

# Postponement Theology and Rabbinic Literature

Mechanics of Kingdom Postponement

Judaic Support of Postponement Theology

# Mechanics of Kingdom Postponement

Kingdom Revelation in the Tanakh

Genesis 3:15  
And I will put enmity  
Between you and the woman,  
And between your seed and her Seed;



You shall bruise His heel,

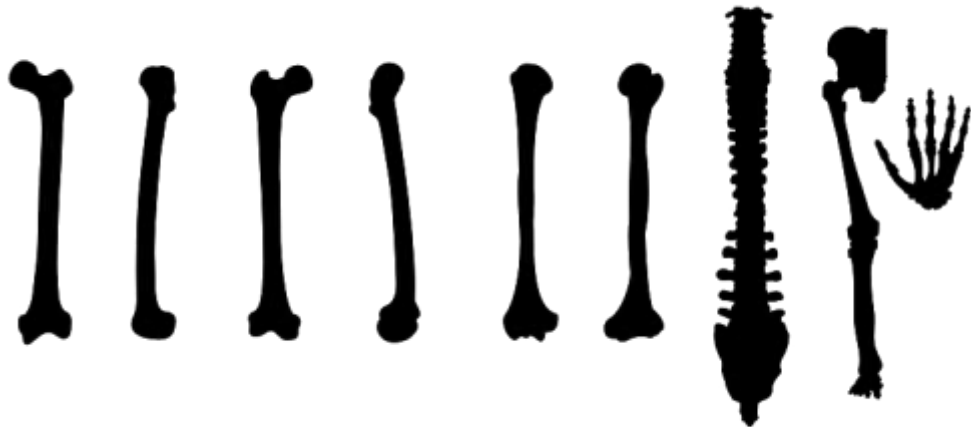


And He shall bruise your head.”

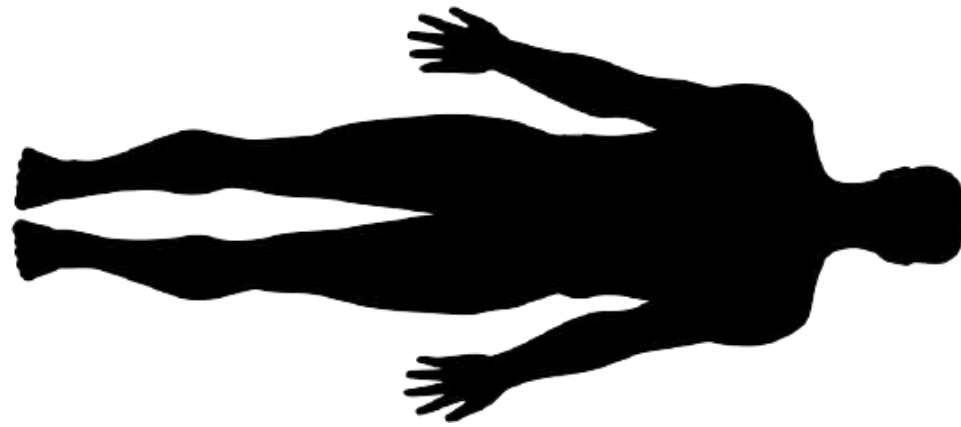
# Dry Bones Prophecy

Ezekiel 37:1–14

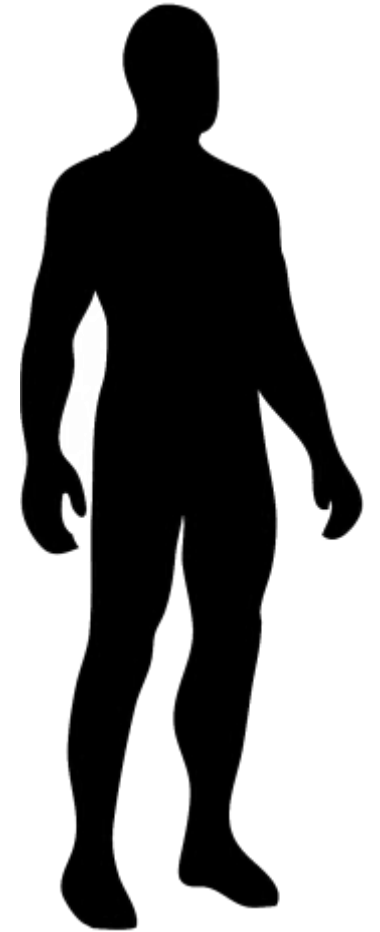
Scattered bones



Flesh and sinews



Body with breath



**Nebuchadnezzar's Dream**  
Daniel 2:31–45



Babylonian Empire

# Nebuchadnezzar's Dream

Daniel 2:31–45

Medo-Persian Empire

Greek Empire

Roman Empire

Roman Empire II

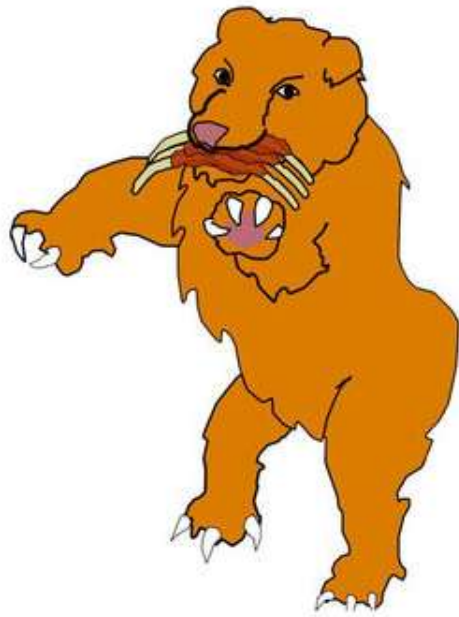


# Four Beasts of Daniel 7



## Babylon

Lion with Eagle Wings



## Medo-Persia

Bear with ribs in mouth



## Greece

Leopard with four heads  
and four wings

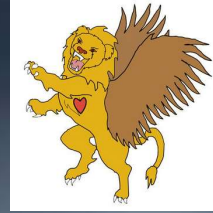


## Dreadful Beast

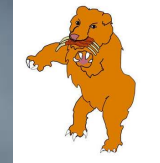
Ten horns,  
then eleventh grows

(Dan. 7:1–28)

Babylonian Empire



Medo-Persian Empire



Greek Empire



Roman Empire



Roman Empire II







Babylonian Exile begins  
2 Kings 24

Jeremiah's 70-Year Prophecy  
Jeremiah 29:10

Daniel's 70-Weeks Prophecy  
Daniel 9:24-27

Babylonian Exile Ends  
2 Chron. 36:22-23

Artaxerxes' Decree  
Nehemiah 2:5  
444 B.C.

Restoration of Jerusalem  
396 B.C.

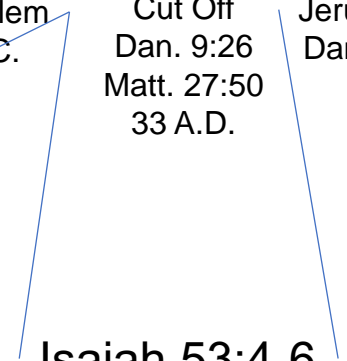
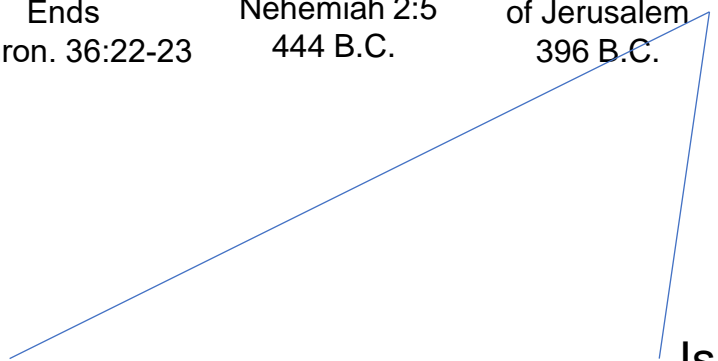
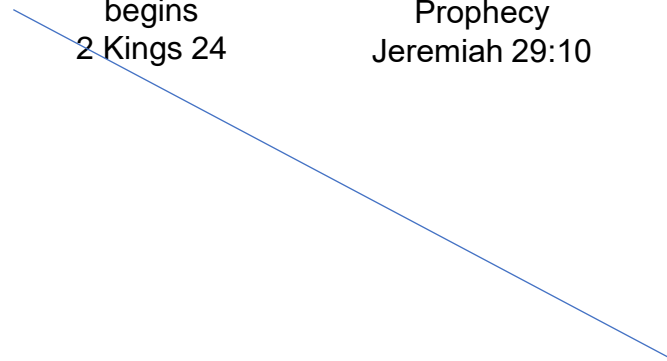
Messiah Cut Off  
Dan. 9:26  
Matt. 27:50  
33 A.D.

