

Stuff You Never Learned in Hebrew School: the (Not-Jesus) Jewish Messiah

The Word “Messiah”

savior

מָשִׁיחַ

Moshiach

anointed

Moh-SHEE-ach

Mentions of “Moshiach” in Torah

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Ezekial 37:25-28: Allusion to Third Temple

<p>Thus they shall remain in the land which I gave to My servant Jacob and in which your fathers dwelt; they and their children and their children's children shall dwell there <i>forever</i>, with My servant <i>David</i> as their prince for all time.</p> <p>I will make a covenant of friendship with them—it shall be an everlasting covenant with them—I will establish them and multiply them, and I will place My Sanctuary among them forever.</p> <p>My Presence shall rest over them; I will be their God and they shall be My people.</p> <p>And when My Sanctuary abides among them forever, the nations shall know that I, God, do sanctify Israel.</p>	<p>וַיֵּשְׁבוּ עַל־הָאָרֶץ אֲשֶׁר נָתַתִּי לַעֲבָדִי לְיַעֲקֹב אֲשֶׁר יֵשְׁבוּ־בָהּ אֲבוֹתֵיכֶם וַיֵּשְׁבוּ עָלֶיהָ הַמָּה וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד־עוֹלָם וְדָוִד עַבְדִּי נָשִׂיא לָהֶם לְעוֹלָם וְכָרַתִּי לָהֶם בְּרִית שְׁלוֹם בְּרִית עוֹלָם יְהִיָּה אוֹתָם וּנְתַתִּים וְהִרְבֵּיתִי אוֹתָם וְהָיָה מִשְׁכְּנִי עִלֵּיהֶם וְהִיִּיתִי לָהֶם לֵאלֹהִים וְהָמָה יְהִיוּ־לִי לְעַם וְנָתַתִּי אֶת־מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם וַיֵּדְעוּ הַגּוֹיִם כִּי אֲנִי יְיָ מְקַדֵּשׁ אֶת־יִשְׂרָאֵל בְּהִיּוֹת מִקְדָּשִׁי בְּתוֹכָם לְעוֹלָם</p>
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Isaiah 43:5-9 The Gathering of the People

<p>Fear not, for I am with you: I will bring your folk from the East, will gather you out of the West. I will say to the North, "Give back!" And to the South, "Do not withhold! Bring My sons from afar, and My daughters from the end of the earth! All who are linked to My name, Whom I have created, formed, and made for My glory— Setting free that people, blind though it has eyes and deaf though it has ears." All the nations will assemble as one, the peoples gathered.</p>	<p>אֶל־תִּירָא כִּי אֶתֶּף־אֹנִי מִמְּזָרְחַ אָבִיא זָרָעִךְ וּמִמַּעֲרָב אֶקְבָּצְךָ אִמְרָ לַצָּפוֹן תֵּנִי וּלְתֵימָן אֶל־ תִּכְלְאִי הִבִּיאי בְנֵי מִרְחוֹק וּבְנוֹתֵי מִקְצֵה הָאָרֶץ כֹּל הַנִּקְרָא בְּשִׁמִּי וְלִכְבוֹדִי בְּרָאִיתִיו יִצְרָתִיו אֶף־ עָשִׂיתִיו וְהוֹצִיא עִם־עוֹר וְעִינַיִם יֵשׁ וְחֹרְשִׁים וְאָזְנוֹת לְמוֹ כָּל־הַגּוֹיִם נִקְבְּצוּ יַחְדָּו וַיֵּאסְפוּ לְאֻמִּים</p>
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Isaiah 2:2-4 World Peace

