

The Following list is taken from **Alfred Edersheim** *The Life and Times of Jesus the Messiah*, (1883), Book 6, Appendix IX. List of Old Testament Passages Messianically Applied in Ancient Rabbinic Writings. As we are studying **Messiah in the Psalm** only those that relate to the Psalms are including in this supplement. Edersheim's work is still considered one of the best. As this book is out of copyright, I have included the entire introduction to this appendix and have updated the language to modern use by removing archaic English where possible. A free electronic edition of this work can be found online <https://ccel.org/ccel/edersheim/lifetimes/lifetimes> and many Bible programs have a free copy of this work in their package (Sword <https://www.e-sword.net/>) other programs like Logos (<https://www.logos.com/>) will charge a nominal fee.

List of Old Testament Passages Messianically Applied in Ancient Rabbinic Writings

“The following list contains the passages in the Old Testament applied to the Messiah or to Messianic times in the most ancient Jewish writings. They amount in all to 456, thus distributed: 75 from the Pentateuch, 248 from the Prophets; and 138 from the Hagiographa, and supported by more than 558 separate quotations from Rabbinic writings. Despite all labour and care, it can scarcely be hoped that the list is quite complete, although, it is hoped, no important passage has been omitted.

The Rabbinic references might have been considerably increased, but it seemed useless to quote the same application of a passage in many different books. Similarly, for the sake of space, only the most important Rabbinic quotations have been translated *in extenso*. The Rabbinic works from which quotations have been made are: the *Targumim* the two *Talmuds*, and the *most ancient Midrashim*, but neither the *Zohar* (as the date of its composition is in dispute), nor any other Kabbalistic work, nor yet the younger Midrashim, nor, of course, the writings of later Rabbis. I have, however, frequently quoted from the well-known work *Yalkut*, because, although of comparatively late date, it is really, as its name implies, a collection and selection from more than fifty older and accredited writings, and adduces passages now not otherwise accessible to us. And I have the more readily availed myself of it, as I have been reluctantly forced to the conclusion that even the *Midrashim* preserved to us have occasionally been tampered with for controversial purposes. I have quoted from the best edition of *Yalkut* (Frankfort am Main, 1687), but in the case of the other *Midrashim* I have been obliged to content myself with such more recent reprints as I possessed, instead of the older and more expensive editions. In quoting from the *Midrashim*, not only the Parashah, but mostly also the folio, the page, and frequently even the lines are referred to.

Lastly, it only remains to acknowledge in general that, so far as possible, I have availed myself of the labours of my predecessors - specially of those of *Schoettgen*. Yet, even so, I may, in a sense, claim these references also as the result of my own labours, since I have not availed myself of quotations without comparing them with the works from which they were adduced - a process in which not a few passages quoted had to be rejected. And if any student should arrive at a different conclusion from mine in regard to any of the passages hereafter quoted, I can at least assure him that mine is the result of the most careful and candid study I could give to the consideration of each passage. With these prefatory remarks I proceed to give the list of Old Testament passages Messianically applied in ancient Rabbinic writings.

Psalm 2:1-12, as might be expected, is treated as full of Messianic references. To begin with, Psalm 2:1 is applied to the wars of Gog and Magog in the Talmud (Berach. 7*b*, and Abhod. Zarah 3*b*), and also in the Midrash on Psalm 2:1-12. Similarly, Psalm 2:2 is applied to the Messiah in Abhod. Zarah, u.s., in the Midrash on Psalm 92:11 (ed. Warsh. p. 70*b*, line 8 from the top); in Pirqué de R. Eliez. c. 28 (ed. Lemberg, p. 33*b*, line 9 from top). In Yalkut (vol. 2 par. 620, p. 90*a*, line 12 from the bottom), we have the following remarkable simile on the words, ‘against God, and His Messiah,’ likening them to a robber who stands defiantly behind the palace of the king, and says, ‘If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, ‘He that sits in the heavens shall laugh.’ On the same verse the Midrash on Psalm 2:1-12 has a curious conceit, intended to show that each who rose against God and His people thought he was wiser than he who had preceded him. If Cain had killed his brother while his father was alive, forgetful that there would be other sons, Esau proposed to wait till after his father’s death. Pharaoh, again, blamed Esau for his folly in forgetting that in the meantime Jacob would have children, and hence proposed to kill all the male children, while Haman, ridiculing, Pharaoh’s folly in forgetting that there were daughters, set himself to destroy the whole people; and, in turn, Gog and Magog, ridiculing the short-sightedness of all, who had preceded them, in taking counsel against Israel so long as they had a Patron in heaven, resolved first to attack their heavenly Patron, and after that Israel. To which apply the words, ‘against the Lord, and against His Anointed.’

