shall rise out of Israel. This is the king MESSIAH. - And shall smite the corners of Moab. This is DAVID, (as it is written, 2 Sam. viii. 2: And he smote Moab, casting them down to the ground.)-And shall destroy all the children of Sheth. This is the king MESSIAH, of whom it is written, (Psa. lxxii. 8,) He shall have dominion from sea to sea."
- 18. . . Blank and the star is the Interpreter of the law 19 who will come to Damascus as is written: (Numbers 24:13) "A star moves out of Jacob, and a sceptre arises 20 out of Israel." The sceptre is the prince of the whole congregation and when he rises he will destroy 21 all the sons of Seth. Blank<sup>6</sup> (*DSST, 38*).
- "I shall see him, but not now, I shall look at him, but not in the near future. A star has issued from Jacob and a scepter-bearer has arisen from Israel" [*Bemidbar/Numbers 24:17*]. According to the biblical commentator, Ramban (Nachmanides), this verse is a prophecy concerning the future Messiah.
- Maimonides also interprets this verse in a similar manner [*The Laws of Kings 11:1*]. *Hilkhot Melakhim Umilchamoteihem*, chapter 11. Maimonides writes;" The anointed King ("HaMelekh HaMoshiach") is destined to stand up and restore the Davidic Kingdom to its antiquity, to the first sovereignty. He will build the Temple in Jerusalem and gather the strayed ones of Israel together. All laws will return in his days as they were before: Sacrificial offerings are offered and the Sabbatical years and Jubilees are kept, according to all its precepts that are mentioned in the Torah. Whoever does not believe in him, or whoever does not wait for his coming, not only does he defy the other prophets, but also the Torah and our Rabbi Moses. For the Torah testifies about him, thus: "And YHWH Your Elohim will return your returned ones and will show you mercy and will return and gather you... If your strayed one shall be at the edge of Heaven... And He shall bring you" etc." (Deuteronomy 30:3-5). "These words that are explicitly stated in the Torah encompass and include all the words spoken by all the prophets. In the section of Torah referring to Bala'am, too, it is stated, and there he prophesied about the two anointed ones: The first anointed one is David, who saved Israel from all their oppressors; and the last anointed one will stand up from among his descendants and saves Israel in the end. This is what he says (Numbers 24:17-18): "I see him but not now" - this is David; "I behold him but not near" - this is the Anointed King. "A star has shot forth from Jacob" - this is David; "And a brand will rise up from Israel" - this is the Anointed King. "And he will smash the edges of Moab" - This is David, as it states: "...And he struck Moab and measured them by rope" (II Samuel 8:2); "And he will uproot all Children of Seth" - this is the Anointed King, of whom it is stated: "And his reign shall be from sea to sea" (Zechariah 9:10). "And Edom shall be possessed" - this is David, thus: "And Edom became David's as slaves etc." (II Samuel 8:6); "And Se'ir shall be possessed by its enemy" - this is the Anointed King, thus: "And saviors shall go up Mount Zion to judge Mount Esau, and the Kingdom shall be YHWH's" (Obadiah 1:21)."
- “A STAR shall proceed out of Jacob, and there shall come a SCEPTRE in Israel. The KING MESSIAH is here spoken of a star.” *Rabbi Lieva of Prague*

<sup>5</sup> See Matt.2:2-10, 2 Peter 1:19,Rev.2:28

<sup>6</sup> There is no doubt, therefore, about his identity with the "Messiah-king," the Davidic "Messiah" of Jewish tradition and the "Messiah of Israel" of the other texts where the Davidic character of such titles is muted.

- "...a star will shoot out from the East, and at his head will be a staff of fire like a spear, and the Gentiles will say, 'This star is ours.' But it will not be so, but rather of Israel, as it is said, A star has stepped out of Jacob." *The Prayer, Secrets, and Mysteries of Rabbi Shimon ben Yochai.*
- "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" *Hebraica, A Quarterly Journal in the Interests of Semitic Study, Vol. II, pg. 129*
- When the time of the advent of Messiah will be near, then the blessed Elohim will say to him: With him I will make a new covenant. And this is the time when He will acknowledge him as His Son, saying, "This day have I begotten thee." *Midrash Tehillim, fol. 3, col. 4*

#### Historian

- "What more than anything else," says Josephus, the first-century Jewish historian, "incited them to the war was an ambiguous oracle, found in their sacred scriptures, to the effect that at that time one from their country would become ruler of the world" (*Josephus, Jewish Wars, 6.5.4 §312*). Josephus has in mind the prophecy of Numbers 24:17 ("from Jacob a star shall go forth") not only because it fits so well the immediate context, but because a few paragraphs earlier he mentions a star that appeared over the city of Jerusalem, followed by a comet that shone in the sky for a year: "By the inexperienced this was regarded as a good omen" (*Jewish Wars, 6.5.4 §289-91*).