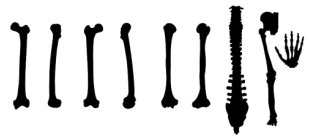
Siege of Jerusalem  
Dan. 9:26

Future Week  
Dan. 9:27

Isaiah 44:24-45:13

Isaiah 53:4-6



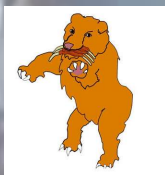
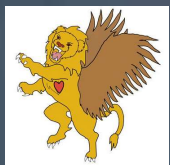


Artaxerxes' Decree

Restoration of Jerusalem

Messiah Cut Off

Future Week



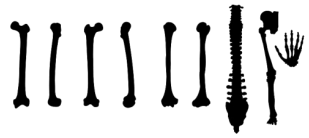
Babylon

Medo-Persia

Greece

Rome I

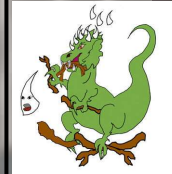
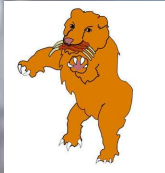
Rome II



Artaxerxes' Decree

Restoration of Jerusalem

Messiah Cut Off



Babylon

Medo-Persia

Greece

Rome I

Rome II

# Mechanics of Kingdom Postponement

The Kingdom Offered



Simeon



Anna the Prophetess



The Wise Men



Herod

“Behold, I send My messenger,  
And he will prepare the way before Me.  
And the Lord, whom you seek,  
Will suddenly come to His temple,  
Even the Messenger of the covenant,  
In whom you delight.  
Behold, He is coming,”  
Says the LORD of hosts.  
Malachi 3:1



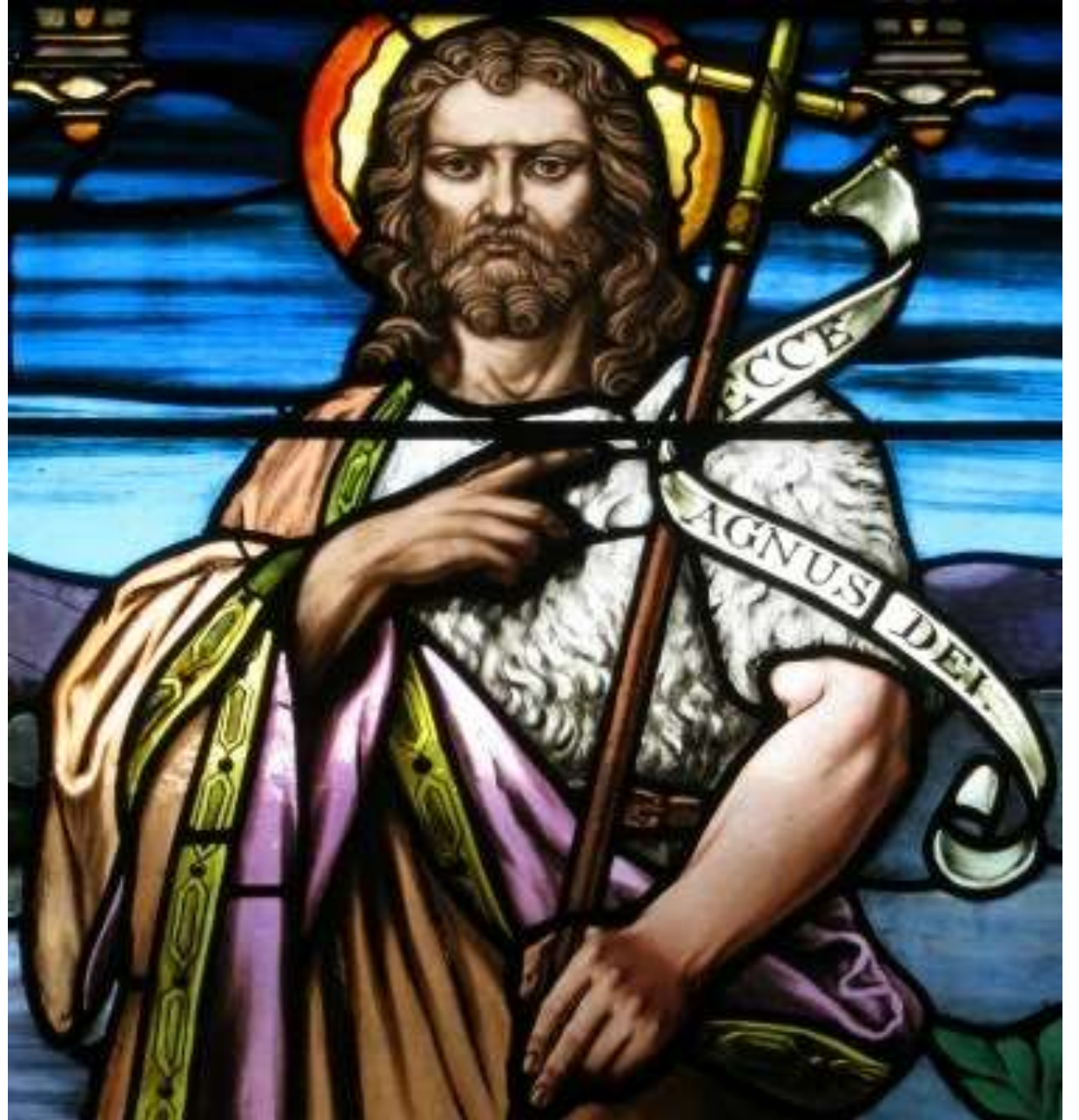
Yet from the days of your fathers  
You have gone away from My ordinances  
And have not kept *them*.  
Return to Me, and I will return to you,”  
Says the LORD of hosts.  
Malachi 3:7a





“Repent! For the Kingdom  
of Heaven is at hand!”

-John the Baptist (Matt 3:1–6)



μετανοείτε **ηγγικεν** γαρ η βασιλεια των ουρανων  
*metanoείτε **ēngiken** gar he basileia ton ouranon*  
Repent! For the kingdom of heaven is at hand.

*egnys* (ἐγγύς) – adverb meaning “near”  
*engizō* (ἐγγίζω) – verb meaning “to come near”  
***ēngike*** (ἤγγικε) – perf. act. ind. “has come near”

**ΜΕΤΑΝΟΕΙΤΕ** ηγγικεν γαρ η βασιλεια των ουρανων

❖ כֹּחַ מַטְבֵּחַ עֲזָרָה נִעְמַד לַחֲבוּאָה הַלְחָרָה וְהַסְבֵּחַ **מִנְבֵּל** לִמְנוּחַת חַלְחָהּ אֶת הָעֲרֵב  
מִן הַיַּדִּין שְׂרִי יִשׁוּעַ לְמַכְרָזוֹ וּלְמֵאֲמַר **תּוֹב** קִרְבַּת לָהּ גֵיר מְלֻכּוּתָא דְשָׁמַיָא



And He said to me, “Son of man, *this is* the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. No more shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places.

Ezek 43:7



“Thus says the LORD of hosts: ‘In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, “Let us go with you, for we have heard *that God is with you.*” ’ ”

Zech 8:23



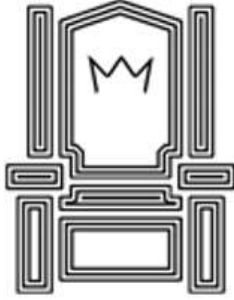
The nursing child shall play by the cobra's hole,  
And the weaned child shall put his hand in the viper's den.  
Isaiah 11:8



# Mechanics of Kingdom Postponement

The Kingdom Rejected

Repent!



The Kingdom Offered  
Matt 4:17–12:23

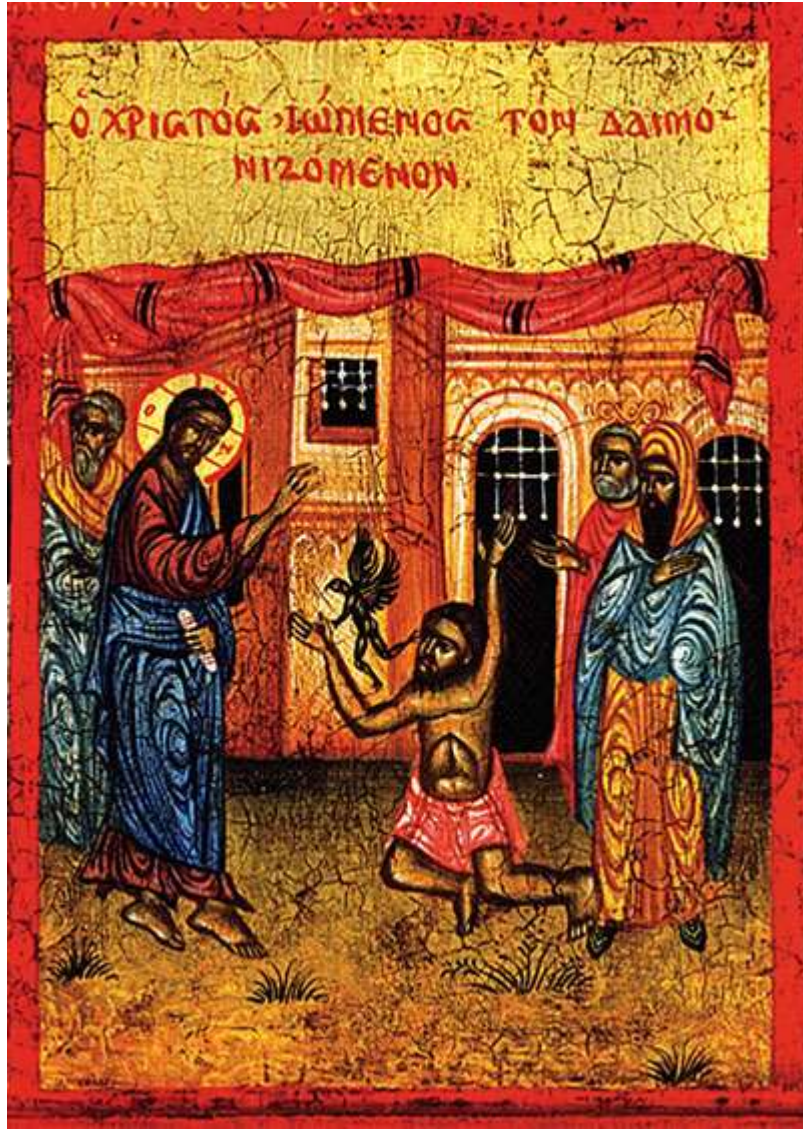
Now when Jesus heard that John had been put in prison, He departed to Galilee...