In later times, God's mountain house shall stand firm above the mountains and tower above the hills. All the nations shall gaze on it with joy. The many peoples shall go and say: "Come, let us go up to the Mountain of God, to the House of the God of Jacob, that the Divine may instruct us in the Divine way, and that we may walk in God's paths." Instruction shall come forth from Zion, the word of the God from Jerusalem. Thus God will judge among the nations and arbitrate for the many peoples, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not take up sword against nation, they shall never again know war.	וְהָיָה בְּאַחֲרֵית הַיָּמִים נִבֹּן יְהוָה הַר בֵּית־יְיָ בְּרֹאשׁ הָהָרִים וְנִשָּׂא מִגְבָּעוֹת וְנִהְרֹוּ אֵלָיו כָּל־ הַגּוֹיִם וְהִלְכוּ עִמָּם רַבִּים וְאָמְרוּ לָכֵן וְנַעֲלֶה אֶל־ הַר־יְיָ אֶל־בֵּית אֱלֹהֵי יַעֲקֹב וְיִרְנֶנוּ מִדְּרָכָיו וְנִלְכֶּה בְּאַחֲרֵתָיו כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה וְדְבַר־יְיָ מִירוּשָׁלַם וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכָתְתוּ חֲרֻבוֹתָם לְאַתִּים וְחִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת לֹא־יִשָּׂא גּוֹי אֶל־גּוֹי חֶרֶב וְלֹא־יִלְמְדוּ עוֹד מִלְחָמָה
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Zechariah 14:9 One God for All People

And God shall be the ruler of all the earth; in that day there shall be the sole God, with one name.	וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהוָה יְיָ אַחַד וְשֵׁמוֹ אֶחָד
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... all Israel, their prophets, and their scholars craved for the Messianic era so that they may rest up from tyrannical government which do not give them the tranquility to study the Torah and observe the precepts as they ought to, and so that they may find the peacefulness of mind to increase wisdom in order to acquire life in the World to Come.

For, in those days knowledge and wisdom and truth will increase, even as it is said... as that king who will arise from the seed of David will be gifted with wisdom more than Solomon, and great in prophecy near to Moses our Master. He will, therefore, teach the whole people and point out to them the Divine path, and all nations will come to listen to him, even as it is said: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains" (Is. 2.2).

Nevertheless, the end of the whole reward, and the last good which has neither interruption nor diminution is life in the World to Come. As for the Messianic era, it is in this world, and the world goes on as it always has, save only that Israel will again have a government. Indeed, the ancient sages have long since said: "There is no difference between this world and the Messianic era, save alone in the oppression of government.

וּמִפְנֵי זֶה נִתְּאוּ כָּל יִשְׂרָאֵל בְּבִיאָתָם וְחֻכְמֵיהֶם לִימּוֹת הַמְּשִׁיחַ כְּדִי שְׁיִנְחוּ מַמְלָכוֹת שְׂאִינָן מְנִיחוֹת לָהֶן לַעֲסֹק בַּתּוֹרָה וּבַמִּצְוֹת כְּהִגֵּן וְיִמְצְאוּ לָהֶם מְרוּגֻעַ וְיִרְבּוּ בְּחֻכְמָה כְּדִי שְׁיִזְכוּ לְחַיֵּי הָעוֹלָם הַבָּא. לְפִי שְׂבָאוֹתֵן הַיָּמִים תִּרְבֶּה הַדַּעַה וְהַחֻכְמָה וְהָאֱמֶת שְׁנֵאֲמַר (ישעיה יא ט) כִּי מְלָאָה הָאָרֶץ דַּעַה אֶת ה. "וְנֶאֱמַר (ירמיה" לא לג" (וְלֹא יִלְמְדוּ אִישׁ אֶת אָחִיו וְאִישׁ אֶת רֵעֵהוּ. "וְנֶאֱמַר (יחזקאל לו כו" (וְהִסְרֹתִי אֶת לֵב הָאָבִן מִבְּשָׂרָכֶם. "מִפְּנֵי שְׂאוֹתוֹ הַמֶּלֶךְ שְׁיַעֲמִד מִזְרַע דָּוִד בַּעַל חֻכְמָה יִהְיֶה יֵתֵר מִשְׁלֹמֹה וְנִבְיָא גָדוֹל הוּא קְרוֹב לְמֹשֶׁה רַבֵּנוּ. וּלְפִיכָךְ יִלְמַד כָּל הָעָם וְיִוָּרֶה אוֹתָם דֶּרֶךְ ה. 'וְיִבְאוּ כָּל הַגּוֹיִם לְשִׁמְעוֹ שְׁנֵאֲמַר (ישעיה ב ב" (וְהָיָה בְּאַחֲרִית הַיָּמִים נִכּוֹן יִהְיֶה הַר בֵּית ה' בְּרֹאשׁ הַהָרִים. "וְסוֹף כָּל הַשָּׂכָר כָּלוּ וְהַטּוֹבָה הָאֲחֵרוֹנָה שְׂאִין לָהּ הַפֶּסֶק וְגִרְעוֹן הוּא חַיֵּי הָעוֹלָם הַבָּא. אֲבָל יָמוֹת הַמְּשִׁיחַ הוּא הָעוֹלָם הַזֶּה וְעוֹלָם בְּמִנְהֶגוֹ הוֹלֵךְ אֶלָּא שֶׁהַמְּלָכוֹת תִּתְּחַזֵּר לְיִשְׂרָאֵל. וְכִבֶּר אֶמְרוּ חֻכְמִים הָרָאשׁוֹנִים אִין בֵּין הָעוֹלָם הַזֶּה לִימּוֹת הַמְּשִׁיחַ אֶלָּא שֶׁעֲבוֹד מַלְכוּת בְּלִבָּד