But to return, **Psalm 2:4** is Messianically applied in the Talmud (Abhod. Z. u.s.). Psalm 2:6 is applied to the Messiah in the Midrash on 1 Samuel 16:1 (Par. 19, ed. Lemberg, p. 45*a* and *b*), where it is said that of the three measures of sufferings one goes to the King Messiah, of whom it is written (Isaiah 53:1-12) ‘He was wounded for our transgressions.’ They say to the King Messiah: Where do You seek to dwell? He answers: Is this question also necessary? In Zion My holy hill (Psalm 2:6). (Comp. also Yalkut ii. p. 53*c*.)

Psalm 2:7 is quoted as Messianic in the Talmud, among a number of other Messianic quotations (Sukk. 52*a*). There is a very remarkable passage in the Midrash on Psalm 2:7 (ed. Warsh. p. 5*a*), in which the unity of Israel and the Messiah in prophetic vision seems clearly indicated. Tracing the ‘decree’ through the Law, the Prophets, and the Hagiographa, the first passage quoted is Exodus 4:22 : ‘Israel is My first-born son;’ the second, from the Prophets, Isaiah 52:13 : ‘Behold My servant shall deal prudently,’ and Isaiah 42:1 : ‘Behold My servant, whom I uphold;’ the third, from the Hagiographa, Psalm 110:1 : ‘The Lord said unto my Lord,’ and again, Psalm 2:7 : ‘The Lord said unto Me, You are My Son,’ and yet this other saying (Daniel 7:13): ‘Behold, one like the Son of Man came with the clouds of heaven.’ Five lines further down, the same Midrash, in reference to the words ‘You are My Son,’ observes that, when that hour comes, God speaks to Him to make a new covenant, and thus He speaks: ‘This day have I begotten You’ - this is the hour in which He becomes His Son.

Psalm 2:8 is applied in Ber. R. 44 (ed. Warsh. p. 80*a*) and in the Midrash on the passage, to the Messiah, with the curious remark that there were three of whom it was said ‘Ask of Me’ - Solomon, Ahaz, and the Messiah. In the Talmud (Sukkah 52*a*) the same passage is very curiously applied, it being suggested that, when the Messiah, the Son of David, saw that the Messiah, the Son of Joseph, would be killed, He said to the Almighty, I seek nothing of You except life. To which the reply was: Life before You had spoken, as David Your father prophesied of You. Psalm 21:4.

Psalm 2:9 will be referred to in our remarks on Psalm 120:1-7

Psalm 16:5 is discussed in Ber. R. 88, in connection with the cup which Pharaoh's butler saw in his dream. From this the Midrash proceeds to speak of the four cups appointed for the Passover night, and to explain their meaning in various manners, among others, contrasting the four cups of fury, which God would make the nations drink, with the four cups of salvation which He would give Israel in the latter days, viz. Psalm 16:5; Psalm 116:13; Psalm 23:5. The expression, Psalm 116:13, rendered in our A.V. 'the cup of salvation,' is in the original, 'the cup of salvations' - and is explained as implying one for the days of the Messiah, and the other for the days of Gog.

