WHY YOU CAN ONLY ACCEPT JEWISH ESCHATOLOGY

WE INFORM – YOU CHOOSE

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Preface

YHWH “God” has called us to do two things. First, we are to never give up studying and seeking the correct interpretation of any given Bible passage. Second, such opportunities are golden moments for us to learn to show grace and love to others whose understanding of a given passage may differ from ours.

Throughout the HRTI’s teachings, we use a slightly different vocabulary to that which some might be accustomed. We have chosen to use what many refer to as a Messianic vocabulary. The reasons being: Firstly, using Hebraic-sounding words is another way to help you associate with the Hebraic Roots of your faith. Secondly, these words are not merely an outward show for us, they are truly an expression of who we are as Messianic Jews and Gentiles who have "taken hold" of our inheritance with Israel.

Instead of saying "Jesus," we call our Saviour "Y’shua," the way His parents would have addressed Him in Hebrew. In addition, rather than referring to Y’shua as "Christ," we use the word "Messiah," which is an Anglicized version of the Hebrew word, Moshiach.

"YaHoVaH" is the name of God in Hebrew, where it is written as four consonants (YHWH or YHVH, as the W and V is derived from the same Hebrew letter ‘Vaw’). These four letters are called the Tetragrammaton (Greek for "[a word] having four letters). Jews ceased to use the name in the Greco-Roman period, replacing it with the common noun Elohim, "God," to demonstrate the universal sovereignty of Israel’s God over all others; at the same time, the divine name was increasingly regarded as too sacred to be uttered, and was replaced in spoken ritual by the word Adonai ("My Lord"). From about the 6th to the 10th century the Masoretes, Jewish scholars who were the first to add vowels to the text of the Hebrew Bible, used the vowel signs of the Hebrew words Adonai or Elohim as the vowels for YHWH, and later on the artificial name Jehovah was produced. Christian scholars and translators after the Renaissance and Reformation periods replaced the sacred name YHWH with GOD and LORD (all in capital letters in the Bible); which was a strategic move of Satan as to not using the Name. The Sacred Name occurs 6,828 times in the Hebrew text of the Bible, proving YHWH wants us to use it.

In the 19th and 20th centuries, biblical scholars again began to use the form Yahweh; and it is now the conventional usage in biblical scholarship, but leading Hebrew Scholars suggest YHWH should be pronounced as Yah-oo-VaH (Y’shua is derived from YaH-shuvah which means YaH saves. Yah (םיה) is an abbreviation of God’s name YHWH as seen in Psalm 68:4. The Name is also found in the word hallellu-YaH, which means “you praise the LORD”).
How should Eschatology be viewed?

Introduction

"...there are reported to be approximately 38,000 Christian denominations" according to Wikipedia, the most powerful Encyclopedia world-wide. Each one of these Christian denominations has its own way of looking at how the end-times will unfold. The question is: Who is wrong and who is right?

There is only one way to solve this problem... Y’shua was a Jew and to make any sense of Scripture, and especially the end-time Scripture, is to view it through His Jewish eyes and not via any of the 38,000 various pastors' eyes—which is downright endless confusion.

What is Jewish Eschatology?

Jewish eschatology is concerned with the Moshiach (the Jewish Messiah), the continuation of the Davidic line, and Olam Haba (Hebrew for "the world to come"; i.e., the afterlife), and the resurrection of the dead. Eschatology, generically, is the area of theology and philosophy concerned with the final events in the history of the world. It is the ultimate destiny of humanity and related concepts.

What is the meaning of the word Eschatology?

Eschatology is derived from the Greek word, "eschatos", which is defined by Thayer's Greek lexicon as:

1) extreme,
   a) last in time or in place,
   b) last in a series of places,
   c) last in a temporal succession; and
2) the last,
   a) referring to time,
   b) of space, the uttermost part, the end, of the earth;
   c) of rank, grade of worth, i.e. lowest.

How many main views are there on Eschatology?

Eschatology is one of the most misunderstood and ignored parts of the Bible and because there are many different beliefs about the Millennial Reign and Second Coming of our Messiah.

Most scholars in the world and most institutes globally, as well as the internet, know only about four ways. Believers would then adopt one of these, depending on which one he/she favours. But there is a fifth one and
only a handful Scholars globally still teach it today, which is Midrashic Eschatology. The others are (will be explained shortly):

1) Preterists,
2) Historicists,
3) Poemiscists/Spiritualists (also known as Idealists, Historical-Spiritualists); and lastly
4) Futurists.

**Must we study Prophetic Scripture of not?**

Y’shua was a Rabbi and Sha’ul (Paul) was a Rabbi. They used the same means of exegesis (interpreting scripture) used by other ancient Rabbis also of the second temple period. The question lingers: must we study bible prophecy, and how does Y’shua want us to interpret it?

The church in general bellows, "leave prophecy out!" This is exactly the strategy of Satan. Confuse the church concerning the Second Coming—but YHWH says: "Do not despise prophecies" (1 Thes 5:20) and also in 2 Peter 1:19-21: "and we have the more established prophetic Word, in which you do well to take heed, as to a lamp shining in a murky place, until day dawns and the Light-bearing One rises in your hearts; knowing this first, that every prophecy of Scripture did not come into being of its own interpretation; for prophecy was not at any time borne by the will of man, but being borne along by the Holy Spirit, holy men of God spoke".

**Should we take Prophetic Scripture literally?**

There are ±31,000 total verses in the whole Bible. There are ±3,900 verses in the Old Covenant and ±1,500 verses in the New Covenant on prophecies—a total of 5,400 verses! That means that, on average, every fifth verse relates to prophecy.

Sixty-five (65) prophecies were spoken over Y’shua’s First Coming: His birth, His life, His death, etc.—all to do with his First Coming. All sixty-five were fulfilled with unprecedented accuracy! Why will the rest on His Second Coming and those on the end times not also be literally fulfilled (324 – 65 = 259 prophecies)?

It boggles the mind how any Believer can take the First Coming’s prophecies literally, but the Second Coming’s prophecies are all of a suddenly spiritualized! It is gross inconsistency, and any Scholar doing this is brutally misleading the flock! Prophecy must be properly studied and understood! We have no choice.
What is Midrashic Eschatology?

Midrashic Eschatology is not the Western idea of prophecy: it is different. The Western idea of prophecy is "prediction and fulfillment". They absolutely did not think in such a way in Y’shua’s time.

To Y’shua, Sha’ul and the other Rabbis, "prophecy was a pattern"... Y’shua gives a classic example in Matt 24:15 "…When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)”. Y’shua was quoting from Daniel (9:27). That literally happened with Antiochus Epiphanes 160 years earlier (B.C), when he desecrated the temple by slaughtering a pig on the altar! Y’shua knew that it happened, because Y’shua himself celebrated the Feast of Hanukkah (John 10:22-23), which is the Feast of Lights/Dedication. The origin of this festival was when the Jewish Maccabeen brothers cleansed the temple from Epiphanes. Here Y’shua is using Preterism—not in the way the Liberal or Evangelical Preterists do—but He used the form of Preterism. In other words, He took something that happened already and made it prophecy and said it will happen again.

