Bibliology

Introduction

The traditional view of believers is that the Bible is inerrant in all that it records and the only divinely intended authority for the faith and practice of believers. Accordingly, true messianic theology must be based upon Scriptures as its only source of truth. We should, therefore, consider the origin and nature of the Bible as foundational to our faith before any attempt is made before to develop any other topics in theology, including messianic prophecy.

Bibliology is the study of the Bible. However, we must be careful not to confuse Bibliology with the common term "Bible Study." Bible study involves studying the Scriptures in an effort to understand what God, through the Scriptures, is saying to us. Although what the Bible says, especially about itself, is an important aspect of Bibliology, Bibliology does not focus on what God is saying to us through the Scriptures. Rather, it is a study of what the Bible is and how it came to be.

Thus, Bibliology concerns itself with such things as the inspiration of the Scriptures, the inerrancy of the Scriptures, and the transmission of the Scriptures. Bibliology addresses questions such as: Why were certain books included in the Bible, while others were not? How can I know that the Bible is actually the Word of God? Are there errors in the Bible? How can I be certain that my modern day translation accurately reflects the original documents?

An understanding of the fundamental concepts studied in Bibliology lays the foundation for understanding what God is saying to us in the Bible. This makes Bibliology as good starting point in reaching one of the goals set before us, as expressed by the apostle Paul in 2 Timothy 2:15:

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.

The better we understand what the Bible is, the better able we will be to interpret what the Bible says, and the better we understand what the Bible says, the better we will be able to correctly apply what it says to our lives. Thus, Bibliology is a good place to start when one desires an understanding of the Bible that results in a transformed life.

Our study of Bibliology will therefore serve two purposes. It will enhance our study of the Bible generally, and it will also prepare us to engage in a profitable study of the messianic prophecies.
I. Some basic definitions.

A. "Bible"

1. The word "Bible" is derived from the Greek word biblion ("book" in Luke 4:17). A biblion referred to a roll of papyrus. In the Brit Hadashah, biblion simply means "book" or "scroll." The plural of biblion is biblia. All the books of the Tenach and the Brit Hadashah came to be called ta biblia ("the books") by Greek speaking believers.

   Luke 4:17-19
   And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, "The Spirit of the Lord is upon Me, because He anointed me to preach the gospel to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord."

2. Latin speaking believers then borrowed the word biblia, and subsequently many other forms of the word in many other languages have been derived, for example: German, Bibel; Spanish, Biblia; English, Bible.

B. "Scriptures"

1. Scripture (graphe, Mark 12:10; John 10:35) or Scriptures (graphai) (John 5:39; Acts 17:11) is used in the Brit Hadashah to refer to the Tenach as a whole and also to parts of the Brit Hadashah (2 Pet. 3:15-16).

   John 5:39
   "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me."
2 Peter 3:15-16
And regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.

C. The word from which "Bible" is derived originally referred to a particular kind of writing material (papyrus). The word from which "Scriptures" is derived refers to both the writing (content) and the material. Regarding inerrancy, the writings and not the materials are important. We do have the writings, but not the original materials.

D. "Word of God"

1. The "Word of God" is applied to both the Tenach and the Brit Hadashah (Matt. 15:4-6). Both Yeshua (God's final revelation to man) and the Bible (God's written revelation to man) are properly called the "Word of God."

Matthew 15:4-6
"For God said, 'Honor your father and mother,' and, 'He who speaks evil of father or mother, let him be put to death.' But you say, 'Whoever shall say to his father or mother, Anything of mine you might have been helped by has been given to God, he is not to honor his father or his mother.' And thus you invalidated the Word of God for the sake of your tradition."

Revelation 19:11-13
And I saw heaven opened; and behold, a white horse, and He who sat upon it is called Faithful and True; and in righteousness He judges and wages war. And His eyes are a flame of fire, and upon His head are many diadems; and He has a name written upon Him which no one knows except Himself. And He is clothed with a robe dipped in blood; and His name is called The Word of God.
2. The Scriptures are properly called the Word of God because they originated from God Himself.

2 Peter 1:20-21
But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

II. The Need for the Bible.

A. Mankind has been separated from God by sin (Isa. 55:1-2). Man's scientific research, his personal search through religion or "self help" books, and in fact any human endeavor cannot enable man to discover God, know what is ultimately true, or know God in a personal, saving way. These truths are clearly affirmed in the Bible:

Isaiah 59:1-2
Behold, the LORD'S hand is not so short that it cannot save; neither is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you, so that He does not hear.

1 Corinthians 1:21
"The world through its wisdom did not come to know God."

B. Because of man's inability to find and know God, all that we know about God must be revealed to us by God. Knowledge of God cannot result from any form of human investigation.

C. Man's inability to discover and know God through his own efforts results in his further inability to have his greatest spiritual needs fulfilled, for they can only be fulfilled by God.
D. God has graciously met this great spiritual need by revealing Himself to humanity in a personal, redemptive way through Scripture.

III. Revelation.

A. Because all that we know about God results from God revealing it to us, it is important that we know what revelation is and the different kinds of revelation God has given to us.

B. The meaning of the word, "revelation."

1. Key words

a. The Hebrew word *galah* basically means to "uncover" or "remove" and in certain contexts it means to "reveal."

   1 Corinthians 1:21
   "For You, O Lord of hosts, the God of Israel, have made a revelation to Your servant, saying, 'I will build you a house'; therefore Your servant has found courage to pray this prayer to You."

b. The Greek word *apokalupto* means to "uncover," "reveal," or "disclose" and is always used in the Brit Hadashah in a non-physical sense. Thus it refers to revelation of information.

   Galatians 1:11-12
   *For I would have you know, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Yeshua the Messiah.*
2. We are now ready to propose a definition for the word, "revelation." Biblically, revelation means that God discloses to humanity truth that would otherwise be unknown.

C. There are two types of revelation: general revelation and special revelation.

**General revelation.**

1. General revelation is that truth that God discloses to man through natural evidences apart from the Bible and other forms of special revelation.

2. There are three types of general revelation: revelation through creation (or nature), revelation through mankind's personal and moral constitution, particularly the conscience, and revelation through His work of preservation and providence.

   a. General revelation through creation.

      (1) General revelation through creation is external to man.

      (2) General revelation through creation reveals a powerful personal God with mighty attributes, and renders a denial of God's existence and nature inexcusable.

      *Romans 1:19-20*
      ...
      that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.
(3) General revelation through creation emphasizes God as creator.

(4) General revelation through creation as well as through conscience and providence) is sufficient to condemn, but not sufficient to save. The heavens declare the glory of God but not the gospel of God (Psa. 19:1).

b. General revelation through mankind's personal and moral constitution, particularly the conscience.

(1) Whereas General revelation through creation is external to man, general revelation through conscience is internal to man.

(2) General revelation through conscience reveals a personal and moral God.

(3) General revelation through conscience emphasizes God as mankind's lawgiver and judge.

Romans 2:14-16
For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, on the day when, according to my gospel, God will judge the secrets of men through Messiah Yeshua.

c. General revelation through God's works of preservation and providence.

(1) Providence is God preserving and caring for His creation, and guiding His creation toward His good purpose.
(2) Providence reveals the goodness of God as well as His power.

(3) Providence emphasizes God as provider.

(4) Some theologians list history as another means of general revelation, but history is included under the broader topic of God's providence. An objective study of history shows us that history is controlled by an intelligent being, and that it is proceeding towards a conclusion. This is especially true of a study of the history of the Jewish people.

(5) Below are some biblical passages that express God's work of preservation and providence.

*Colossians 1:16-17*
For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him. And He is before all things, and in Him all things hold together.

*Matthew 6:26*
"Look at the birds of the air, that they do not sow, neither do they reap, nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they?"

*Psalm 145:9*
The Lord is good to all, and His mercies are over all His works.

*Proverbs 16:4*
The Lord has made everything for its own purpose, even the wicked for the day of evil.
Isaiah 45:7

The One forming light and creating darkness, causing well-being and creating calamity; I am the Lord who does all these.

Psalm 66:5-7

Come and see the works of God, who is awesome in His deeds toward the sons of men. He turned the sea into dry land; they passed through the river on foot; there let us rejoice in Him! He rules by His might forever; His eyes keep watch on the nations; let not the rebellious exalt themselves. Selah.

3. The characteristics of general revelation

a. General revelation is a constant revelation. For example, Creation is "telling" and "declaring" its message (Psa. 19:1) both day and night (19:2).

Psalm 19:1-2

The heavens are telling of the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge.

b. General revelation is a visible but not a verbal revelation.

Psalm 19:3

There is no speech, nor are there words; their voice is not heard.

c. General revelation is a universal revelation (Psa. 19:1-6), available in all places at all times to all people.
Psalm 19:4-6
Their line has gone out through all the earth, and their utterances to the end of the world. In them He has placed a tent for the sun, which is as a bridegroom coming out of his chamber; it rejoices as a strong man to run his course. Its rising is from one end of the heavens, and its circuit to the other end of them; and there is nothing hidden from its heat.

4. The limitations of general revelation

a. People cannot attain a personal, saving knowledge of God through general revelation alone (1 Cor. 1:21; John 5:39; 2 Tim. 3:15).

1 Corinthians 1:21
For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.

2 Timothy 3:14-15
You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Messiah Yeshua.

b. People naturally suppress and pervert the truth presented to them in general revelation (Rom. 1:18, 25).

Romans 1:18-19
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them.
5. The purposes of general revelation

a. The "negative" purpose of general revelation.

(1) General revelation serves as an added and adequate basis for God's universal condemnation of man.

(2) People are not saved but condemned by the light that they have unless that light is Messiah (John 8:12).

