

The 7 Greatest Prophecies of the Torah

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I trust that the title of this article has caught your attention! Most Christians do not think the Torah has anything to do with prophecy. Most often, the Torah is considered the law and therefore contains no specific or pertinent information about the study of last things (eschatology). In fact, one could argue that modern eschatology teachers flatly ignore the Torah concerning the Messiah and His second coming. Therefore, their theories and instruction are fundamentally flawed. They fail to see the Hebraic perspective; therefore they lack the primary information that New Testament prophecies are based upon. But even more so, the prophecies of the Torah speak volumes to the last generation and what they will experience just before the Messiah returns. This is the part most end-time prophecy teachers have no knowledge of.

The title of this article also contains the superlative adjective the “greatest.” Whenever a writer uses such a term, some explanation must be offered. The criteria I have used concerns the last generation. There are many prophecies in the Torah, but I am focusing in on those that directly affect the last generation – us.

The seven greatest prophecies of the Torah listed with their prophetic elements are as follows:

1. The Creation Prophecy (7,000 year plan of God)
2. Abraham's Promise of the Lamb (the Lamb of God – Redemption)
3. The Feasts of Israel (the first and second comings of the Messiah)
4. The Egyptian Exodus (the Greater Exodus)
5. The Conflict between Jacob and Esau (Jacob's Trouble)
6. The Revealing of Joseph to his brethren (Restoration)
7. The Second Song of Moses (the Great Tribulation)

One of the most profound and fundamental teachings of the Torah is the following:

“What happens to the fathers will happen to their descendants.”

The Genesis stories of Abraham, Isaac, and Jacob set the stage for all of the children of Israel explained in the other books of Torah. These recorded stories are in fact, prophetic pictures into the ages that follow, specifically they are prophecies of what we in the last generation will experience. We don't hear of them very much nor are we taught primarily because modern eschatology teachers simply have not looked at the Torah in a relevant manner. Maybe this is why God through the prophet Isaiah addressed eschatology students and teachers first as transgressors, while explaining God's overall way of presenting the prophetic to us.

“Remember this, and be assured; recall it to mind, you transgressors. Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me,

declaring the end from the beginning and from ancient times things which have not been done, saying, 'My purpose will be established, and I will accomplish all My good pleasure; calling a bird of prey from the east, the man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.'

Isaiah 46:8-11

1. The Creation Prophecy (7,000 year plan of God)

The Lord said, “declaring the end from the beginning.” The beginning is Genesis. The very first words of Genesis say, “In the beginning...” The sages of Israel made a startling discovery about the six day creation story when they compared it to the rest of Biblical history. For each day of creation there is a corresponding 1,000 period in Biblical history. Truly, one day is as 1,000 years and 1,000 years as one day.

When the Apostle Peter was addressing his last letter to believers of today, he emphasized this message as a way to counter unbelievers and mockers at the end of the ages.

Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts, and saying, “Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation.”

II Peter 3:3-4

But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

II Peter 3:8

Therefore, let's review the sequence of the creation days, then view the 1,000 year parallel in history.

Day 1 God creates light and darkness.

Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness.

Genesis 1:3-4

Day 2 God creates waters and separates the waters above and below.

Then God said, “Let there be an expanse in the midst of the waters, and let it separate the waters from the waters.” And God made the expanse, and separated the waters which were below the expanse from the waters which were above the expanse; and it was so.

Genesis 1:6-7

Day 3 God creates vegetation and plants.

Then God said, “Let the earth sprout vegetation, plants yielding seed, and fruit trees bearing fruit after their kind, with seed in them, on the earth”; and it was so.

Genesis 1:11

Day 4 God creates the heavenly lights of the sun, moon, and the stars to show signs and seasons.

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the

night, and let them be for signs, and for seasons, and for days and years;
Genesis 1:14

Day 5 God creates living creatures on the earth.

Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." And God created the great sea monsters, and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

Genesis 1:20-21

Day 6 God creates beasts and mankind. Man is made a living soul in the image of God.

Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind"; and it was so.

Genesis 1:24

Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

Genesis 1:26

Day 7 God rests, sanctifies the Sabbath, and blesses all that He has made.

And by the seventh day God completed His work which He had done; and He rested on the seventh day from all His work which He had done.

Genesis 2:2

The Bible records the following facts of our history.

Day 1: From Creation to 1,000, Adam and Eve live in God's presence (light) and fall to sin (darkness). Adam was told that if he sinned that he would die in that day. Adam lived to be 930 years old and "died in that first 1,000 year day."

Day 2: From 1,000 to 2,000, Noah is the dominate Biblical story with the Flood. The waters in the heavens and the fountains in the earth gushed forth to produce a world-wide flood. The results were new mountains, continents, and a clear atmosphere that could produce a rainbow.

Day 3: From 2,000 to 3,000, Abraham, Isaac, and Jacob dominate leading to the birth of the nation of Israel and their entrance into the promised land. Abraham was likened to a plant: "In your seed, all the families of the earth will be blessed." One of the understandings of the name Israel is "the planting of the Lord." Israel is also likened unto an olive tree. All of the agricultural elements from grain to trees are used to explain our occupation in the land and our growth in the Lord.

Day 4: From 3,000 to 4,000, Israel is led by prophets and Kings. Each of them had a profound effect on the nation of Israel. Abraham was promised that his descendants would be as the stars at night in number. Joseph dreamed that he saw his family as the sun, moon, and stars. The prophet Daniel was told that those with insight into heavenly things are seen as stars and heavenly lights showing the signs and seasons of God (Daniel 12:3).

Day 5: From 4,000 to 5,000, (1 to 1,000 AD) the Messiah came to us to do the work of redemption. He actually came to make us “new creatures.” He came so that we could be born again by His Spirit to be made in the “image of God.”