Secondly, Y’shua uses Historicism, meaning something ongoing that happens through history. Read Josephus when the Holy of Holies was destroyed. Look at the Temple Mount when the temple was destroyed in 70 A.D. The Romans put a pagan statue on the Temple Mount and began to worship it. The early Christians thought it was “the abomination of desolation” that was spoken of by Daniel and Y’shua! Also, in April-July 130 A.D., Hadrian began building his temple of Capitoline Jupiter atop the Temple Mount and Jerusalem was renamed Aelia Capitolina, another "abomination of desolation". Later, Emperor Julian the Apostate, Constantine’s nephew, tried to repaganise the Roman Empire. He tried to reverse Y’shua’s prophecy of “There shall not be left here one stone upon another that shall not be thrown down" by allowing the Jews, in 361-363 A.D., to build a "third temple". All this was an “abomination of desolation”. Today, once again, the Dome of the Rock (the Mosque of Omar) stands on the Temple Mount—yet another "abomination of desolation". Why is it another "abomination of desolation"? Because there are 16 references in the Qur’an that say God has no Son. The Biblical reference in 1 John 2:22 we read, "Who is a liar but he that denieth that Y’shua is the Messiah? He is antichrist, that denieth the Father and the Son." See, again another "abomination of desolation": in other words, historicism is also true. Each fulfillment is a type or a shadow of the ultimate one to come; that is how Y’shua understood and taught prophecy.
But Poemiscism is also true. John wrote the Book of Revelation to encourage the church that he is the last apostle being martyred, and he was there to encourage the church that Y’shua will eventually come back. People had serious doubts and expected Y’shua to still come in their lifetime. So Poemiscism (encouragement) is also true!

But Futurism, the original prediction and a literal fulfillment in the future is also true!

Those in Y’shua’s time believed and knew that prophecy is multifaceted fulfillment. Each fulfillment is a picture of the final one; that is the way prophecy was handled by the people who wrote the New Covenant. All interpretations are thus correct as we have proven, but be very careful of those who only teach the

1) Preterist view,
2) Historicist view,
3) Poemiscist view, or the
4) Futurist view by itself.

Midrashic interpretation, the fifth way, includes the 1) Preterist view, 2) Historicist view, 3) Poemiscist view, 4) Futurist view. It is the only accurate interpretation of prophecy to make any sense of Eschatology. Futurism is the closest to the truth, but it is only part of the truth.

You need to understand Eschatology from a Jewish perspective—from a Midrashic perspective, through the eyes of Y’shua! The Western Church has only understood prophecy generally up to now! We need to seriously get away from aberrational eschatology!

The origin of Midrashic Eschatology

The interpretations understood by Jewish rabbis like Y’shua and Sha’ul in the First Century were largely based on something called Midrash. The basic principles of Midrash were listed in the original seven points¹, called midoth, of Rabbi Hillel² (the Seven Rules are listed at the back of this booklet). Hillel is regarded as the greatest of the Hebrew sages of the Second Temple period and was the grandfather of Rabbi Gamaliel, the

¹ The fixation of the norms of the Midrash and of halakhic Scripture exposition was first made by Hillel, in the "seven rules of Hillel," which, as is told in one source, he applied on the day in which he overcame the Benei Betheira (Tosef., Sanh. vii., toward the end; Sifra, Introduction, end; Ab. R. N. xxxvii.). On these seven rules rest the thirteen of R. Ishmael; they were epoch-making for the systematic development of the ancient Scripture exposition.
tutor of Sha’ul, who defended the rights of Jewish believers in the Book of Acts³.

As the Gospel spread throughout the Greco-Roman world, the Church began to lose sight of its Jewish roots. This, of course, proved increasingly tragic for the Jews—the subsequent atrocities perpetuated throughout the centuries in the name of Y’shua are virtually incomprehensible to the modern Christian who hasn't done his homework.

But it was also tragic for the Church as it abandoned its Jewish heritage and understanding. The increasing influence of the Greek worldview began to redefine Biblical truth on the basis of the philosophies of Aristotle and Plato, instead of the context that produced it.

Centuries later, the early Puritans recognized the limitations of Protestant hermeneutics, as did the later Plymouth Brethren who sought a proper understanding of Biblical typology. In the 19th century, the Plymouth Brethren tried to construct a model of Biblical interpretation that emphasized typology from the viewpoint of Old Covenant foreshadowings of the New Covenant. This may have been the closest that the predominantly Gentile Church has ever come to returning to its Jewish roots in the area of interpretation.

In a similar manner, early Methodism, realizing the failures of Protestantism, attempted to restore missions to the Church; and the early Pentecostals tried to restore the charismatic gifts in their attempt to return to a New Covenant Christianity. The Puritans, John Robinson and John Lightfoot, were among the first to recognize the need to restore a Jewish approach to Biblical interpretation along Midrashic lines with its sensitivities to typological patterns.

Since that time, most Judeo-Christian scholarship has generally focused on the Judaic background of the Gospels. This probably commenced with the Jewish Christians such as Franz Delitzche and Alfred Edersheim. Today, the trend continues in the work of Arnold Fruchtenbaum, Yakov Prasch, Chuck Missler and others. Such scholarship is vital, and that is why we at HRTI designed this field for formal studies from Certificate to PhD.

What does the Jewish concept of "Midrash" mean?

I have been teaching for many years (in opposition by most) that Biblical prophecy is to be approached with the following in mind: there are prophetic patterns or cycles that repeat themselves, leading to an ultimate

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fulfillment. The past fulfillment helps us to understand the future fulfillment. Also, the many layers of figurative meaning throughout Scripture must only illustrate doctrine, and not be the basis for it. This principle of interpretation has been confirmed through researching the Jewish hermeneutical method of Midrash.

Simply put, Midrash uses the grammatical-historical (literal) approach to interpreting the Scriptures, but it also allows for allegorical (figurative) interpretation as well. It takes the various texts of Scripture that deal with similar themes or topics, and those that have a common thread; and it interprets them in light of each other using allegory and typology, but this is used to illuminate clear doctrine rather than as a foundation for doctrine.

Midrash is layers of truth

Midrash allows for multiple meanings in many layers of truth, but there is always a primary or foundational truth that the other layers are built on. This is especially the case in relation to prophecy. It is not just a matter of prediction, but also of a pattern or cycle that repeats itself in history, which leads to the focal point in YHWH's plan—the ultimate fulfillment.

The Ruach of YHWH (Holy Spirit) uses Midrash

It is a fact that in the writing of the New Covenant, midrash is used by the Ruach HaKodesh as a means of interpreting the Old Covenant. Midrashic principles and interpretation were used consistently during the time of Y’shua and the apostles. The school of Rabbi Hillel was the foremost in using this method, and this is where the apostle Sha’ul (Paul) was trained under Rabbi Gamaliel, the grandson of Hillel. This was the method the Pharisees used to interpret Scripture.