*John 8:12*
*Again therefore Yeshua spoke to them, saying, "I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life."*

b. The positive purpose of general revelation.

(1) Through God's power, general revelation can: (1) show humans their need for God and (2) motivate people to search for more knowledge of God and His plan through special revelation.

(2) God responds positively to those who respond positively to Him (1 Chron. 28:9; Psa. 18:26; Jer. 29:13; Matt. 7:7,8; James 4:7).

*Matthew 7:7-8*
"Ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened."
Jeremiah 29:13
And you will seek Me and find Me, when you search for Me with all your heart.

1 Chronicles 28:9
"As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind; for the Lord searches all hearts, and understands every intent of the thoughts. If you seek Him, He will let you find Him; but if you forsake Him, He will reject you forever."

Special Revelation

1. Definition: Special revelation is God's disclosure of divine truth through supernatural acts and words, especially those recorded in Scripture.

2. Whereas general revelation is available to all people at all times, special revelation is available to specific people or groups of people at specific times.

3. The means of special revelation.

   a. The Lot: In ancient Israel, the lot did sometimes serve to communicate the mind of God to man.

   Proverbs 16:33
   The lot is cast into the lap, but its every decision is from the Lord.

Acts 1:24-26
And they prayed, and said, "Thou, Lord, who knowest the hearts of all men, show which one of these two Thou hast chosen to occupy this ministry and apostleship from which Judas turned aside to go to his own place."And they drew lots for them, and the lot fell to Matthias; and he was numbered with the eleven apostles.
b. **Dreams:** God used dreams to communicate many times during the Old Covenant period, and He will do so again at the second coming of Messiah (Gen. 31:11-13; Joel 2:28). Non-believers as well as believers experienced God given dreams (Gen. 20:3).

*Genesis 31:10-13*

"And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating {were} striped, speckled, and mottled. "Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' "And he said, 'Lift up, now, your eyes and see that all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you. 'I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.' "

*Joel 2:28*

"And it will come about after this that I will pour out My Spirit on all mankind; and your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions."

*Genesis 20:3*

But God came to Abimelech in a dream of the night, and said to him, "Behold, you are a dead man because of the woman whom you have taken, for she is married."

c. **Miracles**

(1) Definition of a miracle: a miracle is an unusual, observable, supernatural event performed for a specific purpose.

Messiah's miracles had a revelatory purpose, particularly in disclosing His glory and person as the object of faith for eternal life (John 2:11).
John 2:11
This beginning of His signs Yeshua did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

(2) Classifications of Miracles.

(a) An intensification of natural laws such as the flood.

(b) Supernatural acts outside of the forces of nature such as bodily resurrection, especially Messiah's.

d. Prophecy

(1) Definition: In the technical sense, biblical prophecy is the direct revelation of God’s words through human instruments and their language in order to meet immediate spiritual needs or predict future events.

(2) When prophecy is predictive, all of the biblical prophets words spoken in the Lord's name must be precisely fulfilled and they must glorify God (Deut. 13:1-5; 18:20-22; Isa. 37:33).

Deuteronomy 18:20-22
But the prophet who shall speak a word presumptuously in My name which I have not commanded him to speak, or which he shall speak in the name of other gods, that prophet shall die. And you may say in your heart, 'How shall we know the word which the Lord has not spoken? When a prophet speaks in the name of the Lord, if the thing does not come about or come true, that is the thing which the Lord has not spoken. The prophet has spoken it presumptuously; you shall not be afraid of him.
Deuteronomy 13:1-3
If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder, and the sign or the wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' you shall not listen to the words of that prophet or that dreamer of dreams; for the Lord your God is testing you to find out if you love the Lord your God with all your heart and with all your soul.

(3) Reception of divine prophecy

(a) Through dreams (Num. 12:6)

(b) Through visions (Isa. 1:1)

(c) Through direct communication from God (1 Sam. 3:1-21)

(d) Through the Holy Spirit (1 Pet. 1:10-11).

e. Scripture

(1) Scripture is God's revelation through the written word (Josh. 1:8; Psa. 19:7-9; John 17:7).

(2) Scripture is truth that is to be affirmed or denied, accepted or rejected.

f. Messiah: Messiah is God's ultimate revelation to mankind.
Hebrews 1:1-3
God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.

g. Evidence for a special revelation in the Bible.

(1) Evidence from reason: If we assume that God has created humanity and instituted communication among humans, then it seems likely that communication from God to man would occur.

(2) Evidence concerning the Bible

(a) Preservation of the Bible

/1/ The Bible is the best preserved of all works transmitted from antiquity.

/2/ The Bible has been marvelously preserved in spite of attempts to destroy it, prohibitions against reading it (middle and dark ages under the Roman Catholic church), and denials of its authority (modern liberalism).

(b) Character of the Bible

/1/ Its contents
Unsurpassed in subjects treated

"The Bible presents with bold authority divine revelation about creation, sin, salvation, and eternity. What the Bible says is remarkable, for it speaks with equal ease and authority of the known and the unknowable, of the pleasant and unpleasant, of man's accomplishments and failures, of the past and the future." (Charles Ryrie)

Unsurpassed in variety of literature

Unsurpassed in its realistic treatment of man's condition (man would tend to exaggerate, deny, or cover up his evil).

Its unity

It was written by about forty authors over a period of about 1,500 years.

It is the product of one author speaking through many penmen (2 Tim. 3:16; 2 Pet. 1:20-21).

2 Timothy 3:16
All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

2 Peter 1:20-21
But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.
3. Influence of the Bible in scientific, cultural, social, political, economic, and domestic realms.

4. Answers in the Bible to the major questions of philosophy (Is there a God? What is man's origin? What is man's purpose? What is the goal of history?)

5. Fulfillment of biblical prophecy

a. The development of history

b. The details of Messiah's life and death

4. Sufficiency of the special revelation in the Bible

a. Special revelation gives a limited but truthful knowledge of God (Deut. 29:29).

**Deuteronomy 29:29**

_The secret things belong to the Lord our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law._

b. Special revelation gives a vast and adequate revelation which contains all that God wants us to know (2 Tim. 3:15-17).
IV. The Reliability of the Bible

A. The credibility of the contents of the Bible

1. Definition of credibility: Credibility means that the contents of the Bible are truthful and therefore believable.

2. Evidences for credibility

   a. Credibility of the Tenach

      (1) Evidence from Messiah's citation of the Tenach as historical fact.

         (a) Creation of the universe (Gen. 1:1; Mark 13:19).

         (b) Creation of humans as male and female (Gen. 1:27; Matt. 19:4-5).

         (c) Reality of man's fall and the personality of Satan (Gen. 3; John 8:44).

         (d) The Noahic flood (Gen. 6-8; Luke 17:26-27).

         (e) Historical existence of Abraham, Isaac, and Jacob (Gen. 11-49; Matt. 8:11; 22:32).

         (f) Destruction of Sodom and Gomorrah and rescue of Lot (Gen. 19:17-28; 30,32).
(g) Moses at the burning bush (Ex. 3; Mark 12:24-26).

(h) Manna in the wilderness (Ex. 16; John 6:32).

(i) The Tabernacle (Ex. 25-40; Luke 6:3-4).

(j) Lifting up the serpent in the wilderness (Num. 21:9; John 3:14).

(k) Jonah in the great fish (Jonah 1-2; Matt. 12:39-40).

Note that Messiah cites some of the greatest miracles of the Tenach. His use of these miracles confirms their historical and supernatural character.

(2) Evidence from Archeology for the accuracy of the Tenach

(a) Biblical archeology involves "the study of the material remains of antiquity the Holy Land and of those countries which from earliest times through the first century C.E. were brought into relation with it."

(b) Archeological evidence has confirmed the reliability of the Tenach at many points. For example, critics once thought that the mention of "Sargon the king of Assyria" (Isa. 20:1) was fictitious. However, the discovery of Sargon's palace at Khorsabad in 1843 by Paul Emile Botta effectively countered this criticism.

(1) Evidence from the qualifications of the writers of the *Brit Hadashah*.

(a) Such Writers as Matthew, John, and Peter accompanied the Lord for over three years.

(b) Such writers as Matthew and Luke were in close contact with human and written authorities concerning the ministry of Messiah.

(c) Such writers as Paul and John received direct revelation from God (2 Cor. 12:1-7; Rev. 1:1-2).

Revelation 1:1-2

*The Revelation of Yeshua the Messiah, which God gave Him to show to His bond-servants, the things which must shortly take place; and He sent and communicated it by His angel to His bond-servant John, who bore witness to the word of God and to the testimony of Yeshua the Messiah, even to all that he saw.*

(d) The Holy Spirit enabled the writers of the *Brit Hadasshah* to recall perfectly what Messiah had said to them (John 14:26).

John 14:26

"But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all that I said to you".

(e) The writers of the *Brit Hadashah* willingly allowed their writings to be checked with other Scriptures for harmony (Acts 17:11; 1 Cor. 15:3-4).
Acts 17:10-11
And the brethren immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so.

(f) The apostles claimed divine authority for their teaching (Gal. 1:1; 1 Tim. 4:11).

Galatians 1:1
Paul, an apostle not sent from men, nor through the agency of man, but through Yeshua the Messiah, and God the Father, who raised Him from the dead.

(g) The writings of the Brit Hadashah were to be preserved, circulated, and read by other believers as authoritative (Col. 4:16; 2 Thess. 3:14).

Colossians 4:16
And when this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter that is coming from Laodicea.

2 Thessalonians 3:14
And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame.

(2) Evidence from the harmony of the writings of the Brit Hadashah.

(a) The contents of the Brit Hadashah are not contradictory but are complimentary and supplementary in their relationship.
(The account of Judas' suicide in recorded in Matthew 27:2-5 can be harmonized with the account in Acts 1:16-18).