Day 6: From 5,000 to 6,000, (1,000 to 2,000 AD) mankind has subdued and filled the earth. We have traveled to every part of the globe and established communities on every continent. Man has traveled to the North and South poles, traveled underwater and in the sky above. Man has even gone to the Moon and come back. Man now dominates every part of the planet and nothing is withheld from man.

Day 7: Presently, we are very close to the Biblical year 6,000 since creation. According to Bible chronologists, the Biblical year 6,000 occurs somewhere between 1994 and 2017, depending on your historical assumptions. The Lord will return at the appointed time for the “last day.” The Messianic kingdom on earth is to last 1,000 years (the Millennium). The Messianic kingdom will be the Sabbath of Millennia. It will be a time when we rest from our labors (the previous ages), live with the Lord, and re-establish the garden with “no end to the increase.” This is why Peter told us to count one day as 1,000 years.

But do not let this one fact escape your notice, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

II Peter 3:8

Prophetic teachers of the Bible have for centuries falsely predicted the time of the Messiah's return. Had they paid attention to the Torah and understood the great seven-day plan of God, they would have known that we are the last generation. According to the Messiah, the last generation will not pass away until all is accomplished. I find compelling evidence to suggest that the last generation was born at the same time that Israel as a nation was born (post World War II baby boomers). They will be approaching 70 years of age in 2017. How much longer can they go?

The prophet Daniel marked the final generation by three signs: there would be many, they would travel to and fro, and knowledge would increase.

But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase.

Daniel 12:4

Our generation is the greatest in population ever. In fact, in October of 1999 we crossed the 6 billion mark. We now have more people alive on the earth today than have ever lived in the history of the earth from creation to the present generation. More than 50% of all the people who have ever been born into the world are alive with us today in this generation. From a travel standpoint, this generation has all of the different modes of transportation, many which did not exist before this generation. A trip across the continent is a one day affair whereas it was a trip of a lifetime with no expectation of returning. We travel to and fro every day – just stand still and observe a modern freeway. From a knowledge standpoint, our generation is the only generation to ever see knowledge double and increase dramatically. Not only that, but the knowledge of the world has already doubled more than 10 times in my lifetime and is expected to double that more than 10 times in the next three years. Our generation has seen changes beyond the imaginations of every visionary prior to this generation. Truly, we are the greatest in number and the most advanced generation that Daniel was referring to. The Tree of the Knowledge of Good and Evil has come to final fruit in this generation and it is “rotten ripe.”

The seven-day plan of God, first given “in the beginning” repeats itself in other seven-day events in the Bible. The first seven days of Yahshua's public ministry, recorded in the Gospel of John, follow the pattern to the seventh day when Yahshua and His disciples are at the wedding in Cana. The Messianic kingdom is the Wedding of the Lamb. The Feasts of Israel in their seven-month sequence begin with us being made as new creatures (redemption) resulting in the living with the Lord in the kingdom (tabernacles).

2. Abraham's Promise of the Lamb (the lamb of God – Redemption)

The story of Abram and Sarai coming to the promised land of God is epic in its scope and dimension. Abram is given a three-part covenant including the land (Genesis 12), a promised son Isaac (Genesis 15), name changes to Abraham and Sarah, and the rite of circumcision (Genesis 17). Just as things seem to be going fine, God directs Abraham to take his son Isaac, the son he loves, and give him back to the Lord. Abraham is dispatched to Mt. Moriah to make an altar, bind his son, and slay him as a sacrifice. The account of this event is given to us in Genesis 22. In Hebrew, it is called “the Akedah” – the “binding.” Later, this same son Isaac will marry Rebekah, which means “she who binds.”

The story of Isaac being offered up on Mt. Moriah is about the Messiah, the Lamb of God. Abraham was stopped from slaying Isaac, but the illustration is a gripping demonstration of what God would do for us to accomplish the work of our redemption. Let's examine the story more closely.

Abraham is dispatched to the Mountain.

Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” And he said, “Here I am.” And He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you.”

Genesis 22:1-2

Abraham and Isaac journey up the Mountain.

On the third day Abraham raised his eyes and saw the place from a distance. And Abraham said to his young men, “Stay here with the donkey, and I and the lad will go yonder; and we will worship and return to you.” And Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together.

Genesis 22:4-6

Isaac takes note of the missing sacrifice.

And Isaac spoke to Abraham his father and said, “My father!” And he said, “Here I am, my son.” And he said, “Behold, the fire and the wood, but where is the lamb for the burnt offering?”

Genesis 22:7

Abraham makes a promise for all mankind.

And Abraham said, “God will provide for Himself the lamb for the burnt offering, my son.” So the two of them walked on together.

Genesis 22:8

The altar is built and Isaac is bound and placed upon it. However, the Lord stopped Abraham from slaying Isaac. Instead, a ram caught in a thicket by his horns is offered instead.

Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son.

Genesis 22:13

The phrase “So the two of them walked on together.” is repeated in this story. How many have compared this with Yahshua in the garden just before His arrest pleading for the cup to pass, but instead, agreeing to do His Father's will. Isaac knew full well as he climbed to the mountain that he was to be the sacrifice. Yahshua knew full well that he was being taken to the very place that Abraham and Isaac went. Only Yahshua was the One with His head caught in the thorns.

And Abraham called the name of that place The Lord Will Provide, as it is said to this day, “In the mount of the Lord it will be provided.”

Genesis 22:14

When the children of Israel were in Egypt, the final judgment was the death of the first-born. Only those homes that had the blood of the lamb upon their door posts and lintels were delivered. This is when redemption (the purchase price for someone out of slavery was paid). It was the Passover.

When Yahshua first began His public ministry, He was addressed by John the Baptist as “The Lamb of God that takes away the sin of the world.” It was at the Passover that Yahshua was offered up to be our redemption, just as in Egypt. We therefore declare that we have been saved (delivered) by the blood of the Lamb; that we have been passed from death to life.