Y’shua and the teachings of the Pharisees

Now, although Y’shua often condemned the Pharisees and the teachers of the law, it was not usually for their interpretation of the Hebrew Scriptures or their foundational doctrines. Rather, He was primarily condemning their self-righteous spirit, along with their man-made rabbinic traditions that actually nullified the true Word and Torah (Law) of YHWH that raised the traditions above YHWH's Word. Y’shua never condemned their teachings; in fact, Y’shua instructs us to follow it: "...On the seat of Moses sat down the scribes and the Pharisees; all, then, as much as they may say to you to observe, observe and do, but according to their works do not, for they say, and do not."⁴ Be that as it may, Y’shua’s teaching as well as Sha’ul's

⁴ Matt 23:2-3.
is far closer to Pharisaic teaching; more than any other Jewish school or any of the 38,000 Christian doctrines.

Examples to prove that Midrashic Eschatology is the only sound form of Eschatology

What follows here are examples that reveal the midrashic principle of interpretation in Biblical prophecy, showing that prophecy is to be viewed as repeating patterns or cycles that are leading to an ultimate fulfillment. These examples will confirm that Y’shua as well as Sha’ul, Yochanan (John) and the other apostles, interpreted Scripture this way; that is, this is the Divine principle for interpreting and understanding Scripture as used by the Ruach HaKodesh. It is an aid to spiritually understanding the Scriptures.

The first example shall be quite detailed because this is an extremely important prophetic pattern that is so often misunderstood by many Christians - that of Elijah and the Two Witnesses. This will also shed light on the other examples, which shall be much shorter.

Midrash Example 1: The Coming of Elijah and the Two Witnesses

"See, I will send you the prophet Elijah before that great and dreadful day of YHWH comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."

"The disciples asked him, "Why then do the teachers of the Torah (Pharisees) say that Elijah must come first?" Y’shua replied, "To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands." Then the disciples understood that he was talking to them about John the Baptist."

We can see clearly here that Y’shua agreed with the rabbinic interpretation of the coming of Elijah before the judgment of the Day of the Lord, just as the prophet Malachi had stated. Now the term 'Day of the Lord' (or Day of YHWH) in the Old Covenant is referring to a particular era of YHWH's judgment and wrath that is poured out on a particular nation or city—especially Israel or Jerusalem. There have been many Days of the Lord,

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5 Malachi 4:5-6 NIV (Names replaced by myself in all verses quoted).
6 Matt 17:10-13 (NIV).
but there is the ultimate Day of the Lord still yet to come, which is the ultimate Judgment Day for all nations\(^7\).

The prophecy in Malachi is primarily referring to the Day of Vengeance for Israel and Jerusalem due to their rejection of the Messiah (the striking of the land with a curse), which occurred in 70 AD. This was the official end of the Old Covenant era and natural Israel's phasing out of the land, which occurred within 40 years of Y’shua’s ministry. Therefore, the Temple and the city of Jerusalem were destroyed as prophesied.

Y’shua had previously prophesied that this destruction would come upon that generation in the First Century, in fulfillment of all that is written concerning natural Israel\(^8\). He also said that all the Prophets and the Torah were prophesying until John the Baptist, who was the special messenger who introduced the Messiah and His kingdom.

"From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold of it. For all the Prophets and the Torah prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear."\(^9\)

As we learned above, Elijah was to appear before the great Day of the Lord to cause the nation to repent, yet Y’shua also said that Elijah had already come! John the Baptist was this Elijah. Here is what the angel Gabriel said to Zechariah, John's father:

"Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous - to make ready a people prepared for the Lord."\(^10\)

This shows that the prophecy does not need the literal prophet Elijah of the past to fulfill it—nor does it require that this Elijah should even perform any miracles, as John never performed any miraculous sign! It is figurative of a particular role and spirit—the role and spirit of a forerunner or messenger of the Messiah. The nation of Israel as a whole rejected this 'Elijah' as well as Y’shua Himself; and therefore the land was cursed as Malachi predicted, and Israel was sent into captivity by the Romans. This captivity can only truly end when individual Jews accept and see that Y’shua of Nazareth is the promised Messiah—the Man Who is the Branch of David.

\(^7\) Joel chapter 3.  
\(^9\) Matt 11:12-15 (NIV)  
\(^10\) Luke 1:16-17 (NIV)
Then they will say, "Blessed is He who comes in the Name of the YHWH."\(^\text{11}\)

Yet Y’shua says that another Elijah is still coming before the Day of His Return, the ultimate Day of the Lord (Matt 17:11). The ministry of this Elijah will bring about the Restoration of all things. This is being fulfilled in the Ecclesia (Church) of YHWH, the Body of Messiah, especially as the end of the age draws near.

The Two Witnesses

The vision of the Book of Revelation (which is actually the Unveiling of Y’shua the Messiah and His kingdom) contains about 7 or 8 smaller visions. These are mini-parables and allegories which reveal various things about YHWH’s plan in this present age and beyond, using spiritual signs and symbols. Here is one such example.

Revelation 11 gives us the vision of the Two Witnesses or Prophets. Two is the number of testimony and witness. If you take careful note of the description of their powers, you will find that they resemble two other Old Covenant prophets; namely, Elijah and Moshe.

If anyone tries to harm them, fire comes from their mouths and devours their enemies. This is how anyone who wants to harm them must die. These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the earth with every kind of plague as often as they want.\(^\text{12}\)

This is referring to the Torah (Law) and the Prophets being fulfilled in Y’shua and His Body Ecclesia - Elijah represents the Prophets, and Moshe represents the Torah. Y’shua is described as 'a prophet like Moshe'\(^\text{13}\) because He is the ultimate Prophet and Servant of YHWH Who is leading His people out of the slavery of sin and darkness to the promised land of the kingdom of Light, the land of their inheritance. He is also the One Who is giving\(^\text{14}\) (and will be giving) YHWH's Torah to the people, the One Who is Leader and Judge of His people. Yet whereas Moshe represents the Old Covenant, Y’shua represents the New Covenant. The Overcomers in Y’shua are said to be singing the song of Moshe and the Lamb in Rev 15:2-4.

\[^{11}\text{Matt 23:39.}\]
\[^{12}\text{Rev 11:5-6}\]
\[^{13}\text{Acts 3:22-24; Heb 3:3-6}\]
\[^{14}\text{In Matthew 5-7 Y’shua explained the heart of the Torah to the masses.}\]
The Apostles of the First Century actually performed similar miraculous signs as did Moshe and Elijah to confirm to the people that they were officially commissioned of YHWH to be His prophets. These Two Witnesses (or martyrs, for that is the meaning of witnesses in the Greek) are symbolising the true servants of YHWH in the Body of Y’shua, His prophets who speak out His Word; many of whom have been murdered because of their faith. Ultimately, these are the ones who partake of the First Resurrection, when 'the breath of life will enter them' and they will 'ascend to heaven in a cloud'.