(b) The contents of the writings of the Brit Hadashah harmonize with extra-biblical sources recognized as reliable.

(3) Evidence from archeology for the accuracy of the Brit Hadashah.

(a) No archeological discovery has ever contradicted a claim made in the Brit Hadashah.

(b) On the contrary, every archeological discovery related to the Brit Hadashah has confirmed its historical accuracy.

B. Confirmation of the reliability of the Bible on historical, geographical, and cultural matters.

1. Since the Bible has demonstrated high reliability in these areas, it is reasonable to accept the Bible's testimony about itself.

2. The Bible does indeed testify that it is special revelation from God; it is God's truth in written form (John 17:17).

*John 17:17*

"Sanctify them in the truth; Thy word is truth".
An intermediate step in this argument is that Scripture is a reliable record of Yeshua's resurrection, and since Yeshua is risen, He must be the Lord (Acts 2:36). Yeshua as Lord testifies that the Scriptures are inerrant (Matt. 5:18; John 10:35; 17:17).

Matthew 5:18
"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished."

3. The verification of the Bible's high reliability from external evidence such as archaeology enables us to answer the criticism that circular reasoning is involved when the witness of the Bible alone is used to prove its own inspiration.

a. In circular reasoning the argument takes this form: "The Bible is true because the Bible says it is true (without consideration of any other lines of evidence, particularly evidence external to the Bible).

b. However, if a witness is proven reliable as in the case of the Bible, then it is not wrong to allow that witness to give testimony concerning itself.

c. Furthermore, the truth claims of the Bible concerning itself can be tested in human experience so that the truth of the Bible is verified through a self-authentication process (see Psalm 34:8) and through the corroboration of other witnesses who have experienced the self-authentication process.

Psalm 34:8
O taste and see that the Lord is good; how blessed is the man who takes refuge in Him!

C. Conclusions about the reliability of the Bible
1. The reliability of Scripture is supported by its unity, by the precise fulfillment of biblical prophecy, and by the credibility of the books of the Bible.

2. The reliability of Scripture is also supported and by the archeological confirmation of the accuracy of the Bible on historical, geographical, and cultural matters.

V. The inspiration of the Bible.

There are two key texts that address the origination of the Bible. These are 2 Timothy 3:16-17 and 2 Peter 1:20-21. We will begin our study of the inspiration of the Bible with a discussion of these two important passages.

2 Timothy 3:16-17

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

A. Paul had just told Timothy that the Scriptures are able "to give you the wisdom that leads to salvation through faith which is in Messiah Yeshua" (verse 15). Now Paul wanted to emphasize to Timothy the crucial role of God's revelation through the Scriptures in his present ministry.

B. The Greek in verse 16 literally says, "All Scripture is God breathed." "Inspired (Greek: theopneustos) is a compound word constructed from the two words theos (God) and pneo (breathe). This verse deals with the fact of inspiration; how divine inspiration took place is addressed in the next passage we will look at, 2 Peter 1:21.

1. The first and most important thing that verse 16 tells us is that all (as well as each and every) Scripture has its source in God. Because all Scripture has its source in God, all Scripture perfectly reflects His divine character. Thus, we may rightly infer that because God is a God of truth, all Scripture is true and without error or contradiction. Also, because God is sovereign, the Scriptures are the ultimate authority on things about which they speak. These and other truths about the Scriptures will be addressed as we proceed.
2. Inspiration may be viewed as a technical term for the Holy Spirit's supernatural guidance of those who received special revelation from God as they wrote the books of the Bible. The end result of this inspiration is that the Bible conveys the truths that God wanted His people to know and to communicate to the world.

3. In verse 16, there is an allusion to Genesis 2:7: "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." The breath of God gave life to man. Likewise, because the Scriptures are "God breathed," they are able, through the illumination and ministry of the Holy Spirit, to give spiritual life to those who are dead in trespasses and sins. Unlike any other book, the Bible is able to impart life to those who hear and obey its teachings. The relationship between the Scriptures and life is reflected in Hebrews 4:12:

   For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

4. Verse 16 also alludes to John 20:22-23:

   And when He had said this, He breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained."

   This passage indicates that when Yeshua breathed on the disciples, He imparted to them the authority and the ability to speak words of life to those to whom they ministered.

5. Only God possesses inherent life. His breath, especially as it is manifested through the Scriptures, imparts life to those whom He has created.
C. In verse 17, Paul informs Timothy about the usefulness of the Scriptures that results from its inspiration. The Scriptures are "profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." We might summarize verse 17 by saying that the "living" Scriptures enable one to live the abundant life that Yeshua came to give us.

D. We may conclude that the Scriptures, which have their source in God, are an instrument used by Him to give life to those who are spiritually dead, to give abundant life to those who are spiritually alive, and to teach His children how to live a life that is pleasing to Him, that bears fruit, and that is joyfully abundant.

2 Peter 1:20-21

2 Peter 1:20-21
But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God.

E. It should first be noted that "prophecy" consists of all the words of God spoken or written by the prophets. Thus, all of Scripture is prophecy. Predictive prophecy is one category, but not the only category, of prophecy.

F. In verse 20, the Greek word that is translated, "interpretation" (epilyseos) literally means, "unloosening," and the word translated "is" (ginetai) means "came about." Thus, verse 20 may be rendered in the following way:

...no prophecy of Scripture came about as a result of one's own origination...

1. This indicates that the Scriptures did not have their source in man, nor, as verse 21 indicates, the Scriptures did not come about by an act of human will.
G. Verse 20 tells us that "men moved by the Holy Spirit spoke from God." As the authors of Scripture wrote their prophecies, they were impelled or carried along by God's Spirit. What they wrote was thus inspired by God (2 Tim. 3:16).

1. "Carried along" translates the word *pheromenoi*. Luke used this word in referring to a sailing verse carried along by the wind (Acts 27:15, 17). The Scripture's human authors were controlled by the Divine author, the Holy Spirit. Yet, they were consciously involved in the process; they were neither taking dictation or in a state of ecstasy.

2. God does not in the Bible reveal the psychological process by which the words of the Scriptures originated in Him, while at the same time the human author's writing style, methodology, syntax, or choice of Words were not violated. This paradox, is incomprehensible to finite humans. What we do know, what the Bible does reveal, is that the human authors of the Bible penned the very words of God, which in fact have existed in the mind of God from eternity.

*Psalm 119:89*

_Forever, O Lord, Thy word is settled in heaven._

*Psalm 119:160*

_The sum of Thy word is truth, and every one of Thy righteous ordinances is everlasting._

H. 2 Timothy 3:16 and 1 Peter 1:21 indicate that the Bible is both a divine and a human book. Thus, the process of verbal, inspiration is sometimes referred to as "dual authorship."

1. That the Bible is a human book indicates that we should interpret it as we would any work of literature, and that the authors intended that their readers understand what they were writing.
2. That the Bible is a divine book implies that it contains God's thoughts, and that it can thus only be truly understood as God enables us to comprehend its truths.

Isaiah 55:8-9
“For My thoughts are not your thoughts, neither are your ways My ways,” declares the Lord. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

3. Though the Bible is both a divine and a human book, it should be remembered that every word and all of the Bible originated ultimately in the mind of God, and that the entire Bible is inspired by God.

4. The process of inspiration may be represented as follows:

God divine source "by" and "from" 2 Timothy 3:16 truth revealed Writer human agent "through" 2 Peter 1:21 truth relayed Bible divine-human product "in" John 17:17 truth recorded.

A wide variety of theories attempt to explain the inspiration of the Scriptures. Some of the main theories are presented below.

A. Erroneous views of inspiration

1. The intuitive or natural view of inspiration.

   a. Ideas.
(1) Inspiration is the superior intuitive insight of natural man into moral and religious truth. Thus the writers of Scripture were religious geniuses.

(2) This theory emphasizes human speculation about God and the moral and religious realm apart from divine help.

b. Objections.

(1) It contradicts the teaching of Scripture (1 Cor. 1:21; 2:9-16).

1 Corinthians 1:21
For since in the wisdom of God the world through its wisdom did come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.

(2) It is a naturalistic, rationalistic, and humanistic approach, and therefore is an unbiblical view.

2. The mystical or illumination view of inspiration.

a. Ideas.

(1) Inspiration is merely an intensifying and elevating of the religious perceptions of the believer.

(2) Every believer this illumination to an extent, but some have a greater degree than others.
b. Objections

(1) It confuses inspiration with illumination.

(2) It fails to recognize that inspiration is unique to biblical writers (2 Pet. 1:21), while all believers have illumination (John 16:12-15; 1 Cor. 2:9-16).

3. The neo-orthodox view of inspiration.

a. Ideas

(1) Inspiration is a human reproduction of a fallible record.

(2) This record contains a witness to divine revelation.

(3) Revelation is personal and not propositional.

b. Objections

(1) If the Bible is a fallible record, then it is a false witness at certain points.

(2) This theory contradicts the teaching of John 14:6 and 17:17 taken together.
John 14:6  
Yeshua said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me".

John 17:17  
"Sanctify them in the truth; Thy word is truth".

4. The conceptual view of inspiration.

a. Idea

Inspiration extends to the concepts or thoughts of Scripture but not to the very words.

b. Objections

(1) Accurate communication of thoughts requires accurate communication of words, words are the building blocks of thoughts.

(2) The accuracy of the words of Scripture is emphasized in Matthew 24:35; and John 6:63; 10:35.

John 10:35  
If he called them gods, to whom the word of God came (and the Scripture cannot be broken)...

Matthew 24:35  
"Heaven and earth will pass away, but My words shall not pass away."
(3) Letters are the building blocks of words, and must also be accurate (Matt. 5:18).