It has been said that Yahshua is the Messiah because He fulfilled the prophecies, but few Christians know that the primary prophecy is a promise made by Abraham recorded for us by Moses in the Torah.

Abraham believed the promise of God for a son and it was accounted to him as righteousness. We believe in the promise of God for a Son and it is accounted to us as righteousness just like Abraham.

3. The Feasts of Israel (the first and second comings of the Messiah)

There are seven feasts of Israel called “God's Appointed Times.” They are delineated in Leviticus 23 beginning with the Sabbath day. Sabbath is the basic building block for the feasts. Sabbath is a foreshadow of the Messianic kingdom. The feasts are foreshadows as well. We have already seen part of that foreshadowing but the greatest part is yet to come.

... in respect to a festival or a new moon or a Sabbath day – things which are a shadow of what is to come;

Colossians 2:16b-17a

Let's review the sequence of the feasts divided into two groups: the spring feasts and the fall feasts.

The spring feasts include Passover, the Feast of Unleavened Bread, the Feast of First Fruits, and the Feast of Weeks. The fall feasts include the Feast of Trumpets, the Day of Atonement, and the Feast of Tabernacles. These two divisions of the feasts are also prophetic of the Messiah's two great works:

Redemption and Restoration.

We have already seen the work of Redemption. The Lamb of God has offered Himself and accomplished our redemption. He was the unleavened bread; He was the first-fruits of many brethren. He gave us the gift of the Holy Spirit and we have made our proclamation of faith in response on Pentecost (Shavuot – the feast of Weeks).

But, we are waiting for His return and the prophecies of Restoration, when “all Israel will be saved.” There is still a fulfillment yet to be for Trumpets, Atonement, and Tabernacles.

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Messiah shall rise first.

I Thessalonians 4:16

... in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

I Corinthians 15:52

His return will be heralded with shofars (trumpets) that will draw attention to the resurrection and the coming King. He pour out His wrath and execute the Day of the Lord (Atonement) and dwell (tabernacle) with us after the judgment. That which was before will be restored. It will be a Jubilee. All debts will be cleared and we will be given the promised land (the kingdom).

Many messianic believers today are experiencing Passover through Tabernacles like no other generation has. Previously, only the remnant kept those things in the Land (more than 2,000 years ago). Despite our exile in the nations and religious teachers actually teaching against the Torah and God's Appointed Times, many brethren are discovering how their faith in the Messiah is dramatically strengthened by eating the Passover just as Yahshua did. They see the spiritual concepts of unleavened bread and first-fruits. All of this has emboldened their faith before their family and friends. They have also learned there are many things that the Messiah still has to do.

“I will gather those who grieve about the appointed feasts— they came from you, O Zion; the reproach of exile is a burden on them. Behold, I am going to deal at that time with all your oppressors, I will save the lame and gather the outcast, and I will turn their shame into praise and renown in all the earth. At that time I will bring you in, even at the time when I gather you together; indeed, I will give you renown and praise among all the peoples of the earth, when I restore your fortunes before your eyes,” says the Lord.

Zephaniah 3:18-20

Many Christian teachers wrongly combine redemption and restoration and diminish both works of God. Redemption will get you out of Egypt, but restoration will show you how to live in the promised land. The Messiah came the first time to deliver us from the slavery of sin, He will come again to teach us and live with us in His kingdom.

The prophecy of the second coming and His work of restoration could be argued to be the greatest prophecies in the entire Bible. The prophets certainly have more to say on that subject than any other prophecy; the New Testament concludes with that expectation. The New Testament is not the parent text for the second coming; it is commentary on the plan given by Moses in the Torah. The Torah first gives us the prophecy of the first coming for redemption and second coming for restoration.

4. The Egyptian Exodus (the Greater Exodus)

If you were to survey the whole Torah and try to simplify it to a few sentences it would go something like this: The Torah is the story of one generation escaping from Egypt and being formed into the nation called Israel. The first book explains where they came from and how they became enslaved to Egypt. The last message is a warning to the last generation of how they will experience an exodus from all the nations.

The Egyptian exodus is a fascinating story worthy of a movie, which has already been done. But, it is more than just a story of freedom and deliverance. It is a prophecy. In fact, the wilderness experience between Egypt and the Promised Land is of special significance. The Apostle Paul draws much of the practical teaching of the faith directly from the wilderness story.

For I do not want you to be unaware, brethren, that our fathers were all under the cloud, and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. Nevertheless, with most of them God was not well-pleased; for they were laid low in the wilderness. Now these things happened as examples for us, that we should not crave evil things, as they also craved. And do not be idolaters, as some of them were; as it is written, "The people sat down to eat and drink, and stood up to play." Nor let us act immorally, as some of them did, and twenty-three thousand fell in one day. Nor let us try the Lord, as some of them did, and were destroyed by the serpents. Nor grumble, as some of them did, and were destroyed by the destroyer. Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have come.

I Corinthians 10:1-11

According to Paul, following the cloud, crossing the Red Sea, drinking water from the Rock, lusting for things, idolatry, immorality, grumbling and complaining about one another and their circumstances from the wilderness is pertinent to how we live today. But his last phrase carries even more implications.

"... upon whom the ends of the ages have come," is a prophetic message about the whole Exodus story. It is saying that the last generation at the ends of the ages will experience what the children of Israel experienced in leaving Egypt and their direct encounter with God. This prophecy is expressed both by Moses and the Prophets.

Here is what Moses said about the exodus at the end of the ages.

So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the Lord your God has banished you, and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you. If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back. And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. Moreover the Lord your God will circumcise your heart and the heart of your descendants, to love the Lord your God

with all your heart and with all your soul, in order that you may live. And the Lord your God will inflict all these curses on your enemies and on those who hate you, who persecuted you. And you shall again obey the Lord, and observe all His commandments which I command you today. Then the Lord your God will prosper you abundantly in all the work of your hand, in the offspring of your body and in the offspring of your cattle and in the produce of your ground, for the Lord will again rejoice over you for good, just as He rejoiced over your fathers; if you obey the Lord your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the Lord your God with all your heart and soul.