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

Matt 4:12, 17



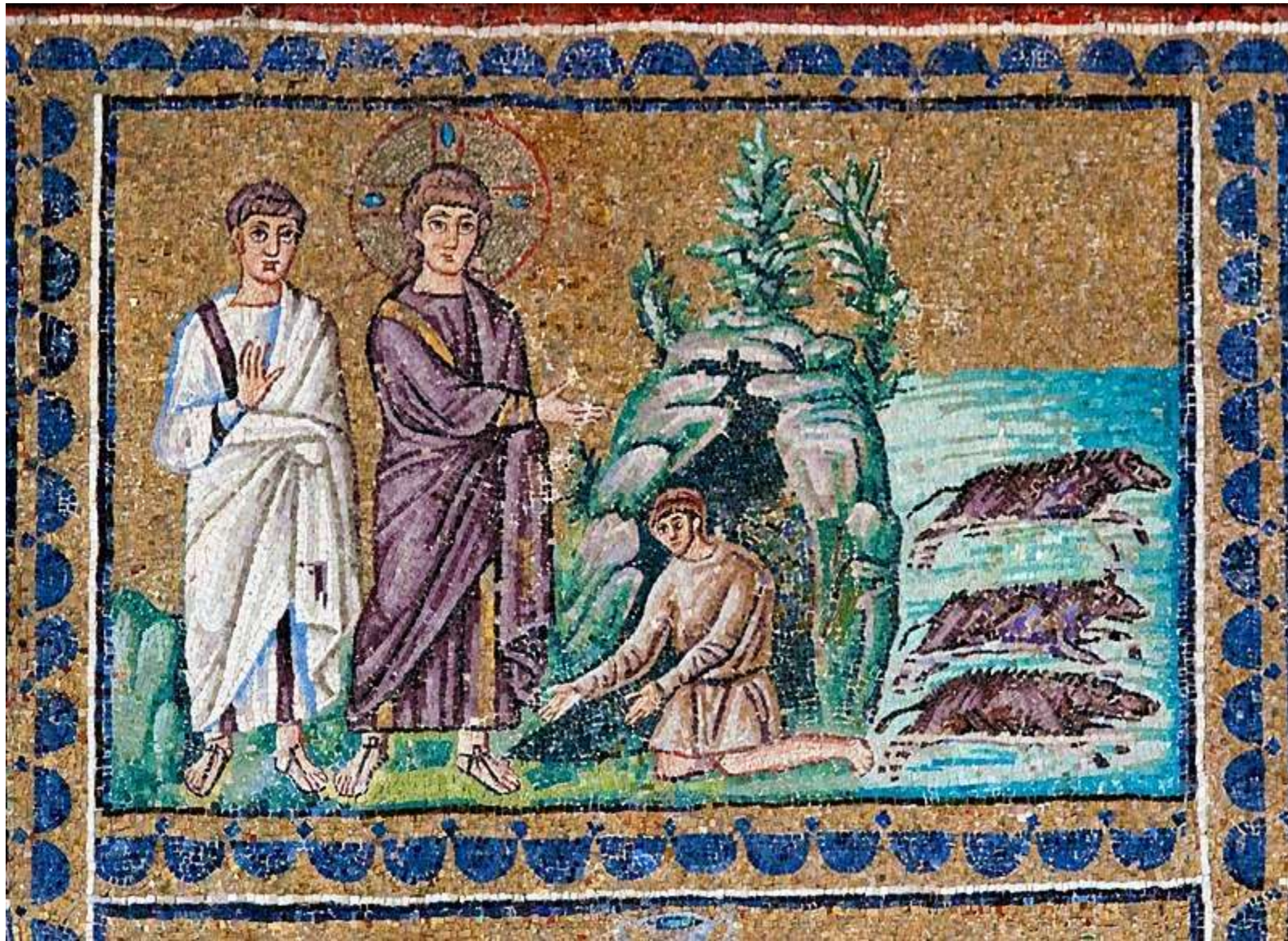




Then they were all amazed, so that they questioned among themselves, saying, “What is this? **What new doctrine is this?** For with authority He commands even the unclean spirits, and they obey Him.”

Mark 1:27

Exorcism of the Demoniac in a  
Synagogue  
(Mark 1:27)



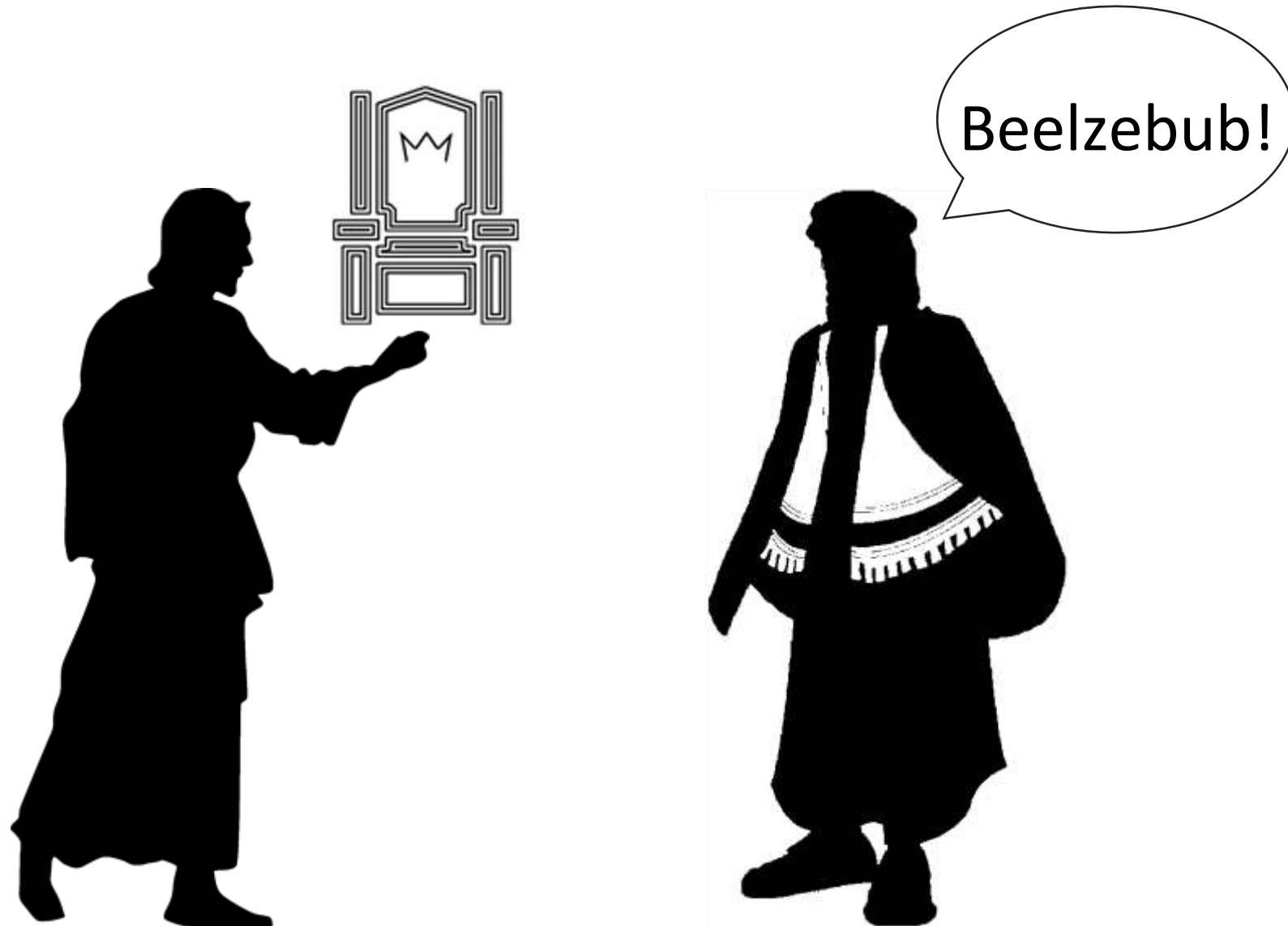
Exorcism of the Gerasene Demoniacs  
(Matt 8:28–34 cf. Mark 5:1–20; Luke 8:26–39)



Sending the Twelve  
(Matt 10)



Sending the Seventy  
(Luke 11:1–29)



The Kingdom Rejected  
Matt 12:24–45

ἄρα ἐφθασεν ἐφ’  
ὕμᾱς ἡ βασιλεία  
τοῦ Θεοῦ



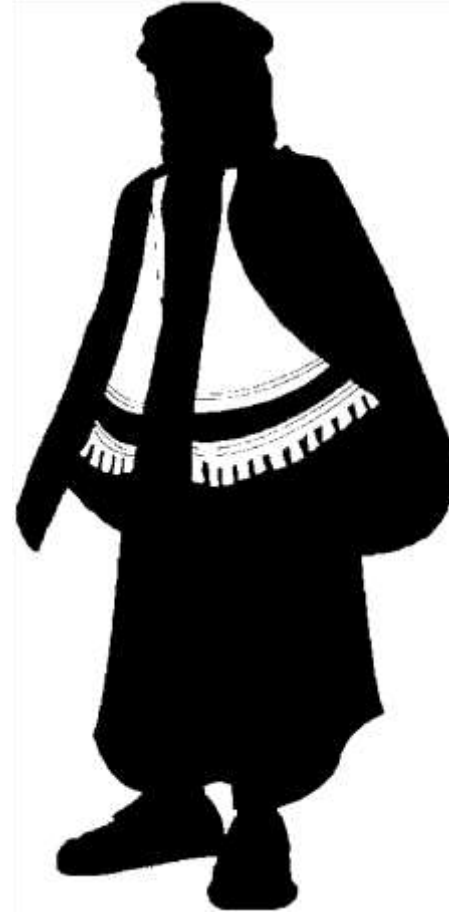
“But if I cast out demons by the Spirit of God, surely the kingdom of God *ephthasen eph’* you.”  
(Matt 12:28b)