Qualities of the Individual *Moshiach*

Isaiah 7:14 Not a Virgin

Assuredly, God will give you a sign! Look, the <i>almah</i> is with child and about to give birth to a son. Let her name him Immanu-El [God Is With Us/With Us Is God].	לְכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיִלְדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל
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Ezekial 34:23-24 The Davidic Line

Then I will appoint a single shepherd over them to tend them—My servant David. He shall tend them, he shall be a shepherd to them. I, God, will be their god, and My servant David shall be a prince among them—I, God, have spoken.	וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֶתְהֵן אֶת עַבְדִּי דָוִיד הוּא יִרְעֶה אֹתָם וְהוּא יִהְיֶה לָהֶן לְרֹעֶהוֹאֲנִי יי אֱהִיָּה לָהֶם לֵאלֹהִים וְעַבְדִּי דָוִד נָשִׂיא בְּתוֹכָם אֲנִי יי דְּבַרְתִּי
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II Samuel 7:13-14 Malchuyot

When your days are done and you lie with your ancestors, I will raise up your offspring after you, one of your own issue, and I will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever.	כִּי יִמְלֹאוּ יָמַי וְשָׁכַבְתָּ אֶת־אֲבֹתַיִךְ וְהִקִּמַּתִּי אֶת־יִרְעֶךָ אַחֲרָיִךְ אֲשֶׁר יֵצֵא מִמֶּעֶיךָ וְהִכִּינֹתִי אֶת־מַמְלַכְתּוֹ הוּא יִבְנֶה־בַּיִת לִשְׁמִי וְכִנְנֹתִי אֶת־ כִּסֵּא מַמְלַכְתּוֹ עַד־עוֹלָם
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Rambam's Mishneh Torah, Kings and Wars 11:1

The King Messiah will arise and re-establish the monarchy of David as it was in former times. He will build the Sanctuary and gather in the dispersed of Israel. All the earlier statutes will be restored as they once were. Sacrifices will be offered, the Sabbatical and Jubilee years will be observed, as commanded in the Torah.	הַמֶּלֶךְ הַמָּשִׁיחַ עֲתִיד לַעֲמֹד וּלְהַחְזִיר מַלְכוּת דָּוִד לְיִשְׂרָאֵל לְמַמְשָׁלָה הָרִאשׁוֹנָה. וּבִזְמַן הַמִּקְדָּשׁ וּמִקְבָּץ נִדְחֵי יִשְׂרָאֵל. וְחוֹזְרִין כָּל הַמִּשְׁפָּטִים בְּיָמָיו כְּשֶׁהָיוּ מִקֵּדָם. מִקְרִיבִין קֹרְבָנוֹת. וְעוֹשִׂין שְׁמִטִּין וְיִוָּבְלוֹת כְּכֹל מִצְוַת הָאֱמוּנָה בַּתּוֹרָה.
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What Moshiach Is

