

One of the Things that is Getting in the Way of Proper Interpretation of the Scripture is Scholasticism

The world of Theologians and Scholars *love and worship* something they call hermeneutics. Without getting into the scholarly confusion of all of the different forms of this, we will just say for this insight that **hermeneutics is an over-used word for the idea of “How to Interpret”**. The scholars puff themselves up concerning their *specialized abilities* to interpret the Scripture. However, the Scripture often shows the scholars to be in abject error.

A straight example of this is isolated in the word hermeneutics. The word in the Bible is hermēneūō, and hermeneutics is a Latinization. Hermes is a herald to the gods, related to mercury; literally “the god of language” in this sense. There is much more to this, but for simplicity sake, the word used in Scripture has to do with translation of specific words. For example, by interpretation Cephas, or Kēphas, that is Peter, means a stone (John 1.42). **That’s it! There is no fancy method or scholastic process that one must follow to genius-out the meaning of the text.** The only other thing you might do is go to the root of the matter concerning Kēphas to find out it means to bow down. To drive the point home, it was Peter who gave proper interpretation of who Jesus Christ is that made Jesus say “Upon this rock I will build my church”. That rock was the truth Peter spoke when he said “You are the messiah the son of the living God” (Matt 16.15-18). This is a definition in a straight translation of Jesus name (YHWH Saves). The rock is truth, and the **cornerstone that God the Father laid** (Isaiah 28.16, 1 Peter 2.6)

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What the Peshar? Exegesis or Exit-Jesus? Eisegesis or Ice-Our-Jesus?

Now there are many fancy versions (or terms) of hermeneutics. One of these methods is called Peshar, which produces the Pesharim, which is really mostly just a group of interpretive commentaries of the Scripture. Pesharim is simply plural for peshar/peshar. It is popular in some circles, so much so, that it is even worshipped as “the way” to interpret. Another use of the term peshar in the Hermeneutics Industry is applying the idea of a Peshar Interpretation to prophecy. For example, every prophecy has 3 repetitions or occurrences: past, present, and future. But really all they are doing is applying “their term” to something that does sometimes take place in the Scripture. This is prideful and takes the focus off God and the true meaning of the text.

For example, one who is all self-exalting, having people believe that he is somehow an expert beyond experts, and holds the special key to interpretation, would say something like: “We understand them as the midrashic peshar interpretations”. A person like this is so full of themselves that they will revile others saying things like “He pretends to be scholarly in theological matters but cannot even read the original biblical languages” and/or say something like “The same voice ~~who~~ [that] rejects Midrash in Bible Scholarship draws on an early Christian Midrashic expository in support of his eschatological views”. In layman’s terms this is Hogwash!

If you don’t know exactly what I am referencing here, don’t even worry about it. Just know that if you run into one of these people, don’t take them seriously, other than understanding they have serious interpretation issues.

Instead just let Scripture Interpret Scripture. Here is the perfect example of exactly how to do this.

So What is the Real Pesher?

There is a Hebrew word used in the Bible that means interpret, and is transliterated as pesher.

פִּשֵׁר pêsher, pay'-sher;—interpretation. This word is used **ONE TIME** in Ecclesiastes 8:1. The absolute incredibly perfect irony is that pesher in context in Ecclesiastes is something only God can know! The whole passage is highly interesting to this specific subject matter, but for now we will just focus on the first and last verse of the passage:

Who is as the wise man? and who knows the **interpretation [pesher]** of a thing? a man's wisdom makes his face to shine, and the boldness of his face shall be changed. Ecc 8.1...

...Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labor to seek it out, yet he shall not find it; yea further; though a wise man think to know it, yet shall he not be able to find it. Ecc 8.17

That's brilliant. The first verse is a Classic Scripture Question meant to make one think, and the last to know that only God knows. Great examples of this rhetorical questioning are all over the book of Job.



The questions are rhetorical for man, as God either gives the answer in the text, or lets man know man does not know, simply by asking the question: “Where were you when I laid the foundations of the earth? declare, if you have understanding. Who has laid the measures thereof, if you know? or who has stretched the line upon it?” Job 38 is full of these questions related to God’s Real Estate.

Only Elohim YHWH knows the pesher, and the Scripture tells us this directly in several ways.