They are also referred to as ‘the Two Olive Trees and the Two Lampstands that stand before the Lord of the earth’ (Rev 11:4). This is a reference to Zech 4:14. In Zechariah 4, the two anointed ones are referring to Joshua the high priest, and Zerubbabel the governour. They were the primary leaders of Israel during the first stage of the restoration of Israel after the Babylonian Captivity. It could also have symbolised Haggai and Zechariah, who were the two primary prophets at that same time. This vision originally had to do with the rebuilding of the Second Temple in Jerusalem, restoring the ultimate Lampstand (the 7-branched Menorah) to Israel—which would be supplied by the olive oil of YHWH's Spirit.

In New Covenant terms, though, this is symbolising the building of the spiritual temple of YHWH (the Ecclesia) in the Messiah. The vision of the Two Witnesses/Prophets pictures the Elijah/Moses ministry of the Body of Y’shua in this Church Era.

It is not a coincidence that it was Moshe and Elijah who appeared in the vision of the transfiguration of Y’shua upon the mountain, witnessed by Peter, James and John; and it was immediately after this event that the disciples asked Y’shua about Elijah coming first (Matt 17:1-13). All of these things are connected and are loaded with spiritual meaning.

**Three and a Half Years**

It is also not a coincidence (as nothing is in Scripture) that the length of Y’shua’s ministry is related to an event in Elijah’s time.

During the time of the Prophet Elijah's ministry, there was an awesome sign that was given to Israel and the surrounding area to show the power as well as the judgment of YHWH to the people. Through Elijah's prophecy and prayer, YHWH withheld rain from the land for three and a half years, causing a great famine throughout that area (1 Kings 17:1; 18:1). Both Y’shua and Yacov (James) confirm this.
"I assure you that there were many widows in Israel in Elijah's time, when the sky was shut for three and a half years and there was a severe famine throughout the land."¹⁵

"Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. Again he prayed, and the heavens gave rain, and the earth produced its crops."¹⁶

It was also prophesied by Amos that there would be a famine for hearing the Word of YHWH before the coming of the Messiah (Amos 8:11-12). This was fulfilled during the early centuries that led up to the time of Y’shua’s First Coming, when there wasn’t any official prophet of YHWH sent to the people (known as the 400 years silent "inter-testamental period"). Yet there has been a greater spiritual famine of hearing the Word of Truth during the Church Era.

Now even though it is not clearly stated, it can be calculated that the length of Y’shua’s earthly ministry was three and a half years as He attended three Passover Festivals. He officially began His ministry at His baptism when He was about 30 years of age (Luke 3:21-23).

This three and a half year period is being alluded to in the amazing prophecy of the 70 Weeks in Dan 9:27. Y’shua ministry began the final half of the 70th Week (half of a week (7) is 3.5). His death, burial, resurrection and the coming of the Ruach HaKodesh at Pentecost fulfilled the 70 Weeks (or Sevens) of 490 years.

Consequently, since the coming of the Spirit to begin building the spiritual Temple of YHWH; that is, the Ecclesia (or Church) of Y’shua, we have entered a figurative three and a half year period (1,260 days or 42 lunar months) which mirrors Y’shua’s ministry, as well as the ministry of Elijah.

This brings us full circle to the Two Witnesses of Revelation 11 on a metaphorical level:

“And I will be endowing My two witnesses and they will be prophesying a thousand two hundred sixty days, clothed in sackcloth.”¹⁷

We are also told that these Two Prophets are killed by the Beast (representing the Roman Empire and the world system in general) and their corpses are linked to that great city of secret Babylon and earthly Jerusalem, the same ones who murdered Y'shua. There is even mention

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¹⁵ Luke 4:25 (NIV)
¹⁶ James 5:17-18 (NIV)
¹⁷ Rev 11:3 (CV)
of three and a half days of death before the Prophets are resurrected to life in front of all mankind, which also links in with Y’shua’s death and resurrection on the third day. As it is happened with the Head, so it is with the Body.

And their corpses will be at the square of the great city which, spiritually, is being called Sodom and Egypt, where their Lord, also, was crucified. And those out of the peoples and tribes and languages and nations are observing their corpses three days and a half, and they are not letting their corpses be placed into a tomb. And those dwelling on the earth are rejoicing over them and are making merry, and will be sending presents to one another, seeing that these two prophets torment those dwelling on the earth.

And after the three days and a half the spirit of life out of God entered into them, and they stand on their feet. And great fear falls on those beholding them. And they hear a loud voice out of heaven saying to them, "Ascend here!" And they ascended into heaven in a cloud, and their enemies behold them.18

Another way of viewing Revelation 11, in accordance with the Historicist interpretation, is that the Two Witnesses symbolise the Old Covenant and the New Covenant. The Old Covenant is represented by Moshe, and the New Covenant (due to John the Baptist fulfilling the role) is represented by Elijah. The Scriptures officially finished their testimony when the New Covenant was officially canonised in the fourth century AD. Shortly after this, the Antichrist Beast of the Holy Roman Empire arose to dominate the world for a period of 1,260 years (a day-for-a-year). This caused the truth of the Bible and its adherents (the Two Witnesses) to be killed or silenced, while at the same time they were prophesying in sackcloth. Yet at the end of this period, the Bible was publicly resurrected and the judgments of YHWH were vindicated on His enemies.

It was during this same period (stated as 42 months) that the true Church (the Holy City of New Jerusalem) was trampled by the nations. It had the appearance of desolation due to the religious and secular power of the Empire of Christendom. Nevertheless, through the fires of the Protestant Reformation, the Testimony of YHWH gradually arose with new power.

As you can see, this subject (or theme) of the coming of Elijah is more involved than first meets the eye; but the thing that needs to be emphasised here is this: the prophecy doesn't just have one fulfillment—it has a number of fulfillments, both literally and figuratively—according to the prophetic pattern and according to Midrash.

18 Rev 11:8-12 (CV)
Midrash Example 2: The Abomination of Desolation

"It set itself up to be as great as the Prince of the host; it took away the daily sacrifice from him, and the place of his sanctuary was brought low. Because of rebellion, the host of the saints and the daily sacrifice were given over to it. It prospered in everything it did, and truth was thrown to the ground. Then I heard a holy one speaking, and another holy one said to him, "How long will it take for the vision to be fulfilled—the vision concerning the daily sacrifice, the rebellion that causes desolation, and the surrender of the sanctuary and of the host that will be trampled underfoot?" He said to me, "It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated..."

"...His armed forces will rise up to desecrate the temple fortress and will abolish the daily sacrifice. Then they will set up the abomination that causes desolation."  

These two segments in Daniel were fulfilled in the Seleucid king Antiochus IV Epiphanes during the 2nd century BC. It involved idolatrous images and sacrifices being set up in the Temple in Jerusalem, and all manner of unclean acts and murderous practices.