<p>Now, if a king should arise from the House of David who is versed in Torah and engages in Commandments, as did David his forefather, in accordance with both the Written and the Oral Torahs, and he enjoins all of Israel to follow in its ways and encourages them to repair its breaches, and he fights the Wars of God, then he may be presumed to be the Messiah. If he succeeds in his efforts and defeats the enemies around and builds the Sanctuary in its proper place and gathers the dispersed of Israel, he is definitely the Messiah.</p>	<p>וְאִם יַעֲמִיד מֶלֶךְ מִבֵּית דָּוִד הַגֶּה בְּתוֹרָה וְעוֹסֵק בְּמִצְוֹת כְּדוֹד אָבִיו. כְּפִי תוֹרָה שֶׁבִּכְתָּב וְשֶׁבְּעַל פֶּה. וַיִּכְף כָּל יִשְׂרָאֵל לִילָף בָּהּ וּלְחַזֵּק בְּדָקָה וְיִלְחֶם מִלְחָמוֹת ה'. הִרִי זֶה בְּחֻזְקַת שְׁהוּא מְשִׁיחַ. אִם עָשָׂה וְהִצְלִיחַ וּבָנָה מִקְדָּשׁ בְּמִקוֹמוֹ וְקִבֵּץ נִדְחֵי יִשְׂרָאֵל הִרִי זֶה מְשִׁיחַ 'בְּיָדָי. וַיִּתֵּן אֶת הָעוֹלָם בְּלוֹ לַעֲבֹד אֶת ה' בְּיָחַד שְׁנֵאֵמַר כִּי אֲזִי אֶהְפֹּךְ אֶל עַמִּים שְׂפָה בְּרוּרָה לִקְרֹא כָּל־שֵׁם ה' וְלַעֲבֹדוֹ שָׂכֵם אֶחָד</p>
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What Moshiach is Not

