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**Eschatological Types**

By Rabbi Dr. Hillel ben [David](fathers.html) (Greg Killian)

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In this paper I would like to [study](study.html) ‘types’ in the TaNaK[[1]](#footnote-1) which will help us to learn how [HaShem](hashem.html)’s people are to be [gathered](gather.html) back to the [land of Israel](city.html).

The [first](one.html) ‘type’ to be examined is the story of [Abraham](avraham.html) when he went to get a wife for his son, [Isaac](isaac.html). The story begins with [Abraham](avraham.html) and [Isaac](isaac.html) going to Moriah [for a sacrifice](korbanot.html):

***Bereshit (Genesis) 22:1-19*** *Some* [*time*](time.html) *later God tested* [*Abraham*](avraham.html)*. He said to him, “*[*Abraham*](avraham.html)*!” “Here I am,” he replied. Then God said, “Take your son, your only son,* [*Isaac*](isaac.html)*, whom you love, and go to the region of Moriah.* [*Sacrifice*](korbanot.html) *him there as a* [*burnt offering*](korbanot.html) *on* [*one*](one.html) *of the mountains I will tell you about.” Early the next morning* [*Abraham*](avraham.html) *got up and saddled his* [*donkey*](chamor.html)*. He took with him* [*two*](two.html) *of his servants and his son* [*Isaac*](isaac.html)*. When he had cut enough wood for the* [*burnt offering*](korbanot.html)*, he set out for the* [*place*](place.html) *God had told him about. On the* [*third*](three.html) *day* [*Abraham*](avraham.html) *looked up and saw the* [*place*](place.html) *in the distance. He said to his servants, “Stay here with the* [*donkey*](chamor.html) *while I and the boy go over there. We will worship and then we will come back to you.”* [*Abraham*](avraham.html) *took the wood for the* [*burnt offering*](korbanot.html) *and placed it on his son* [*Isaac*](isaac.html)*, and he himself carried the* [*fire*](fire.html) *and the knife. As the* [*two*](two.html) *of them went on together,* [*Isaac*](isaac.html)[*spoke*](mashal.html) *up and said to his father* [*Abraham*](avraham.html)*, “Father?” “Yes, my son?”* [*Abraham*](avraham.html) *replied. “The* [*fire*](fire.html) *and wood are here,”* [*Isaac*](isaac.html) *said, “but where is the lamb for the* [*burnt offering*](korbanot.html)*?”* [*Abraham*](avraham.html) *answered, “God himself will provide the lamb for the* [*burnt offering*](korbanot.html)*, my son.” And the* [*two*](two.html) *of them went on together. When they reached the* [*place*](place.html) *God had told him about,* [*Abraham*](avraham.html) *built an altar there and arranged the wood on it. He bound his son* [*Isaac*](isaac.html) *and laid him on the altar, on top of the wood. Then he reached out his* [*hand*](fourteen.html) *and took the knife to slay his son. But the* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called out to him from* [*heaven*](heaven.html)*, “*[*Abraham*](avraham.html)*!* [*Abraham*](avraham.html)*!” “Here I am,” he replied. “Do not lay a* [*hand*](fourteen.html) *on the boy,” he said. “Do not do anything to him. Now I* [*know*](daat.html) *that you* [*fear*](fear.html) *God, because you have not withheld from me your son, your only son.”* [*Abraham*](avraham.html) *looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a* [*burnt offering*](korbanot.html) *instead of his son. So* [*Abraham*](avraham.html) *called that* [*place*](place.html)[*HaShem*](hashem.html) *Will Provide. And to this day it is said, “On the mountain of* [*HaShem*](hashem.html) *it will be provided.” The* [*angel*](angels.html) *of* [*HaShem*](hashem.html) *called to* [*Abraham*](avraham.html) *from* [*heaven*](heaven.html) *a second* [*time*](time.html) *And said, “I swear by myself, declares* [*HaShem*](hashem.html)*, that because you have done this and have not withheld your son, your only son, I will surely bless you and make your descendants as numerous as the* [*stars in the sky*](mazaroth.html) *and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, And through your offspring all* [*nations*](nations.html) *on earth will be blessed, because you have obeyed me.” Then* [*Abraham*](avraham.html) *returned to his servants, and they set off together for Beersheba. And* [*Abraham*](avraham.html) *stayed in Beersheba.*