#### The Mystics

- *Zohar I, Va'era 119a* In the year sixty-six the Messiah will appear in the land of Galilee. A star in the east will swallow seven stars in the north, and a flame of black fire will hang in the heaven for sixty days, and there shall be wars towards the north in which two kings shall perish. Then all the nations shall combine together against the daughter of Ya'akov in order to drive her from the world. It is of that time that it is written: "And it is a time of trouble unto Ya'akov, but out of it he shall be saved" (Jeremiah 30:7).
- R. Simeon discoursed on the verse: And I will remember my covenant with Jacob, etc. (Lev. XXVI, 42). 'The name Jacob', he said, 'is here written in full, with the letter vau. For what reason? In the first place as an allusion to the grade of Wisdom, the realm where Jacob dwells. But the chief reason is because the passage speaks of the exile of Israel, intimating that the redemption of Israel will come about through the mystic force of the letter vau, namely, in the sixth millennium, and, more precisely, after six seconds and a half a time. When the sixtieth year shall have passed over the threshold of the sixth millennium, the Elohim of heaven will visit the daughter of Jacob with a preliminary remembrance (p'qidah). Another six and a half years will then elapse, and there will be a full remembrance of her; then another six years, making together seventy-two years and a half. In the year sixty-six the Messiah will appear in the land of Galilee. A star in the east will swallow seven stars in the north, and a flame of black fire will hang in the heaven for sixty days, and there shall be wars towards the north in which two kings shall perish. Then all the nations shall combine together against the daughter of Jacob in order to drive her from the world. It is of that time that it is written: "And it is a time of trouble unto Jacob, but out of it he shall be saved" (Jer. XXX, 7). At that time all the souls in Guph will have been used up, and will need to be re-created. As a mnemonic of this we may use the verse: "All the souls of the house of Jacob that came into Egypt... all the souls were threescore and six" (Gen. XLVI, 26). In the year seventy-three all the kings of the world will assemble in the great city of Rome, and the Holy One will shower on them fire and hail and meteoric stones until they are all destroyed, with the exception of those who will not yet have arrived there. These will commence anew to make other wars. From that time the Messiah will begin to declare himself, and round him there will be gathered many nations and many hosts from the uttermost ends of the earth. And all the children of Israel will assemble in their various places until the completion of the century. The Vau will then join the He, and then "they shall bring all your brethren out of all the nations for an offering unto YHWH" (Is. LXVI, 20). The children of Ishmael will at the same time rouse all the peoples of the world to come up to war against Jerusalem, as it is written, "For I will gather all nations against Jerusalem to battle, etc." (Zech. XIV, 2), also, "The kings of the earth stand up, and the rulers take counsel together, against YHWH and against his anointed" (Ps. II, 2); and further, "He that sitteth in heaven laugheth, YHWH hath them in derision" (Ibid. II, 4). Then the lesser Vau will rouse itself to unite (with the He) and renew the souls that had become old, so as to rejuvenate the world, as it is written, "May the glory of YHWH endure for ever, let YHWH rejoice in his works" (Ps. CIV, 31). The first part of this verse signifies that Elohim's glory will attach itself to the world and the latter half that He will cause souls to descend into the world and make them into new beings, so as to join the world into one. Happy are those who will be left alive at the end of the

sixth millennium to enter on the Sabbath. For that is the day set apart by the Holy One on which to effect the union of souls and to cull new souls to join those that are still on earth, as it is written, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written unto life in Jerusalem" (Is. IV, 3). Zohar Vol.1 :119a