\textit{Matthew 5:18}

"For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished"

5. The fallible inspiration view of inspiration.

J.B. Phillips expressed this view of inspiration: "My conviction has grown that the New Testament is in a quite special sense inspired. It is not magical, nor is it faultless: human beings wrote it."

a. According to Phillips, Scripture is inspired but not infallible.

b. Objection

(1) Who is to judge what parts of the Bible are in error and what parts are not?

(2) What is the purpose if inspiration if not to insure infallibility?

(3) This theory is contrary to the teaching of Matt. 5:18; John 10:35 that Scripture is infallible.

6. The partial view of inspiration.
a. Ideas

(1) Inspiration extends only to matters of faith and practice or salvation and spiritual living.

Thus religious material in the Bible is inspired but secular material is not.

(2) For areas of knowledge other than religious faith and practice, biblical writers used their human intelligence.

b. Objections

(1) Matters of faith and practice are inseparably related to other areas of knowledge.

Example: The gospel message summarized in 1 Corinthians 15:3–4 is based on the historical fact of Yeshua's death, burial, and resurrection.

(2) Did the Holy Spirit vary His operation when the biblical writer moved from knowledge of religious faith and practice to other areas of knowledge?

It would be as if the Lord said to the biblical writers as they wrote on non-religious material, "Now you are on your own. What you write on this area is from your knowledge not Mine."

(3) Scripture itself does not distinguish between these two areas of knowledge.
7. The dictation view of inspiration.

   a. Ideas

      (1) Inspiration involves God's use of biblical writers as passive instruments.

      (2) The biblical writers were like typewriters on which God wrote.

   b. Objection

      This theory does not properly account for the individual personality and the distinct literary style of each writer.

   c. Observation

      Parts of the Bible, such as the Ten Commandments, were dictated.

B. Scriptural view: verbal, plenary inspiration

1. The definition of verbal, plenary inspiration

   Verbal plenary inspiration involves God's superintendence of the human authors so that, using their own individual personalities, they composed and recorded without error His revelation to man in the words of the original manuscripts. (Charles Ryrie)
2. Definitions

a. Definition of verbal inspiration.

(1) Verbal inspiration means that God's superintendence extends to the very words of Scripture.

(a) Yeshua's argument in Matthew 22:31-32 is based on the present tense of the verb "am" which is used instead of "was."

(b) Paul's argument in Galatians 3:16 is based on the distinction between the singular and plural form of "seed."

(2) Verbal inspiration applies only to the original manuscripts. However, translations of Scripture are inspired and inerrant in a derivative or virtual sense insofar as they accurately represent the meaning of the originals.

b. Definition of plenary inspiration

(1) Plenary inspiration means that every part of Scripture as defined by the cannon is equally inspired (this excludes the apocrypha).

(2) Plenary inspiration does not exclude the use of:

(a) Literary documents (Luke 1:1-4; Josh. 10:13)
(b) Phenomenal language (the sun rising and setting in Gen. 15:12).

(c) Figurative language ("door" in John 10:9 is a symbol of Messiah, the entrance into salvation).

3. The proof of verbal, plenary inspiration

   a. The character of God.

   (1) All Scripture is inspired of God ("God breathed") (2 Tim 3:16).

   (2) Scripture reveals a God of truth (John 17:3) who cannot lie (Titus 1:2).

   (3) 1 and 2 above imply that all Scripture must be the truth; it is inerrant (without error). All objective historical, archeological, and scientific studies of the Bible have confirmed that the entire biblical record is true. To say that the Bible is God's Word and at the same time say it contains errors contradicts the truthfulness of God's character.

   (4) 1 and 2 above also imply that the Bible is infallible (God's purpose, as expressed in the Bible, never fails). The absolute accuracy of all predictive prophecy in the Bible attests to its infallibility.

Isaiah 55:10-11
"For as the rain and the snow come down from heaven, and do not return there without watering the earth, and making it bear and sprout, and furnishing seed to the sower and bread to the eater; So shall My word be which goes forth from My mouth; it shall not return to me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it."
Isaiah 43:13
"Even from eternity I am He; and there is none who can deliver out of My hand; I act and who can reverse it?"

(5) The inspiration of Scripture also implies that the word of God is authoritative. Because God is sovereign, His word is the ultimate authority on all that it speaks.

b. The claims of Scripture

(1) The fact of inspiration (2 Tim. 3:16).

(2) The method of inspiration (1 Peter 1:21).

(3) The characteristics of Scripture as:

(a) Perfect (Ps. 19:7)

The law of the Lord is perfect, restoring the soul; the testimony of the LORD is sure, making wise the simple.

(b) Pure (Psalm 19:8)

The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.
(c) Right (Psalm 19:8-9)

*The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the LORD are true; they are righteous altogether.*

(d) True (Psalm 19:9)

*The fear of the LORD is clean, enduring forever; the judgments of the LORD are true; they are righteous altogether.*

(e) Unchangeable (Psalm 119:89)

*Forever, O Lord, Thy word is settled in heaven.*

(f) Eternal (Matt. 24:35)

"*Heaven and earth will pass away, but My words shall not pass away.*"

VI. The Canonicity of the Bible

A. Definition of canonicity.

1. The meaning of the word "canon" (Greek: *kanon* – literally "measuring stick")
a. Its metaphorical meaning is "rule" or standard." (As in the English "rule" (ruler) or "rule" (speed limit).

b. In the second century body of Messiah, *kanon* came to stand for revealed truth, rule of faith.

2. The meaning of "canonicity" in relation to the books of the Bible: Canonicity means that the books of the Bible meet certain standards that qualify them as part of God's complete written revelation to man.

B. Proof of canonicity

1. The books of the *Tenach*

   a. Principles for determining the canonicity of the books of the *Tenach*.

      (1) Authorship: Did the book(s) originate from a recognized spokesman for God (a lawgiver, leader, prophet, priest, or man of God)?

      (2) Content: Did the book(s) have sufficient spiritual character? Note: Ecclesiastes is an inerrant record of what natural man thinks.

      (3) Authority: did the book(s) communicate a unique message derivable only by divine revelation?

   b. Recognition of the cannon of the *Tenach*
(1) The canon of the Tenach was probably completed during the last half of the 5th century B.C.E. by Malachi (~433 B.C.E.), and possibly all of the canonical books of the Tenach were recognized by Ezra by the end of the 5th century B.C.E. (c. 400 B.C.E.).

(2) A completed canon of the Hebrew Scriptures is evident from the testimony of the "prologue of Ecclesiasticus" (c. 132 B.C.E.), and from the testimony of Yeshua, Philo, and Josephus well before 100 C.E.

(3) Yeshua used the same Old Covenant books as we do, and recognized them as canonical (Matt. 4:4,7,10; 5:18, Luke 11:51; John 10:35; 17:17).

(4) Peter and Paul used the same Old Covenant books as we do, and recognized them as canonical (Acts 24:14; 2 Tim. 3:16; 2 Pet. 1:21).

(5) The Jews never regarded the apocryphal books as canonical, and they were never included in the Jewish canon.

(a) The apocryphal books were never quoted in the Brit Hadashah.

(b) No council of the entire body during the first four centuries favored the apocryphal books.

(c) Some teachings of the apocryphal books are unbiblical (The teaching of prayers for the dead [2 Maccabees 12:43-45] and salvation by works, for example).

(d) Some of the apocryphal books contain immoral teachings (for example, the practice of falsehood [Judith 9:10,13] and morality based on expedience [Ecclesiasticus; Wisdom of Solomon]).
(e) Some of the apocryphal books contain geographical, chronological, and historical mistakes (Tobit 14:11; Judith 1:1).

2. The books of the Brit Hadasha

a. Principles for determining the canon of New Covenant books

(1) Apostolicity: Was the book authored by an apostle or a disciple of an apostle (Mark was a disciple of Peter; Luke was a disciple of Paul).

(2) Content: Was the book of sufficient spiritual character?

(3) Universality: Was the book widely accepted? Note that the body is called "the pillar and support of the truth" (1 Tim. 3:15).

(4) Inspiration: Did the book give internal evidence of divine origin?

b. Formation of the canon of New Covenant books

(1) The period of the apostles

They claimed authority for:

(a) Statements of the Lord recorded in the gospels (1 Tim. 5:18; compare Luke 10:7)
(b) Their own writings (1 Thess. 2:13; 5:27; Col. 4:16).

(c) The writings of other apostles (2 Pet. 3:15,16).

(2) The post-apostolic period.

(a) By this time all the present new covenant books were recognized except:

/1/ Hebrews (anonymous authorship).

/2/ 2 Peter, 2 and 3 John (little and late books).

(3) The council of Carthage in 397 C.E.

(a) This council listed as canonical all of the present New Covenant books. Note that the councils at this time were composed of genuine believers.

(b) The councils increasingly became corrupt especially with the rise of the Roman Catholic Church and the infiltration of the councils by unbelievers.

C. Observations about canonicity

1. The Scriptures were canonical when they were written and we can only trace the history of the recognition of them as canonical.
2. The process of divine revelation from God to man through the Scriptures is summarized in four major steps:

   a. Inspiration of the Scriptures by the breath of God

   b. Recognition of the God-breathed books by men of God

   c. Collection of the canonical books by men of God

   d. Preservation and transmission of the biblical manuscripts by the people of God

3. Conservative scholars use different standards than the Roman Catholic Church in determining the canonical books.

   a. Conservative approach

      (1) Internal evidence of the books themselves. Do they show a Messiah-centered and spiritual emphasis?

      (2) Inner witness of the Holy Spirit to the divine voice or message in the biblical books.

   b. Roman Catholic approach

      (1) The Roman Catholic Church may claim to apply some of the principles of conservatives.
(2) However, the Roman Catholic Church includes the pronouncements of their later church councils (basically corrupt) about the issue of canonical books.

