



At the heart of a Jewish community is the synagogue. At the heart of the synagogue is the *Aron Ha-qodesh*, the ark. Inside it, there is a *sefer Torah* or Torah scroll. In Judaism, nothing is more precious and more treasured than a Torah scroll. Each Sabbath a portion of the Torah is read publicly. Every year, the rabbis read through the Torah in the synagogue. Even in the first century, the Jews read from the Torah each Sabbath. Luke wrote: "For Moses from ancient generations has in every city those who preach him, since he is read in the synagogues every Sabbath" (Acts 15:21).

The Torah is the Law of God as revealed to Moses and recorded in the first five books of the Hebrew Bible, the *Tanakh*. The *Tanakh* encompasses the *Torah* (the Law), the *Nevi'im* (the Prophets), and *Ketuvim* (the Writings).

The Hebrew word *Torah*

תּוֹרָה

refers to instruction, teaching, or law.² The written Torah comprises the first five books of the Hebrew Scriptures that were written by Moses. The term "Oral Torah" refers to the interpretation of the Torah handed down from one generation of rabbis to the next. This Oral Torah is now found in the Talmud.³

The Hebrew titles of the books of the Torah come from the first words of each book.

The Hebrew title for Genesis is

בְּרֵאשִׁית

(*Bereshit* = "In the Beginning"), which is the first word of Genesis 1:1: *In the beginning God created the heavens and the earth.*

The English title *Genesis* comes from the Greek ΓΕΝΕΣΙΣ, which means "creation." The book of Genesis is a book of beginnings and describes creation in Genesis 1-2.

The Hebrew title for Exodus is

שְׁמוֹת

(*Shemot* = "Names"). Exodus 1:1 says: *Now these are the names of the children of Israel who came to Egypt.*

The word "Exodus" is from the Greek ΕΞΟΔΟΣ, meaning "way out." The book of Exodus describes Israel's exit from Egypt.

The Hebrew title for Leviticus is

וַיִּקְרָא

(*Vayikra* = "And He called"). Leviticus 1:1 says: *Now the LORD called to*

Moses and spoke to him from the tabernacle of meeting saying.

The English word "Leviticus" comes from the Greek ΛΕΥΙΤΙΚΟΝ, meaning "relating to the Levites." The book of Leviticus gives the duties for the Levites as they helped lead Israel in their worship of YHWH.

The Hebrew title for Numbers is

בְּמִדְבָּר

(*Bamidbar* = "In the wilderness"). Numbers 1:1 says: *Now the LORD spoke to Moses in the wilderness of Sinai, in the tabernacle of meeting.* God told Moses to "take a census" (Num. 1:2).

The English title "Numbers" is taken from the Greek ΑΡΙΘΜΟΙ, meaning "numbers." Moses numbered all the men of Israel who were twenty years old and older, and the total number was 603,550 men (excluding the Levites; cf. Num. 2:32-33).

The Hebrew title for Deuteronomy is

דְּבָרִים

(*Devarim* = "Words"). Deuteronomy 1:1 says: *These are the words that Moses spoke to all Israel on this side of the Jordan in the wilderness in the plain.* The English title "Deuteronomy"

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² Gen. 26:5; Ex. 12:49; 13:9; 16:4, 28; 18:16, 20; 24:12; Lev. 6:2, 7, 18; 7:1, 7, 11, 37; 11:46; 12:7; 13:59; 14:2, 32, 54, 57; 15:32; 26:46; Num. 5:29, 30; 6:13, 21; 15:16, 29; 19:2, 14; 31:21; Deut. 1:5; 4:8, 44; 17:11, 18, 19; 27:3, 8, 26; 28:58, 61; 29:20, 28; 30:10; 31:9, 11, 12, 24, 26; 32:46; 33:4, 10.

³ The Talmud has two components: the Mishnah (Rabbinic Judaism's Oral Torah) and the Gemara (a commentary on the Mishnah). The Talmud contains Jewish civil and ceremonial laws, including interpretations of the law by various rabbis. There are two versions of the Talmud: the Babylonian Talmud and the Jerusalem Talmud.



is taken from the Greek term ΔΕΥΤΕΡΟΝΟΜΙΟΝ, meaning “Second Law.” However, Deuteronomy is not a second law. Rather, Moses reiterated the law that was given to him on Mount Sinai for the second generation of Israelites as they were about to enter the Promised Land.