Then almost two centuries later, Y'shua also prophesied that this 'abomination that causes desolation' would occur in relation to the destruction of Jerusalem and the Temple in the 1st century AD. This was fulfilled in the Jewish/Roman war of 66-70 AD when the Jewish zealots used the Temple as a base for their murderous, unclean acts, even against their own people. In 66 A.D. procurator Florus provoked the Jews through a variety of activities that ranged from stealing silver from the Temple to desecrating the vestments of the High Priest.

"So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand—then let those who are in Judea flee to the mountains."  

Then Romans laid siege to the city and in the year 70 A.D. destroyed the Second Temple—another "abomination that causes desolation".

Aelia Capitolina was the title that the Romans gave to the quasi-city that they established on the site of Jerusalem after its destruction by Roman legions under Titus in 70 A.D. (exactly as prophesied by Y'shua 40 years before in Matt 24:1-2). The name was concocted after the Second Jewish

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19 Dan 8:11-14; 11:31 (NIV)
20 Matt 24:15-16 (NIV)
revolt of 132-135 to honour the emperor Hadrian and the pagan gods of the Roman trinity: Jupiter, Juno and Minerva. A temple to Jupiter was constructed right on the Temple Mount, and idols of Roman gods were erected throughout the city in a deliberate and malicious violation of YHWH's law—another "abomination that causes desolation".

Islam's Dome of the Rock was then erected on the Temple Mount and was completed in 691 AD—yet another "abomination that causes desolation".

Yet in another sense, the actions of certain leaders of Christendom are also an 'abomination that cause desolation' in relation to the spiritual Temple of YHWH—His people; and YHWH's resulting judgment has (and will) fall upon those who desecrate His Temple.

"Don't you know that you yourselves are YHWH's Temple and that YHWH's Spirit lives in you? If anyone defile YHWH's Temple, YHWH will destroy him; for YHWH's Temple is sacred, and you are that Temple". 21

But the Antichrist will come and also declares himself YHWH in the rebuilt Jewish Temple not far from now, "Don't let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. 4 He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God's temple, proclaiming himself to be God". 22

Again, Jewish Eschatology is a pattern, and it will continue until the ultimate fulfillment by this Antichrist.

**Midrash Example 3: The Sign of the Maiden with Child**

This is the last example I will be using, as I think I've made my point.

"Therefore the Lord himself will give you a sign: The virgin (Hebrew maiden) will be with child and will give birth to a son, and will call him Immanuel." 23

"All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us." 24

There is a lot of controversy over this prophecy. In the original Hebrew of Isaiah 7:14 the word almah is used instead of the usual word for virgin -

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21 1 Cor 3:16-17  
22 2 Thes 2:3-4 (NIV)  
23 Isaiah 7:14 (NIV)  
24 Matt 1:22-23 (NIV)
bethuwlah. The word almah means essentially 'a maiden or young girl', but not necessarily a virgin; whereas bethuwlah means essentially 'a virgin'.

Now, it is evident from a casual reading of Isaiah chapters 7-8 that the sign of the son 'Emmanuel' was fulfilled in Isaiah's son Maher-Shalal-Hash-Baz (figuratively called Emmanuel by YHWH). The prophetess who conceived him was Isaiah's wife, who was evidently a young woman; hence a maiden (see 8:1-10, 18). But she was not a virgin, for they already had a son—Shear-Jashub (7:3). So actually, this goes to prove the accuracy of YHWH's word rather than undermine it.

Then in the New Covenant, Matthew (under inspiration of the Ruach HaKodesh) uses the Greek word for 'virgin' when quoting the above text in relation to Y'shua’s birth—no doubt using the Septuagint version (Greek translation of the Old Covenant) rather than the Masoretic text. Nevertheless, this does not alter the original prophecy, because a 'maiden' could also be a virgin; and in Miryam’s (Mary’s) case, she was a virgin, so the word for virgin is used. The Sign of Emmanuel (meaning YHWH with us) had its ultimate fulfillment in Y'shua the Messiah in a very literal manner.

It could also be said that the spiritual Body of Y’shua, His people (true Church), are those who are spiritually born anew as sons of a virgin; who with Y’shua, will become the full expression of Emmanuel in the earth.

These examples are classic Midrash and the exact way Y’shua and the other New Covenant writers taught!

**Midrashic Eschatology in a nutshell**

All the above examples have had at least one fulfillment in the past, and yet they also have a greater fulfillment in the future. Some are being fulfilled in the present also, either literally or figuratively. Yet take note that they all have more than one fulfillment.

The name YHWH literally incorporates all three tenses of PAST, PRESENT and FUTURE. He is the Lord God Almighty who WAS, IS and IS TO COME. Y'shua is the same YESTERDAY, TODAY and FOR THE AGES.

Prophecy relates to all three: past, present and future; for the spirit of prophecy is the testimony of Y’shua, Who was, is and is coming—the Almighty (Rev 19:10; 1:8). He is the Great I AM Who encompasses all time.
Therefore, Midrashic Eschatology is a pattern, not just prediction

The western mind views prophecy merely as prediction and fulfillment. The Jewish mind saw prophecy as a pattern being recapitulated, where a pattern of events illuminates a thematic replay in the future. The "western" (Gentile) misunderstandings are crucial in understanding the errors of Dominionism\(^{25}\), Restorationism\(^{26}\), and Preterism\(^{27}\) which continue to confuse current eschatology.

Among the illuminating warnings are the attribution by Matthew of the return of Joseph, Miryam (Mary) and the infant Y’shua from Egypt\(^{28}\) to the quote from Hosea.\(^{29}\) There is no rational way to view the Hosea passage as Messianic in the traditional sense. The academic overemphasis on context seems to break down when viewed too narrowly. The answer is pattern, not just prediction. Matthew’s allusion to Jeremiah regarding Herod’s murder of the babies in Bethlehem is another example.\(^{30}\)

The richness and understanding that accompanies the rediscovery of the Midrashic hermeneutic is one of the most exciting aspects of studying the Old Covenant.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope (Rom 15:4).

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\(^{25}\) The view that it is the Church’s duty and destiny to take over the world as a preparatory step to the Second Coming – THE Church must solve all the problems of the world, only then the Messiah will come.

\(^{26}\) The view that the Church has "replaced" Israel in YHWH’s program of redemption (Cf. Rev 2:9; 3:9).

\(^{27}\) The view that the entire prophecies of Matthew 24 and Revelation were already fulfilled in the past and that these prophecies are not relevant anymore.

\(^{28}\) Matt 2:15.