On **Psalm 16:9** the Midrash on the passage says My glory shall rejoice in the King Messiah, Who in the future shall come forth from me, as it is written in Isaiah 4:5 : "upon all the glory a covering." And the Midrash continues 'my flesh also shall dwell in safety' - i.e. after death, to teach us that corruption and the worm shall not rule over it.

Psalm 18:31 (32 in the Hebrew). The Targum explains this in reference to, the works and miracles of the Messiah.

Psalm 18:50 is referred in the Jer. Talmud (Ber. ii. 4, p. 5a, line 11 from the top), and in the Midr. on Lamentations 1:16, to the Messiah, with this curious remark, implying the doubt whether He was alive or dead: 'The King Messiah, whether He belong to the living or the dead, His Name is to be David, according to Psalm 18:50.'

Psalm 21:1 (2 in the Hebrew) - the King there spoken of is explained by the Targum to be the King Messiah. The Midrash on the passage identifies him with Isaiah 11:10, on which Rabbi Chanina adds that the object of the Messiah is to give, certain commandments to the Gentiles (not to Israel, who are to learn from God Himself), according to the passage in Isaiah above quoted, adding that the words 'his rest shall be glorious' mean that God gives to King Messiah from the glory above, as it is said: 'In Your strength shall the king rejoice,' which strength is a little afterwards explained as the Kingdom (ed. Warsh. p. 30a and b).

Psalm 21:3 is Messianically applied in the Midrash on the passage.

Psalm 21:3 (4 in the Hebrew). Only a few lines farther down in the same Midrash, among remarkable Messianic applications, is that of this verse to the Messiah, where also the expressions 'Jehovah is a man of war,' and 'Jehovah Zidkenu,' are applied to the Messiah. Comp. also Shemoth R. 8, where it is noted that God will crown Him with His own crown.

Psalm 21:4 is Messianically applied in Sukk. 52a.

Psalm 21:5 (6 in the Hebrew). The first clause of this verse Yalkut on Numbers 27:20 (vol. 1 p. 248a, line 10 from the bottom) applies to the glory of the King Messiah, immediately quoting the second clause in proof of its Messianic application. This is also done in the Midrash on the passage. But perhaps one of the most remarkable applications of it is in Bemidbar R. 15, p. 63b, where this passage is applied to the Messiah.

Finally in **Psalm 21:7** (8 in the Hebrew), the expression 'king' is applied in the Targum to the Messiah.

On the whole, then, it may be remarked that **Psalm 21:1-13** was throughout regarded as Messianic.

On **Psalm 22:7** (8 in the Hebrew) a remarkable comment appears in Yalkut on Isaiah 60, applying this passage to the Messiah (the second, or son of Ephraim), and using almost the same words in which the Evangelists describe the mocking behaviour of the Jews at the Cross.

Psalm 22:15 (16 in the Hebrew). There is a similarly remarkable application to the Messiah of this verse in Yalkut.

The promise in **Psalm 23:5** is referred in Bemid. R. 21 to the spreading of the great feast before Israel in the latter days.

Psalm 31:19 (20 in the Hebrew) is in the Midrash applied to the reward that in the latter days Israel would receive for their faithfulness. Also in Pesiqta, p. 149*b*, to the joy of Israel in the presence of the Messiah.

The expression in **Psalm 36:9**, 'In Your light shall we see light,' is applied to the Messiah in Yalkut on Isaiah 60 (vol. 2 p. 56*c*, line 22 from the bottom).

The application of **Psalm 40:7** to the Messiah has already been noted in our remarks on Genesis 4:25.

Psalm 45 is throughout regarded as Messianic.

To begin with, the Targum renders **Psalm 45:2** (3 in the Hebrew): 'Your beauty, O King Messiah, is greater than that of the sons of men.'

Psalm 45:3 (4 in the Hebrew) is applied in the Talmud (Shabb 63*a*) to the Messiah, although other interpretations of that verse immediately follow.

