Finding The Oldest Midrash
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The Identity of the Messiah

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Introduction

This document demonstrates that the New Testament contains six books that were taken directly from the pages of the Torah (Pentateuch) and the book of Joshua (collectively, the Hexateuch), using the Greek translation of the Hebrew Scriptures, the Septuagint (LXX). These six New Testament books comprise commentaries on the Hexateuch.

These six New Testament books were taken directly from the pages of the Septuagint in a Hebraic way of writing called Midrash. Midrashim are commentaries on the Hebrew Scriptures. Extant Midrashim were written from the third to the fourteenth centuries. This New Testament Midrash of the Hexateuch is Jewish in thought, was completed in 67 AD and predates any of the known Midrashim. The word “Midrash” means “instruction.”


Draw near to me, you who are uneducated, and lodge in the house of instruction.”

(Sirach 51:23; NEW REVISED STANDARD VERSION)

The Septuagint was written in Greek Alexandria by seventy-two Jewish scholars around 285 BC. At least 265 verses from the Septuagint were quoted by the New Testament writers verbatim. The Septuagint was the first commentary so to speak of the Hebrew Scripture placing the Hebraic thoughts into the common language of the time. A study of the Septuagint is necessary for the usus loquendi of the New Testament. It has been indispensable in the discovery of the Midrash and demonstrates that any study of the New Testament is in actuality studying at the feet of those seventy-two Jewish scholars.

The writer of these six New Testament books used words sequentially from the Septuagint in what I call “The Thumbprint of the Tanakh.” When the two texts, the LXX and the New Testament cannot be tugged one way or the other because of a specific word or words (or in some instances a quotation of an entire portion of a verse), an ANCHOR POINT is formed. This is identified by the word “ANCHOR POINT” and yellow arrows pointing to the specific point that is the word or words common or semblative to each other. A specific name like Melchizedek or the phrase “four hundred thirty years” are obvious examples but an unusual word or phrase is often an ANCHOR POINT. I have identified 54 ANCHOR POINTS in the Midrash that has 17,782 Greek words.

This Midrash has been hidden for nearly two millennia because it was not meant to be found until now but also because of the fluidity of the thought process used, unlike any other Midrashim. Words may be used one section prior to their use in the Septuagint in what I’ve termed an anticipatory echo or one section after their use in the Septuagint in what I’ve termed a reflective echo. Often words or ideas two sections away are used in what I’ve termed a remote echo that can be either anticipatory or reflective. I’ve not listed all of these as their listing would detract from the demonstration of the Raw Data of the Midrash—the framework of words around which the Midrash is built.

In table form on the following pages, the 240 sections of the Midrash are on the left and the sections of the Source Text are on the right. Specific annotations are included within text boxes. Some contextual findings are included when the Midrash gives evidence of one Manuscript over another. I’ve termed this table of Greek words semblative to the Midrash and the Source Text the Raw Data of the Midrash and it represents the framework around which the commentary is built. The Raw Data for the Midrash and the Source Text are
presented in table form (with color annotations to allow the readers not familiar with Greek to find the semblative words), listed in order of their occurrence in either the Septuagint or New Testament. This will enable others to duplicate my efforts for themselves.

I’ve called the Midrash “The Oldest Midrash.” This book is meant to illustrate how it was found.

To illustrate the findings of The Oldest Midrash, to demonstrate the commentary style of the writer and to show the four different depths of revelation of the Midrash in an in-depth study of the interrelationship of the New Testament with the Hebrew Scriptures, the reader can use this booklet with “The Oldest Midrash: The Identity of the Messiah. Volume 5. Words of the Midrash.” That Volume contains a Lexicon of nearly 1500 words used by the Apostle Paul to construct his commentary, or Midrash on the Hebrew Scriptures.

“Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,” Hebrews 8:1

- On the “surface” the meaning of Hebrews 8:1 is the Messiah is our High Priest who without sin offered Himself and has become higher than the heavens.
- The word “seated” is first used in Genesis 8:4 (LXX) when the Ark was “seated” on Ararat indicating by “suggestion” the meaning of Hebrews 8:1 in the using of this specific word is that the Messiah washed sins away like a mighty Flood.
- Both occurred on Nissan 17 indicating the Resurrection was on an ‘appointed date’ established before the foundation of the world. When the Messiah asked that Mary Magdalene not detain Him, it can be seen through the “seek” level of Midrashic thought that the Messiah had a nearly 4,000 year-old appointment with the Father to be kept!
- Hebrews 8:1-9b/Genesis 26:2-30: This same Messiah appeared pre-Incarnate to Isaac and reiterated the promise given to his father to give the land to his seed (having also appeared to numerous others). Abimelech plainly saw the pre-Incarnate Messiah with Isaac at night and wanted to make covenant with Isaac. The Sod of the Midrash—the fourth level of Midrashic thought or the “secret” is that the Messiah changes a person so much so that even in the darkest of night others will see plainly that the Messiah is with a person and others will want what that person has and want to make covenant with them and the Messiah they serve.

The principles of Midrash can be summed up briefly with the acronym “PaRDeS”. One verse, Hebrews 8:1 within The Oldest Midrash can explain all four principles of the Midrash and is illustrated in the above text boxes. Peshat is the “surface” meaning of the verse. Remez is the “suggestion” or hint that the verse is making to the reader. Derash is the meaning of the verse that can be found if the reader “seek” for it. Sod is the “secret” meaning of the verse. The examples of PaRDeS in The Oldest Midrash are too numerous to count. Others will no doubt expound upon them. They are described within the footnotes of the six Volumes of this treatise and can be found in illustrative videos in other locations.

Four important notations must be made at this point:

1) There are no findings within The Oldest Midrash that are not confirmed in other areas of Scripture. The findings are faithful to the Torah and emphasized the writer’s expertise in Torah-centered discourse.
2) The first use of a word in the Septuagint conveys a contextual meaning to an individual word in the New Testament which was given to it by those seventy-two Jewish scholars that interpreted the Hebrew Scriptures into Greek. The six epistles were formulated after a septuagintal biblical version to which the writer of the Midrash had access.

3) Forensic evidence of the framework of the Midrash demonstrates conclusively that the same person wrote all six letters. We know more about him than any other writers of the Midrashim from his other writings in the New Testament and from the New Testament book of Acts. He is the Apostle Paul. The discovery adds significant understanding of the hermeneutical style of the First Century midrashic interpretation that enveloped Jewish thought. It bears witness to an existing midrashic pattern present in the First Century that shaped both Jewish and early Christian thought.

And most importantly:

4) Midrash is a term unfamiliar to most Christians. The New Testament is unfamiliar to most Jews. Discovery of *The Oldest Midrash* is an end times “cultural bridge” to bring the Christian along side the Jew in understanding *The Oldest Midrash* and to bring the Jew along side the Christian in understanding the New Testament.

It is my hope and anticipation that a greater realization of the depth of Scripture will be seen by all and that Yeshua the Messiah be glorified in the process. 

*JDP*
The Midrash and the Source Text both begin with Creation. The Midrash is clear: the Messiah made the worlds (Hebrews 1:2) and Creation anticipated the need for the purification of the sin of Mankind and the rule of Yeshua the Messiah.

Paul uses Psalm 2:7 to connect through Midrash the creation of Adam and the coming into the world of Yeshua the Messiah, the firstborn.

A linguistic clue, and ANCHOR POINT is the word “flame” and Paul connects Psalm 104:4 through Midrash with the angels stationed to prevent man in a sinful state from eating from the Tree of Life and living forever in a sinful state.

