A Little Background

The Seven Hermeneutic Rules of Rabbi Hillel the Elder (late First Century BCE to the early First Century CE) existed long before they were ever recorded on paper for future generations of Torah scholars. Rabbi Hillel was the first sage to write them down. Rabbi Hillel was one of the leading rabbinical authorities during the Second Temple Period. Hillel studied under Shemaiah and Avtalyon He along with Rabbi Shammai constituted the last pair of the zugot sages. Rabbi Hillel was a master at teaching the "spirit of the

Torah" and Shammai the "letter of the Torah". He was known for his love for people and his patience. He taught, "Be like disciples of Aaron, loving peace and pursuing it, loving human beings and bringing them close to the Torah."There was a saying in his day, " Let a man always be humble and patient like Hillel, and not passionate like Shammai."Later Rabbi Ishmael, a tanna (Torah teacher) from the late first and second Century CE, would expand Hillel's rules to thirteen and Rabbi Eliezer ben Yose ha-Gelili would enlarge the code to a total of thirty-two to connect the laws to morals, ethics, and etiquette.

Our Rebbe Yahshua's teachings and halakah more closely resembled the teachings of Rabbi Hillel rather than the halakah handed down from the House of Shammai. The essence of his teachings were a love for mankind, and leading Yisrael to a knowledge of the Torah.The teaching of Rabbi Hillel in b. Shabbat 31a reads, "What is hateful to you, do not do to your neighbor that is the whole Torah."This is the fundamental principle of the Yisraelite moral law in the Torah AND Brit Chadasha."Do not hate your brother in your heart. Reprove your neighbor, for certain, and bear no sin because of him. Do not take vengeance or bear a grudge against the children of your people.and you shall love your neighbor as yourself-V'ahhavta l'rayahcha kamoecha." Wayyiqra 19:17-18. Our Rebbe Yahshua taught in Mattithyahu 7:12, "Therefore, whatever you wish B'nai Adam to do to you, do also to them, for this is the Torah and the Neviim." This is also expounded upon in Mark 12:31 and Luke 10:27. Rav Shaul also wrote in Galatians 5:14, "For the entire Torah is completed in one word, in this, You shall love your neighbor as yourself." Also in Romans 13:8, " Owe, Be indebted/obligated nothing to anyone except achoiv (debt) of ahavah (love), for he who has ahavah has fulfilled the Torah." Yochanan also teach this in 1 Yochanan 3:11, "Because this is the divrei Torah which we heard from the Beginning, that we have ahavah for one another.." and in 1 Yochanan 4:21, " And we have this mitzvah we have from Him, that one having ahavah for Elohim should have ahavah for ach (brother) b'Moshiach of him."

Hillel later became head of the Sanhedrin and was called the Nasi (prince). He was the master of the great school or Beit, at first associated with Menachem and afterward Shammai, his peer. His School advocated the milder HALAKHIC rulings. His influence as a restorer of Scriptural exegesis is his most significant contribution to the Yisraelite world. He lived as a great teacher who lived what he taught-the practice of tzedakah, fear of Elohim, and humility. After Hillel's death the mantle of his rabbinical leadership fell upon his son, Simeon.Later, it was passed on to Rabbi Gamliel, who was Rav Shaul's teacher and Gamliel supported the early talmidim of Yahshua.

> If X is true of Y
> then how much more X must be true of Z
> (Where Z is of greater weight than Y)

A kol v'khomer argument is often, but not always, signalled by a

For those who wish to look as rabbinical usage of implied occurances:

Num. 12:14 & b. BK 25a; Dt. 21:23 & m. San. 6:5
Lev. 21:16-21 & Num. 8:24-25 & b.Hul. 24a

There is also an important limitation to the kal v'khomer thoughtform. This is the dayo (enough) principle. This is that the conclusion of an argument is satisfied when it is like the major premise. In other words the conclusion is equalized to the premise and neither a stricter nor a more lenient view is to be taken. (m.BK 2.5) Rabbi Tarfon rejected the dayo principle in certain cases (b.BK 25a)

There are several examples of kal v'khomer in the New Testament. Yeshua often uses this form of argument. For example:

If a man recieves 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? (Jn. 7:23)

*Greater - Heath
Lesser
Work on
Shabbath*

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.
(Mt. 12:11-12)

*Greater
Saving
Life
lesser Shabbat*

Other examples of Yeshua's usage of kal v'khomer are:

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Mt. 6:26, 30 = Lk. 12:24, 28
Mt. 7:11 = Lk. 11:13
Mt. 10:25 & Jn. 15:18-20
Mt. 12:12 & Jn. 7:23

Paul uses kal v'khomer in:

Rom. 5:8-9, 10, 15, 17; 11:12, 24
1Cor. 9:11-12; 12:22
2Cor. 3:7-9, 11
Philip. 2:12
Phil. 1:16
Heb. 2:2-3; 9:13-14; 10:28-29; 12:9, 25

Mat. 12: 1-4

5-8

5

Matt 23:23