\(^{29}\) Hosea 11:1

\(^{30}\) Matt 2:17, 18; Jer 3:15.
Midrashic Eschatology pattern: Joseph as a Type

The life of the Messiah was prefigured by Joseph, the son of Jacob, in Genesis\(^1\):

<table>
<thead>
<tr>
<th>As Joseph was betrayed by his Jewish brothers into the hands of Gentiles and YHWH turned that betrayal around and made it the means for all Israel and all the world to be saved,</th>
<th>so too Y’shua was betrayed by His Jewish brothers into Gentile hands with the same - but on a cosmic basis.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joseph was betrayed by his brother Yehuda (Judah) for twenty pieces of silver.</td>
<td>Y’shua, the son of Joseph, was also betrayed specifically by Yehuda (Judas) for thirty pieces of silver.(^2)</td>
</tr>
<tr>
<td>Joseph was condemned with two criminals - one of whom lived while the other died.(^3)</td>
<td>Y’shua was condemned with two criminals - one of whom lived, while the other died.(^4)</td>
</tr>
<tr>
<td>Joseph was taken from a place of condemnation to a place of exaltation - after a three-day interval.(^5)</td>
<td>- as was Y’shua in His death, burial and resurrection.(^6)</td>
</tr>
<tr>
<td>Upon his exaltation, every knee bowed to Joseph</td>
<td>as every knee shall one day bow to Y’shua.(^7)</td>
</tr>
<tr>
<td>Upon his exaltation, Joseph took a Gentile bride</td>
<td>- as does Y’shua, being the Bridegroom.</td>
</tr>
<tr>
<td>Joseph was not recognized by his Jewish brothers at his first coming, but at the second they wept over him.</td>
<td>Y’shua was not recognized by His Jewish brothers at His First Coming; but at the Second Coming they, too, shall weep.</td>
</tr>
<tr>
<td>Joseph was beloved of his father</td>
<td>- as is Y’shua.</td>
</tr>
<tr>
<td>Joseph was despised for his prophetic gift;</td>
<td>Y’shua was despised for who He claimed to be.</td>
</tr>
<tr>
<td>Joseph was falsely accused at an unfair trial,</td>
<td>as was Y’shua.</td>
</tr>
<tr>
<td>Joseph's cloak was taken as proof that he was no longer in the pit,</td>
<td>as Y’shua's burial cloak was taken as proof that He was no longer in the tomb.</td>
</tr>
</tbody>
</table>

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\(^1\) Arthur W.; Pink enumerates over 100 ways that Joseph is a "type" of Jesus—See his Gleanings in Genesis, Moody Bible Institute, Chicago IL 1922, or our Expositional Commentary on Genesis.

\(^2\) Y’shua is in all things preeminent (Col 1:18).

\(^3\) Genesis 40.


\(^5\) Gen 40:12, 19.

\(^6\) Matt 12:40.

\(^7\) Phil 2:10; Zech 12:10.
Midrashic Eschatology – more pattern: Coming Out of Egypt

Just as the descendants of Jacob ultimately come out of Egypt, Sha’ul tells us we, too, have come out of Egypt.\(^{38}\) Pharaoh, worshiped as a god by the Egyptians, becomes a metaphor for the devil who is the god of this world. Just as Moshe (Moses) made a covenant using blood sprinkled on the people—Y’shua, a prophet like Moshe, makes a new covenant in His blood covering His people. Just as Moshe led the children of Israel through the Red Sea, Y’shua leads us out of the world through mikveh (baptism).

The failure of Moses at Meribah in striking "the rock" the second time takes on an additional significance: he was to strike on the first occasion, but not on the second when he had to ask "the rock". Had he followed YHWH's instructions more precisely, his obedience would have anticipated the First and Second Comings of "the Rock that was Y’shua."\(^{39}\)

In the book of Revelation, we see the same judgments against Egypt replayed in the final judgments of YHWH upon a sinful world. Just as Pharaoh's magicians were able to counterfeit the miracles of Moshe and Aaron, so the Antichrist and the False Prophet will counterfeit the miracles of Y’shua and His witnesses.

The Song of Moshe sung by Miryam in the Exodus narrative is sung again in Revelation, where the destruction of Pharaoh and his army are seen as a type of the judgment of Satan and his demon cohorts. Just as Joseph's bones were brought out of Egypt, so the dead in Messiah Y’shua will rise first when we come out of the world at Y’shua's return.

The Exodus of Y’shua from Egypt in Matthew's nativity narrative fits precisely into the same pattern following the same theme. A wicked king is again judged (this time, Herod) and the Messiah comes out of Egypt where he had fled in time of trouble. Here Y’shua is pictured as the embodiment of Israel in much the same way as the Church is the Body of Messiah Y’shua.

Old Covenant citations such as "Israel, My Glory" and "Israel, My Firstborn" may now be understood for what they are: allusions to the Messiah.

Approaching Matthew's nativity story from this Jewish perspective, instead of a western Hellenistic one, we can better understand how and why Y’shua's words as found in the text of Hosea 11:1 "When Israel was a child, then I loved him, and called my son out of Egypt" apply to Y’shua upon the death of Herod.

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\(^{38}\) 1 Corinthians 10.

\(^{39}\) 1 Cor 10:4; Exod 17:6; Num 20:11-13; Matt 23:39.
A serious caution

A serious caution regarding the Midrashic hermeneutic stems from the misunderstanding and misuse of it by liberal theological writers. The Midrash never uses typology or allegory as a basis for doctrine, only as an illustration of it. Sha’ul’s Midrash on Sarah and Hagar in Galatians⁴⁰ and the Epistle to the Hebrews as a commentary on Leviticus are two examples.

Thus Enoch, who was translated before the flood, was "pre-flood" in his eschatology—not post-flood or mid-flood!⁴¹ But we at HRTI don’t base our views on this illustration alone; you need to read the booklet, "A Hebraic Perspective: Is there a Pre-Tribulation Rapture or Not" and decide for yourself; as "We Inform, You Choose" ☺.

Conclusion

Midrash interprets prophecy as a cyclical pattern of historical repetition, meaning prophecies having multiple fulfillments, with an ultimate fulfillment associated with the Judgment Day, Armageddon, which is the final focal point of the redemptive process.

Something mind-boggling is happening right now before our eyes! What can only be seen as a sovereign work of the Ruach HaKodesh is breaking forth as Christians around the world are working to restore the Hebrew foundations of Christianity. After being stained for more than eighteen centuries by Judaeophobia, anti-Judaism, and anti-Semitism, Christianity is being impacted by an unprecedented revolution of restoration. Scholars, clergy, and laity from virtually every nationality, ethnicity, and denomination are reconnecting their faith in Messiah Y’shua with its historical Hebraic roots. HalleluYAH

⁴¹ I am deeply indebted to Yakov Prasch who opened my understanding to Midrashic Eschatology.
We inform – You choose
Never be guilty of: "By your traditions you make the Word of God of non effect"

As cold waters to a thirsty soul, so is good news from a far country. Proverbs 25:25
Thank you that we may minister to you from the Southern point of Africa

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That 'narrow way' is the path of Torah, which is the mission of the Believer …

to continuously direct you to the Crucifixion

"If you are going to achieve excellence in big things, you develop the habit in little matters of Torah.