The Torah begins with the account of creation in Genesis 1-2. It ends with this summary: *But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face, in all the signs and wonders which the LORD sent him to do in the land of Egypt, before Pharaoh, before all his servants, and in all his land, and by all that mighty power and all the great terror which Moses performed in the sight of all Israel* (Deut. 34:10-12). It is important to note that the last word of the Torah is “Israel.”

The book of Genesis tells how the Creator God made a covenant with Abraham, Isaac, and Jacob in which He promised them a land, seed, and blessing. The book of Exodus tells how God delivered the Israelites from Egypt and led them to Mount Sinai, where He gave them the law. The book of Leviticus reveals how the priests and Levites were to lead the people to worship a holy God as they offered sacrifices and observed feasts. The book of Numbers explains how the nation of Israel rebelled at Kadesh Barnea and how the Exodus generation was forced to

wander in the wilderness, where most died. The book of Deuteronomy was the last message of Moses to the next generation of Israel in which he repeated the commands of the law and challenged the Israelites to love and obey YHWH, their covenant-keeping God.

YESHUA AND THE TORAH

Yeshua believed in the authority of the Torah (Mt. 4:1-11).

After His baptism in the Jordan River, Yeshua was led by the Spirit into the wilderness of Judea to be tempted by the devil. Yeshua fasted for forty days and forty nights. When He was most vulnerable, Satan tempted Him to use His power to turn stones into bread (Mt. 4:1-3), to jump off the pinnacle of the Temple (Mt. 4:5-6), and finally to bow down to worship him to receive the kingdoms of this world (Mt. 4:8-9). Three times Yeshua quoted verses from the book of Deuteronomy (Mt. 4:4 – Deut. 8:3; Mt. 4:7 – Deut. 6:16; Mt. 4:10 – Deut. 6:13). Three times Yeshua said, “It is written.” The fact that Yeshua quoted from Deuteronomy shows that He had memorized the Torah (or at least the book of Deuteronomy). Yeshua knew the Torah and recognized its authority as He obeyed it.

How did Yeshua know the written Word of God? The Jews in Nazareth were astonished at the teaching of

Yeshua in the synagogue and said, *Where did this man get this wisdom and these mighty works?* (Mt. 13:54). The Jews in Jerusalem criticized Yeshua and asked, *How does this man know letters, having never studied?* (Jn. 7:15). This probably means that Yeshua never attended a rabbinic *yeshivah* or school. However, since the Gospels do not tell us where Yeshua was schooled, it is best not to conjecture, but if I were to guess, I would suppose that Joseph and Mary taught Yeshua the Torah and took Him as a young boy to the synagogue where He learned how to read and write Hebrew from the Torah.

Yeshua came to fulfill the Torah (Mt. 5:17-18).

In the Sermon on the Mount, Yeshua explained His relationship to the Hebrew Scriptures, saying, *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* (Mt. 5:17-18). Yeshua believed in the verbal, plenary inspiration of the *Tanakh*. The word “jot” refers to the smallest letter in the Hebrew alphabet: the *yod*. The word “tittle” refers to the smallest stroke of a Hebrew letter. The difference between the Hebrew letters *resh* and *dalet* is a tittle. This means that Yeshua came to fulfill all the Torah.





Yeshua believed that Moses wrote about Him in the Torah (Jn. 5:45-47).

The Jewish rulers did not accept Yeshua. They persecuted and tried to kill Him because He did many of His miracles on the Sabbath (Jn. 5:16). But Yeshua rebuked them and said, *I have come in my Father's name, and you do not receive me. If another comes in his own name, him you will receive. How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God? Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe me for he wrote about me. But if you do not believe his writings, how will you believe my words?* (Jn. 5:43-47).