VII. The transmission of Scripture.

This topic covers the transmission of the Bible from earliest times to today. It answers the question, "Do our Bibles today accurately reflect the original manuscripts?"

We have reached two important conclusions in our study of Bibliology. First, the Scriptures are inspired (they are God breathed in a verbal, plenary sense, and therefore are inerrant and authoritative. Second, the canon of the Bible includes all and only the God – inspired books.

We do not have the original documents of Scripture (they are not extant). So, how well do the best current editions of the Hebrew text and the Greek text preserve the actual words of the originals (autographs)? This question involves the question in the transmission of the biblical text as it was copied and recopied to preserve it and also to translate to spread its message.

The following evidence shows that the established text of the Old Covenant Hebrew and the New Covenant Greek are extremely accurate representations of the original biblical text.

A. The Old Covenant Hebrew text

1. The accuracy of the Jewish Massoretes ("Text-traditionalists" or "copyists") supports the high reliability of Old Covenant transmission.

The Old Covenant is the most carefully transmitted of all documents from antiquity.

2. Evidence from the Dead Sea Scrolls discovered in 1947 and originating from about the 1st or 2nd century, B.C.E. also supports the high reliability of Old Covenant transmission.

a. The Dead Sea Scrolls included all of the Old Covenant books except Esther.
b. Previous to the discovery of the Dead Sea Scrolls, the earliest manuscripts of the Old Covenant Hebrew text were from about 900-1,000 C.E.

c. A comparison of these later manuscripts (point a above) with the Dead Sea Scroll Manuscripts (150-50 B.C.E.) demonstrates extreme accuracy in the transmission of the Old covenant Hebrew text.

The Dead Sea Scrolls were written within 300 years of Malachi. Less time equals less probability of error. There are very minor differences between the manuscripts from 900-1000 B.C.E. and the Dead Sea Scrolls.

B. The New Covenant Greek Text

1. The New Covenant is overwhelmingly the best-attested ancient document. There are over 5,000 extant manuscripts of New Covenant writings.

2. Strong evidence indicates that the best critical Greek text preserves the accuracy of the autographs with amazing accuracy.

"The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the authenticity and general integrity of the books of the New Testament may be regarded as firmly established."


3. The problematic differences between the many available manuscripts are called variant readings.
a. Through the science of textual criticism it is possible to determine the correct reading among the variants with a high degree of accuracy.

b. Especially important to the theologian is Bruce's statement that

"the variant readings about which any doubt remains among textual critics of the New Testament affect no material question of historic faith or of Christian faith or practice."


VIII. Illumination.

A. The definition of illumination:

Illumination means that the Holy Spirit enables the human mind to recognize and spiritually understand divinely revealed truth in spoken or written form.

B. The distinction of illumination from related concepts

1. Revelation emphasizes the disclosing of divine truth. God takes the initiative, not us.

2. Inspiration emphasizes the recording of divine truth. It may involve the inerrant record of a false statement.

3. Illumination emphasizes the understanding of divine truth. It is impossible without the ministry of the Holy Spirit.
C. The Application of illumination

1. Illumination is needed to experience the spiritual reality of divine truth in Scripture while proper hermeneutics (correct principles of biblical interpretation) are needed to grasp the divinely intended meaning of Scripture.

2. Illumination depends on our spiritual relationship to the Lord and His Spirit, while proper hermeneutics depends on our skill in the interpretive procedure.

3. Thus it is false that the Holy Spirit has nothing to do with the understanding of Scripture or that we do not need proper interpretive procedure because we have the teaching ministry of the Spirit.

4. Illumination does not rule out spiritual and intellectual preparation or training through the giftedness of other believers.

D. The purposes of illumination.

1. To unbelievers

   a. They need illumination because they lack spiritual discernment and light (1 Cor. 2:14; 2 Cor. 4:3-4).

   b. The spirit provides illumination for them through His work of conviction (John 16:7-11).

2. To believers
They need illumination to understand spiritual truth (1 Cor. 2:9-3:4).

The Spirit provides illumination for them through His indwelling and teaching ministry (John 16:12-15; 1 Cor. 2:10, 12; 1 John 2:20,27).

**Hermeneutics**

I. Definitions.

A. Hermeneutics: Hermeneutics is the science and art of interpreting the Bible. Another way to state this is: hermeneutics is the science (principles) and art (task) by which the meaning of the biblical text is determined. It is a special application of the general science of linguistics and meaning.

1. Hermeneutics is both a science and an art. As a science, hermeneutics sets forth precise rules, principles, methods, and tactics to determine the meaning of the biblical text. In this respect, hermeneutics has the same relationship to the Bible that a rulebook has to a game. The soundness of these principles is established by showing their practical value in the explanation of the more difficult Scriptures.

2. As an art, hermeneutics involves the application of these principles to the Bible in order that the correct meaning of the text may be established. It is an art as well as a science because principles or rules can never be applied mechanically but involve the skill of the interpreter. Sound principles of hermeneutics enable us to correctly determine the interpretation of a passage (see "exegesis" below).

B. Exegesis: Exegesis is the determination of the meaning of the biblical text in its historical, linguistic and literary contexts. The terms exegesis and hermeneutics have been used interchangeably. However, hermeneutics includes the entire framework of the interpretative process, encompassing all forms of communication: written, verbal and nonverbal. Exegesis consists of interpretation principles that focus primarily on the written text. It might be said that hermeneutics is the art and exegesis is science of correctly interpreting a passage of Scripture.
C. Exposition: Exposition is the communication of the meaning of the text along with its relevance to present day hearers.

D. Homiletics: Homiletics is the science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a preaching situation.

E. Pedagogy: Pedagogy is the science (principles) and art (task) by which the meaning and relevance of the biblical text are communicated in a teaching situation.

II. The goals of hermeneutics.

A. To determine the original meaning of the text. This is called *exegesis*, reading the meaning out of the text, and is the opposite of *eisegesis*, reading meaning into the text.

B. To bridge the gap between our minds and the minds of the biblical writers. (The greater the linguistic, cultural, historical, and geographical gap between the writer and the interpreter, the more difficult is the task of interpretation).

C. Simply stated, the goal of hermeneutics is to enable interpreters to arrive at the meaning of the text that the biblical writers or editors intended their readers to understand.

III. Qualifications for correctly interpreting the Bible.

A. In order to correctly understand the meaning of the Bible, one must be born again.

> 1 Corinthians 2:14
> But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.
B. Reverence for and interest in God are essential for interpreting the Bible properly. This would include a prayerful attitude and humility.

C. A willingness to put into practice what one sees in the Word is necessary for an adequate understanding of what the Word says.

D. The interpreter must depend on the Holy Spirit.

E. The Bible must be approached with sound reason and judgment, seeking to be as objective as possible. When we approach the Bible we should come to it without prejudice or preconceived notions.

F. As a revelation of God, the Bible, written in human languages, is capable of being understood. However, this does not mean that human teachers are not needed and that a person can be instructed in the Bible alone without any attention to what others believe about it.

IV. Basic assumptions.

A. The Bible can be understood.

1. God gave humans languages so that they might be able to express their thoughts to one another and be understood by one another. It is reasonable to assume that God would use the languages that He created to communicate with man. Although some passages of the Bible are difficult to understand, the basic message of the Bible is simple enough for anyone to comprehend.

2. As Martin Luther said, "the priesthood of all believers means the Bible is accessible to and understandable by all believers."
1 Peter 2:5
...you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Yeshua the Messiah.

3. This opposes the alleged obscurity of the Bible, asserted by the Roman Catholic Church, which says that only the church can disclose its meaning.

4. However, what was clear to the writer may not be clear to the reader. This means that interpretation is necessary to help remove any obstacles to communication and to understanding.

B. The Bible is inspired by God. Because God is true, His word is also true. This means that there are no historical, scientific, geographical, ethical, or theological errors or contradictions in the Bible.

1. This principle leads us to the "analogy of faith," which states that no interpretation is acceptable if it is contrary to the general tenor of the rest of Scripture.

2. Also derived from this principle is, "Scripture interprets Scripture." If passages discussing the same topic appear contradictory, then the simplest, most clear passage should first be interpreted. Then, the more difficult passages should be interpreted in light of what is understood of the simpler passage. When two or more passages appear to be contradictory, the problem is with the interpreter and not with the Bible.

C. Every passage of Scripture has but one correct interpretation.

D. Because the Bible is God's Word, it is the final authority on all that it speaks.
E. Not only is the Bible the Word of God, it is also uniquely the Word of God. The "scriptures" of all other religions are not inspired by God and, in fact, are a product of Satan working through unsaved men.

F. The Bible is characterized by both unity and diversity.

1. Divine inspiration conveys to the Bible an inherent unity or coherence. Thus, the theology, promises, fulfillments, typology, and the idea of progressive revelation are consistent throughout the Bible.

2. The Bible is diverse. It exists as two "testaments," written in a variety of languages, in different cultures over a vast period of time. Additionally, the Bible contains a diverse collection of kinds of literature: legal, historical, poetic, prophetic, gospel, epistolary, and apocalyptic.

V. Methods of hermeneutics.

A. The allegorical method.

1. Allegorizing is searching for a hidden or a secret meaning underlying but remote from and unrelated in reality to the more obvious meaning of a text.

2. Though the allegorical method developed in an effort to answer the Bible's anthropomorphisms and alleged immoralities, allegorizing was laden with problems. It has no objectivity or controls on one's imagination, thus obscuring the meaning of Scripture.

3. Also, the allegorical method robs the Scripture of its authority, for one person may say a certain passage teaches a certain truth allegorically, whereas another sees a completely different meaning. Thus, the allegorical method robs the Scriptures of any certain, objective authority.
B. The traditional method.