Excellence is not an exception, it is a prevailing attitude."

PLEASE BE SO KIND TO DISTRIBUTE A COUPLE OF THESE BOOKS AS PART OF YOUR TITHING

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42 The truth of the Torah makes you see the mistranslations in the New Covenant. It's amazing how you can look at the epistles of Rabbi Sha’ul one way and it looks like he's leading the body of Messiah away from Torah; when in reality, he’s leading them to Torah. A paradox of vantage point. Let us remember, the intent of the law maker constitutes the law. We need to walk a mile or two in our Hebrew Messiah's shoes

43 Matt 15:3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? Matt 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Mark 7:9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition
**Terminology and Definitions**

http://www.newworldencyclopedia.org/entry/Midrash

Midrash (מדרש; plural midrashim) is a Hebrew word referring to the exposition, or exegesis, of a biblical text. The term can also refer to a specific compilation of midrashic teachings.

Midrashic material is now known to have been set to writing as early as the First Century B.C.E., having been discovered among the Dead Sea Scrolls. However, written collections of rabbinical Midrash first began to emerge in the late Second Century C.E. Since then, a vast corpus of Midrash has been preserved, covering virtually every subject from the creation of the world to the coming of the Messiah.

In Christian tradition, Sha’ul frequently engaged in Midrashic argument in his letters by justifying his views with the words "as it is written", followed by a verse of Jewish scripture (Rom 9:13, Rom 11:26, 1 Cor 1:19, and so forth). Y’shua engaged in a Halakhic Midrashic exercise in his famous Sermon on the Mount when he said, for example: "It has been said, 'Anyone who divorces his wife must give her a certificate of divorce.' But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery." (Matt 5:31-32) Later and contemporary Christian commentators on Old Covenant texts may also be said to be engaging in a "Christian Midrash". For example, the traditional Christian Midrash on Isaiah 53 interprets the Suffering Servant as Y’shua, while the Jewish Midrash of the same chapter sees the servant as Israel.

**The Bible on Midrash**


What does the Word of YHWH Actually Say about Midrash?

"Now the remainder of the deeds of of Abijah, and his ways and words are written in the ‘MIDRASH’ [§ר, כ]ם of the Prophet Iddo". (2 Chron 13:22) (Directly from the God-given text of original, divinely inspired Hebrew canon.)"

"As to his sons and many oracles [burdens] against him, and the reconstruction of the House of YHWH, behold these are written in the ‘MIDRASH’ [§ר, כ]ם of the Book of kings. Then Amaziah his son became King in his place". (2 Chron 24:27) (Directly from the God-given text of original, divinely inspired Hebrew canon.)"
"Yes friends, it is a fact; it is there in Scripture. "MIDRASH" is plainly taught in the Word of YHWH. It is cited as a valid historical source and as a theological source of a prophetic interpretation of scriptural events and biblical history. YHWH put it in his Word – not any man".

Those today who reject Midrash out-of-hand normally do not even know what it is.

"Concerning Midrash itself, we simply recognize what is found in Scripture regarding it as we do with any other scriptural truth that YHWH placed in His Word. As with typology, Midrash is a truth and an exegetical reality that YHWH uses to illuminate and illustrate, but we never base doctrine on it."

"The Apostle Paul cum Rabbi Sha'ul of Tarsus makes it clear he was from the Pharisaical School of Hillel, a disciple of Gamaliel (the grandson of Hillel per Acts 22:3, Acts 5:34). While Paul counted efforts to be justified by the Law as “dung", we see repeatedly the use of his education that would have been largely predicated on the Seven Midoth of Rabbi Hillel. Paul's ability as a rabbi who had been saved precisely fulfills the teaching of Y'shua as to what happens when a “scribe who has become a disciple of the kingdom of heaven...brings out of his treasure things new and old". (Matthew 13:52) This was recognized by Peter who understood Paul was better equipped than he to explain more complex doctrinal issues (2 Peter 3:15-16).

A classical portrayal of Paul writing midrashically is Galatians 4:21-31. As with the Matthean formula citations in the Nativity Narrative, there is no other way to make scriptural or logical sense of why he interprets Scripture as he does. It is pure Midrash.

These are the scriptural facts. As hermeneutic, as literary genre, and as prophetic interpretation of history, Midrash is found in and taught in YHWH's Word. If rabbis distorted it, tell me what does false religion — be it Christian, Jewish or otherwise — not distort? It is not reasonable to reject the validity of something that is true just because it is counterfeited. It is a poor scholar or teacher who would tell us to do so".

The Seven Rules of Hillel

The Seven Rules of Hillel existed long before Rabbi Hillel (60 BCE – 20 CE?), but he was the first to write them down. The rules are so old we see them used in the TaNaCh (Old Covenant).

Rabbis Hillel and Shamai were competitive leading figures in Judaism during the days of Y'shua's youth. Hillel was known for teaching the Spirit of the Law and Shamai was known for teaching the Letter of the Law. Y'shua's teaching largely followed that of the School of Hillel rather than
that of the School of Shamai (an exception being Y’shua agreeing with Shamai regarding divorce in Matt 19:9).

For example, Y’shua's famous "golden rule": Whatever you would that men should do to you, do you even to them, for this is the Torah and the Prophets. (Matt 7:12). This reads very closely with Hillel's famous statement: What is hateful to you, do not do to your neighbor that is the whole Torah... (b.Shabbat 31a)

Upon Hillel's death the mantle of the School of Hillel was passed to his son Shimon. Upon Shimon's death the mantle of the School of Hillel passed to Gamliel. This Gamliel spoke in defense of the early Nazarenes (Acts 5:34-39). He was the very teacher of Sha’ul/Paul (Acts 22:3).

In 2 Tim 2:15, Sha’ul speaks of "rightly dividing the word of truth". What did Sha’ul mean by this? Was he saying that there were right and wrong ways to interpret the Scriptures? Did Sha’ul believe there were actual rules to be followed when interpreting (understanding) the Scriptures? Was Sha’ul speaking of the Seven Rules of Hillel?

Sha’ul was certainly taught these rules in the School of Hillel by Hillel's own grandson Gamliel. When we examine Sha’ul's writings we see that they are filled with usages of Hillel's Seven Rules (several examples appear below). It would appear, then, that the Seven Rules of Hillel are at least part of what Sha’ul was speaking of when he spoke of "rightly dividing the Word of truth". The Seven Rules of Hillel are:

1. Kal Vahomer (Light and heavy)

   The kal vahomer rule says that what applies in a less important case will certainly apply in a more important case. A kal vahomer argument is often, but not always, signaled by a phrase like "how much more..."

   The Rabbinical writers recognize two forms of kal vahomer:

   - kal vahomer meforash - In this form, the kal vahomer argument appears explicitly.
   - kal vahomer satum - In which the kal vahomer argument is only implied.