- Then shall pangs and travail overtake Israel, and all nations and their kings shall furiously rage together and take counsel against her. Thereupon a pillar of fire will be suspended from heaven to earth for forty days, visible to all nations. Then the Messiah will arise from the Garden of Eden, from that place which is called "The Bird's Nest". He will arise in the land of Galilee, and on that day the whole world shall be shaken and all the children of men shall seek refuge in caves and rocky places. Concerning that time it is written: "And they shall go into the holes of the rocks and into the caves of the earth, for fear of YHWH and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. II, 19). "The glory of his majesty" refers to the Messiah when he shall reveal himself in the land of Galilee; for in this part of the Holy Land the desolation first began, and therefore he will manifest himself there first, and from there begin to war against the world. After the forty days, during which the pillar shall have stood between heaven and earth before the eyes of the whole world, and the Messiah shall have manifested himself, a star shall come forth from the East variegated in hue and shining brilliantly, and seven other stars shall surround it, and make war on it from all sides, three times a day for seventy days, before the eyes of the whole world. The one star shall fight against the seven with rays of fire flashing on every side, and it shall smite them until they are extinguished, evening after evening. But in the day they will appear again and fight before the eyes of the whole world, seventy days long. After the seventy days the one star shall vanish. Also the Messiah shall be hidden for twelve months in the pillar of fire, which shall return again, although it shall not be visible. After the twelve months the Messiah will be carried up to heaven in that pillar of fire and receive there power and dominion and the royal crown. When he descends, the pillar of fire will again be visible to the eyes of the world, and the Messiah will reveal himself, and mighty nations will gather round him, and he shall declare war against all the world. At that time the Holy One shall show forth his power before all the nations of the earth, and the Messiah shall be manifested throughout the whole universe, and all the kings will unite to fight against him, and even in Israel there will be found some wicked ones who shall join them in the fight against the Messiah. Then there will be darkness over all the world, and for fifteen days shall it continue, and many in Israel shall perish in that darkness. Concerning this darkness it is written: "Behold, darkness covers the earth and gross darkness the peoples" (Isa. LX, 2). R. Simeon then discoursed on the verse Soncino Zohar, Shemot, Section 2, Page 8a "If a bird's nest chance to be before thee in the way in any tree, or on the ground, young ones or eggs, and the dam sitting upon the young... thou shalt in no wise let the dam go" (Deut. XXII, 6-7). 'This passage', he said, 'we interpret as an esoteric commandment in the Law, containing mysteries of doctrine, paths and ways known to the Fellowship and belonging to the thirty-two paths of the Torah.' Then, turning to R. Eleazar, his son, he said: 'At the time when the Messiah shall arise, there will be great wonders in the world. See now, in the lower Paradise there is a secret and unknown spot, brodered with many colors, in which a thousand palaces of longing are concealed. No one may enter it, except the Messiah, whose abode is in Paradise. The Garden is encompassed with multitudes of saints who look to the Messiah as their leader, along with many hosts and bands of the souls of the righteous there. On New Moons, festivals, and Sabbaths, he enters that place, in order to find joyous delight in those secret palaces. Behind those palaces there is another place, entirely hidden and undiscoverable. It is called "Eden", and no one may enter to behold it. Now the Messiah is hidden in the same place as before.' At the time when the Holy One shall arise to renew all worlds, and the letters of his Name shall shine in perfect union, the Yad with the He, and the He with the Vau, a mighty star will appear in the heavens of purple hue, which by day shall flame before the eyes of the whole world, filling the firmament with its light. And at that time shall a flame issue in the heavens from the north; and flame and star shall so face each other for forty days, and all men will marvel and be afraid. And when forty days shall have passed, the star and the flame shall war together in the sight of all, and the flame shall spread across the skies from the north, striving to overcome the star, and the rulers and peoples of the earth shall behold it with terror, and there will be confusion among them. But the star will remove to the south and vanquish the flame, and the flame shall daily be diminished until it be no more seen. Then shall the star cleave for itself bright paths in twelve directions which shall remain luminous in the skies for the term of twelve days. After a further twelve days trembling will seize the world, and at midday the sun will be darkened as it was darkened on the day when the holy Temple was destroyed, so that heaven and earth shall not be seen. Then out of the midst of thunder and lightning shall a voice be heard, causing the earth to quake and many hosts and principalities to perish. On the

same day when that voice is heard throughout the world, a flame of fire shall appear burning in Great Rome (Constantinople). Zohar 2:7b-8a