1. This method, traditionally held by the Catholic Church, asserts that the Bible is not the supreme authority, but that truth is "in written books and in unwritten traditions." These traditions include the church fathers of the past and the church leaders of the present.

2. The Roman Catholic Council of Trent (1545-1563) affirmed that accurate interpretation is possible only by the Roman Catholic church, the giver and protector of the Bible, not by individuals.

3. That the church alone, and not individuals, is able to correctly interpret the Bible clearly contradicts what the authors of the Bible said regarding one's ability to correctly interpret the Bible. For example, consider what Jeremiah and John said about this issue:

   Jeremiah 31:33-34
   "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more."

   Revelation 1:3
   Blessed is he who reads and those who hear the words of the prophecy, and heed the things which are written in it; for the time is near.

   To "hear" means to hear with understanding.

C. The historical, grammatical, literary method of interpretation.
1. This method of interpretation is built on the "literal" as opposed to the "allegorical" method of interpretation. According to the literal method of interpretation, the meaning of a passage is to be found in the natural or usual construction and implication of a writing or expression, following the ordinary and apparent sense of words rather than the allegorical or metaphorical use of words.

2. Thus, correct biblical interpretation involves a study of the historical and cultural context of a passage, as well as a study of the meanings of the words and the grammar of a passage.

3. The historical, grammatical, literary method of interpretation does not deny the use of figures of speech by the biblical writers. However, proper literary justification must be given for asserting that a word or a passage is to be understood symbolically. Additionally, every figure of speech in the Bible represents a literal reality.

4. The historical, grammatical, literary method of interpretation will be used in this course. It approaches the Bible as a literary work, and thus it is correct in asserting that the rules that apply to literary works apply to the Bible.

D. The historical, grammatical, literary method of interpretation is expressed in "The Golden Rule Of Interpretation," written by Dr. D. L. Cooper:

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in light of related passages and axiomatic and fundamental truths, indicate otherwise.

1. In other words: The text of the Bible is to be taken exactly as read unless there is something in the context indicating that the statement should be taken some other way than literally, that is, as a symbol or figure of speech.
2. This leads us to a basic presupposition of interpretation: God is a God of sense, not of nonsense. By this, we mean that whatever God revealed through His ancient spokesmen must have made sense both to them and their hearers. Furthermore, because the truths contained in the Bible are timeless, what God revealed through His ancient spokesmen must make sense to us as well.

E. It is important to distinguish between "literalism" and "wooden literalism."

1. Wooden literalism asserts that every word of Scripture must be defined as it would be in a dictionary. It asserts that the words of Scripture are never used symbolically.

2. Literalism asserts that a word should normally be understood in its plain meaning – the meaning the author and original readers would assign to that word. However, literalism does recognize that the writers of Scripture did make use of symbolic language (figures of speech). The Bible does contain metaphors, similes, hyperboles, et cetera.

3. Definition: A figure of speech is a word or phrase that is used to communicate something other than its literal, natural meaning (e.g. I am the Good Shepherd).

4. How to discern whether an expression is figurative or literal.

   a. Always take a passage in its literal sense unless there is good reason to do otherwise.

   Examples

   Revelation 7:4-8
   And I heard the number of those who were sealed, one hundred and forty-four thousand sealed from every tribe of the sons of Israel: from the tribe of Judah, twelve thousand were sealed, from the tribe of Reuben twelve thousand, from the tribe of Gad twelve thousand, from the tribe of Asher twelve thousand,
from the tribe of Naphtali twelve thousand, from the tribe of Manasseh twelve thousand, from the tribe of Simeon twelve thousand, from the tribe of Levi twelve thousand, from the tribe of Issachar twelve thousand, 8 from the tribe of Zebulun twelve thousand, from the tribe of Joseph twelve thousand, from the tribe of Benjamin, twelve thousand were sealed.

Revelation 7:9; compare with John 1:29
After these things I looked, and behold, a great multitude, which no one could count, from every nation and {all} tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands

b. The figurative sense would be intended if the literal would involve an impossibility.

Example

Revelation 1:16; compare with verse 20
And in His right hand He held seven stars; and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.

c. The figurative is intended if the literal meaning is an absurdity.

Example

Isaiah 55:12
"For you will go out with joy, and be led forth with peace; the mountains and the hills will break forth into shouts of joy before you, and all the trees of the field will clap their hands."

d. Take the literal sense if the literal would demand immoral action.
Example

*John 6:53*
Yeshua therefore said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

e. Note whether a figurative expression is followed by an explanatory literal statement.

Example

*1 Thessalonians 4:14*
For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Yeshua. (compare with verse 16 where "those who have fallen asleep" are spoken of as those who have died).

VI. The meaning of a passage.

A. Any type of oral or written communication involves three expressions of meaning:

1. What the speaker or writer meant by what he or she said.

2. What the reader (or hearer) understood by the statement.

3. What meaning is contained in the text or utterance itself.

B. Because the Bible is inspired by God (2 Timothy 3:16), and the authors of the Bible were "moved by the Holy Spirit," it is reasonable to conclude that the meaning contained in the text is the meaning intended by the authors, who, under the superintendence of the Holy Spirit, recorded the meaning intended by God.
1. This does not mean that the authors of Scripture understood fully everything they recorded, but that they did accurately record God's message to man.

2. Thus, while the understanding of the original readers of the Bible is a valuable aid in interpreting Scripture, the goal of hermeneutics is to answer the question, “What was in the mind of the author when he wrote the text under study?” This is often referred to as "authorial intent."

3. Authorial intent is preferred to another method of interpretation referred to as “reader response" interpretation. Reader response interpretation answers the question, "What does the text mean to me?” Reader response interpretation is subjective, denies the objective, propositional nature of Scripture, and generally results in many interpretations of a passage.

VII. Translations.

A. The quality of a translation is determined by two factors: the textual foundation of the translation and the translation techniques used by the translators.

B. Translations can be divided into three categories: formally equivalent, dynamically equivalent, and paraphrase.

1. Formally equivalent translations try to adhere as closely to Hebrew or Greek grammar and syntax as possible, while still being understandable in English. Generally speaking, formally equivalent translations translate "word for word" from the Greek or Hebrew to the English. The NASB is an example of formally equivalent translation.

2. Whereas formally equivalent translations translate word for word, dynamically equivalent translations translate "thought for thought." In doing so, they seek to produce the same effect on the readers today that the original produced on its readers.
a. Dynamically equivalent translations are less concerned to translate consistently a given Greek or Hebrew word with the same English word.

b. Dynamically equivalent translations often reword a passive sentence into an active sentence, reflecting better English style. ("I was hit by him" would be rendered, "He hit me"). The NIV is an example of a dynamically equivalent translation.

**Example**

*Galatians 3:3*
*Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh? (NASB)*

*Galatians 3:3*
*Are you so foolish? After beginning with the Spirit, are you now trying to attain your goal by human effort? (NIV)*

The word "flesh" in the NASB translation is a literal rendering of the Greek word *sarx*. The NASB consistently translates *sarx* "flesh." Rather than translate *sarx* literally in Galatians 3:3, the NIV rewords the text in an effort to better convey Paul's writing in a way that modern readers can understand. However, a careful study of Paul's use of the word *sarx* in Galatians indicates that in 3:3 *sarx* is being used figuratively for "the Law." This meaning is lost in the NIV.

3. Paraphrases add explanatory words or phrases that do not correspond to anything in the original text and are not necessary to preserve the sense of the passage, but which, nevertheless, gives the text added freshness and impact. The J. B. Phillips translation is an example of a paraphrase.

**Example**

*1 Peter 3:21*
*And corresponding to that, immersion now saves you-- not the removal of dirt from the flesh, but an appeal to God for a good conscience-- through the resurrection of Yeshua the Messiah. (NASB)*
I Peter 3:21
And I cannot help pointing out what a perfect illustration this is of the way you have been admitted to the safety of the Messianic "ark" by immersion, which means, of course, far more than the mere washing of a dirty body: it means the ability to face God with a clear conscience. (J. B. Phillips)

C. Which kind of translation should we use?

1. Which kind of translation is best to use? It depends on the occasion and purpose for reading the Bible.

   a. For words studies or outlining a passage, a translation that reflects the actual structure of the biblical language and that translates key terms with the same English word as often as possible, a formally equivalent translation such as the NASB is preferred.

   b. If one is looking for a translation with fresh thoughts and insights for a young or beginning reader in simple and vivid language, a paraphrase such as the Living Bible might be preferred.

   c. For a good balance between literalness and readability, a dynamically equivalent translation such as the NIV might be preferred.

   **Eschatological Considerations**

   Eschatology is the study of future or final matters.

   The historical, grammatical, literary method of interpretation affirms the pretribulation rapture of the body of Messiah.
The Rapture

I. Introduction.

A. Messiah's coming will take place in two stages. These stages are the rapture and the revelation, or the "coming for" the believers and the "coming with" the believers. These two events will be separated by the tribulation, a period of seven years in duration.

B. It is not possible to determine the time of the rapture. Messiah said, "of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father (Matt. 24:36; Lk. 13:32).

II. Biblical terminology.

A. Parousia: to be near or alongside. Parousia has the same meaning as the English word "presence." It refers not simply to presence, but also to the act by which the presence is brought about; that is, the coming of the individual. Parousia emphasizes the bodily presence of Messiah. It is used for both the coming of the Lord for the body (the rapture), and the coming of the Lord with the body (the second coming of Messiah) (1 Cor. 16:17; 1 Cor. 15:23; Matt. 24:7).

B. Apokalupsis: to uncover, to reveal. The doctrine that is involved in the use of this word in relation to Messiah is the future manifestation of His glory. Like Parousia, Apokalupsis is used in reference to the rapture and the second coming of Messiah (1 Cor. 1:7; 1 Pet. 4:13; Rev. 1:1).