φθάνω ἐπί *phthanō* ἐπι  
Option #1



φθάνω ἐπί *phthanō* ἐπι  
Option #2

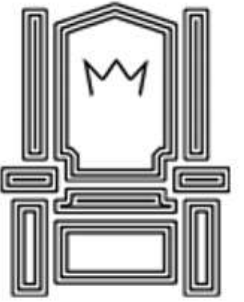
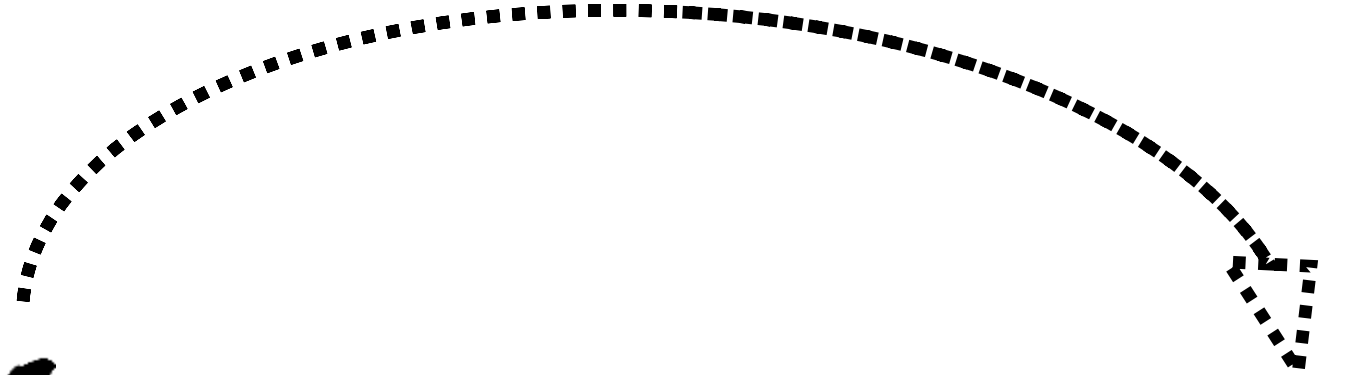


φθάνω ἐπί *phthanō* ἐπι  
Option #3

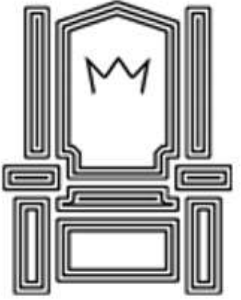
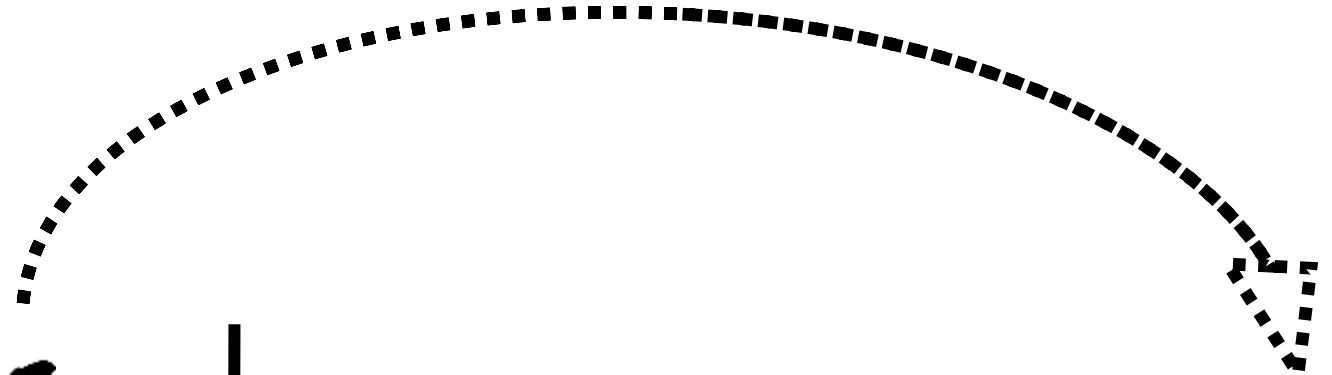
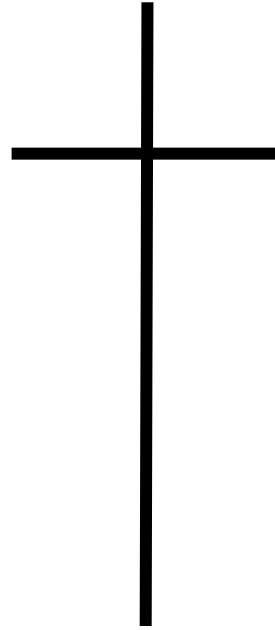


# Mechanics of Kingdom Postponement

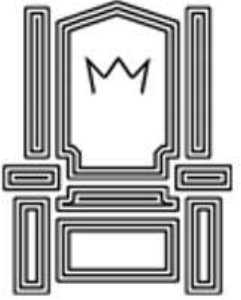
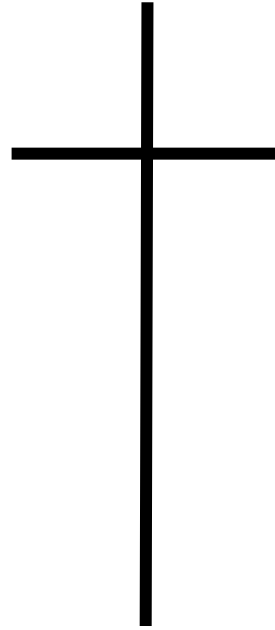
The Kingdom Postponed



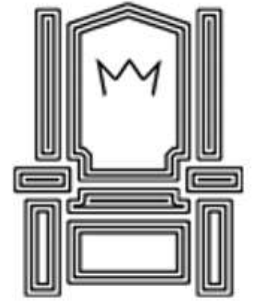
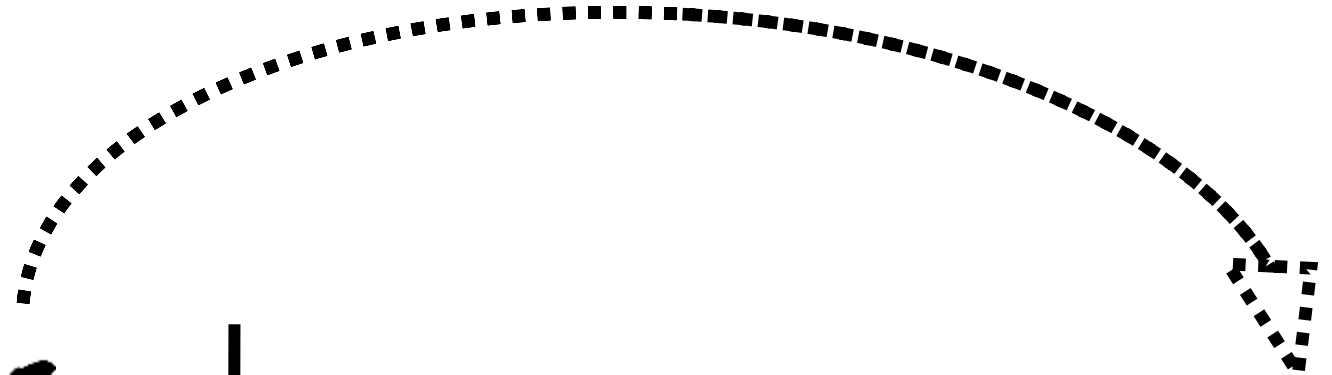
The Kingdom Postponed  
Matt 12:46–28:20



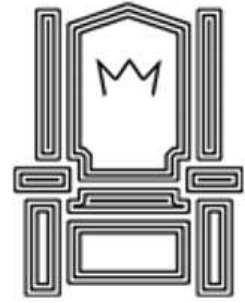
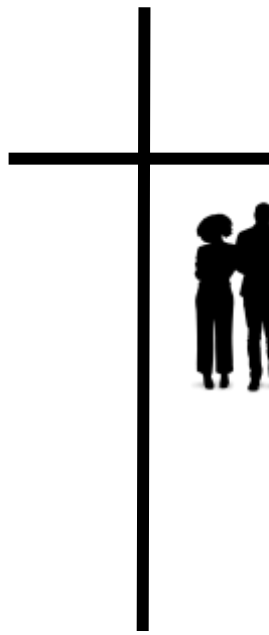
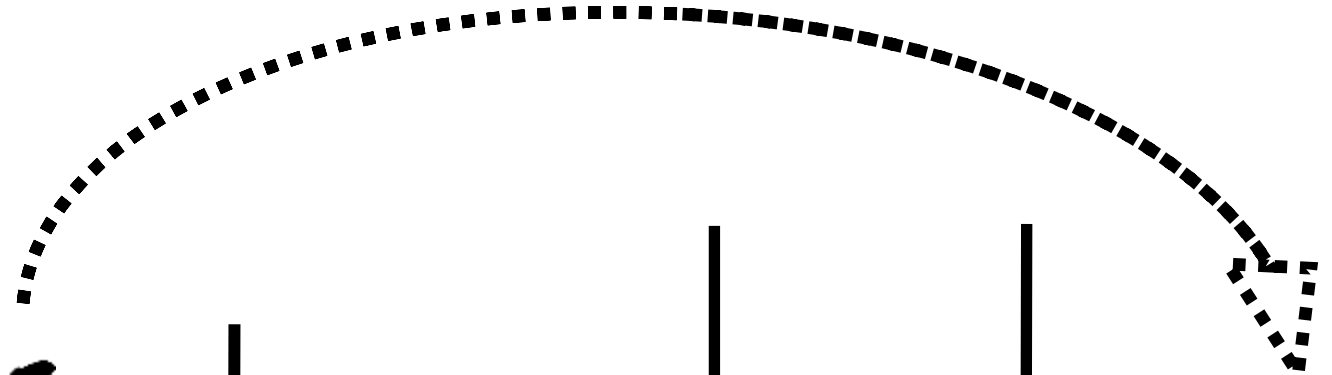
The Kingdom Postponed  
Matt 12:46–28:20