Deuteronomy 30:1-10

Moses describes a day coming after Israel enters the land and then is exiled throughout the nations after which the descendants will return to the Lord with all of their hearts. Their fathers honored God with their lips while their hearts were far from Him; they were kicked out of the land. However, these future descendants will honor God with their hearts even though their lips don't know what to say; they will be brought back to the land. This is as good of description of the modern Messianic movement as one can find. They are wholehearted, but do not know what or how to say it.

Jeremiah describes this same exodus by saying that it will be so great that the thought of Egypt and the Exodus will not come to mind. It will be overwhelmed by the exodus coming from all the nations.

“Therefore behold, days are coming,” declares the Lord, “when it will no longer be said, ‘As the Lord lives, who brought up the sons of Israel out of the land of Egypt,’ but, ‘As the Lord lives, who brought up the sons of Israel from the land of the north and from all the countries where He had banished them.’ For I will restore them to their own land which I gave to their fathers.”

Jeremiah 16:14-15

Jeremiah repeats this prophecy about the greater exodus but emphasizes this time the role of the Messiah.

“Behold, the days are coming,” declares the Lord, “When I shall raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, ‘The Lord our righteousness.’ Therefore behold, the days are coming,” declares the Lord, “when they will no longer say, ‘As the Lord lives, who brought up the sons of Israel from the land of Egypt,’ but, ‘As the Lord lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them.’ Then they will live on their own soil.”

Jeremiah 23:5-8

If you examine the story of the exodus from Egypt with the idea in mind that a future last generation will also be on an exodus following in the same pattern, some amazing things begin to immediately emerge.

Great judgments (plagues) came upon Egypt to prove who was and was not God. There is no question that this world disputes the one true God. God has a whole series of judgments planned for the world just like the judgments upon Egypt. It seems that the same issue at stake. Who is the Lord?

In the Egyptian exodus, we had Pharaoh. In the greater exodus, we have the antimessiah. When the

children of Israel left Egypt they did not take the shortest way to the promised land; instead, they went the long way through the wilderness. In the greater exodus, we will not be suddenly raptured to heaven (the shortcut); instead, we will go the long way of the wilderness (the 3 ½ years Great Tribulation). In the wilderness, the people had to trust the Lord for food and water but many wanted to return to Egypt. In the greater exodus, we will be cut-off from buying and selling of our food and water. Many will want to return and die as a result. The last great judgments upon Egypt were the locusts, darkness, then the death of the first-born. According to the book of Revelation, the last of the judgments will include a darkness lasting five months with demons acting like locusts leading to the Sign of the Son of Man in the clouds of heaven and the Day of the Lord.

It appears that the time prophecies of the Great Tribulation correspond to the historical Egyptian Exodus and God's Appointed Times. It appears that the last exodus will get underway at a future Passover (end of winter – early springtime) and the “days immediately after the tribulation of those days” (Mat 24:29) correspond to the time of Trumpets, Atonement, and Tabernacles in the late summer and fall.

But pray that your flight may not be in the winter, or on a Sabbath; for then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall.

Matthew 24:20-21

But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken, and then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of the sky with power and great glory. And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.

Matthew 24:29-31

Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near; even so you too, when you see all these things, recognize that He is near, right at the door.

Matthew 24:32-33

The ancient exodus has many patterns (prophetic elements) that foretell of the greater exodus. Although the Great Tribulation is only a 3 ½ year scenario, it will be the most compelling 3 ½ years that many will endure and survive. It will result in the coming of the Lord. The Torah is not only a foreshadow of the greater exodus, it is the practical instruction to survive the great tribulation.

The great plan of God for the ages (the creation story), the promised Lamb of God (the Messiah's redemption), the feasts of Israel (the first and second coming of the Messiah), the Egyptian exodus (the greater exodus during the Great Tribulation), the conflict with Esau (Jacob's trouble – the Middle East conflict), the revealing of Joseph (the return of the House of Ephraim), and the second Song of Moses (deliverance in the Great Tribulation) are some the greatest prophecies in all of the Bible. They are all found first in the Torah.

5. The Conflict between Jacob and Esau (Jacob's Trouble)

Jacob and Esau were twin brothers born to Isaac and Rebekah. From the womb, God prophesied that Esau (the older) would serve Jacob (the younger). A great destiny was set forth by the Lord that would set the stage for the end of the ages. While the prophecies of the Messiah could be argued as the greatest of all, the story of Esau and Jacob are the most oft repeated in explaining the conflict leading to

the Day of the Lord. “Jacob's Trouble” (the end time prophecy of Jeremiah 30) is based on the story of Jacob and Esau and is the catch-phrase for the tribulation at the end. Here is the prophecy of Jacob's trouble.

Now these are the words which the Lord spoke concerning Israel and concerning Judah, “For thus says the Lord, ‘I have heard a sound of terror, Of dread, and there is no peace. Ask now, and see, if a male can give birth. Why do I see every man with his hands on his loins, as a woman in childbirth? And why have all faces turned pale? Alas! for that day is great, there is none like it; and it is the time of Jacob's distress [trouble], but he will be saved from it.’”

Jeremiah 30:4-7

In the year 2000, the Rabbis of Israel proclaimed publicly that they were in the days of Jacob's Trouble (the prophecy of Jeremiah) because of the tactics of their enemies. Terrorists will not allow peace. The tactics of terrorism cause men to groan and frown as though they were giving birth. For the United States, the terror attack on 9/11, one year later, brought the war of terror to our front steps. The world is now engrossed with Jacob's Trouble.