<p>It should not occur to you that the King Messiah must bring wondrous signs or perform marvels or invent new things or revive the dead or anything like what the fools say. It is not so. For Rabbi Akiva, one of the wisest of the Sages of the Mishna...all the Sages of his generation thought that he was the King Messiah, until he was killed because of his sins. (He killed Rabbi Elazar HaModai). Since he was killed, they then understood that he was not the one. The Sages never asked of him neither a sign nor a wonder.</p> <p>The essence of the matter is like this: The Laws and the Statutes of the Torah never change. Anyone who adds to or subtracts from them or reveals some new dimension to the Torah or understands the Commandments differently than their meaning is, for sure, an evil person and an Apikoris.</p>	<p>וְאֵל יַעֲלֶה עַל דַּעְתָּךְ שֶׁהַמֶּלֶךְ הַמְּשִׁיחַ צָרִיךְ לַעֲשׂוֹת אוֹתוֹת וּמוֹפְתִים וּמַחֲדָשׁ דְּבָרִים בְּעוֹלָם אוֹ מַחֲיָה מֵתִים וְכִיּוֹצֵא בְּדָבָרִים אֵלֶּי [ב]. אֵין הַדָּבָר כֵּךְ. שֶׁהִרִי רַבִּי עֲקִיבָא חָכֵם גָּדוֹל מִחֲכָמֵי מִשְׁנָה הָיָה. וְהוּא הָיָה נוֹשֵׂא כְּלָיו שֶׁל בֶּן בּוֹזִיבָא הַמֶּלֶךְ. וְהוּא הָיָה אוֹמֵר עָלָיו שֶׁהוּא הַמֶּלֶךְ הַמְּשִׁיחַ. וְדָמָה הוּא וְכָל חֲכָמֵי דּוֹרוֹ שֶׁהוּא הַמֶּלֶךְ הַמְּשִׁיחַ. עַד שֶׁנִּהְרַג בְּעוֹנוֹת. בִּיּוֹן שֶׁנִּהְרַג נּוֹדַע לָהֶם שְׂאִינוֹ. וְלֹא שָׁאֲלוּ מִמֶּנּוּ חֲכָמִים לֹא אוֹת וְלֹא מוֹפֵת. וְעָקַר הַדְּבָרִים כִּכָּה הֵן. שֶׁהַתּוֹרָה הַזֹּאת חֻקֶּיהָ וּמִשְׁפָּטֶיהָ לְעוֹלָם וּלְעוֹלָמֵי עוֹלָמִים. וְאֵין מוֹסִיפִין עָלֶיהָ וְלֹא גוֹרְעִין מֶהָן</p>
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<p>But, if he does not succeed in these matters or is killed, we will know that he was not the one Torah has promised. He is like all the exemplary and qualified kings of the House of David who have died. God set him up only to try the masses.</p>	<p>וְאִם לֹא הִצְלִיחַ עַד כֹּה, אוֹ נִהְרַג, בְּיָדוּעַ שְׂאִינוֹ זֶה שֶׁהַבְּטִיחָה עָלָיו תּוֹרָה, וְהִרִי הוּא כָּכָל מַלְכֵי בֵּית דָּוִד הַשְּׁלֵמִים הַכְּשָׁרִים שֶׁמֵּתוּ. וְלֹא הָעֵמִידוֹ הַקְּדוּשׁ בְּרוּךְ הוּא אֵלָּא לְנִסּוֹת בּוֹ רַבִּים, שְׁנֵאֵמַר "וּמִן הַמְּשִׁכִּילִים יִכְשְׁלוּ לְצָרוֹף בָּהֶן וּלְבָרֵר וּלְלַבֵּן עַד עֵת קֵץ כִּי עוֹד לְמוֹעֵד</p>
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<p>The Sages and the Prophets did not long for the days of the Messiah because they wanted to rule the world or because they wanted to have dominion over the non-Jews or because they wanted the nations to exalt them or because they wanted to eat, drink and be merry (MT, Kings 12:4)</p>	<p>לא נתאוו החכמים והנביאים ימות המשיח לא כדי שישלטו על כל העולם. ולא כדי שירדו בעבו"ם. ולא כדי שישאו אותם העמים. ולא כדי לאכל ולשתות ולשמח. אלא כדי שיהיו פנוין בתורה וחקמה. ולא יהיה להם נוגש ומבטל. כדי שיזכו לחיי העולם הבא. כמו שבארנו בהלכות תשובה</p>
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Coming vs Arrival

<p>...though he tarries, wait for him, because he will surely come, he will not delay (Habbakuk 2:3)</p>	<p>אם-יתמהמה, חכה-לו--כי-בא יבא, לא יאחר</p>
<p>I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming (Rambam's 13 Principles of Faith)</p>	<p>אני מאמין באמונה שלמה בביאת המשיח ואף על פי שיתמהמה עם כל-זה אחכה-לו בכל-יום שיבא:</p>

Jewish and Their Messiah-Complexes

Shabbatai Tzvi

August 1, 1626 – September 17, 1676

Smyrna (now Izmir, Turkey)

1648 – proclaimed self messianic

1651/54 – herem, expelled

1658 – move to Constantinople, meets Abraham Yachini

Salonica – Cairo – Jerusalem

1665 – Nathan of Gaza & public declaration as Messiah

1666 – conversion to Islam

1673 – exile to modern-day Montenegro

1676 – dies



"I, Abraham, was confined in a cave for forty years, and I wondered greatly that the time of miracles did not arrive. Then was heard a voice proclaiming, 'A son will be born in the Hebrew year 5386 [the year 1626 CE] to Mordecai Tzvi; and he will be called Shabbatai. He will humble the great dragon; ... he, the true Messiah, will sit upon My throne.'"



Jacob Frank

1726-1791

Korolówka, Poland (now Ukraine)

1755 – started preaching revelations

1757 - bishops pits Talmudists vs Anti-Talmudists

1759 – declares self successor to Shabbatai Tzvi and converts to Catholicism

1760 – convicted of heresy and “imprisoned” for 13 years

1791 – dies