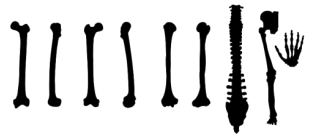
The Kingdom Postponed  
Matt 12:46–28:20



The Kingdom Postponed  
Matt 12:46–28:20



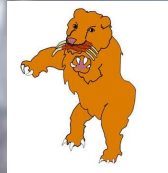
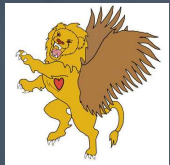
The Kingdom Postponed  
Matt 12:46–28:20



Artaxerxes' Decree

Restoration of Jerusalem

Messiah Cut Off



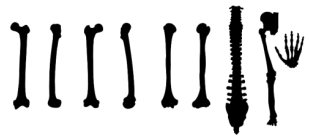
Babylon

Medo-Persia

Greece

Rome I

Rome II

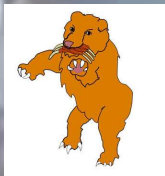
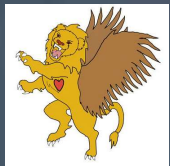


Artaxerxes' Decree

Restoration of Jerusalem

Messiah Cut Off

Future Week



Babylon

Medo-Persia

Greece

Rome I

Rome II



# Judaic Support of Postponement Theology

Eight Points of Similarity

# Judaic Support of Postponement Theology

## **That the Kingdom is Literal and Future**

That The Pharisees Were Authoritative

That There Was A Gap After The 69th Week

That There Was a Shift c. 30 AD

That Messiah's Coming Relates to Repentance

That Daniel's 70th Week is for Repentance

That Messiah Builds the Temple

That the Temple Was Postponed Because Of Failure to Repent





spiritual batteries and come away with a renewed sense of purpose and being.



### ***A new era of universal harmony***

Every prophet of Israel, without exception, prophesied that the Temple would be rebuilt, ushering in a new era of universal harmony and peace unparalleled in the history of man. Thus, the "movement" to rebuild the Holy Temple is not new. It was born almost 2,000 years ago, at the moment of the Second Temple's destruction. For when the Holy Temple stood in Jerusalem, it was the soul of Jewish people... and the entire world... as we believe it will be once again.

### ***The rebuilding of the Holy Temple: In our time?***

The reality of the Jewish experience means that the Temple will be rebuilt. Many people who visit the Temple Institute are incredulous and cannot help but exclaim: "Do you really think that you will live to see the Holy Temple rebuilt?" The answer to that question is of little importance. Let us rather recall that Jewish history has a trajectory, which began when the patriarch Abraham smashed his father's idols. That trajectory has spanned the millennia, and it is obvious that we are rapidly approaching climactic times, in which the Holy Temple will once again become the focal point for mankind's spiritual focus. Whether this transpires in our generation or not, we can still choose to be active participants, and not simply spectators, in G-d's bold plan for the Redemption of Israel and all humanity.





Malbim (1809–1879)



shall come – This will intensify so much to the point that many peoples and mighty nations will come, not just individual cities. The primary purpose of their coming will be to seek the Lord, that is to seek out in Jerusalem aspects of true faith and also to pray there before the Lord. All this will be before the time of redemption, when Israel will still be disgraced in their eyes, only Jerusalem will be very lofty to them. Just as this goal is fulfilled now in all its details, in that all the peoples travel to Jerusalem in massive numbers to seek the Lord and to pray there:  
Malbim on Zechariah 8:22

The nursing child shall play by the cobra's hole,  
And the weaned child shall put his hand in the viper's den.  
Isaiah 11:8



<sup>6</sup> “The wolf also shall dwell with the lamb,  
The leopard shall lie down with the young goat,  
The calf and the young lion and the fatling together;  
And a little child shall lead them.  
<sup>7</sup> The cow and the bear shall graze;  
Their young ones shall lie down together;  
And the lion shall eat straw like the ox.  
<sup>8</sup> The nursing child shall play by the cobra’s hole,  
And the weaned child shall put his hand in the viper’s den.  
<sup>9</sup> They shall not hurt nor destroy in all My holy mountain,  
For the earth shall be full of the knowledge of the LORD  
As the waters cover the sea.  
<sup>10</sup> “And in that day there shall be a Root of Jesse,  
Who shall stand as a banner to the people;  
For the Gentiles shall seek Him,  
And His resting place shall be glorious.”  
(Isaiah 11:6–10 NKJV)



Isaiah with wolf and lamb on Knesset Menorah

The Church fathers' approach to the eschatological fate of wild animals as symbolic representations of others was markedly different from the rabbinic perspective. Largely uninterested in a divine promise of the removal of wild animals from one specific region of the world... Isaiah's brief narrative was turned into a cornerstone of interpreting the eschatological fate of wild beasts. From a mere description of the latter's change of diet, the Church fathers gradually developed a narrative of taming. The wild beasts becoming tame and herbivorous was interpreted as a metaphorical sign of their recognition of the exclusively redemptive nature of the message of Jesus.

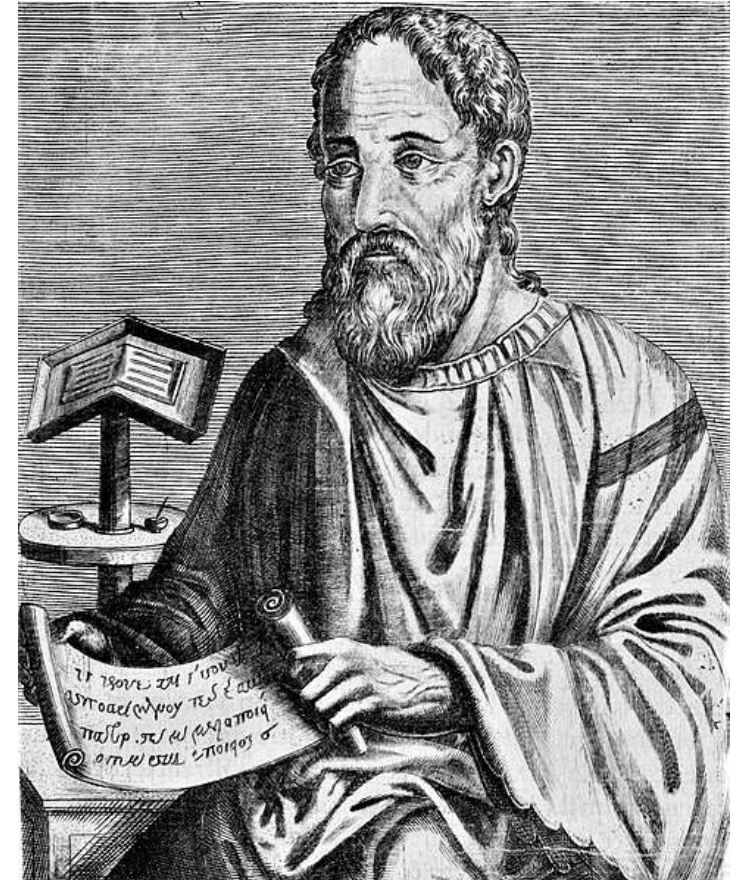


Andor Kelenhegyi, *The Beast between Us: The Construction of Identity and Alterity through Animal Symbolism in Late Antique Jewish and Christian Tradition* (Ph.D. dissertation submitted to Central European University, Budapest, 2017), 222–223.



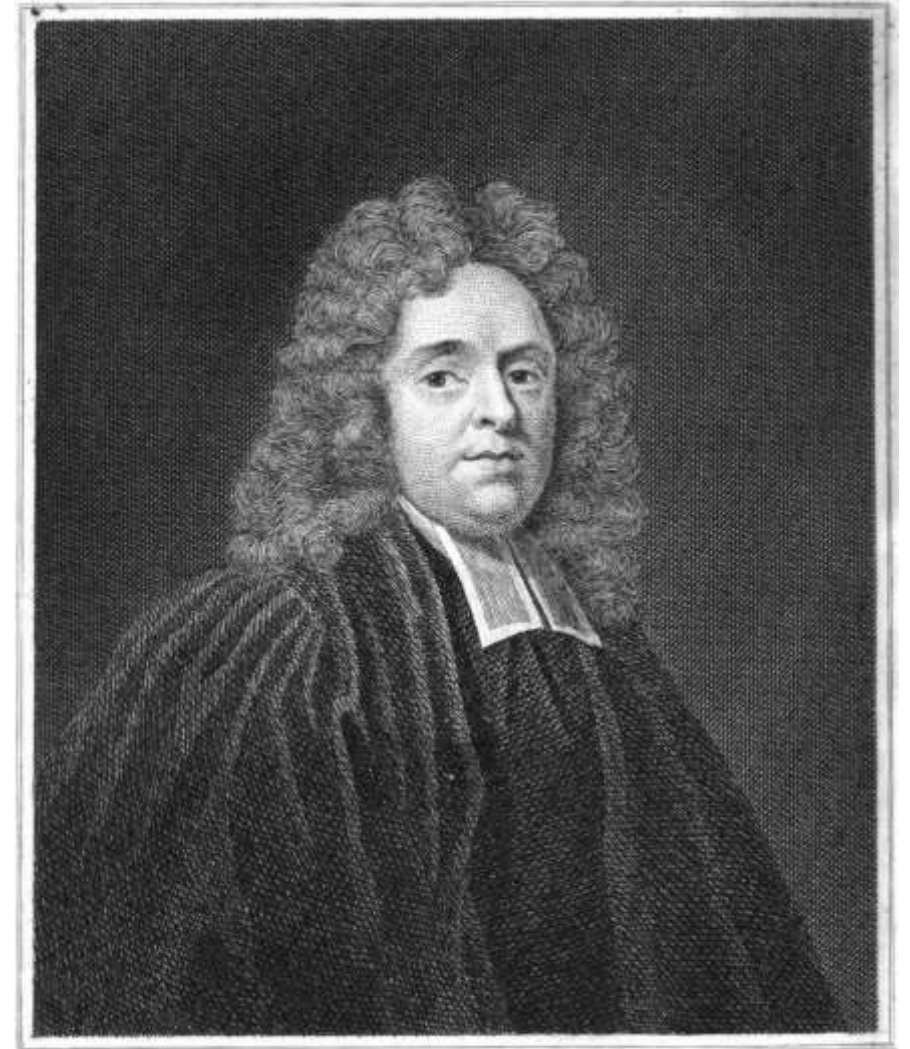
He then delineates his achievements, informing us that through his grace and divine excellence, even the rapacious and greedy wolves among people will turn from their depravity, and their souls will flock together as tame and meek lambs in one church.