The application of **Psalm 45:6** (7 in the Hebrew), to the Messiah in a MS. copy of the Targum has already been referred to in another part of this book, while the words, 'Your throne is for ever and ever' are brought into connection with the promise that the sceptre would not depart from Judah in Ber. R. 99, ed. Warsh. p. 178*b*, line 9 from the bottom.

On **Psalm 45:7** the Targum, though not in the Venice edition (1568), has: 'You, O King Messiah, because You love righteousness,' etc. Comp. *Levy*, Targum. Woerterb. vol. 2 p. 41*a*.

The Midrash on the Psalms deals exclusively with the inscription (of which it has several and significant interpretations) with the opening words of the Psalm, and with the words (**Psalm 45:16**), 'Instead of your fathers shall be your children,' but at the same time it clearly indicates that the Psalm applies to the latter, or Messianic, days.

On **Psalm 50:2** Siphre (p. 143*a*) notes that four times God would appear, the last being in the days of King Messiah.

Psalm 60:7, Bemidbar R. on Numbers 7:48, Parash. 14 (ed. Warsh. p. 54*a*) contains some very curious Haggadic discussions on this verse. But it also breaches the opinion of its reference to the Messiah.

Psalm 61:6 (7 in the Hebrew). 'You shall add days to the days of the king,' is rendered by the Targum: 'You shall add days to the days of King Messiah.' There is a curious gloss on this in Pirqé d. R. Eliez. c. 19 (ed. Lemberg, p. 24*b*), in which Adam is supposed to have taken 70 of his years, and added them to those of King David. According to another tradition, this accounts for Adam living 930 years, that is, 70 less than 1,000, which constitute before God one day, and so the threatening had been literally fulfilled: In the day you eat thereof, you shall die.

Psalm 61:8 (9 in the Hebrew). The expression, ‘that I may daily perform my vows,’ is applied in the Targum to the day in which the Messiah is anointed King.

Psalm 68:31 (32 in the Hebrew). On the words ‘Princes shall come out of Egypt,’ there is a very remarkable comment in the Talmud (Pes. 118*b*) and in Shemoth R. on Exodus 26:15, etc. (ed. Warsh. p. 50*b*), in which we are told that in the latter days all nations would bring gifts to the King Messiah, beginning with Egypt. ‘And lest it be thought that He (Messiah) would not accept it from them, the Holy One says to the Messiah: Accept from them hospitable entertainment,’ or it might be rendered, ‘Accept it from them; they have given hospitable entertainment to My son.’

Psalm 72 This Psalm also was viewed by the ancient Synagogue as throughout Messianic, as indicated by the fact that the Targum renders the very first verse: ‘Give the sentence of Your judgment to the King Messiah, and Your justice to the Son of David the King,’ which is re-echoed by the Midrash on the passage (ed. Warsh. p. 55*b*) which applies it explicitly to the Messiah, with reference to Isaiah 11:1. Similarly, the Talmud applies Psalm 72:16 to Messianic times (in a very hyperbolic passage,, Shabb. 80*b*, line 4 from the bottom). The last clause of Psalm 72:16 is applied, in Keth. 111*b*, line 21 from top, and again in the Midr. on Ecclesiastes 1:9, to the Messiah sending down manna like Moses.

Psalm 72:17 In Sanh. 98*b*; Pes. 54*a*; Ned. 39*b*, the various names of the Messiah are discussed, and also in Ber. R. 1; in Midr. on Lamentations 1:16, and in Pirqé de R. Eliez. c. 3. One of these is stated to be Jinnon, according to Psalm 72:17.

Psalm 72:8 is applied in Pirqé de R. El. 100:11, to the Messiah. Yalkut (vol. ii.) on Isaiah 55:8 (p. 54*c*), speaks of the ‘other Redeemer’ as the Messiah, applying to him Psalm 72:8.