The protasis (“if” clause) states: “For if you believed Moses.” This is a second-class condition in Greek.⁴ In reality, the Jewish rulers did not believe Moses even though they were the teachers of the Law of Moses. The apodosis (“then” clause) is: “you would believe me for he (Moses) wrote of me.” Notice the reason why they should have believed in Yeshua. When Moses prophesied about the Messiah in the Torah, he wrote about Yeshua. This shows that Yeshua proclaimed to be the Messiah that Moses wrote about in the Torah.



The risen Yeshua explained to the two disciples on the road to Emmaus how the Old Testament prophecies pointed to Him (Lk. 24:25-27).

After Yeshua arose from the dead, He appeared to two disciples on the road to Emmaus. They did not recognize Him. Yeshua asked them what had happened in Jerusalem over the weekend, and they explained that Yeshua of Nazareth was a *Prophet mighty in deed and word before God and all the people* (Lk. 24:19). Yet, the chief priests and rulers of Israel delivered Him to be condemned to death and crucified Him. You can hear the disappointment in the words of these disciples: “*But we were hoping that it was he who was going to redeem Israel*” (Lk. 24:21). The disciples then recounted the story of some women who were told by angels that Yeshua was alive. Nevertheless, the two men were leaving Jerusalem, proving that they did not believe in the reports. Consequently, Yeshua rebuked them and said, *O foolish ones and slow of heart to believe in all that the prophets have spoken? Ought not the Messiah to have suffered these things and to enter into His glory? And beginning at Moses and all the Prophets He expounded to them in all the Scriptures the things concerning Himself* (Lk. 24:25-27). The Greek word “expounded” (διερμήνευσεν) means “to clarify,



explain, or interpret so as to make understandable.”⁵ Yeshua explained to these two disciples on the road to Emmaus how the Old Testament prophecies pointed to the Messiah. He started with the books written by Moses, the Torah. This shows that Yeshua believed in the Mosaic authorship of the Torah.

The risen Yeshua told His disciples about the necessity of the fulfillment of Old Testament prophecy (Lk. 24:44-45).

Later that night, the risen Yeshua appeared to eleven disciples who were in hiding in Jerusalem. Yeshua showed them His hands and feet (Lk. 24:40). Then He ate some broiled fish and some honeycomb to prove that He was not a ghost (Lk. 24:42). Finally, He said to the disciples, *These are the words which I spoke to you while I was still with you that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me. And he opened their understanding that they might comprehend the Scriptures* (Lk. 24:44-45).



⁴ Wallace writes: “The second-class condition indicates the assumption of an untruth (for the sake of argument). For this reason, it is appropriately called the ‘contrary to fact’ condition (or the unreal condition). It might be better to call it presumed contrary to fact, however, since sometimes it presents a condition that is true, even though the speaker assumes it to be untrue.” (Wallace, *Greek Grammar Beyond the Basics* [Grand Rapids: Zondervan, 1996], 694).

⁵ Frederick William Danker, *A Greek–English Lexicon of the New Testament and Other Early Christian Literature*, 3rd edition (Chicago: University of Chicago Press, 2000), 244.



MESSIANIC PROPHECIES IN THE TORAH

The Torah contains many important Messianic prophecies,⁶ one of which is the prophecy about the seed of Abraham. In Genesis 22:18, God promised Abraham: *In your seed all the nations of the earth will be blessed.* Yeshua is the Seed of Abraham. As a Jew, He is a physical descendant of Abraham,

Isaac, and Jacob. Matthew's Gospel is the Gospel of the King and begins with these words: *The book of the genealogy of Yeshua Messiah, the Son of David, the Son of Abraham* (Mt. 1:1). Then, the Gospel goes on to show how Messiah fulfilled the following Old Testament prophecies:

THE MESSIAH WOULD BE BORN OF A VIRGIN

(Isa. 7:14; Mt. 1:23).

HE WOULD BE BORN IN BETHLEHEM

(Mic. 5:2; Mt. 2:6).

HE WOULD COME OUT OF EGYPT

(Hos. 11:1; Mt. 2:15).

HE WOULD HAVE A FORERUNNER

(Isa. 40:3; Mt. 3:3; 11:10).