Eusebius commentary on Isaiah 11:6



Unity or concord, which is intimated in these figurative promises, that even *the wolf shall dwell peaceably with the lamb*; men of the most fierce and furious dispositions, who used to bite and devour all about them, shall have their temper so strangely altered by the efficacy of the gospel and grace of Christ that they shall live in love even with the weakest and such as formerly they would have made an easy prey of. So far shall the sheep be from hurting one another, as sometimes they have done (Ezek. xxxiv. 20, 21), that even the wolves shall agree with them. Christ, who is our peace, came to slay all enmities and to settle lasting friendships among his followers, particularly between Jews and Gentiles: when multitudes of both, being converted to the faith of Christ, united in one sheep-fold, then the wolf and the lamb dwelt together; the wolf did not so much as threaten the lamb, nor was the lamb afraid of the wolf.

Matthew Henry



*Engraved by J. Jenkins from an original Picture.*

The language in vv. 6-9 is certainly dependent on the myth of the peaceable kingdom in primordial times before the fall and perhaps on the hope of its restoration at the end-times. In the Yahwist's (J) story of the garden of Eden in Genesis 2–3 there is no hint of mortal hostility between humans and wild animals until after the transgression of Adam and Eve...

Thus, the expectation of a return to that mythological golden age of peace and security between humans and animals under the messianic rule of God's ideal king is not surprising. Such an idealized covenant of peace between humans and the animal world is also envisioned in Hosea's portrayal of Israel's future salvation (Hos 2:20).



וַיֵּצֵא חֹטֶר מִגֵּזַע יֵשׁוּעַ וְנֹצֵר מִשָּׁרְשָׁיו יִפְרֶה:

But a shoot shall grow out of the stump of Jesse,  
A twig shall sprout from his stock.  
(Isaiah 11:1 JPS)

וַיִּפּוֹק מֶלֶךָּ מִבְּנוֹהֵי דְיֵשׁוּעַ וּמִשִּׁיחָא מִבְּנֵי בְנוֹהֵי יִתְרַבֵּי:

And a king shall come forth from the sons of  
Jesse, and from his children's children the  
Messiah shall be anointed.  
(Isaiah 11:1 Targum Jonathan)

וַיֵּצֵא חוֹטֶר מִגֵּזַע יֵשׁוּעַ. וְאִם תֹּאמְרוּ הֲרֵי תִנְחוּמִין לַחֲזַקְיָהוּ וְעַמּוֹ שְׁלֹא  
יִפְלוּ בִידוֹ וּמָה תֵּהֵא עַל הַגּוּלָה אֲשֶׁר הַגְּלָה בַחֲלַח וְחִבּוּר שְׁמָא אֲבָד  
סִבְרָם לֹא אֲבָד סוּף שִׁיבָא מֶלֶךְ מִשִּׁיחָנוּ וַיִּגְאַלְמָ:

**And a shoot shall spring forth from the stem of Jesse**

And if you say, 'Here are consolations for Hezekiah and his people, that they shall not fall into his hands. Now what will be with the exile that was exiled to Halah and Habor, is their hope lost?' It is not lost! Eventually, the King Messiah shall come and redeem them.

Rashi on Isaiah 11:1



Rashi (1040–1105 AD)

<sup>6</sup> “The wolf also shall dwell with the lamb,  
The leopard shall lie down with the young goat,  
The calf and the young lion and the fatling together;  
And a little child shall lead them.

<sup>7</sup> The cow and the bear shall graze;  
Their young ones shall lie down together;  
And the lion shall eat straw like the ox.

<sup>8</sup> The nursing child shall play by the cobra’s hole,  
And the weaned child shall put his hand in the viper’s den.

<sup>9</sup> They shall not hurt nor destroy in all My holy mountain,  
For the earth shall be full of the knowledge of the LORD  
As the waters cover the sea.

<sup>10</sup> “And in that day there shall be a Root of Jesse,  
Who shall stand as a banner to the people;  
For the Gentiles shall seek Him,  
And His resting place shall be glorious.”

(Isaiah 11:6–10 NKJV)

בְּיוֹמוֹהִי דְמְשִׁיחָא דִּישְׂרָאֵל יִסְגִּי שְׁלָמָא בְּאַרְעָא וְיִדּוֹר דִּיבָא עִם אַמְרָא  
וְנִמְרָא עִם גְּדִיָּא יִשְׂרִי וְעַגְלָא וְאַרְיָא וּפִטִּים כְּפִחָדָא וְיִנִּיק זְעִיר יְהִי מְדַבֵּר  
לְהוֹן:

In the days of the Messiah of Israel peace shall be multiplied in the earth. The wolf shall dwell with the lamb, and the leopard shall dwell with the kid; and the calf, and the lion, and the fatling together; and a little sucking child shall be leading them.  
(Targum Jonathan on Isaiah 11:6)

# Judaic Support of Postponement Theology

**That the Kingdom is Literal and Future**

**That The Pharisees Were Authoritative**

That There Was A Gap After The 69th Week

That There Was a Shift c. 30 AD

That Messiah's Coming Relates to Repentance

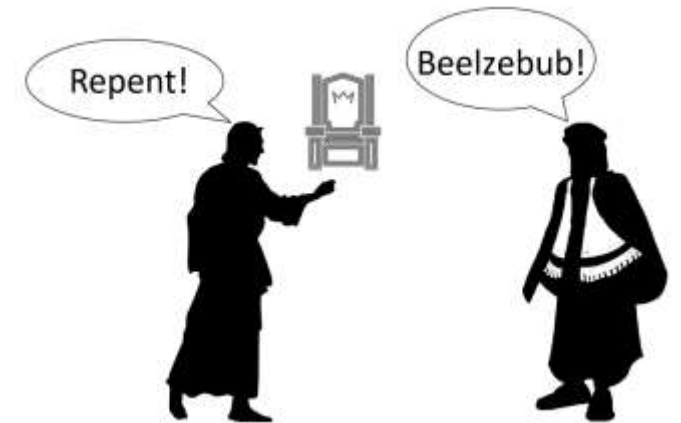
That Daniel's 70th Week is for Repentance

That Messiah Builds the Temple

That the Temple Was Postponed Because Of Failure to Repent

רב ספרא מתני הכי בעא מיניה רבי מרבי חייא כגון אני מהו בשעיר א"ל התם שבט הכא מחוקק ותניא (בראשית מט, י) לא יסור שבט מיהודה זה ראש גולה שבבבל שרודה את ישראל במקל (בראשית מט, י) ומחוקק מבין רגליו אלו בני בניו של הלל שמלמדים תורה לישראל ברבים:

...And it is taught in a *baraita*: “The scepter shall not depart from Judah” (Genesis 49:10); **this** is a reference to the **Exilarch in Babylonia, who reigns over the Jewish people with a rod**, as he is authorized by the gentile monarchy to impose his will. “**Nor the ruler’s staff from between his feet**” (Genesis 49:10); **these are the descendants of Hillel, who serve in the role of the *Nasi* and teach Torah to the Jewish people in public...** (Horayot 11b.3)