Notice that [Abraham](avraham.html), [Isaac](isaac.html), and [two](two.html) young men leave home for Moriah. They [journey](stages.html) together for [three](three.html) days and then they separate into [two](two.html) groups. [Abraham](avraham.html) and [Isaac](isaac.html) continue on to Moriah where [Abraham](avraham.html) attempts to [sacrifice](korbanot.html) [Isaac](isaac.html). After the [sacrifice](korbanot.html), notice that [Abraham](avraham.html), alone, returns to his servants. [Isaac](isaac.html) is missing!

Notice what transportation is being provided by [Abraham](avraham.html):

***Bereshit (Genesis)*** *24:1-10* [*Abraham*](avraham.html) *was now old and well advanced in years, and* [*HaShem*](hashem.html) *had blessed him in every way. He said to the chief servant in his* [*household*](househld.html)*, the* [*one*](one.html) *in charge of all that he had, “Put your* [*hand*](fourteen.html) *under my thigh. I want you to swear by* [*HaShem*](hashem.html)*, the God of* [*heaven*](heaven.html) *and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living, But will go to my country and my own relatives and get a wife for my son* [*Isaac*](isaac.html)*.” The servant asked him, “What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?” “Make sure that you do not take my son back there,”* [*Abraham*](avraham.html) *said. “*[*HaShem*](hashem.html)*, the God of* [*heaven*](heaven.html)*, who brought me out of my father’s* [*household*](househld.html) *and my native land and who* [*spoke*](mashal.html) *to me and promised me on oath, saying, ‘To your offspring I will give this land’--he will send his* [*angel*](angels.html) *before you so that you can get a wife for my son from there. If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there.” So the servant put his* [*hand*](fourteen.html) *under the thigh of his master* [*Abraham*](avraham.html) *and swore an oath to him concerning this matter. Then the servant took* [*ten*](ten.html) *of his master’s camels and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim and made his way to the town of Nahor.*

From the fact that there are [ten](ten.html) camels we deduce that this represents Torah and [Mashiach](mashiach.html) which was represented by the [two](two.html) stone tablets with the [ten](ten.html) words.

[Isaac](isaac.html) will not be seen or mentioned in the TaNaK, until his bride is brought to him, in the [land of Israel](city.html). This reminds me of what happened with [Yeshua](yeshua.html). After His [sacrifice](korbanot.html) on Moriah, we will not see Him again until His bride is brought to Him in the [land of Israel](city.html). Lets look at the passage where [Isaac](isaac.html)’s bride is brought to him:

***Bereshit (Genesis)******24:57-67*** *Then they said, “Let’s call the girl and ask her about it.” So they called Rebekah and asked her, “Will you go with this man?” “I will go,” she said. So they sent their sister Rebekah on her way, along with her nurse and* [*Abraham*](avraham.html)*’s servant and his men. And they blessed Rebekah and said to her, “Our sister, may you increase to thousands upon thousands; may your offspring possess the gates of their enemies.” Then Rebekah and her maids got ready and mounted their camels and went back with the man. So the servant took Rebekah and left. Now* [*Isaac*](isaac.html) *had come from Beer Lahai Roi, for he was living in the Negev. He went out to the* [*field*](field.html)[*one*](one.html) *evening to meditate, and as he looked up, he saw camels approaching. Rebekah also looked up and saw* [*Isaac*](isaac.html)*. She got down from her camel And asked the servant, “Who is that man in the* [*field*](field.html)[*coming*](coming.html) *to meet us?” “He is my master,” the servant answered. So she took her veil and covered herself. Then the servant told* [*Isaac*](isaac.html) *all he had done.* [*Isaac*](isaac.html) *brought her into the tent of his mother Sarah, and he married Rebekah. So she* [*became his wife*](marriageact.html)*, and he loved her; and* [*Isaac*](isaac.html) *was comforted after his mother’s death.*