HE WOULD MINISTER IN GALILEE

(Isa. 9:1-2; Mt. 4:15-16).

HE WOULD PERFORM MIRACLES OF HEALING

(Isa. 53:4; Mt. 8:17).

HE WOULD BE HUMBLE

(Isa. 42:1-4; Mt. 12:17-18).

HE WOULD SPEAK IN PARABLES

(Isa. 6:9-10; Mt. 13:35).

HE WOULD OFFER HIMSELF AS KING

(Zech. 9:9; Mt. 21:5).

HE WOULD BE BETRAYED

(Zech. 11:12-13; Mt. 27:9-10).

HE WOULD EXPERIENCE SUFFERING

(Ps. 22:1; Mt. 27:35).

The Apostle Paul identified Yeshua as the Seed of Abraham when he wrote in Galatians 3:15-16: *Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it. Now to Abraham and his Seed were the promises made. He does not say 'And to seeds,' as of many, but as of one, 'And to your Seed,' who is Messiah.* The Abrahamic Covenant is an unconditional, unilateral covenant described in Genesis 12:1-3. Paul interprets the text in Genesis to teach that the covenant promise concerns not many seeds (plural) but one singular Seed (a reference to Messiah). All the nations will be blessed through Messiah. This promise will be literally fulfilled in the future millennial kingdom as Messiah sits on the throne of David and rules over the world.⁷

PROPHETIC TYPES OF MESSIAH IN THE TORAH

The Torah contains many prophetic types of Messiah. A type is a historical reality (an Old Testament person, thing, or event) that finds its antitype in the New Testament. There are many prophetic types of Messiah in the Torah, and we will look at one person, one object, and two feasts of Israel that are types of the Messiah.

Isaac (Gen. 22:1-19; Heb. 11:17-19)

Isaac was beloved by Abraham because he was the son of his old age. Yeshua is the beloved eternal Son of

⁶ For the many other Messianic prophecies, see the entire paper at: <https://www.pre-trib.org/articles/dr-gary-gromacki>
⁷ Gary Gromacki, "A Critique of the Use of Galatians 3 in the Theological Systems of A. Pieters, D. Fuller, and A. Hoekema" Th.M thesis (Dallas Theological Seminary, 1984).



His eternal Father. Isaac was offered as a sacrifice by his father Abraham on Mount Moriah. But before Abraham took the life of Isaac, Jehovah Jireh provided the lamb for Abraham to sacrifice in place of his son. God then reiterated the promise to Abraham, *In your seed all the nations of the earth shall be blessed* (Gen. 22:18).

The author of Hebrews states that Abraham had faith in God to believe that God would raise Isaac from the dead: *By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, 'In Isaac your seed shall be called,' concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense* (Heb. 11:17-19).

God the Father gave His only begotten Son to the world (Jn. 3:16). Yeshua is the Lamb of God who was sacrificed in our place. He died a substitutionary death for us on the cross and was raised to life.



Drs. Teddy Bitner and Gary Gromacki examined several Torah scrolls when they traveled to Minneapolis, MN, to receive one of those scrolls as a gift to be housed permanently at Calvary University.

The Passover Lamb (Ex. 12:43-51; Jn. 1:29; 1 Cor. 5:7)

The Israelites observed the first Passover on the night before the Exodus. The Jews were to take a male lamb that was without blemish and kill it on the twilight and apply its blood to the two doorposts and the lintel of their houses. They were to roast the lamb in the fire and eat it with unleavened bread and bitter herbs (Ex. 12:43-51). The lambs that were sacrificed at Passover were types of the Lamb of God: Yeshua the Messiah. John the Baptist pointed to Yeshua and said, *Behold, the Lamb of God who takes away the sin of the world* (Jn. 1:29). Paul wrote: *"For indeed Messiah, our Passover, was sacrificed for us"* (1 Cor. 5:7). In the book of Revelation, the Apostle John saw a Lamb as though it had been slain, *having seven horns and seven eyes which are the seven Spirits of God sent out into all the earth*. This Lamb took the scroll out of the right hand of Him who sat on the throne, meaning God the Father (Rev. 5:6-7). John heard angels and others in heaven exclaim: *Worthy is the Lamb who was slain to receive power and riches and wisdom and strength and honor and glory and blessing* (Rev. 5:12). The response of every creature in heaven, on earth, under the earth, and in the sea is: *Blessing and honor and glory and power be to Him who sits on the throne and to the Lamb forever and ever* (Rev. 5:13).