In commenting on the meeting of Jacob and Esau, the Midr. Ber. R. (78, ed. Warsh. p. 141*b*) remarks that all the gifts which Jacob gave to Esau, the nations of the world would return to the King Messiah - proving it by a reference to **Psalm 72:10**; while in Midrash Bemidbar R. 13 it is remarked that as the nations brought gifts to Solomon, so they would bring them to the King Messiah.

In the same place, a little higher up, Solomon and the Messiah are likened as reigning over the whole world, the proof passages being, besides others, **Psalm 72:8**, Daniel 7:13, and Daniel 2:35.

On the application to the Messiah of Psalm 72:16 we have already spoken, as also on that of Psalm 72:17.

Psalm 80:17 (in the Hebrew 18). The Targum paraphrases ‘the Son of Man’ by ‘King Messiah.’

Psalm 89:22-25 (23-26 in the Hebrew). In Yalkut on Isaiah 60:1 (vol. 2 p. 56*c*) this promise is referred to the future deliverance of Israel by the Messiah.

Again, **Psalm 89:27** (28 in the Hebrew) is applied in Shemoth R. 19, towards the end, to the Messiah, special reference being made to Exodus 4:22, ‘Israel is My first-born son.’

Psalm 89:51 (52 in the Hebrew). There is a remarkable comment on this in the Midrash on the inscription of Ps 18 (ed. Warsh. p. 24*a*, line 2 from the bottom), in which it is set forth that as Israel and David did not sing till the hour of persecution and reproach, so when the Messiah shall come -

‘speedily, in our days’ - the song will not be raised until the Messiah is put to reproach, according to Psalm 89:52 (51), and till there shall fall before Him the wicked idolaters referred to in Daniel 2:42, and the four kingdoms referred to in Zechariah 14:2. In that hour shall the song be raised, as it is written Psalm 98:1.

In the Midr. on Cant. ii. 13 (*Midrash on the Song of Songs*) it is said: If you see one generation after another blaspheming, expect the feet of the King Messiah, as it is written, **Psalm 89:53**.

Psalm 90:15 The Midr. (ed. Warsh. p. 67*b*) remarks: The days wherein You have afflicted us - that is, the days of the Messiah. Upon which follows a discussion upon the length of days of the Messiah, R. Eliezer holding that they are 1,000 years, quoting the words ‘as, yesterday,’ one day being 1,000 years. R. Joshua holds that they were 2,000 years, the words ‘the days’ implying that there were two days. R. Berachiah holds that they were 600 years, appealing to Isaiah 65:22, because the root of the tree perishes in the earth in 600 years. R. José thinks that they are 60 years, according to Psalm 72:5, the words ‘throughout all generations’ (*dor dorim*) being interpreted: Dor = 20 years; Dorim = 40 years: 20 + 40 = 60. R. Akiba says: 40 years, according to the years in the wilderness. The Rabbis say: 354 years, according to the days in the lunar year. R. Abahu thinks 7,000 years, reckoning the 7 according to the days of the bridegroom.

On **Psalm 90** the Midrash concludes by drawing a contrast between the Temple which men built, and which was destroyed, and the Temple of the latter or Messianic days, which God would build, and which would not be destroyed.

Psalm 92:8, Psalm 92:11, and Psalm 92:13 (7, 10, and 12 in our A.V.), are Messianically interpreted in Pirqé de R. El. 100:19. In the Midrash on Psalm 92:13 (12 in our A.V.), among other beautiful applications of the figure of the Psalm, is that to the Messiah the Son of David. The note of the Midrash on the expression ‘like a cedar of Lebanon,’ as applied to Israel, is very beautiful, likening it to the cedar, which, although driven and bent by all the winds of heaven, cannot be rooted up from its place.