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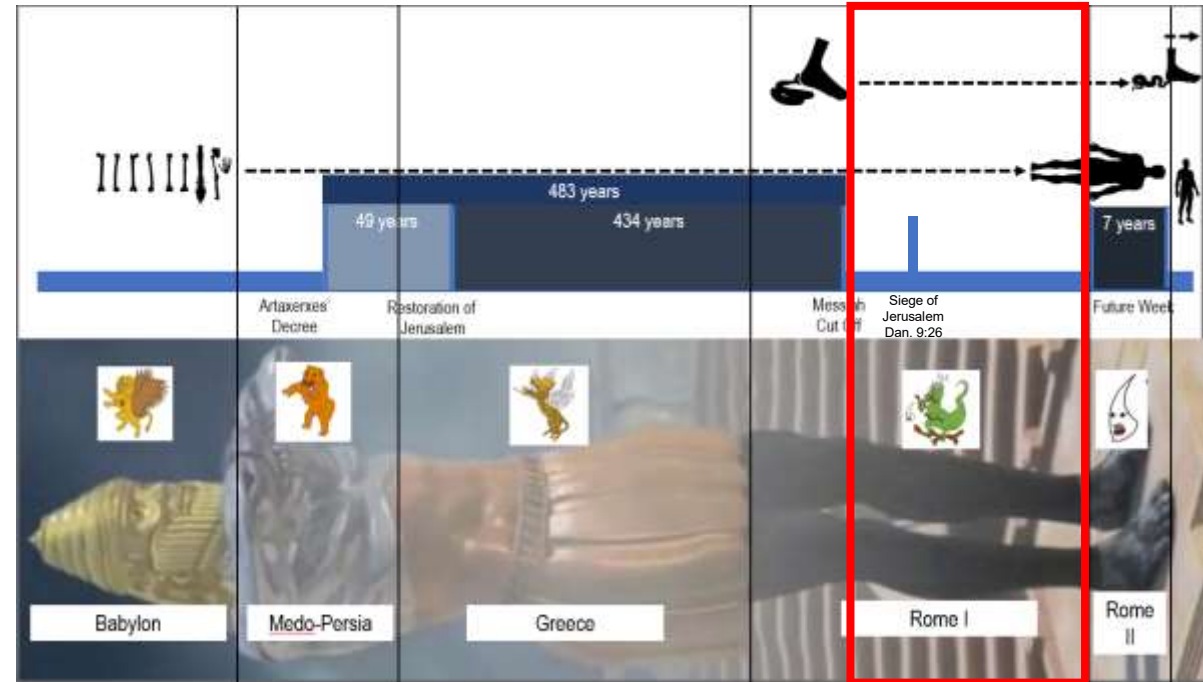
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That the Temple Was Postponed Because Of Failure to Repent



נהי' דידעין להון דיחרוב מי יודעין לאימתי אמר אב"י ולא ידעין לאימת והכתיב שבועים  
 שבועים נחתה על עמק ועל עיר קדשה ואפתי מי ידעין בהי יומא:

The Gemara responds: **Although they** might have **known** that the Second Temple **would be destroyed**, as the verse speaks of three Temples, **did they know when** it would be destroyed? Would they have considered that it might occur in their lifetimes, preventing them from sacrificing their offerings? **Abaye said: And did they not know when? But isn't it written: "Seventy sevens are decreed upon your people and upon your sacred city"** (Daniel 9:24), which indicates that the Second Temple would be destroyed seventy Sabbatical cycles of seven years after the destruction of the First Temple, which is 490 years. The Gemara answers: **And still, did we know on which day** it would be destroyed? It was therefore impossible to use this factor as a means to broach the dissolution of their vows. (Nazir 32b.6)



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וְתִנָּא אַרְבַּעִים שָׁנָה קוֹדָם שְׁנַחֲרַב הַבַּיִת לֹא הָיָה לְשׁוֹן שֶׁל זְהוּרִית  
מִלְבִּין אֶלָּא מֵאָדִים וַתֵּנּוּ מִשְׁחַרְבַּ הַבַּיִת הַתִּקֵּין רַבֵּן יוֹסֵפִן בֶּן זַכַּאי וְאִידָךְ  
אוֹתָם אַרְבַּעִים שָׁנָה דְלָמַד תִּלְמִיד יוֹשֵׁב לְפָנָי רַבּוּ הָוָה וְאָמַר מִיִּלְתָּא  
וְאַסְתַּבֵּר טַעְמִיהָ

**And it is taught** in a *baraita*: **During the forty years before the Second Temple was destroyed the strip of crimson wool would not turn white; rather, it would turn a deeper shade of red. And we learned** in the mishna: **When the Temple was destroyed Rabban Yoḥanan ben Zakkai instituted** his ordinances. This shows that Rabban Yoḥanan lived and taught Torah after the destruction. Therefore the ordinance of the crimson wool must have been made while Rabban Yoḥanan was still studying Torah, before he instituted any ordinances. The Gemara asks: **And the other Sage, Rav Nahman bar Yitzhak, what would he answer? According to him, that ordinance was instituted during those forty years that he studied Torah. He was then a student sitting before his teacher, and he said a matter, i.e., he suggested this ordinance, and his reasoning made sense** to the Sages,  
(Rosh Hashanah 31b:17)



תנו רבנן ארבעים שנה קודם חורבן הבית לא היה גורל עולה בימין ולא היה לשון זהורית מלבין ולא היה נר מערבי דולק והיו דלתות ההיכל נפתחות מאליהן עד שגער בהן רבי יוחנן בן זכאי ואמר היכל היכל מפני מה אתה מבעית את עצמך יודע אני בכך שסופך ליחרב וכבר נתנבא עליך זכרי' בן עדו (זכרי' יא א) פתח לבנון דלתיך ותאכל אש בארזיך. א"ר יצחק בר טבלאי למה נקרא שמו לבנון שמלבין עונותיהם של ישראל:

Our Rabbis have been taught: Forty years before the destruction of the Temple, the lot never appeared in the right hand, the tongue of crimson wool did not become white, the westernmost light [of the candlestick in the Temple] did not burn, and the gates of the Temple opened by themselves, till R. Jochanan b. Zakkai uttered a rebuke, saying: "Temple! Temple! Why wilt thou be the alarm giver thyself [predicting thy own destruction]? We know that thou art destined to be destroyed, for, regarding thee Zechariah b. Ide hath prophesied (Zech. 11, 1) Open thy doors, O Lebanon, and the fire shall eat thy cedars."

Ein Yaakov (Glick Edition), Yoma 4:2



<sup>63</sup>It was stated: “Forty years before the Temple was destroyed was the Eastern light extinguished, and the shiny strip became red, and the lot of the Name came up in the left hand. They were locking the doors of the Temple hall in the evening and in the morning they found them open. Rabban Joanan ben Zakkai addressed it: ‘Temple hall, why do you frighten us? We know that in the end you will be destroyed, as it was said<sup>64</sup>, *Lebanon*<sup>65</sup>, *open your doors so fire may consume your cedars.*”

56 Babli 39a, Tosephta *Sotah* 13:6-8.

57 Mishnah 4:1.

58 In the evening, the easternmost light of the candelabrum was lit first but in the morning it was serviced last. It was one of the miracles of the Temple that it outlasted all other lights of the candelabrum.

59 Mishnah 6.

60 Chapter 2, Note 19.

61 The two leavened breads required for

the service of Pentecost; *Lev.* 23:17.

62 *Ps.* 71:4.

63 Babli 39b.

64 *Zach.* 11:1.

65 The Temple is identified with “Lebanon”, cf. *Targum Onqelos* to *Deut.* 3:25; *Sifry Num.* 134, *Deut.* 28. The last source identifies the Temple Mount as “Lebanon”.



Jerusalem Talmud, Yoma 6 Halakhah 3

Translation and commentary by Heinrich W. Guggenheimer, *The Jerusalem Talmud*, vol. 39, pg. 560.

In view of what follows in Zechariah 11:4-14, Zechariah 11:1-3 seem to be a description of the devastation of Palestine due to the rejection of the Messiah.

Thomas Constable, *Constable's Notes on Zechariah*



Preceding the fulfillment of the prophecies of blessing are the apostasy of Israel and their rejection of the Good Shepherd, their Messiah, with the consequent visitation of God upon them in dire punishment.

Charles Feinburg, *God Remembers: A Study of Zechariah*,  
pg. 197 (cited by Constable)

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אמר רבי אלכסנדר רבי יהושע בן לוי רמי כתיב (דניאל ז, יג) וארו  
עם ענני שמיא כבר אינש אתה וכתוב (זכריה ט, ט) עני ורוכב על  
חמור זכו עם ענני שמיא לא זכו עני רוכב על חמור

**Rabbi Alexandri says: Rabbi Yehoshua ben Levi raises a contradiction** between two depictions of the coming of the Messiah. **It is written: “There came with the clouds of heaven, one like unto a son of man...and there was given him dominion and glory and a kingdom...his dominion is an everlasting dominion”** (Daniel 7:13–14). **And it is written: “Behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey** and upon a colt, the foal of a donkey” (Zechariah 9:9). Rabbi Alexandri explains: **If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey.**

Sanhedrin 98a:13





And when He had come into Jerusalem, all the city was moved, saying, "Who is this?"  
(Matthew 21:10)



Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war. His eyes were like a flame of fire, and on His head were many crowns. He had a name written that no one knew except Himself. He was clothed with a robe dipped in blood, and His name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed Him on white horses. Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God. And He has on *His* robe and on His thigh a name written:

KING OF KINGS AND  
LORD OF LORDS.

(Revelation 19:11–16)



Donkey ≠ White Horse

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אמר רב כלו כל הקיצין ואין הדבר תלוי אלא בתשובה ומעשים טובים ושמואל אמר דיו לאבל שיעמוד באבלו כתנאי ר' אליעזר אומר אם ישראל עושין תשובה נגאלין ואם לאו אין נגאלין אמר ליה רבי יהושע אם אין עושין תשובה אין נגאלין אלא הקב"ה מעמיד להן מלך שגזרותיו קשות כהמן וישראל עושין תשובה ומחזירן למוטב §

**Rav says: All the ends of days that were calculated passed, and the matter depends only upon repentance and good deeds.**

When the Jewish people repent, they will be redeemed. **And**

**Shmuel says: It is sufficient for the mourner to endure in his mourning** to bring about the coming of the Messiah. Even without repentance, they will be worthy of redemption due to the suffering they endured during the exile. The Gemara notes: This dispute is **parallel to a dispute between *tanna'im*: Rabbi Eliezer says: If the Jewish people repent they are redeemed, and if not they are not redeemed. Rabbi Yehoshua said to him: If they do not repent, will they not be redeemed at all? Rather, the Holy One, Blessed be He, will establish a king for them whose decrees are as harsh as those issued by Haman, and the Jewish people will have no choice but to repent, and this will restore them to the right path.**