The Brass Serpent on a Pole (Num. 21:4-9; Jn. 3:14)

Numbers 21:4-9 reads: *Then they journeyed from Mount Hor by the Way of the Red Sea, to go around the land of Edom; and the soul of the people became very discouraged on the way.*

And the people spoke against God and against Moses: 'Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water and our soul loathes this worthless bread.' So the LORD sent fiery serpents among the people, and they bit the people; and many of the people of Israel died. Therefore, the people came to Moses and said, *'We have sinned, for we have spoken against the LORD and against you; pray to the LORD that he take away the serpents from us.'* So Moses prayed for the people. Then the LORD said to Moses, *'Make a fiery serpent, and set it on a pole; and it shall be that everyone who is bitten, when he looks at it, shall live.'* So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived.

Yeshua referenced this event when He talked to Nicodemus one night, saying: *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* (Jn. 3:14). Yeshua compared Himself to the bronze serpent that Moses lifted up on a pole. Yeshua was lifted up on a cross that whoever believes in Him will not perish in hell but have eternal life.

Pesach and Hag Hamatzot (Lev. 23)

The biblical feasts in Israel's calendar are types of Messiah as well.⁸ Two of these feasts are Pesach and Hag Hamatzot. Pesach, or the Feast of Passover, commemorates the Exodus from Egypt (Ex. 12:43-51; Lev. 23:5;

⁸ For a detailed study of the prophetic significance of the feasts of Israel, see: Arnold G. Fruchtenbaum, *The Feasts and Fasts of Israel: Their Historic and Prophetic Significance* (Ariel Ministries, 2019).



CONCLUSION

John 1:35-41 records the first meeting of Yeshua with His disciples. John the Baptist looked at Yeshua as He walked by and said, *Behold the Lamb of God* (Jn. 1:35). The first two disciples, Andrew and John, began to follow Yeshua. Andrew found his brother Simon Peter and said, *We have found the Messiah* (Jn. 1:41), and he brought him to Yeshua. Yeshua found Philip and said to him, *Follow me* (Jn. 1:42). Philip found Nathaniel and said to him, *We have found Him of whom Moses in the law, and also the prophets, wrote—Yeshua of Nazareth, the son of Joseph* (Jn. 1:45). When Yeshua revealed to Nathaniel that He saw him under the fig tree, Nathaniel responded, *Rabbi, You are the Son of God. You are the King of Israel* (Jn. 1:49). At this “Messiahmas” season, we can rejoice that Yeshua left heaven to be born of a virgin and fulfill all the Old Testament prophecies that predicted His first coming.

Let us rejoice because we have found the Messiah, and His name is Yeshua!

1 Cor. 5:7; 1 Pet. 1:15-19). It was fulfilled by the death of the Messiah. Yeshua is the Lamb of God who takes away the sins of the world (Jn. 1:29; 1 Cor. 5:7).

Hag Hamatzot, or the Feast of Unleavened Bread, lasts seven days. The Jews remove the leaven from their homes and only eat unleavened bread

(Lev. 23:6-8). Leaven is a type for sin in the Bible. Yeshua lived a sinless life (2 Cor. 5:21; 1 Pet. 2:22; 1 Jn. 3:5). He did not die on the cross for His own sins but took the punishment for our sins (Isa. 53:6; Rom. 5:8; Gal. 3:13; 1 Pet. 3:18; 1 John 2:2). Hence, Hag Hamatzot is fulfilled by the sinlessness of Messiah and His offering of Himself for our sins.



Dr. Gary Gromacki stands in front of several Torah scrolls that were gifted to Calvary University in 2019 by Ken and Barb Larson and their ministry God’s Ancient Library, based in Minneapolis, MN.