- ‘The sixth window is called Nagha (lit. brightness), and a star enters into it called Gazron, because when it reigns over the world it is a sign of judgment, which reveals itself in many severe decrees (gezeroth) and many punishments. Every day new decrees of evil are enacted against the world, and even before these have been completely carried out other fresh ones are enacted. In the present dispensation this star is not often in the ascendant, but when the days of the Messiah will draw nigh it will dominate the world, and as a consequence noxious beasts and diseases will rage in the world, evil haps will constantly be renewed, and Israel will be in great tribulation. But when they are thus oppressed in the darkness of exile the Holy One will cause the day to break for them “and the Kingdom and dominion, and the greatness of the Kingdom... shall be given to the people of the saints of the most High” (Dan. XII, 27), and the reign of the heathen nations will be terminated and Israel shall rule over them, and there will be fulfillment of the words, “Moreover the light of the moon shall be as the light of the sun” (Isa. xxx, 26), and then will this cause the seventh window to open to the whole world, whose star is the “Star of Jacob”, concerning which Balaam said: “There shall come a star out of Jacob” (Num. XXIV, 17). This star will shine for forty days and forty nights, and when the Messiah shall be revealed and all the nations of the world shall gather around him, then will the verse of Scripture be fulfilled which says: “And in that day the root of Jesse which stands for an ensign of the peoples, to it shall the Gentiles seek: and his rest shall be glorious” (Isa. XI, 10). Zohar 2:172b
- ***I SEE HIM BUT NOT NOW***: since some of these things were fulfilled at that time and some later, while some are left for the Messiah. We have learnt that Elohim will one day build Jerusalem and display a certain fixed star flashing with seventy streamers and seventy flames in the midst of the firmament, and it will shine and flash for seventy days. It will appear on the sixth day of the week on the twenty-fifth of the sixth month, and will disappear on the seventh day after seventy days. On the first day it will be seen in the city of Rome, and on that day three lofty walls of that city shall fall and a mighty palace shall be overthrown, and the ruler of that city shall die. Then that star will become visible throughout the whole world. In that time mighty wars will arise in all quarters of the world, and no faith shall be found among men. When that star shines in the midst of the firmament, a certain powerful king shall arise who will seek domination over all kings and make war on two sides and prevail against them. On the day when the star disappears the Holy Land will be shaken over an area of forty-five miles all round the place where the Temple used to be, and a cave will be laid open beneath the ground from which shall issue a mighty fire to consume the world. From that cave shall spread a great and noble branch which will rule over all the world and to which shall be given the kingship, and the heavenly saints shall gather to it. Then will the King Messiah appear and the kingship shall be given to him. Mankind will then suffer one calamity after another, and the enemies of Israel will prevail, but the spirit of the Messiah shall rise against them and destroy the sinful Edom and burn in fire the land of Seir. Hence it is written, “And Edom shall be a possession, Seir also shall be a possession of his which were his enemies, while Israel doth valiantly”. And in that time the Holy One, blessed be He, shall raise the dead of his people, and death shall be forgotten of them.’ R. Abba said: ‘Why is it written, “For in joy ye shall go out” (Isa. LV, 12)? Because when Israel go out from captivity the Shekinah will go forth with them and they with Her. Zohar 3:212b

### Testament of the Patriarchs

- 11 And in the seventh week shall become priests, who are idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts. 12 And after their punishment shall have come from YHWH the priesthood shall fail. 13 Then shall YHWH raise up a new priest. 14 And to him all the words of YHWH shall be revealed; and he shall execute a righteous judgment upon the earth for a multitude of days. 15 And his star shall arise in heaven as of a king. 16 Lighting up the light of knowledge as the sun the day, and he shall be magnified in the world. 17 He shall shine forth as the sun on the earth, and shall remove all darkness from under heaven, and there shall be peace in all the earth. 18 The heavens shall exult in his days, and the earth shall be glad, and the clouds shall rejoice; 19 And the knowledge of YHWH shall be poured forth upon the earth, as the water of the seas; 20 And the angels of the glory of the presence of YHWH shall be glad in him. 21 The heavens shall be opened, and from the temple of glory shall come upon him sanctification, with the Father's voice as from Abraham to Isaac. 22 And the glory of the Most High shall be uttered over him, and the spirit of understanding and sanctification shall rest upon him in the water. 23 For he shall give the majesty of YHWH to His sons in truth for evermore; 24 And there shall none succeed him for all generations for ever. 25 And in his priesthood the Gentiles shall be multiplied in knowledge upon the earth, and enlightened through