   There are several examples of kal vahomer in the TaNaCh. For example: Behold the righteous shall be recompensed in the earth: much more the wicked and the sinner. (Prov 11:31). And: If you have run with footmen and they have wearied you, then how can you contend with horses? (Jer 12:5a). Other TaNaCh examples to look at: Deut 31:27; 1 Sam 23:3; Jer 12:5b; Ezek 15:5; Esther 9:12.
There are several examples of kal vahomer in the New Covenant. Y'shua often uses this form of argument. For example: *If a man receives circumcision on the Sabbath, so that the Law of Moses should not be broken, are you angry with me because I made a man completely well on the Sabbath?* (John 7:23). And: *What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath.* (Matt 12:11-12). Other examples of Y'shua's usage of kal vahomer are: Matt 6:26, 30 = Luke 12:24, 28; Matt 7:11 = Luke 11:13; Matt 10:25 & John 15:18-20; Matt 12:12 & John 7:23.

Sha'ul, especially, used kal vahomer. Examples include: Rom 5:8-9, 10, 15, 17; 11:12, 24; 1 Cor 9:11-12; 12:22; 2 Cor 3:7-9, 11; Phil 2:12; Phil 1:16; Heb 2:2-3; 9:13-14; 10:28-29; 12:9, 25.

2. **G'zerah Shavah (Equivalence of expressions)**

An analogy is made between two separate texts on the basis of a similar phrase, word or root; i.e., where the same words are applied to two separate cases, it follows that the same considerations apply to both.

TaNaCh example: By comparing 1 Sam 1:10 to Judges 13:5 using the phrase "*no razor shall touch his head*", we may conclude that Samuel, like Samson, was a Nazarite.

New Covenant example: In Heb 3:6-4:13, Sha'ul compares Psalms 95:7-11 = Heb 3:7-11 to Gen 2:2 = Heb 4:4 based on the words "works" and "day"/"today" ("today" in Hebrew is literally "the day"). Sha'ul uses this exegesis to conclude that there will be 6,000 years of this world followed by a 1,000 year Shabbat.

3. **Binyan ab mikathub echad (Building up a "family" from a single text)**

A principle is found in several passages: A consideration found in one of them applies to all. Heb 9:11-22 applies "blood" from Exod 24:8 = Heb 9:20 to Jer 31:31-34.

4. **Binyan ab mishene kethubim (Building up a "family" from two or more texts)**

A principle is established by relating two texts together: The principle can then be applied to other passages—i.e: *You shall do no unrighteousness in judgment, in measures of length, of weight, or quantity. Just balances, just weights, a just ephah, and a just hin, shall you have; I am the Lord your God, which brought you out of the land of Egypt.* (Lev 19:35-36).
According to the fourth rule of Hillel, we can recognize that the provision of equals weights and measures applies also to how we judge others and their actions.

In Heb 1:5-14, Sha’ul sites the following to build a rule that the Messiah is of a higher order than angels:

- Psalms 2:7 = Heb 1:5
- 2 Sam 7:14 = Heb 1:5
- Deut 32:43/Psalms 97:7/(Neh. 9:6) = Heb 1:6
- Psalms 104:4 = Heb 1:7
- Psalms 45:6-7 = Heb 1:8-9
- Psalms 102:25-27 = Heb 1:10-12
- Psalms 110:1 = Heb 1:13

Binyan ab mikathub echad and Binyan ab mishene kethubim are especially useful in identifying biblical principles and applying them to real life situations. In this way, Scripture is re-contextualized so that it remains relevant for all generations.

5. Kelal uferat (The general and the particular)

A general principle may be restricted by a particularization of it in another verse; or conversely, a particular rule may be extended into a general principle. A TaNaCh example: Gen 1:27 makes the general statement that YHWH created man. Gen 2:7, 21 particularizes this by giving the details of the creation of Adam and Chava (Eve). Other examples would be verses detailing with how to perform sacrifices or how to keep the feasts. In the Gospels, the principle of divorce being allowed for "uncleanliness" is particularized to mean for sexual immorality only.

6. Kayotze bo mimekom akhar (Analogy made from another passage)

Two passages may seem to conflict until compared with a third, which has points of general (though not necessarily verbal) similarity. TaNaCh examples:

Lev 1:1 "out of the tent of meeting" and Exod 25:22 "from above the ark of the covenant between the chérubim" seem to disagree until we examine Num 7:89 where we learn that Moshe entered the tent of meeting to hear YHWH speaking from between the cherubim.

1 Chron 27:1 explained the numerical disagreement between 2 Sam 24:9 and 1 Chron 21:5.

Exod 19:20 "YHWH came down upon Mount Sinai" seems to disagree with Deut 4:36, "Out of Heaven He let you hear His voice." Exod 20:19 (20:22 in some editions) reconciles the two by telling us that YHWH brought the heavens down to the mount and spoke. (m.Sifra 1:7)
An example from Romans: Sha’ul shows that the following TaNaCh passages SEEM to conflict:

*The just shall live by faith* (Rom 1:17 = Habakkuk 2:4) with *There is none righteous, no, not one...* (Rom 3:10 = Psalms 14:1-3 = Psalms 53:1-3; Eccl 7:20). Sha’ul does the same here: [God] will render to each one according to his deeds. (Rom 2:6 = Psalms 62:12; Prov 24:12) with *Blessed are those whose lawless deeds are forgiven, and whose sins are covered; Blessed is the man whom YHWH shall not impute sin.* (Rom 4:7-8 = Psalms 32:1-2)

Sha’ul resolves the apparent conflict by citing Gen 15:6 (in Rom 4:3, 22): Abraham believed YHWH, and it was accounted to him for righteousness. Thus Sha’ul resolves the apparent conflict by showing that under certain circumstances, belief/faith/trust (same word in Hebrew) can act as a substitute for righteousness/being just (same word in Hebrew).

**7. Davar hilmad me'anino (Explanation obtained from context)**

The total context, not just the isolated statement, must be considered for an accurate exegesis. An example would be Rom 14:1, "I know and am convinced by the Lord Y’shua that nothing is unclean of itself; but to him who considers anything to be unclean, to him it is unclean." Sha’ul is not abrogating the kosher laws, but pointing out to Gentile Believers in the congregation at Rome (within his larger context of Romans) that:

1) things are unclean not of themselves but because YHWH said they are unclean, and

2) they must remember the higher principle, that their "freedom to eat what is unclean" is secondary to the salvation of unsaved Jews who are observing their behaviour, as they are looking for "gentiles coming into the faith of Israel" to be acting in an "appropriate manner" as a truth test of Sha’ul’s ministry (and Y’shua’s Messiahship).  

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* Credit and thanks for this information are given to James Trimm, Society for the Advancement of Nazarene Judaism (www.nazarene.net), and Herbert Bateman IV, "Early Jewish Hermeneutics and Hebrews 1:5-13", chapter 1, 1997, American University Studies, Peter Lang Publishers.