By quoting Psalm 102:25-27, which has five words in common with this section of the Creation account, Paul is applying the whole of the psalm and through Midrash is attributing the Creation of the world to Yeshua the Messiah. Hebrew’s 1:10 “in the beginning” is semblative to Genesis’ 5:1-2 “…in the day God created man…”

Through Midrash, Paul likens the judgment to the disobedient at the Flood with the judgment to those neglecting salvation in Yeshua the Messiah. Paul carefully chooses words to support the Midrash, using the word “mantle” to identify the Messiah as the merciful one ending the indecency of Mankind.
The Textus Receptus adds the phrase “and set him over the works of your hands”. The word “hands” is also used in the Source Text adds validity that the Textus Receptus is contextually correct in this instance.

Paul uses the little word “again” to describe through Midrash the comings of the Messiah, connecting them to the sending out of the dove by Noah.

In six verses, Paul uses 12 words common to the Source Text. Paul connects through Midrash the Messiah’s making atonement for the sins of the people with the establishment of God’s covenant with Noah.

Note the Lech-Lecha of Genesis 12:2 is semitative to the sending out of the Messiah to bring salvation to Mankind. Again, words are carefully chosen out of the LXX with the word “confidence” and its contextual meaning of bringing God’s people out of the bondage of slavery and Messiah will deliver from the bondage to sin, a concept that will be developed fully in Galatians/Exodus.

In this section of the Midrash, Paul honors the first use of the name “Egypt” in the LXX, continuing in his quote of Psalm 95:7b-11. The deceitfulness of Abram and Sarai is alluded to through the phrase “deceitfulness of sin”.

Paul quotes Psalm 95:11 twice and 95:7-8 after quoting 95:7b-11 the previous two sections of the Midrash emphasizing the rest found in Yeshua the Messiah in his commentary of the war of the kings up to the description of Abram the Hebrew who dwelt in a place of strength (יִשְׁעֵה, ‘by the oaks’).

Paul wrote that the “word of God is living and powerful, and sharper than any two-edged sword” in Hebrews 4:12 in his Midrash of the first Pidyon Shvuyim, redemption of the captive. The Jewish Zohar reports that Abram’s 318 trained servants did not fight the battle but God fought for him. (See comments in text.)
In this section, Paul uses the first use of the word “righteousness” referring to Abram’s life regarding the pre-Incarnate Messiah as his shield and exceedingly great reward.

Paul uses word play between two similar Greek words: “anchor” and “hook” associated with the word “veil” in Hebrews 6:19, previously unreported.

Paul uses an uncommon phrase “neither…nor” that has both a judicial and an identifier of the biological mother in its contextual first use meaning in an argument that requires both: the argument that a descendent of Judah is able to officiate at the altar!
Paul uses an uncommon word from Ezekiel 17 to point out the biological mother of the Messiah as arising from another son of David other than Solomon, namely Nathan.

The Hebrew “almah” is explained through Midrash as “a betrothed virgin for whom a surety has been paid” using two variations of quotes from Psalm 110:4.

Continuing from Hebrews 7:20, the uncommon word “oath” points through Midrash to Ezekiel 17:18, 19 in the only uses of the word in the LXX. The contextual meaning of leaving the comfort of home in anticipation of meeting the Bridegroom and the Bridegroom meeting you is seen in that the Aaronic priests were prevented but Messiah is not.

The New Covenant of Jeremiah (Hebrews 8:8) has as its Source Text the “Akedah providing the Source Text for the Messiah officiating at the altar at Golgotha, the peak of Moriah.

In this short section of Midrash/Source Text, Paul uses the first use of the word “stay” in the LXX. The contextual meaning of leaving the comfort of home in anticipation of meeting the Bridegroom and the Bridegroom meeting you is seen in that the Aaronic priests were prevented but Messiah is not.

Paul uses the “growing old” of Isaac as the Source Text of the basis of his Midrash using Jeremiah 31:31-34 and describing the Mosaic Covenant as “that which is becoming old and grows aged is near to vanishing away.”
The word "things" (πράγματα) in Hebrews 11:1 has its first use within Lot’s rescue from the destruction of Sodom.

The word "righteousness" (δικαιοσύνη, δικαιοσύνην) in Hebrews 11:7, 33 has its first use within the context of Abram being credited with righteousness because of his faith.

