

Saul turned to the occult. In this we also see the destructive results of involvement with psychics and fortune-tellers or any occult practice. A concordance search of the word "Moshiach" in 1Sm reveals it as a concept lying just under the surface in the Bible's discussion of the first king of Israel. There are also Messianic allusions in 1Sm that are cross-referenced by other parts of the Tanakh. Notice 1Sm 9:17 where you see the words HINEI HAISH (BEHOLD THE MAN). This phrase becomes a Messianic Prophecy in Zech 6:12, which says HINEI ISH and then adds the post-Exilic code word for Moshiach, TZEMACH ("BRANCH" [of Dovid]) SHMO ([is] his Name). The named person is the post-Exilic Kohen Gadol whose Messianic Personal Name is Yehoshua in Hebrew, Yeshua in Aramaic, and in Greek Yoh-tah, ee-tah, seegh-mah, oh-mee-krone, eeps-ee-long, final seegh-mah. The successor to Moses, also named Yehoshua, is a Symbol of King Moshiach. Yehoshua (Joshua, Yeshua, Neh 8:17) is called "the servant of the L-rd" in the book of Joshua (Josh 24:29). Like Caleb, Joshua is also a sign-man, an ominous mofet of the King Messiah, for Joshua is an agent of chesed (undeserved, unmerited mercy e.g. in the case of the prostitute Rahab) and of wrath and judgment or condemnation, in the holy war of G-d against the seven wicked nations in the Promised Land. The prophet Daniel, who also speaks of both the chesed of chayei olam (eternal life) as well as judgment and condemnation (Dan 12:2), gives us a glorious apocalyptic picture of this coming King, this Moshiach of the Clouds of Himel (Daniel 7:13-14).

Furthermore, Dt 18:15-19 foretells the prophet like Moses that G-d will raise up in the Promised Land, the Prophet-Moshiach. Yeshayah infers that the Moshiach will be a new Moses (Isa 42:15-16; 49:9-10) and a new Joshua (Isa 49:8). The immediate (not final) fulfillment of the Dt 18:15-19 prophecy is Yehoshua (Joshua/Yeshua). The Sages (Avot 1:1) tell us that Moses accepted the Torah from Sinai and transmitted it to Joshua/Yeshua. Not only that, Joshua/Yeshua is indeed a Moses-like prophet, because it was to Joshua and not to Moses that G-d gave the revelation of the boundaries of the tribal portions of Eretz Yisrael. Moses died in the wilderness because he angered G-d, but Joshua led the people victoriously to the promised new life in the Holy Land. Thus, Joshua (the Aramaic form of whose name is Yeshua—see Nehemiah 8:17) is a prophetic sign of the King Moshiach, the ruler from among his brethren who, like Moses and Prince Joseph, the Savior in Egypt, would lead Israel's true faithful remnant all the way from the rebellious unbelief resulting in death in the wilderness to the eternal salvation and Messianic deliverance foreshadowed in the book of Joshua. Another Messianic allusion in 1Sm that is cross-referenced elsewhere in the Tanakh is 1Sm 10:1, where Shmuel anoints King Saul and submissively, showing honor, kisses him. Ps 2:11-12 warns that Moshiach must be approached in this way, "lest ye perish" or be "destroyed in your way."

Still another Messianic allusion in 1Sm is 9:20 where Shmuel says, And on whom is kol chemdat Yisroel (all the Desire of Yisroel)? Is it not on thee, i.e. on the Anointed King, the Moshiach? Now we go to Hag 2:7 where the post-Exilic prophet Chaggai, with great Messianic portent, prophesies that G-d is going to shake the heavens and the Chemdat kol Goyim (the Desired of all Nations, i.e. the Moshiach) will come. Moshiach's coming is referred to many times in the Tanakh. "Until Shiloh Come" is a phrase found in Gn 49:10. Moshe tells us there that the Deliverer will come through the Tribe of Yehudah or Judah. Judah is the tribe of Moshiach and is therefore the first to break camp (Num 2:3,9) and makes the first offering (Num 7:12) and sets out first in the march from Sinai (Num 10:14). See also Prov 8:23 where Hashem's Wisdom, His Word, is also "first" as well as Judg 20:18, where Moshiach's tribe is likewise called "first." Gen 49:10 says, "The shevet (sceptre) shall not depart from Yehudah, nor a Mekhokek (Lawgiver) from between his raglayim (feet), until Shiloh [Shin, lamed, holam vav can mean "until he whose it is"] come; and unto him shall be the obedience of the amim (peoples, nations)." The inference of Gn 49:10 is that Judah's sovereignty (shepherd's staff) will remain with that tribe until the coming of Dovid and the Ben Dovid Moshiach. See Ezek 21:27 and its reference to Gn 49:10, "until he comes to whom it rightfully belongs." Gn 49:10 says "the obedience of the peoples" is his, that is, the Moshiach's. Sanhedrin 98b says that is indeed a Messianic prophecy.