Now this Hebrew word פִּשֵׁר pêsher, pay'-sher;—interpretation, that is used in Ecclesiastes 8.1, has a corresponding word in Aramaic which is פִּשָּׂר pêshar, pesh-ar'; (Aramaic); and means “an interpretation”, or interpretation. We make a special note here that this word is exclusive to the Book of Daniel only thirty-one times. And the word is exclusive to interpreting dreams related to Nebuchadnezzar, and the writing on the wall concerning Belteshazzar. All the wise men of Babylon could not interpret the dreams, or the writing on the wall, save Daniel (Dan El), which means literally “God Judges”. It is only the obedient Dan-El who can interpret that which is mysterious to all other men, and the interpretation comes from God, not some man-o-centric-ego-man-i-ac!

Proceeding further into this understanding, we have another word that corresponds to the above, that is פִּשָּׂר pêshar, pesh-ar'; (Aramaic) to interpret:—make (interpretations), or interpreting. This word is also exclusive to Dan-El in reference again to Belteshazzar.

Mother Pesher of Pearls, Look at that Wisdom!

Again, only the one that was made master of the magicians, astrologers, Chaldeans, and soothsayers, who had an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in Dan-El. This is because of Dan-El's obedience. He emptied himself so that God could work and speak through him.

Additionally, the aforementioned word has a corresponding word that is פָּתַר pāthar, paw-thar'; a primitive root; to open up, i.e. (figuratively) interpret (a dream). Now this word is used exclusively in the Book of Genesis, nine times in chapters 40 and 41. This is where Pharaoh has had a dream, and Joseph, who is also a foreshadowing of the Son of the Living God to come, is called upon, because no man in Egypt can interpret Pharaoh's dream.

This is all very simple: The radically obvious context of "pesher" in the Scripture is related specifically to Kings and Pharaohs having dreams that no man can interpret. The end result is the Chief Man of God, who is also a foreshadowing of Christ, is called upon to interpret the dream by means of being the mouth of God. Yôwçêph (Joseph) means Yahh has Added; Maybe Literal YAHH-CEPH(ER)!? Future tense of Yahh has written. So anyone that comes to you and professes he is the pesher expert, who does not tell you the very words of God, is a self-professed Anti-Godatarian, especially as it relates to the Scripture.

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They Neuter the God of Language with their Hermeneutics

The insistence on using Midrash Pesher Interpretations is like shameless salespeople that adhere to some mannerism or trick that is somehow supposed to make them more special than the other guy, thereby inducing the buyer to buy, instead of just using a straight forward honest approach:

Just Quote the Scripture!

Think of it like this: Their interpretation of the word interpretation is a foul interpretation, so how could their further interpretations be of any sound interpretation? All the while they proclaim Sola Scriptura, simultaneously stripping the Scripture of the rich perfection that already resides within, or adding to it, layers upon layers of blinding and binding nonsense.

Man shall not live by bread alone, but by every word that proceeds out of the mouth of God (Matthew 4.4, Luke 4.4) *Jesus Christ*. Anything else beside the straight forward Words of YHWH is Kabbalistic Allegorical Nonsense. Surely the Scripture repeats core prophetic themes, but not so a Man can fancy himself the title of Language Hero! So much ado about nothing is vanity, and to vanity we must say adieu.

So what about the Midrash?

Scripture holds closely to a very specific context of Midrash.

2 Chronicles 13:22 “And the rest of the acts of Abijah, and his ways, and his sayings, are written in the **Midrash** of the prophet Iddo.” The application is one in which the reader of the text is directed to something written about Abijah by the Prophet Iddo. It’s just a written record. This is very common phraseology (rest of the acts...written) in Kings and Chronicles, used 45 times as a closing statement. **But the word Midrash is only used twice in all of Scripture**, whereas the most common word used is katab (record). As for the Prophet Iddo, he did not make it into Scripture. Apparently we can’t even find the Midrash of the Prophet Iddo. For me personally, I pay attention to the weightier matter of the passage like the Spiritual Understanding of the Covenant of the Salt (Lev 2:13; Num 18:19; Eze 43:24; Mar 9:49,50) and the Divided Kingdoms of Judah vs. Israel, and the Slaying of 500,000 men of Israel by the hand of the King of Judah; Abijah, because Jeroboam worships the false gods of Asherah (Astarte), but afterwards, “he (Abijam/Abijah) walked in all the sins of his father, which he had done before him; his heart was not loyal to the LORD his God, as was the heart of his father David” (1 Kings 15:3).