The word "wait" (κροτοσχέι) in Hebrews 10:37 has its first use when Jacob left Laban and was met by the angels of God.

Since the word is in the semblative Genesis passage (41:50), the Codex Vaticanus’ text appears to be contextually correct.

The word "seek" (ἐχθροσύνην) in Hebrews 11:6 has its first use within the context of judgment being required of those that spill the blood of life.

The word "righteous" (δίκαιος) in Hebrews 10:38; 11:32 has its first use within the context of Noah, a righteous man being lifted up from a wicked, sinful world.

The word "bore a child" (ἐγένετο) is in Hebrews 11:11 and Genesis 41:50. The word "bore a child is present in the Codex Vaticanus but not in the Nestle-Aland Greek New Testament/United Bible Society text.

Since the word is in the semblative Genesis passage (41:50), the Codex Vaticanus’ text appears to be contextually correct.

The word "was taken away, translated" (μετέτεθη, μετατέθησα) in Hebrews 11:5 has its first use within Enoch being well-pleasing to God and being taken.

The word "he looked for" (ἐξεξελέφθη) in Hebrews 11:10 has its first use within the context of Judah’s coming forward to be collateral to his father Jacob for his brother Benjamin.

The word "seek" (ἐκζητούσιν) in Hebrews 11:6 has its first use within the context of Noah, a righteous man being lifted up from a wicked, sinful world.

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The word “perish” (συναπώλετο) in Hebrews 11:30 has its first use within the pre-Incarnate Messiah’s promise to Abraham not to destroy the righteous with the unrighteous in Sodom (also in the account of Korah’s rebellion).

The word “lions” (λέοντων) in Hebrews 11:33 has its first use within the context of the one holding the scepter of Judah with this question, “Who will rouse him?”

The word “caves” (σφυλαίοι) in Hebrews 11:38 has its first use within Lot’s rescue as well as the line of the Moabites that brought forth Ruth within the Messianic lineage of David.

The word “perish” (τοιχόστη) in Hebrews 12:1 has its first use within the context of a snare encircling the righteous Job and an extraordinary war hurrying him.

The word “since” (τοιχόστη) in Hebrews 12:1 has its first use within the context of the a snare encircling the righteous Job and an extraordinary war hurrying him.
“Being beaten” (κεκομμένος) in Exodus 29:40 has its root in the word “κόπτω”, the root word “cut off” (αποκούνται) in Galatians 5:12.
Some version of the LXX omit Exodus 39:24-43. The two-word **ANCHOR POINT** in Galatians 6:11/Exodus 39:30 strongly supports the inclusion of those verses.
The Greek words prefixed with “sun” or “sum” were used by Paul in a Midrash of the 10 uses of the woof/warp, the cross threads in weaving for the idea of “united” with Messiah. Just as sin mildews the whole garment rendering it useless, righteousness cleanses it and makes it useful.
Paul honors his fellow servant Timothy whose name means “honoring God” by mentioning him in this section of the Midrash where various forms of the word “honor” and “sanctified” are in the Source Text.
The word “mercy” (ελεος) is in 2 Timothy 1:18 and Numbers 11:11 in the Nestle-Aland text. The word “grace” (χαριν) is not present in the Codex Vaticanus but in the Nestle-Aland Greek New Testament/United Bible Society text the word “mercy” (ελεος) is used. Paul’s use of the word “mercy” (ελεος) instead of a double use of the word “grace” (χαριν) in 2 Timothy 1:18 suggests in this instance the Nestle-Aland text is contextually correct.
Paul builds an enthymeme that hasn’t been recognized since the Second Century when the writer of the Egerton Papyrus 3 included 2 Timothy 2:19 in a homily regarding the Resurrection indicating he understood that Scripture as the clarification of the enthymeme, referencing Numbers 16:5. An elaborate group of over twenty opposites with one item, the quotation of Numbers 16:5 that doesn’t have an opposite.
The "two servants" (duvo pai:deV) in Numbers 22:22 in Jewish commentaries are mentioned by name: Jannes and Jambres.