Psalm 95:7, last clause. In Shem. R. 25 and in the Midrash on Cant. v. 2 (ed. Warsh. p. 26*a*), it is noted that, if Israel did penitence only one day [or else properly observed even one Sabbath], the Messiah the Son of David would immediately come. [The whole passage from which this reference is taken is exceedingly interesting. It introduces God as saying to Israel: My son, open to Me a door of penitence only as small as a needle’s eye, and I will open to you doors through which carriages and wagons shall come in. It almost seems a counterpart of the Saviour’s words (Revelation 3:20): ‘Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him.’] Substantially the same view is taken in Sanh. 98*a*, where the tokens of the coming of the Messiah are described - and also in Jer. Taan. 64*a*.

Psalm 102:16 (17 in the Hebrew) is applied in Bereshith R. 56 (ed. Warsh. p. 104*b*) to Messianic times.

Psalm 106:44, On this there is in the Midrash a long Messianic discussion, setting forth the five grounds on which Israel is redeemed: through the sorrows of Israel through prayer, through the merits of the patriarchs, through repentance toward God, and in the time of ‘the end.’

Psalm 110:1-7 is throughout applied to the Messiah. To begin with, it evidently underlies the Targumic rendering of Psalm 110:4. Similarly, it is propounded in the Midr. on Psalm 2:1-12 (although there the chief application of it is to Abraham). But in the Midrash on Psalm 18:36 (35 in

our A.V.), Psalm 110:1, ‘Sit at My right hand’ is specifically applied to the Messiah, while Abraham is said to be seated at the left.

Psalm 110:2, ‘The rod of Your strength.’ In a very curious mystic interpretation of the pledges which Tamar had, by the Holy Ghost, asked of Judah, the seal is interpreted as signifying the kingdom, the bracelet as the Sanhedrin, and the staff as the King Messiah, with special reference to Isaiah 11 and Psalm 110:2 (Beresh. R. 85, ed. Warsh. p. 153*a*). Similarly in Bemid. R. 18, last line, the staff of Aaron, which is said to have been in the hands of every king till the Temple was destroyed, and since then to have been hid, is to be restored to King Messiah, according to this verse; and in Yalkut on this Ps (vol. 2 Par. 869, p. 124*c*) this staff is supposed to be the same as that of Jacob with which he crossed Jordan, and of Judah, and of Moses, and of Aaron, and the same which David had in his hand when he slew Goliath, it being also the same which will be restored to the Messiah.

Psalm 110:7 is also applied in Yalkut (u.s. col.*d*) to Messianic times, when streams of the blood of the wicked should flow out, and birds come to drink of that flood.

Psalm 116:9 is in Ber. R. 96 supposed to indicate that the dead of Palestine would live first in the days of the Messiah.

Psalm 116:13 has been already commented upon.

On **Psalm 119:33** the Midrash remarks that there were three who asked wisdom of God: David, Solomon, and the King Messiah, the latter according to Psalm 72:1.

Psalm 120:7 is applied to the Messiah in the Midrash (p. 91*a*, ed. Warsh.), the first clause being brought into connection with Isaiah 57:19, with reference to the Messiah’s dealings with the Gentiles, the resistance being described in the second clause, and the result in Psalm 2:9.

Psalm 121:1 is applied in Tanchuma (Par. Toledot 14, ed. Warsh. p. 37*b*. See also Yalkut, vol. 2 878, p. 127*c*) to the Messiah, with special reference to Zechariah 4:7 and Isaiah 52:7.

Psalm 126:2, In Tanchuma on Exodus 15:1 (ed. Warsh. p. 87*a*) this verse is applied to Messianic times in a rapt description, in which successively Isaiah 60:5, Isaiah 58:8, Isaiah 35:5, Isaiah 35:6, Jeremiah 31:13, and Psalm 126:2, are grouped together as all applying to these latter days.

The promise in **Psalm 132:18** is applied in Pirké de R. El. 100:28 to Messianic times, and

Psalm 132:14 in Ber. R. 56.

So is **Psalm 133:3** in Ber. R. 65 (p. 122*a*), closing lines.

The words in **Psalm 142:5** are applied in Ber. R. 74 to the resurrection of Israel in Palestine in the days of Messiah.