C. Epiphaneia: to bring forth into the light, to show. Epiphaneia is used with reference to the first coming of Messiah, the rapture, and the second coming of Messiah. The emphasis given in the use of epiphaneia is to assure us that Messiah will actually appear; He will be seen and will be manifested in a visible way (2 Tim. 1:10; 2 Tim. 4:8; Titus 2:13).

D. These words emphasize three facts about Messiah's return: He will be visibly present, His glory will be fully revealed, and He will be fully manifested.
III. The Rapture in Scripture.


*John 14:1-3*

_Yeshua has gone to prepare a place for us. He has promised that He will come again and receive us to Himself._

B. 1 John 3:2,3.

1. When He comes for us, our sanctification will be complete. We shall be confirmed in holiness, and shall fully manifest the character of Messiah.

2. His appearing should be for us a purifying hope. It should motivate us to trust and to obey God, and to love others as He has loved us.

C. 1 Corinthians 15:51,52.

1. The rapture is a mystery. It was not revealed in the *Tenach*.

2. Those who are “asleep” are believers who have died (Mk. 5:39; Jn. 11:11). This is not "soul sleep," because Paul teaches that to be absent from the body is to be present with the Lord (2 Cor. 5:8). It is the "sleep" of the body in the earth until it is resurrected, changed into a glorious body, and reunited with the soul.

3. The trumpet serves the same purpose here as it did in the *Tenach*: to signal the appearance of God (Ex. 19:16,17).
4. Not all believers will die, but all will be changed. This refutes the partial rapture view.

5. When He appears, those who have died in Messiah will be raised. They, and those believers who are alive when He returns, will "put on immortality."

6. Paul's use of "we" (v.52) indicates that Paul believed the rapture was imminent. This gives support to the pre-tribulation rapture position.

D. 1 Thessalonians 4:13-18.

1. Believers do grieve over the loss of loved ones. This is a normal human experience that even Yeshua shared (Jn. 11:35). However, the grief of believers differs from that of unbelievers, because we have a hope of bodily resurrection, to glory, with Messiah.

2. The death and resurrection of Yeshua are among the best attested facts of history. The prophesies of the rapture are as certain to be fulfilled as the prophesies of Yeshua's death and resurrection.

3. First, the souls of those who have died in Messiah will return with Him, and will be united with their bodies in resurrection.

4. Then, they, along with those believers who are alive at His coming will be "caught up" in the clouds and meet the Lord in the air.

5. Thus shall we always be with the Lord. Hallelujah!

1. The "day of the Lord" begins after the rapture at the beginning of the tribulation period and extends through the millennium to the passing away of the current (old) heavens and earth. It includes the tribulation, Messiah's second coming at the end of the tribulation, the entire millennial age, and the passing away of the current heavens and earth (2 Pet. 3:10-12).

2. Paul warns his readers against false teaching that the day of the Lord had come.

3. Three events must happen before the day of the Lord comes.

   a. Before the day of Lord comes, the "falling away" (he apostasia) must first take place. This is an abandoning of a position once held. This rebellion, which will take place within the professing church, will be a departure from the truth that God has revealed in His Word (see also 1 Tim. 4:1-3; 2 Tim. 3:1-5; 2 Pet. 3:3-6).

   b. Before the day of the Lord comes, the "man of lawlessness" must be revealed. The language that Paul uses indicates that this revelation will be a decisive act that will take place at a definite moment in history (verses 3,6,8). It is probable that "the man of lawlessness" will be recognized by some people living when he makes a covenant with Israel at the beginning of the seventieth week of Daniel (Dan. 9:27).

   c. Before the day of the Lord comes, He who restrains the lawless one must be taken out of the way. The restrainer is the Holy Spirit. He restrains sin through believers whom He indwells, and through whom He works in society to hold back the swelling tide of lawlessness. When the body of Messiah leaves the earth at the rapture, the Holy Spirit will be taken out of the way in the sense that His unique sin restraining ministry will be removed. It is important to distinguish between the omnipresence of the Holy Spirit and the manifest presence of the Holy Spirit.
IV. The partial rapture position.

A. Definition: not all believers participate in the rapture, but only those who are "watching" and waiting" for that event, who have reached some degree of spiritual attainment that makes them worthy.

B. Arguments against a partial rapture.

1. The partial position misunderstands the value of the death of Messiah, which frees the believer from condemnation and makes the believer acceptable to God (Rom. 8:1).

2. The partial rapture position denies the biblical teaching on the unity of the body. According to 1 Corinthians 12:12,13, all believers are united to the body, and Messiah is the head (see also Eph. 5:30). Immersion into the body is true of all believers. If the rapture includes only a portion of the believers, then the body will be a dismembered and disfigured body when it is taken to Him. It is the body that is raptured, not a group of believers within the body.

3. The partial rapture position denies the completeness of the resurrection of believers at the rapture. If living believers who are spiritually immature will not be taken, then, logically, believers who died in spiritual immaturity would also not be taken, and would not be resurrected. However, Paul teaches, "God will bring with Him those who have fallen asleep in Yeshua" (1 Thess. 4:14), and they will be "raised imperishable" (1 Cor. 15:52). A partial rapture requires a partial resurrection, which is not taught in Scripture.

4. The partial rapture position denies the distinction between Israel and the Body of Messiah. It uses Scriptures that are applicable to God's program for Israel and applies them to the body (for example, Lk. 21:36, Matt. 24:41,42).

5. The partial rapture position places a portion of the body in the tribulation period. However, one of the purposes of the tribulation is to judge the world in preparation for the kingdom to follow. The body does not need such a purging judgment, unless the death of Messiah is ineffective.
V. The mid-tribulation rapture position.

A. Definition: the body of Messiah will be raptured at the end of the first three and a half years of the seventieth week of Daniel.

B. Arguments against a mid-tribulation rapture.

1. The mid-tribulation position denies the biblical teaching on the imminent return of the Lord.

2. The mid-tribulation position states that, since the body of Messiah was promised tribulation, it can expect to go through the first half of the tribulation. However, tribulation may be used in a technical sense, referring to the seven years of Daniel's prophecy, or in a non-technical sense, referring to any time of trial or distress. The tribulation promised to the body of Messiah is the non-technical kind (see Jn. 16:33; Rev. 2:10).

3. The tribulation begins with the making of the false covenant (Dan. 9:27). A mid-tribulation rapture would enable the body to know the time of the rapture. However, the time of Messiah's coming for the body is a divine secret which cannot be determined by a sign such as the making of the covenant.

4. If the body is present for the first three and a half years of the tribulation, then the 144,000 witnesses (Rev. 7:3-8; 14:1-5) would be saved into the body. However, these are seen to be Jewish witnesses during the entire period. When the rapture took place at the midpoint of the tribulation, the body would be dismembered and incomplete.

VI. The post-tribulation rapture position.

A. Definition: the body of Messiah will be on the earth throughout the entire seven weeks of Daniel's prophecy. The rapture takes place at the same time as the second coming of the Messiah, at the end of the tribulation.
B. Arguments against the post-tribulation position.

1. The post-tribulation position denies the distinction between the rapture (the Lord coming for the believers) and the second coming (the Lord coming with the believers, making them one event (Jn. 14:3; Col. 3:4; Rev. 19:14).

2. The post-tribulation position denies the distinction between Israel and the body of Messiah, and denies the distinction between God's programs for Israel and for the body.

3. The post-tribulation position denies the biblical teaching on the imminent return of the Lord.

4. The post-tribulation position applies major passages of Scripture that outline God's program for Israel to the body of Messiah (Matt. 13; Matt. 24,25; Rev. 4-19).

VII. The pre-tribulation rapture position.

A. Definition: the body of Messiah, in its entirety, will be removed from the earth before the seventieth week of Daniel begins.

B. Arguments for a pretribulation rapture.

1. The literal method of interpretation, consistently applied, can lead to no other conclusion but that the body will be raptured before the beginning of the tribulation.

2. The nature of the seventieth week is wrath (Rev. 6:16,17). It is also described as a time of judgment, indignation, punishment, destruction and darkness. However, the Lord bore for us God's wrath and judgment. Therefore, we who are in Him shall be
kept from wrath and shall not come into this time of divine judgment (1 Thess. 1:10; 5:9; Rev. 3:10).

3. The seventy weeks of Daniel 9:24-27 have to do with Daniel's people and Daniel's city, that is, the nation of Israel and the city of Jerusalem. Since the body of Messiah did not exist until Shavuot (Pentecost), it could not have been in the first sixty nine weeks of this prophecy. As the body had no part in the first sixty nine weeks, which are related only to God's program for Israel, it will also have no part in the seventieth week, which is again related to God's program for Israel after the mystery program for the body has been concluded.

4. The body of Messiah was warned to be watching for the Lord Himself, not for signs that would precede His coming. We are told to live in light of the imminent return of Messiah to bring us into His presence. Only a rapture that is pretribulational can be imminent (1 Thess. 5:2-10; Jn. 14:2,3; Acts 1:11; 1 Cor. 15:51,52; Phil. 3:20; Col. 3:4; 1 Thess. 1:10; 1 Tim. 6:14; James 5:8; Titus 2:13; Rev. 3:3).

5. Regarding the imminence of the rapture, it should be noted that there is no prophecy that must yet be fulfilled before the rapture can take place.

The historical, grammatical, literary method of interpretation affirms that the second coming is premillenial.

I. Premillennialism: the belief that the second coming of Yeshua will occur before the messianic kingdom is instituted. The premillennial position does not require an allegorical or symbolic approach. The premillennial position does not require an allegorical or symbolic approach. The premillennial position is a result of a consistent, literal hermeneutic.