Let's go back now and examine the basic story that lead Jeremiah to prophesy. Esau and Jacob were twin brothers born of Isaac and Rebekah. Esau's hair color was red; he was also called Edom, which means red, and settled in the land of Edom and Mount Seir. Jacob was born second holding onto the heel of Esau. Jacob's name is actually the letter Yod (meaning hand) followed by “ekev” meaning heel. Ya‘akov means “hand on the heel.” Even while they were in the womb there was conflict. This is why Rebekah sought out the Lord to understand the trouble. She was told that the older would serve the younger.

But the children struggled together within her; and she said, “If it is so, why then am I this way?” So she went to inquire of the Lord. And the Lord said to her, “Two nations are in your womb; and two peoples shall be separated from your body; and one people shall be stronger than the other; and the older shall serve the younger.” When her days to be delivered were fulfilled, behold, there were twins in her womb. Now the first came forth red, all over like a hairy garment; and they named him Esau. And afterward his brother came forth with his hand holding on to Esau's heel, so his name was called Jacob; and Isaac was sixty years old when she gave birth to them.

Genesis 25:22-26

When Esau and Jacob were at the age of 15 years, their grandfather Abraham died. Esau's sale of his birthright to Jacob for a bowl of soup is more than an intriguing story that came back to haunt Esau later. Both men were going in opposite directions. Esau was for the world and whatever he could get now. Jacob was connected to the previous generations and desired to be a part for future ones. His agenda was the covenant that God made with his fathers. The Scriptures characterize their differences this way.

When the boys grew up, Esau became a skillful hunter, a man of the field; but Jacob was a peaceful man, living in tents.

Genesis 25:27

Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised his birthright.

Genesis 25:34b

One of the more difficult passages in Scripture for believers to accept is God's pronouncement upon these two men.

Just as it is written, "Jacob I loved, but Esau I hated."

Romans 9:13

When Isaac thought he would soon die, he called for his son Esau to hunt a fine meal for him. In return he would bless him. Rebekah overheard the request and instructed Jacob to prepare a meal ahead of Esau's return. She also helped to disguise Jacob to feel and smell like Esau when the meal was presented. This ruse was successful and Isaac pronounced the birthright blessing upon Jacob.

Now may God give you of the dew of heaven, and of the fatness of the earth, and an abundance of grain and new wine; may peoples serve you, and nations bow down to you; be master of your brothers, and may your mother's sons bow down to you. Cursed be those who curse you, and blessed be those who bless you.

Genesis 27:28-29

When Esau returned and prepared his dinner, he learned from his father that the only blessing he had was the opposite of Jacob's.

But Isaac answered and said to Esau, "Behold, I have made him [Jacob] your master; and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?" And Esau said to his father, "Do you have only one blessing, my father? Bless me, even me also, O my father." So Esau lifted his voice and wept. Then Isaac his father answered and said to him, "Behold, away from the fertility of the earth shall be your dwelling, and away from the dew of heaven from above. And by your sword you shall live, and your brother you shall serve; but it shall come about when you become restless, that you shall break his yoke from your neck." So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, "The days of mourning for my father are near; then I will kill my brother Jacob."

Genesis 27:37-41

Esau was very angry and vowed to kill his brother Jacob. Jacob had to leave his parents to save his life. Thus Esau, who had sold his birthright, wanted to avenge his pride by destroying his brother Jacob. Jacob, on the other hand, wanted peace and fled to avoid the conflict.

Prophetically, this story is still with us today. The present day enemies of Israel are blood thirsty killers with only one agenda, to exact Esau's revenge.

Listen to the Psalmist's words describing the descendants of Esau.

(A Song, a Psalm of Asaph.) O God, do not remain quiet; do not be silent and, O God, do not be still. For, behold, thine enemies make an uproar; and those who hate thee have exalted themselves. They make shrewd plans against Thy people, and conspire together against Thy treasured ones. They have said, "Come, and let us wipe them out as a nation, that the name of Israel be remembered no more." For they have conspired together with one mind; against Thee do they make a covenant: Gebal, and Ammon, and Amalek; Philistia with the inhabitants of Tyre; Assyria also has joined with them; they have become a help to the children of Lot. Selah.

Psalms 83:1-8

Today, Gebal, Ammon, and Amalek are the regions of the west bank and Jordan. They are the descendants of Esau. Philistia is the region of Gaza with the Hamas Palestinians. Tyre is the region of Southern Lebanon with Hezbollah. Assyria is the northern region of Syria. They have all conspired with the same hatred of Esau.

To this day, the complaint against Israel is that they have stolen what belongs to others, i.e., the land itself, the covenant with Abraham, and the birthright blessing. It began first with Isaac's blessing. It has become in this generation the "war of terrorists." The world wide threat of terrorism is "Jacob's Trouble" or distress just as the Scripture said.

But here is the really profound part of the ancient story that defines Jacob's Trouble. Jacob fled from Esau and lived with Laban for 20 years. During his stay, he married, bore children, and built a flock. The Lord then directed Jacob to return to the promised land of his fathers. But, he had to face a showdown with Esau. Genesis 32 and 33 present a powerful prophetic picture of Jacob's Trouble, where Jeremiah actually derived his prophecy.

First, Jacob sent messengers to Esau advising him of his return. Esau approaches with 400 soldiers. Jacob is in great fear and distress calling upon the Lord to protect the family and himself.

Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies; for he said, "If Esau comes to the one company and attacks it, then the company which is left will escape." And Jacob said, "O God of my father Abraham and God of my father Isaac, O Lord, who didst say to me, 'Return to your country and to your relatives, and I will prosper you,' I am unworthy of all the loving kindness and of all the faithfulness which Thou hast shown to Thy servant; for with my staff only I crossed this Jordan, and now I have become two companies. Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me, the mothers with the children. For Thou didst say, 'I will surely prosper you, and make your descendants as the sand of the sea, which cannot be numbered for multitude.'"