Sanhedrin, 97b:14



Sanhedrin, 97b–98a

**Rabbi Eliezer**

If the Jewish people repent, they are redeemed

If the Jewish people do not repent, then they are not redeemed

Jeremiah 3:22

Malachi 3:7

Isaiah 30:15

Jeremiah 4:1

**Rabbi Yehoshua**

When the Jewish people repent, they are redeemed

If the Jewish people do not repent, then Messiah will establish a king as harsh as Haman

Isaiah 52:3

Jeremiah 3:14

Isaiah 49:7

Daniel 12:7



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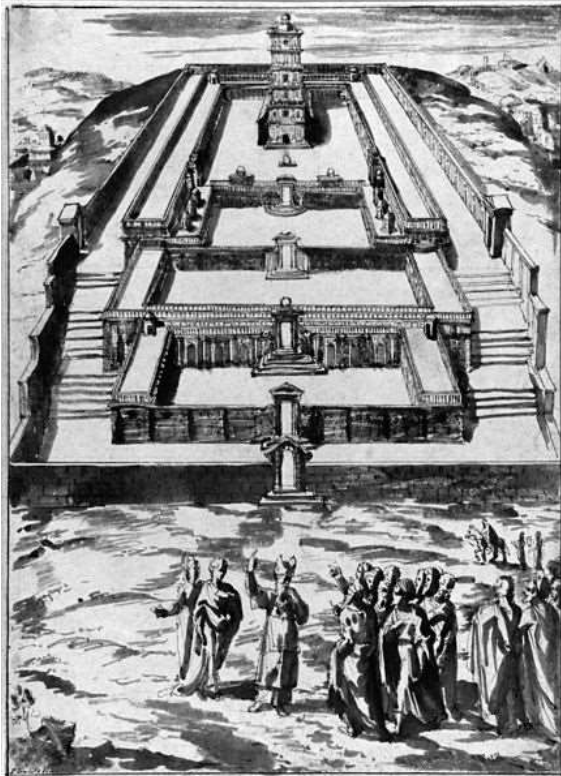
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הַרְחֵמֵנוּ הוּא יַחֲיֵנוּ וַיִּזְכְּנוּ וַיִּקְרַבְנוּ לַיָּמֹת הַמְּשִׁיחַ וְלַבְנֵי בֵּית הַמִּקְדָּשׁ  
וְלַחַיֵּי הָעוֹלָם הַבָּא.

The Merciful One, He will give us life & merit & approach us to the days of the Messiah & the building of the Holy Temple & life of the World to Come.

*Siddur Edot HaMizrach* (c. 791–909 A.D.)  
A Sephardi Post Meal Blessing



וְאִם יַעֲמֵד מֶלֶךְ מִבֵּית דָּוִד הַזֶּה בְּתוֹרָה וְעוֹסֵק בְּמִצְוֹת כְּדוֹד אָבִיו. כְּפִי תוֹרָה  
שֶׁבִכְתָּב וְשֶׁבְעַל פֶּה. וַיִּכַּף כָּל יִשְׂרָאֵל לִילֵךְ בָּהּ וְלִחְזֹק בְּדַקָּהּ. וְיִלְחֹם מִלְחָמוֹת ה' .  
הָרִי זֶה בְּחֻזְקָת שְׁהוּא מְשִׁיחַ. (אִם עָשָׂה וְהִצְלִיחַ וּבָנָה מִקְדָּשׁ בְּמִקְוָמוֹ וְקִבֵּץ נִדְחֵי  
יִשְׂרָאֵל הָרִי זֶה מְשִׁיחַ בְּוֹדָאִי. וַיִּתְקַן אֶת הָעוֹלָם כְּלוֹ לַעֲבֹד אֶת ה' בְּיַחַד שְׁנֵאֵמַר כִּי  
אֲז אֶהְפֹּךְ אֶל עַמִּים שְׁפָה בְרוּרָה לִקְרֹא כָּלֵם בְּשֵׁם ה' וְלַעֲבֹדוֹ שְׁכֵם אֶחָד):

If there should arise a king from the house of David who would study the law, perform the precepts as his progenitor David, quite in unison with both the written and oral law, and would enforce Israel to observe it and strengthen every breach, and fight the battles of the Lord, then he can claim the title of Messiah, provided he prospers and rebuilds the temple on its spot and causes the dispersed Israelites to be gathered.

Rambam, *Mishneh Torah, Kings and Wars*, 11:4

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אָנְשֵׁי בַּיִת שְׁנֵי [וְגו'] בִּימֵי עֶזְרָא בְּנֵאוֹהוּ כְּבִנְיַן שְׁלֹמֹה וּמַעֲיִן: (ה"ד) גַּם הִרְמַב"ם ז"ל כָּתַב בְּפ"א מִבֵּית הַבְּחִירָה הַמְּפֹרָשׁ בִּיחֻזְקָאֵל כּו', עכ"ל. וְלֹא בְּנֵאוֹהוּ כְּלוּ כָּל תְּבֻנֵית בְּנֵי יחֻזְקָאֵל, לְפִי שִׁדְעוּ עַל פִּי הַנְּבִיאִים שְׂבִינִיהֶם שְׂאִין עֲתָה רְאוּיָה הַיְתָה בִּיאָה שְׁנֵיָה שֶׁל עֶזְרָא (י"א ד"ה וּישמרו) עֵת הַבְּנֵי הַהוּא. וְזֶהוּ שֶׁנִּמְצָא בְּפֶרוּשׁ רַש"י ז"ל בְּקִפְטִיל מ"ג וּבִנְיָן זֶה מֵאֵז הַיָּה רְאוּי לָהֶם כְּשֶׁעָלוּ "עַד יַעֲבֹר" (בְּרֻכּוֹת ד') כְּבִיאָה רְאוּיָה שֶׁל יְהוֹשֻׁעַ לְבוֹא בְּזְרוּעַ וּבְנֶס כְּדֹדְרִשׁוֹן מִן הַגּוֹלָה לְגַאֲלַת עוֹלָם, אֲלֵא שֶׁגָּרַם הַחֲטָא שֶׁלֹּא הַיְתָה תְּשׁוּבָתָם הוֹגְנֵת כּו'.

Similarly, *Rambam* writes in the first chapter of *Hilchos Beis HaBechirah* [1:4] that the people who built the Second *Beis HaMikdash* built it “like the structure of Shlomoh and similar to what was explicit in Yechezkel’s vision.” They did not build the Second *Beis HaMikdash* entirely according to Yechezkel’s vision, because – based on prophetic vision – they knew that this was not the time for that structure to be built. Similar concepts are found in *Rashi’s* commentary [*Yechezkel 43:11*]: It was intended that the second entry into *Eretz Yisrael* led by Ezra resemble the first entry led by Yehoshua. The Jews should have come with power and with miracles, as our Sages commented [*Berachos 4a*]. on the verse, [*Shmos 15:16*] “Until Your nation crosses over.” Yechezkel’s structure was destined for them when they ascended from the exile and their redemption was intended to be eternal, except that sin had an effect. Their repentance was not befitting.



Yom-Tov Lipmann Heller (1579-1654)

וְהִנֵּה הוֹדִיעַ הַשֵּׁם ב"ה וְגִלָּה סוֹדוֹ אֶל נְבִיאָו, מֵה טַעַם יִתְרַחֵב גְּבוּל מִקְדָּשׁוֹ לְעֵתִיד, בְּאִמְרוֹ  
(יִחְזַקְאֵל מִג, ז-ט) "וְלֹא יִטְמְאוּ עוֹד בֵּית יִשְׂרָאֵל אֶת שֵׁם קִדְשֵׁי הַמָּה וּמַלְכֵיהֶם בְּזִנוּתָם  
וּבַפְגְּרֵי מַלְכֵיהֶם בְּמוֹתָם. בְּתַתֶּם סֶפֶם אֶת סִפֵּי וּמְזוֹזֹתֵם אֶצֶל מְזוֹזוֹתַי וְגו' עֲתָה יִרְחֲקוּ וְגו'  
וְשִׁכְנֹתַי בְּתוֹכְכֶם לְעוֹלָם". וְלִפִּי שָׁלָא הִיְתָה רְאוּיָהּ שְׂכִינַת עוֹלָם בְּמִקְדָּשׁ שְׁנֵי, לְפִיכָּה לֹא  
הִרְחִיבוּ גְבוּל הַקִּדְּשׁ, וְהִנִּיחוּהוּ לְעֵתִיד כְּמוֹ שֶׁנֶּזְכָּר בְּהַקְדָּמָה, תִּרְאֶנוּ מִשָּׁם.

God revealed His secret to His prophet, explaining to him why the area of the *Beis HaMikdash* will be expanded, as it is written [Yechezkel 43:7-9]: “The House of Israel will no longer defile My Holy name, they and their kings, by their harlotry, nor by the carcasses of their kings in their high places, by placing their threshold by My thresholds, and their doorpost by My doorposts,... Now, they will distance their harlotry and the corpses of their kings from Me and I will dwell in their midst forever.” These verses teach us that the moral level of the people during the Second *Beis HaMikdash* era was not fit for the Divine presence to dwell within it for eternity. Therefore the boundaries of the *Beis HaMikdash* were not expanded. Instead, that prophecy was left to be fulfilled in the Ultimate Future, as is explained in the introduction.



Yom-Tov Lipmann Heller (1579-1654)

# Judaic Support of Postponement Theology

**That the Kingdom is Literal and Future**

**That The Pharisees Were Authoritative**

**That There Was A Gap After The 69th Week**

**That There Was a Shift c. 30 AD**

**That Messiah's Coming Relates to Repentance**

**That Daniel's 70th Week is for Repentance**

**That Messiah Builds the Temple**

**That the Temple Was Postponed Because Of Failure to Repent**

# Postponement Theology and Rabbinic Literature

Mechanics of Kingdom Postponement

Judaic Support of Postponement Theology