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2 Chronicles 24:27 “Now concerning his sons, and the greatness of the burdens laid upon him, and the repairing of the house of God, behold, they are written in the **Midrash** of the book of the kings. And Amaziah his son reigned in his stead.” The application here is the Reader is directed to the Book of Kings. **Therefore, it is safe to say that we would be able to find this Midrash in the Book of Kings.** **If we apply TOO MUCH value to The Midrash, and turn it into a Formula, we end up metaphorically with a Circular Reference.** The focus should be on the realities of things like the Asherah in verse 18 and the Wrath that came from God on Jerusalem and Judah for their trespass, and Zechariah’s stance against this in verse 20, and then they conspired against him and stoned him at the commandment of the Wayward King Joash in verse 21. Then spoke blasphemy against Yahh (the unforgiveable sin) in verse 22, and Syria came and destroyed Judah and Jerusalem and the princes and took the spoils back to Damascus in verse 23. So God used Syria to execute Judgment and against the King of Judah, where we have yet Another Conspiracy in the Bible where the servants of Joash conspired against him and slew him, naming all 5 of them in verses 25-26. **Finally in verse 27 we get The Word Midrash. Therefore, it is not about The Midrash!**

The Messianic culture will have you believe Jesus did the Midrash, instead of leaning into the simple and obvious line of reasoning that Jesus knew the Scripture and did what Scripture commanded, which is why he is called the Word of Life, forasmuch as he handled with Love the Logos Theos in true Agape of His Father, rather than twisting Father's Words for his own gain.

שׂרַשׁ midrâsh, mid-rawsh'; H4097 Strong's Concordance properly, an investigation, i.e. (by implication) a treatise or elaborate compilation:—story. FROM DARASH H1875

שׂרַשׁ dârash, daw-rash'; H1875 a primitive root; properly, to tread or frequent; usually to follow (for pursuit or search); by implication, to seek or ask; specifically to worship:—ASK OR INQUIRE OR REQUIRE

The first time darash is used in Scripture is "Let that day be darkness; let not God **regard (darash)** it from above, neither let the light shine upon it" (Job 3.4). Now in Genesis 9.5 And surely your blood of your lives will I **require (darash)**; at the hand of every beast will I **require (darash)** it, and at the hand of man; at the hand of every man's brother will I **require (darash)** the life of man. 6 Whoso sheds man's blood, by man shall his blood be shed: for in the image of God made he man.

If you have the Wisdom of God instead of the tradition of men, then you will track the Scripture through and seek the Words of God to discover the True Midrash (story), if you will: Genesis 4.10, Genesis 9.6, Exodus 12.1-13, Leviticus 17.11, Isaiah 53.5, Mark 8.31-33, Mark 10.45, Hebrews 9.22, John 1.29, 1 John 1.7, Revelation 5.6. It's about LIFE & BLOOD.

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How do You Avoid Having Da Rash? Ba da bumps LOL

It would behoove the Midrash-Pesher Practitioners to study through the 164 uses of Darash in the Scripture, because **having da rash in the middle of your interpretations is covering up the true words of God.**

Here are some contextual examples of the root of midrash:

And Isaac intreated YHWH for his wife, because she was barren: and YHWH was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to **enquire (darash)** of YHWH. And YHWH said unto her, "Two nations are in your womb, and two manner of people shall be separated from your bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Genesis 25:21-22 KJV).

Darash is also translated in Deuteronomy 18:11 in the context of one **Calling Upon** the dead (necromancy). And in Deuteronomy 23:21, should you make a vow to God, then he will **Surely Require** it of you. Saul **Enquire** after a familiar Spirit concerning the Witch of Endor in 1 Samuel 9:9 and David **Enquired** after Bathsheba in 2 Samuel 11:3 and in 2 Kings 1:2 Ahazia **Enquired** of Baalzebub the god of Ekron.

You see, concerning the Darash, you can either enter a Covenant to **Seek Yahh** like in 2 Chronicles 15:12, or you can you can turn your back on Yahh and Not **Enquire** of Him like in Zephaniah 1:6.

Repent for the Kingdom of Heaven is at Hand!