Genesis 32:7-12

Jacob's petition to the Lord is based on the Lord's command and promise. "You O' Lord have directed me to return to the land; You have promised to prosper and multiply my descendants." But Jacob also did what he could to defend his family. He divided his family into two companies. The logic here is simple; if the enemy attacked one company, the other would escape and vice versa. The plan was put in place with servants bearing gifts for Esau followed by Leah and her children advancing first (Judah is the fourth son of Leah; he arose later to lead Israel into many other conflicts). Rachel and her son Joseph were in the second company and the last to approach Esau. Rachel was Jacob's beloved.

The story of Jacob facing Esau ends on a good note. Esau relents and actually kisses Jacob upon meeting. In Genesis 33:4 the word "kissed" has a series of six dots above each letter. The dots were placed there by the scribes to ensure that the profound teaching of Jacob's trouble would be understood by future generations. Some teach that the dots are the points of teeth since Esau really wanted to bite the neck of Jacob. It is a prophecy of future conflict between the descendants of Esau and Jacob.

Historically, God did this same dividing when He cast Israel into the nations. However, it was the

descendants of Joseph that went into to captivity first and return last. The House of Israel was led by Ephraim, the son of Joseph who received Jacob's blessing over his older brother Manassah. Judah on the other hand led the House of Judah. The House of Israel went into Assyrian captivity; the House of Judah went into Roman captivity. Historically, the plan of two companies has helped to defend Israel scattered in the nations. Whenever the enemies of Israel attacked the House of Israel, Judah escaped. Whenever the enemies attacked the House of Judah, Israel (the Ephramites) escaped.

Let me take you back to Jeremiah's prophecy of Jacob's trouble again. Let's examine the words just prior to the prophecy of terror and distress.

“For, behold, days are coming,” declares the Lord, “when I will restore the fortunes of My people Israel and Judah.” The Lord says, “I will also bring them back to the land that I gave to their forefathers, and they shall possess it.”

Jeremiah 30:3

There is an amazing underlying goal during the time of Jacob's trouble; it is the re-unification of the two Houses of Israel and Judah. This re-unification (restoration) occurs when the enemies of Israel (Esau and his co-conspirators) are soundly defeated. Note again the promise of God to all of Israel and their salvation.

Alas! for that day is great, there is none like it; and it is the time of Jacob's distress [trouble], but he will be saved from it.’’

Jeremiah 30:7

The turmoil in the Middle East today originates from twin brothers. It is best summarized this way: Esau I hated; Jacob I loved. It is about who God purposed to get the blessing. The Bible describes the conflict as Jacob's distress (trouble). The world calls it the Middle East Peace problem and the war on terror.

6. The Revealing of Joseph to his brethren (Restoration)

Joseph was the first-born of Rachel, the wife that Jacob preferred over Leah. Joseph was also favored by Jacob over all of his older brothers and they envied Joseph greatly. The latter chapters of Genesis describe how Joseph received a special multi-colored tunic from his father signifying his favor and future blessing. Joseph found himself reporting his brothers' bad behavior and sharing his dreams of future leadership over the family. The combination of these turned his brothers' envy into strife and hatred. Finally, the day came when Jacob dispatched Joseph to see about the welfare of his brothers who were tending the flock. This is where the story of redemption begins. The Passover seder begins the story of redemption and freedom from Egypt with Joseph being sent by his father. Joseph was the first slave in Egypt of Jacob's family.

And Israel said to Joseph, “Are not your brothers pasturing the flock in Shechem? Come, and I will send you to them.” And he said to him, “I will go.” Then he said to him, “Go now and see about the welfare of your brothers and the welfare of the flock; and bring word back to me.” So he sent him from the valley of Hebron, and he came to Shechem.

Genesis 37:13-14

There are two striking indicators in this passage that are very profound. The first is the Hebrew text just before the word “flock.” The Hebrew word “Et”, spelled Aleph Tav, is there and the scribes again place

a pair of dots above the letters. Aleph Tav is a direct inference to the Messiah. Yahshua, Himself, said I am the Aleph and Tav to the Apostle John in Revelation chapter one. The “flock” was physically Jacob's, but the prophetic message is about Yahshua being sent by His Father to see to the welfare of us as the Messiah's flock.

The second indicator in the Hebrew text is the reference to the “valley” of Hebron. Hebron is on a mountain. There is no “valley” of Hebron. Instead, the Hebrew word “emek” has two meanings: valley and mystery. The true story of redemption is a mystery that originates from the fathers with a father dispatching his son to us. Just like Joseph, Yahshua was rejected by his brethren, cast into a pit, raised out of the pit, and later became ruler over the known world.

The Messianic theme about Joseph does not end with this passage alone. While searching for his brethren, Joseph is directed by a stranger to go to Dothan to search for them. Who is the stranger? This question piques our interest. It also leads us to the deeper level of understanding about God's great plan of redemption and the Messiah.

Joseph eventually rises in stature from slave to Viceroy of Egypt, second only to Pharaoh. A famine causes the brothers to purchase food from Egypt. This is when judgment and reconciliation are meted out to the brothers. All the while, Judah and his brothers do not realize that it is their brother Joseph they are buying grain from.

Before we go further with this story, let us remember the opening principle shared earlier “What happens to the fathers will happen to the descendants.” God's separation of the two Houses of Judah and Israel has a future day of reconciliation and return. The story of Israel's two companies being rejoined is also going to involve Joseph being re-united with his brothers.

Let's examine how Joseph and Judah came together.

The youngest of the brothers was Benjamin, Rachel's second son. Joseph had required the brothers to bring Benjamin back with them to purchase more food and to secure the release of Simeon. When Jacob refused to allow Benjamin to leave him, Judah offered himself as a surety for Benjamin's safety. Only then did Jacob allow Benjamin to make the trip to Egypt.