the grace of YHWH. In his priesthood shall sin come to an end, and the lawless shall cease to do evil.<sup>26</sup> And he shall open the gates of paradise, and shall remove the threatening sword against Adam, and he shall give to the saints to eat from the tree of life, and the spirit of holiness shall be on them.<sup>27</sup> And Beliar shall be bound by him, and he shall give power to His children to tread upon the evil spirits.<sup>28</sup> And YHWH shall rejoice in His children, and be well pleased in His beloved ones for ever.<sup>29</sup> Then shall Abraham and Isaac and Jacob exult, and I will be glad, and all the saints shall clothe themselves with joy. **Testament of Levi 5**

- “A Star shall rise for you from Jacob in peace, and a man shall arise from my seed, like unto the sun of righteousness: walking with the sons of man in meekness [Matt.11:29] and no sin shall be found in him [Heb.4:14]. And the heavens shall open up unto him, to pour upon him the spirit of blessing [Luke 3:21-23], and he shall pour upon you the spirit of grace, and ye shall in truth be sons unto him[Is.53:10], and ye shall walk in his commandments[John 14:15-21;1 John 3]...Then shall the sceptre of My Kingdom shine forth, and from your root shall arise a stem, and from it shall grow a rod of righteousness to the nation, to judge and save all that call upon YHWH[Acts 2:21].” **Testament of Judah 24**

### Messianic Scholar

- “...writers have endeavored to show, that Jewish expectancy of a Messiah was connected with a peculiar sidereal conjunction, such as that which occurred two years before the birth of our Adon, and this on the ground of a quotation from the well-known Jewish commentator Abarbanel (or rather abrabanel). In his Commentary on Daniel that Rabbi laid it down, that the conjunction of Jupiter and Saturn in the constellation Pisces betokened not only the most important events, but referred especially to Israel (for which he gives five mystic reasons). He further argues that, as that conjunction had taken place three years before the birth of Moses, which heralded the first deliverance of Israel, so it would also precede the birth of the Messiah, and the final deliverance of Israel...On account of its importance, one quotation at least from it should be made in full. The so-called Messiah-Haggadah (*aggadoṯ mashiah*) opens as follows: ‘A star shall come out of Jacob.’ There is a Boraita in the name of the Rabbis: The heptad in which the Son of David cometh – in the *first* year, there will not be sufficient nourishment; in the *second* year the arrows of famine are launched; in the *third*, a great famine; in the fourth, neither famine nor plenty; in the fifth, great abundance, and *the Star shall shine forth from the East*, and this is the Star of the Messiah. And it will shine from the East for fifteen days, and if it be prolonged, it will be for the good of Israel; in the *sixth*, sayings (voices), and announcements (hearings); in the *seventh*, wars, and at the close of the seventh the Messiah is to be expected.’ A similar statement occurs at the close of a collection of three Midrashim – respectively entitled, ‘The Book of Elijah,’ ‘Chapters about the Messiah,’ and ‘The Mysteries of R. Simon, the son of Jochai’ – where we read that a Star in the East was to appear two years before the birth of the Messiah. **Edersheim<sup>7</sup>-Life and Times of Y’shua the Messiah , pg.147**

### The Brit Chadasha

- |||2|||Now after Yehoshua was born in Beit-Lechem Yehudah, in the days of Herod [THE GREAT, THE ROMAN CLIENT] king --hinei!--chachamim<sup>8</sup> from eretz Mizrach (the land of the East) arrived in Yerushalayim, [2] saying, Where is he that is born Melech HaYehudim? For we have seen his KOCHAV (star<sup>9</sup>, Num 24:17) in the Mizrach (EAST) and come to fall down before him. [3] Because Herod the king heard this, he was terribly shaken, and all Yerushalayim with him. [4] And assembling all the Rashei Hakohanim and Sofrim of the people, he inquired of them the place where Rebbe, Melech HaMoshiach was to be born. [5] They told him, In BeitLechem Yehudah; because so it stands written by the Navi: [6] And YOU, BEIT-LECHEM, (Bethlehem, Mic 5:1[2]) in eretz Yehudah are by no means least among the shtetlach (towns) or ruling [alafim] of Yehudah; because out of you will come a Moshel (Ruler) who will be the Ro'eh Ami Yisroel. [7] Then Herod secretly summoned the chachamim and ascertained from them the exact date of the manifestation of the KOCHAV. **Mattithyahu 2:2-7 OJB**