This ‘type’ shows me that:

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| **\*** | [Abraham](avraham.html) is a type for [HaShem](hashem.html) |
| **\*** | Eleazer, the servant, is a type for the Holy  Spirit. His [name](name.html) literally means ‘comforter’ |
| **\*** | [Isaac](isaac.html) is a type for [Yeshua](yeshua.html) |
| **\*** | Rebecca is a type for [God’s people](gen-jew.html) |
| **\*** | The camels are a type for [HaShem](hashem.html)’s transportation and riches. The [ten](ten.html) camels represent Torah. |

So, [HaShem](hashem.html) will provide the transportation that will carry His bride from her home to the [land of Israel](city.html) where He [dwells](dwelling.html). His Holy Spirit will [gather](gather.html) His bride and assist her in getting to the land. [HaShem](hashem.html) considers His best riches to be Torah.

[**Yoseph**](joseph.html) **Son of** [**Yaakov**](israelja.html)

Now lets search out the messianic significance of the Genesis account of [Yoseph](joseph.html) son of [Yaakov](israelja.html). [Yoseph](joseph.html) was a type of [Mashiach](mashiach.html). [Yoseph](joseph.html) represented [Mashiach](mashiach.html) ben [Yoseph](joseph.html) and he will also represent [Mashiach](mashiach.html) ben [David](fathers.html). This will help us see how [HaShem](hashem.html) will work in the [future](future.html).

[Mashiach](mashiach.html) ben [Yoseph](joseph.html) is seen in the life of [Yoseph](joseph.html) ben [Yaakov](israelja.html) until he is removed from the prison by Paro. [Mashiach](mashiach.html) ben [David](fathers.html) is seen in the life of [Yoseph](joseph.html) ben [Yaakov](israelja.html) from the [time](time.html) he is crowned king, second only to Paro.

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| [**Yoseph**](joseph.html) | [**Yeshua**](yeshua.html) |
| Hated by his brothers. ***Genesis 37:4*** | Hated by His “brothers” |
| He was a shepherd. ***Genesis 37:2*** | He was a shepherd. |
| He was sent by his father ([Yaakov](israelja.html)) to check on his brothers. ***Genesis 37:14*** | He was sent by His Father (God) to check on his brothers. |
| Brothers plotted to kill him. ***Genesis 37:20*** | “Brothers” plotted to kill Him. |
| Reuben tried to [save](salvation.html) him. ***Genesis 37:21*** | Some tried to [save](salvation.html) Him. |
| His brothers sold Him to the Arabs for 20 pieces of silver. ***Genesis 37:28*** | Judas sold Him to the Romans for 30 silver pieces. |
| Judah conspired against him. ***Genesis 37:26*** | Judah’s descendants conspired against Him. |
| His robe was covered with [blood](body.html). ***Genesis 37:31*** | His robe was covered with [blood](body.html). |
| Brothers [ate](eating.html) a meal while he was in the pit. ***Genesis 37:25*** | His people [ate](eating.html) a meal while He was in the pit ([Pesach](passover.html)). |
| “Died” doing his father’s will. | He died doing His Father’s will. |
| The empty pit caused Reuben concern. ***Genesis 37:29*** | His empty pit caused concern. |
| Came out of the pit alive. ***Genesis 37:28*** | Came out of the grave alive. |
| Met the spice bearers (Ismaelites). | Met the [spice](ketoret.html) bearers (Miryams). |
| Did not get his kingdom right away. | Did not get His kingdom right away. |
| Told his brothers he would rule over them. | Told Pilate he would sit at the right [hand](mashal.html). |
| Began his ministry at 30. | Began His ministry at 30. |
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| [**Yoseph**](joseph.html) | [**Yeshua**](yeshua.html) |
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| Preached [HaShem](hashem.html)’s word in prison. | Preached [HaShem](hashem.html)’s word in prison. 1 Peter 3:19 |
| Reigned at the right [hand](mashal.html) of Pharaoh. | Reigned at the right [hand](mashal.html) of [HaShem](hashem.html). |
| Was a slave before he became king. | Was a servant before He was the King. |
| Provided [food](food.html) for his brothers. | Provided [food](food.html) for His “brothers”. |
| He was the [first](one.html) king of the [Jews](gen-jew.html). | He was the King of the [Jews](gen-jew.html). |
| Brought his family to where he was [dwelling](dwelling.html). | Will bring His people to where He dwells. |
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If this comparison is valid, then we ought to be able to follow [Yoseph](joseph.html)’s career in Mitzraim to determine what ***will be*** when [Messiah](mashiach.html) returns for His second advent:

We see that He will sit at the right [hand](mashal.html) of power. We see that He will reveal Himself to Judah ([Jews](gen-jew.html)) during the second year of a [famine](famine.html) following [seven](seven.html) prosperous years. We see that Judah will be tested by the King to see if he has learned his lesson.

Note: When [Yoseph](joseph.html) [gathered](gather.html) his family to the land of Goshen, it was the [first](one.html) [time](time.html) that ALL of [Israel’s](gen-jew.html) descendants were in the same [place](place.html). I believe this to be a type of the regathering that [HaShem](hashem.html) will do for His people, [Israel](gen-jew.html).

If we return to the story of [Yoseph](joseph.html) in Egypt, we find that [Yoseph](joseph.html) provided the transportation to the [land of Israel](city.html):

***Bereshit (Genesis)******45:21-28*** *So the sons of* [*Israel*](gen-jew.html) *did this.* [*Yoseph*](joseph.html) *gave them carts, as Pharaoh had commanded, and he also gave them provisions for their* [*journey*](stages.html)*. To each of them he gave* [*new*](new.html) *clothing, but to* [*Benjamin*](benyamin.html) *he gave* [*three*](three.html) *hundred shekels of silver and* [*five*](five.html) *sets of clothes. And this is what he sent to his father:* [*ten*](ten.html)[*donkeys*](chamor.html) *loaded with the best things of Egypt, and* [*ten*](ten.html)[*female*](male+female.html) *donkeys loaded with grain and bread and other provisions for his* [*journey*](stages.html)*. Then he sent his brothers away, and as they were leaving he said to them, “Don’t quarrel on the way!” So they went up* [*out of Egypt*](thebirth.html) *and came to their father* [*Yaakov*](israelja.html) *in the land of Canaan. They told him, “*[*Yoseph*](joseph.html) *is still alive! In fact, he is ruler of all Egypt.”* [*Yaakov*](israelja.html) *was stunned; he did not believe them. But when they told him everything* [*Yoseph*](joseph.html) *had said to them, and when he saw the carts* [*Yoseph*](joseph.html) *had sent to carry him back, the spirit of their father* [*Yaakov*](israelja.html) *revived. And* [*Israel*](gen-jew.html) *said, “I’m convinced! My son* [*Yoseph*](joseph.html) *is still alive. I will go and see him before I die.”*

This next passage shows that [HaShem](hashem.html) will bring [Israel](gen-jew.html) back to land using transport provided by [HaShem](hashem.html):