Once Joseph saw Benjamin (confirming that he had not been mistreated as he was), he directed his servant to place his special cup into Benjamin's sack. As all the brothers were leaving Egypt (thinking that everything was safe and well) they were stopped and searched. The cup was found in Benjamin's possession. This brought Judah before Joseph for a showdown. Judah was forced to make good his promise to be a surety for Benjamin.

It is one of the most powerful pleas for mercy anywhere in written form. Judah pleads for the life his father Jacob before Joseph.

Then Judah approached him, and said, “Oh my lord, may your servant please speak a word in my lord's ears, and do not be angry with your servant; for you are equal to Pharaoh. My lord asked his servants, saying, ‘Have you a father or a brother?’ And we said to my lord, ‘We have an old father and a little child of his old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.’ Then you said to your servants, ‘Bring him down to me, that I may set my eyes on him.’ But we said to my lord, ‘The lad cannot leave his father, for if he should

leave his father, his father would die.' You said to your servants, however, 'Unless your youngest brother comes down with you, you shall not see my face again.' Thus it came about when we went up to your servant my father, we told him the words of my lord. And our father said, 'Go back, buy us a little food.' But we said, 'We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man's face unless our youngest brother is with us.' And your servant my father said to us, 'You know that my wife bore me two sons; and the one went out from me, and I said, "Surely he is torn in pieces, and I have not seen him since. And if you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow."' Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad's life, it will come about when he sees that the lad is not with us, that he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow. For your servant became surety for the lad to my father, saying, "If I do not bring him back to you, then let me bear the blame before my father forever." Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers. For how shall I go up to my father if the lad is not with me, lest I see the evil that would overtake my father?'"

Genesis 44:18-34

Judah did not plead for the life of Benjamin or for himself. Instead, he pleaded for the life of his father Jacob. He knew that the loss of Benjamin on top of Joseph would surely kill Jacob. At this point, Joseph knew the true heart of Judah. He knew that Judah had sold him into slavery but that he had realized the great harm done to his father. He also knew that Judah learned to love his brother Benjamin more than himself. Joseph could not remain hidden any longer to his brethren.

Then Joseph could not control himself before all those who stood by him, and he cried, "Have everyone go out from me." So there was no man with him when Joseph made himself known to his brothers. And he wept so loudly that the Egyptians heard it, and the household of Pharaoh heard of it. Then Joseph said to his brothers, "I am Joseph! Is my father still alive?" But his brothers could not answer him, for they were dismayed at his presence.

Genesis 45:1-3

Here is the prophecy of Joseph being revealed. The House of Israel separated themselves from Judah and the leadership of the House of David. Jeroboam became the king of Israel by way of his Ephraimite heritage. Ephraim was unfaithful and vexed Judah; Judah also vexed Ephraim. Hosea the prophet warned the House of Israel that captivity was coming and that part of their punishment would be their loss of identity (to be not my people).

And the Lord said, "Name him Lo-'Ammi, for you are not My people and I am not your God."

Hosea 1:9

The House of Israel went into captivity by the Assyrians. It wasn't long before they became the 10 lost tribes of Israel. There have been many theories about where the House of Israel ended up. Various religious groups and movements have laid claim to be the lost tribes, not the least of which is British-Israelism and the Mormons. In all previous groups or movements the prophecies of the restoration of the House of Israel with the House of Judah has not been realized until in this generation.

Only in this generation has a diverse group of non-Jewish believers approached Jewish believers of Yahshua seeking to join in worship of the God of Abraham, Isaac, and Jacob. However, within the Messianic Movement many Jewish believers are rejecting them and their testimony. To this day, Judah

is still vexing Ephraim. And, Ephraim in some circles is still vexing Judah.

The prophecy says that those days are numbered, that a day is coming when both houses will be restored and re-unified. Consider the prophets Isaiah and Ezekiel.

Then it will happen on that day that the Lord will again recover the second time with His hand The remnant of His people, who will remain, from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. And He will lift up a standard for the nations, and will assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth. Then the jealousy of Ephraim will depart, and those who harass Judah will be cut off; Ephraim will not be jealous of Judah, and Judah will not harass Ephraim.

Isaiah 11:11-13

And say to them, "Thus says the Lord God, 'Behold, I will take the sons of Israel from among the nations where they have gone, and I will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king will be king for all of them; and they will no longer be two nations, and they will no longer be divided into two kingdoms. And they will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God. And My servant David will be king over them, and they will all have one shepherd; and they will walk in My ordinances, and keep My statutes, and observe them. And they shall live on the land that I gave to Jacob My servant, in which your fathers lived; and they will live on it, they, and their sons, and their sons' sons, forever; and David My servant shall be their prince forever. And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the Lord who sanctifies Israel, when My sanctuary is in their midst forever.'"

Ezekiel 37:21-28

As I said before there are many Messianic Jews who do not believe in the two house teaching. They are forced to believe that the House of Israel (Joseph) is lost forever, like Judah and his brothers believed that they would never see their brother Joseph again. Or, they have to believe as some have suggested that Israel joined Judah back some time ago and there are only Jews today, that there is no House of Israel, lost or otherwise. This position is even more untenable than the first. They have to believe that the prophecies of Isaiah and Ezekiel are null and void.

The prophecy is clear: the two houses will be restored in a yet future day prior to the coming of the Lord. It will be associated with Jacob's Trouble; it will be associated with the greater exodus from all the nations.

It will be a shock to Judah when he discovers that Joseph (Ephraim) is right before him. It will happen when Judah demonstrates a greater love for the Son of the Right Hand (Benjamin) than for himself. Joseph will be revealed then.

7. The Second Song of Moses (the Great Tribulation)

As Moses began to make his final discourse to the children of Israel, he addressed his audience as those that were not standing there with him. At that moment, Moses stood before those about to cross over

the Jordan into the promised land of their fathers. A previous group, those that left Egypt, had all passed and were buried in the wilderness. Now, he was standing before their children. Still, Moses said he was talking to them and others not standing there with them. So, who was Moses talking to?