<sup>7</sup> A Messianic Jewish scholar

<sup>8</sup> See Dan.5:15-Magi comes from the Babylonian word “mag” which can mean scientist, counselor, or scholar. I believe these were Jews that lived in Babylon and educated in the prophecies and science.

<sup>9</sup> This word can also mean comet, constellation, or meteor.

- [21] And it came about while all the Am [*Berit*] were receiving the tevilah (immersion), and when Yehoshua also had been given the tevilah (immersion) and was davening (praying), Shomayim was opened, [22] And the Ruach Hakodesh descended in demut gashmit as a Yonah (dove) upon Rebbe, Melech HaMoshiach; and then came a bat kol<sup>10</sup> out of Shomayim, saying, ATAH BNI AHUVI ASHER BCHA CHAFATSTI. **Luke 3:21-22 OJB**
- [16] "I, Yehoshua sent My malach (angel) to give solemn eidus (testimony) to you of these things, for the Kehillot. I am the Shoresh (root) and the offspring of Dovid, the Kokhav HaShachar. **Revelation 22:16 OJB**

What do we learn about Moshiach from this text in the Torah?

### **Tenfold Prophecy of Moshiach (Bemidbar. 24:17)**

1. I (Balaam) shall see Him, but not now (v. 17). Balaam and all other men will see Him, for every knee shall bow and every tongue shall confess His Kingship (Phil. 2:9-11). The literal meaning here is, "I shall have a full view of Him, but the time is far distant"; that is, the person I am prophesying about does not now exist among these Yisraelites, nor shall He appear in this generation.
2. He shall rise as a Star out of Jacob (v. 17). The star has been a symbol of regal power among all nations, being often used to herald the rise of, and future glory of, a monarch.
3. A Sceptre shall rise out of Yisrael (v. 17). This same was predicted by the Ya'akov (Gen. 49:10; Ps. 45:6; Heb. 1:8). It expresses the ruling power of the Moshiach who was to come (Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32-33; Rev. 11:15).
4. He shall smite the corners (extremity or uttermost parts) of Moab (v. 17; Ps. 60:8; Isa. 11:14; 16:1-5; 25:10; Jer. 48:47; Dan. 11:40-41).
5. He shall destroy the children of Sheth (Seth, v. 17; 1 Chr. 1:1). Seth here refers to all mankind, for all descended from Seth through Noah (Gen. 5); that is, none but Sethites were preserved through Noah and his sons. Moshiach will reign until all enemies are put under His feet-those of the human race and otherwise (2 Cor. 15:24-28).
6. He shall possess Edom (v. 18. Ps. 60:8-9; Isa. 11:14; 63:1-5; Dan. 11:40-41; Amos 9:12; Oba. 11-21). Edom, Seir, and Esau refer to the same country (Gen. 32:3; 36:8, 21).
7. He shall cause Yisrael to do valiantly (v. 18; Isa. 11:14; Zech. 12:5-9; 14:14).
8. He shall come out of Ya'akov (vv. 17, 19; Gen. 49:10; Isa. 9:6-9; 49:26; 65:9; Mt. 1:1-2; Lk. 1:32-33).
9. He shall have dominion (v. 18; Isa. 9:6-7; Dan. 7:13-14; Zech. 9:10; 14:9; 2 Cor. 15:24-28; Rev. 11:15; 20:1-10; 22:4-5).
10. He shall destroy him that remains in the city (v. 19). This is a picture of a conqueror who defeats his enemies in battle and then seeks out those that have escaped, to deal with them accordingly.

**We therefore conclude that anyone who does not fulfill all these prophecies is a false Messiah.**

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<sup>10</sup> Daughter of a Voice- After the death of Haggai, Zechariah, and Malachi, the last of the prophets, the Ruach HaKodesh ceased from Yisrael; nevertheless they received communications from Elohim through the medium of the bat-kol. Tosefta Sotah 13:2