***Yeshayahu (Isaiah) 66:15-21*** *See,* [*HaShem*](hashem.html) *is* [*coming*](coming.html) *with* [*fire*](fire.html)*, and his* [*chariots*](merkava.html) *are like a whirlwind; he will bring down his anger with fury, and his rebuke with flames of* [*fire*](fire.html)*. For with* [*fire*](fire.html) *and with his sword* [*HaShem*](hashem.html) *will execute judgment upon all men, and many will be those slain by* [*HaShem*](hashem.html)*. “Those who consecrate and* [*purify*](purity.html) *themselves to go into the gardens, following the* [*one*](one.html) *in the midst of those who* [*eat*](eating.html) *the flesh of pigs and rats and other abominable things--they will meet their end together,” declares* [*HaShem*](hashem.html)*. “And I, because of their actions and their imaginations, am about to come and* [*gather*](gather.html) *all* [*nations*](nations.html) *and* [*tongues*](spirit.html)*, and they will come and see my glory. “I will set a* [*sign*](signs.html) *among them, and I will send some of those who survive to the* [*nations*](nations.html)*--to Tarshish, to the Libyans and Lydians (famous as archers), to Tubal and Greece, and to the distant islands that have not heard of my fame or seen my glory. They will proclaim my glory among the* [*nations*](nations.html)*. And they will bring all your brothers, from all the* [*nations*](nations.html)*, to my holy mountain in* [*Jerusalem*](city.html) *as an* [*offering*](korbanot.html) *to* [*HaShem*](hashem.html)*--on horses, in* [*chariots*](merkava.html) *and wagons, and on mules and camels,” says* [*HaShem*](hashem.html)*. “They will bring them, as the Israelites bring their grain offerings, to the* [*temple*](temple.html) *of* [*HaShem*](hashem.html) *in ceremonially* [*clean*](purity.html) *vessels. And I will select some of them also to be* [*priests*](priests.html) *and Levites,” says* [*HaShem*](hashem.html)*.*

**Conclusions**

It appears that [Mashiach](mashiach.html), represented by [Yoseph](joseph.html), will be providing an all expenses paid trip to the [land of Israel](city.html) for His people. The [gathering](gather.html) of [Israel](gen-jew.html) is therefore a supernatural [event](feasts.html).

\* \* \*

[HaShem](hashem.html) [appointed](settimes.html) [Israel](gen-jew.html) a kingdom of [priests](priests.html) to [atone](atonemen.html) for all these [nations](nations.html), and [appointed](settimes.html) [Jerusalem](city.html) a house of [prayer](prayer.html) for all the peoples. Therefore, when [Israel](gen-jew.html) came to [sacrifice](korbanot.html) [seventy](seventy.html) oxen during the [seven](seven.html) days of [Succoth](succoth.html) as an [atonement](atonemen.html) for the [seventy](seventy.html) [nations](nations.html) of the [world](worlds.html), they sacrificed [thirty](thirty.html)-[five](five.html) oxen on behalf of the [nations](nations.html) under Ishmael’s dominion, and [thirty](thirty.html)-[five](five.html) in behalf of those under [Esau’s](edom.html) dominion.

The Vilna Gaon discovered this [secret](sod.html) hidden in the Torah itself. In the verses describing the [number](nchart.html) of oxen each day, he noticed that the accompanying [sin](sin.html) [offering](korbanot.html) is sometimes referred to as a ‘kid of goats’ and sometimes as just a ‘kid’. Based on the tradition that ‘kid of goats’ refers to Ishmael, he determined that some of the oxen and their respective [sin](sin.html) [offering](korbanot.html) correspond to Ishmael, and the others correspond to [Esau](edom.html). Amazingly, the oxen offered on the days whose [sin offering](sin.html) is slated as ‘kid of goats’ [days 1,2,4] equals 35 [13+12+10]. Similarly, those offered on the days noted only by ‘kid’ [days 3,5,6,7] also equal 35 [11+9+8+7].

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This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. TaNaK is an acronym for: Torah, Neviim, and Ketuvim which translated means: Law, Prophets, and Writings. This the Hebrew term for the “Old Testament” [↑](#footnote-ref-1)