Now not with you alone am I making this covenant and this oath, but both with those who stand here with us today in the presence of the Lord our God and with those who are not with us here today...

Deuteronomy 29:14-15

Moses is actually addressing the present audience and the future Israel. He is assuring all of the descendants of Jacob that the covenant made in the wilderness was also their heritage. But, then he homes in on a particular part of future Israel. He speaks to Israel that will be scattered in the nations after all the tribes are dispersed worldwide at the end of the ages. Moses is talking to the end-time believers; Moses is talking to this generation.

Now the generation to come, your sons who rise up after you and the foreigner who comes from a distant land, when they see the plagues of the land and the diseases with which the Lord has afflicted it, will say, "All its land is brimstone and salt, a burning waste, unsown and unproductive, and no grass grows in it, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in His anger and in His wrath." And all the nations shall say, "Why has the Lord done thus to this land? Why this great outburst of anger? Then men shall say, 'Because they forsook the covenant of the Lord, the God of their fathers, which He made with them when He brought them out of the land of Egypt. And they went and served other gods and worshiped them, gods whom they have not known and whom He had not allotted to them. Therefore, the anger of the Lord burned against that land, to bring upon it every curse which is written in this book; and the Lord uprooted them from their land in anger and in fury and in great wrath, and cast them into another land, as it is this day.'" The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

Deuteronomy 29:22-29

It is the last verse of the previous passage that should reach out and grab your attention. We all have seen how the Lord judged our ancestors, scattered them to the nations and how the land of Israel became a barren wasteland. It is only in this generation that the land has become lush and green again. It is this generation that has come, the one referred to by Yahshua who said this generation shall not pass away until all is fulfilled. It is this generation that secret things belong to, that will be revealed to us and our sons forever.

In the Hebrew text, above the words "and our sons forever" the dots appear as in Genesis 33:4 and 37:13. The final generation will see many things that others have desired to see. The final generation will see the restoration of the two Houses of Israel. They will see Judah make his return to the land with Joseph following. They will see a great out-pouring of the Holy Spirit on the whole House of Israel. They will see an antimesiah come to power and oppress Israel. They will see judgments upon the world by the mighty hand of God. They will see the sign of the Son of Man in the heavens and the return of the Lord. They will see the resurrection. They will do this singing two songs: the song of the Lamb and the song of Moses.

And I saw, as it were, a sea of glass mixed with fire, and those who had come off victorious from the beast and from his image and from the number of his name, standing on the sea of glass,

holding harps of God. And they sang the song of Moses the bond-servant of God and the song of the Lamb, saying, "Great and marvelous are Thy works, O Lord God, the Almighty; Righteous and true are Thy ways, Thou King of the nations. Who will not fear, O Lord, and glorify Thy name? For Thou alone art holy; for all the nations will come and worship before Thee, for Thy righteous acts have been revealed."

Revelation 15:2-4

Secret things will be revealed to the last generation. They were always there but they could not be understood by our forefathers.

When Moses led the children of Israel across the Red Sea, he wrote a song of deliverance. It has become a very traditional song in synagogue service. It is called "MeKamokah," which means "Who is like the Lord..." It comes from the first song of Moses.

Who is like Thee among the gods, O Lord? Who is like Thee, majestic in holiness, awesome in praises, working wonders?

Exodus 15:11

But Moses has written a second song, the one referred to in Revelation. It is found in the book of Deuteronomy.

Then Moses spoke in the hearing of all the assembly of Israel the words of this song, until they were complete: Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. For I proclaim the name of the Lord; Ascribe greatness to our God! The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

Deuteronomy 31:30-32:4

From Deuteronomy 32:5 until verse 33, Moses recounts the unfaithfulness of Israel. It was prophetic when he wrote it, but it is history to us today. But then in verse 34, he makes reference to something stored up, something sealed. This is how the song ends.

Is it not laid up in store with Me, sealed up in My treasuries? Vengeance is Mine, and retribution, in due time their foot will slip; for the day of their calamity is near, and the impending things are hastening upon them. For the Lord will vindicate His people, and will have compassion on His servants; when He sees that their strength is gone, and there is none remaining, bond or free. And He will say, "Where are their gods, the rock in which they sought refuge? Who ate the fat of their sacrifices, and drank the wine of their libation? Let them rise up and help you, let them be your hiding place! See now that I, I am He, and there is no god besides Me; it is I who put to death and give life. I have wounded, and it is I who heal; and there is no one who can deliver from My hand. Indeed, I lift up My hand to heaven, And say, 'As I live forever, If I sharpen My flashing sword, and My hand takes hold on justice, I will render vengeance on My adversaries, and I will repay those who hate Me. I will make My arrows drunk with blood, and My sword shall devour flesh, with the blood of the slain and the captives, from the long-haired leaders of the enemy.'" Rejoice, O nations, with His people; for He will avenge the blood of His servants, and will render vengeance on His adversaries, and will atone for His land and His people.

Deuteronomy 32:34-43

The last generation will sing the song of Moses; it is a song that leads to the Day of the Lord. The first song was sung with Pharaoh's army drowned in the Red Sea. We will sing the second song when God judges His enemies by fire.

The Torah is the original Scriptures given by Moses and taught by the Messiah. The great plan of God for the ages (the creation story), the promised Lamb of God (the Messiah's redemption), the feasts of Israel (the first and second coming of the Messiah), the Egyptian exodus (the greater exodus during the Great Tribulation), the conflict with Esau (Jacob's Trouble – the Middle East conflict), the revealing of Joseph (the return of the House of Ephraim), and the second Song of Moses (deliverance in the Great Tribulation and from the Day of the Lord) could be argued to be the greatest prophecies in all of the Bible. They are all found first in the Torah. The prophets of Israel and the New Testament are all referring to the greatest prophecies in the Torah!

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