II. Postmillennialism: the belief that the preaching of the gospel will be so successful that the world will be converted, and then Messiah will return.
III. Amillennialism: the belief that there will be no millennium, no messianic kingdom, and no literal earthly reign of Messiah.

The historical, grammatical, literary method of interpretation affirms that the millennium is a literal, 1,000 year earthly reign of the Messiah following the tribulation period in fulfillment of the Abrahamic, Davidic, Land, and New covenants (Rev. 20:1-6).

Classical Dispensationalism: A Study of the Dispensations

Classical Dispensationalism is a hermeneutical approach more than a theology. It is the result of consistent application of the basic hermeneutical principle of literal, normal, or plain interpretation.

I. Definition of dispensation.

A. In the KJV Bible, dispensation is a translation of the Greek word oconomia, which means “the administration, oversight, or management of the property or the affairs of another.” Oikonomia may also be translated “stewardship.” Example: Luke 16:2-4.

B. Oikonomia is also used in the Bible to refer to a divinely established stewardship of a particular revelation of God which brings added responsibility to all mankind or to that portion of mankind to which it is given. Examples: 1 Cor. 9:17; Eph. 3:2.

II. Theological use of the word dispensation.

A. A dispensation is a period of time during which man is tested in respect to some specific revelation of the will of God.

B. Each dispensation includes:
1. A dispensing of divine revelation concerning God’s will, embodying what God requires of man regarding his conduct.

2. Man’s stewardship of this divine revelation, in which he is responsible to obey it.

3. A time period, during which this divine revelation is dominant in the testing of man’s obedience to God.

4. Promises of blessing for obedience and judgment for disobedience.

C. Primary characteristics distinguishing the dispensations from each other.

1. The different governing relationship with the world into which God enters in each dispensation.

2. The resulting responsibility on mankind in each of these different relationships.

D. The revelation of truth in a time period is not discarded; rather, it is cumulative.

1. When a dispensation ends, certain principles of the revelation (stewardship) are carried over onto succeeding dispensations, becoming a part of the cumulative body of truth for which man is responsible in the progressive unfolding of God’s redemptive process.

2. Thus, conscience is an abiding truth in human life, although it does not continue as a dispensation (see chart).
3. The divine revelation thus unfolds progressively as we move from one to the next dispensation.

E. Salvation in the dispensations.

1. The purpose of each dispensation is to place man under a specific rule of conduct, but such stewardship is not a condition for salvation. In every past dispensation man has failed, and he has failed in this present dispensation and will fail in the future. However, salvation has been and will continue to be available to him by God’s grace through faith.

2. The dispensations are a progressive and connected revelation of God’s dealings with man, given at times to the whole race and at other times to Israel. The different dispensations are not separate ways of salvation.

3. During each dispensation, man is reconciled to God in only one ways – by grace through the work of Messiah that was accomplished on the cross and vindicated by His resurrection.

4. Before the cross, man was saved in prospect of Messiah’s atoning sacrifice, through believing the revelation thus far given to him since the cross, man has been saved by believing in Yeshua in Whom revelation redemption are consummated.

III. Dispensationalism as a theological system.

A. God has distinguishably different economies (dispensations) in governing the affairs of the world.

B. The return of the Messiah is premillennial; that is, Messiah will return and then set up a literal kingdom on earth for a period of 1,000 years.
C. Israel and the church are distinct. God has two distinct purposes expressed in the formation of two peoples who maintain their distinction throughout eternity.

D. A consistently literal (plain, normal), as opposed to a spiritualized or allegorical approach to interpreting Scripture.

E. The underlying purpose of God in the world is the glory of God. Salvation is but one program the God uses to glorify Himself. (Scripture is God centered, not man centered.)

IV. The Dispensations.

A. Innocence.

1. Key Scripture: Genesis 1:28

2. Time period: From creation to the fall.

3. Stewardship: Do not eat the fruit (obey God).

4. Failure: Genesis 3:6


B. Conscience (moral responsibility)

1. Key Scripture: Genesis 3:7
2. Time period: The fall to the flood.

3. Stewardship: Do all known good, abstain from all known evil, approach God through a blood sacrifice.

4. Failure: Genesis 6:5


C. Human government

1. Key Scripture: Genesis 8:15-17.

2. Time period: The flood to the call of Abraham.

3. Stewardship: Obey God through submission to fellow man. (Render unto Caesar that which is Caesar’s).

4. Failure: Genesis 11:4

5. Judgement: Genesis 11:8

D. Promise

2. Time period: Call of Abraham to the giving and acceptance of the Mosaic Law at Mt. Sinai.


E. Law


2. Time period: The giving of the Law at Sinai to the death of Messiah


F. Grace


2. Time period: Death of Messiah to the return of Messiah.


G. Kingdom

1. Key Scripture: Revelation 20:4

2. Time period: One thousand year rule of Messiah, from the completion of His return after the tribulation to the second resurrection and great white throne judgement.

3. Stewardship: Believe in and obey the Son.


V. Application.

A. We are not under the Law, but under grace.

B. Matthew 5:19 verses 1 Corinthians 9:19-21

1. In Matthew 5:19 Yeshua was speaking before the cross, to the Jewish people to whom He was offering the Kingdom of God and for whom he was interpreting the Law.

2. The Law was fulfilled with Yeshua’s death on the cross (Matt. 5:17)

3. Paul was writing to believers in Yeshua after the cross.

4. Believers after the cross are not under the Law, but under grace.

C. Conclusion: Believers today are not bound by the statutes contained in the Mosaic Law.

1. Law as an abiding principle is carried over into the dispensation of grace.

2. Nine of the “ten commandments” are repeated in the New Covenant.

3. Believers today are under a new law, the Law of Messiah, also referred to as the Royal Law or the Law Of Liberty (Gal. 6:2; James 1:25; 2:8, 12).
## The Dispensations

<table>
<thead>
<tr>
<th>Name</th>
<th>Time Period</th>
<th>Scripture</th>
<th>Responsibilities</th>
<th>Judgment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Innocence</td>
<td>Creation-Fall</td>
<td>Gen. 1:28</td>
<td>Keep Garden Do not eat fruit Fill, subdue earth Fellowship with God</td>
<td>Curses, Physical and spiritual death Expulsion from Eden</td>
</tr>
<tr>
<td></td>
<td>Gen. 1:28-3:6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conscience</td>
<td>Fall-Flood</td>
<td>Gen. 3:7,22</td>
<td>Do good, abstain from evil</td>
<td>Flood</td>
</tr>
<tr>
<td></td>
<td>Gen. 3:7-8:14</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human Government</td>
<td>Leaving Ark-Call of</td>
<td>Gen. 9:1-7</td>
<td>Fill earth Capital punishment</td>
<td>Forced scattering by confusion of languages</td>
</tr>
<tr>
<td></td>
<td>Abraham</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gen. 8:15-11:32</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Promise</td>
<td>Abraham-Mt. Sinai</td>
<td>Gen. 12:1-3</td>
<td>Stay in Promised Land Believe and obey God</td>
<td>Egyptian bondage, Wilderness wanderings</td>
</tr>
<tr>
<td></td>
<td>Gen. 12:1-3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mosaic Law</td>
<td>Mt. Sinai-Death of Messiah</td>
<td>Ex. 19:5-8</td>
<td>Keep the Law Walk with God</td>
<td>Captivities</td>
</tr>
<tr>
<td></td>
<td>Ex. 19:1-Acts 1:26</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Grace</td>
<td>Death –Return of Messiah</td>
<td>Titus 2:11</td>
<td>Believe in Messiah, Walk with Messiah</td>
<td>Death Loss of rewards Great Tribulation</td>
</tr>
<tr>
<td></td>
<td>Acts 2:1-Rev. 19:21</td>
<td>Rom. 6:14,</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Acts 16:31</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kingdom</td>
<td>Return of Messiah-Judgment</td>
<td>Rev. 20:4</td>
<td>Believe and obey Messiah</td>
<td>Death White Throne Judgment</td>
</tr>
<tr>
<td></td>
<td>Rev. 20:1-15</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The Dispensation Of Grace

I. The character of the Dispensation of Grace.

A. The Dispensation of Grace is viewed in Scripture as a “mystery” (Col. 1:24-27; Eph. 3:4-9).

1. Definition: a mystery is something that was not formerly revealed, and was therefore previously unknown, but is now made known by God.

2. While modern usage of the word mystery relates to that which is mysterious or unknown, Scripture uses the word to refer to that program or purpose of God, known to Him from eternity, but which was unknown in previous ages, and is now known by revelation (Rom. 16:25,26; 1 Cor. 2:7-10).

3. Thus, mysteries are sacred secrets, formerly unknown, but now known by revelation.

B. The Brit Hadashah contains a number of mysteries related to the dispensation of grace.

1. The sum total of all of the mysteries in the Brit Hadashah represent the entire body of added truth found in the Brit Hadashah that is unrevealed in the Tenach.

2. These mysteries represent a major portion of God’s program for the present dispensation, which was not revealed in previous dispensations, but is now known by revelation from God.

C. The existence of this present dispensation, which interrupted (but did not replace) God’s program with Israel is a mystery that has now been revealed.
Mysteries in the *Brit Hadashah*

1. The existence of this present age, which was to interrupt God's established program with Israel, is a mystery (Matt. 13:11).

2. That Israel was to be blinded so the Gentiles might be brought into relation with God is a mystery (Rom. 11:25).

3. The forming of the body, made up of Jewish people and Gentiles, is a mystery (Eph. 3:3-9; Col. 1:26,27; Eph. 1:9; Rom. 16:25).

4. The whole program of God that results in salvation is called a mystery (1 Cor. 2:7).

5. The relation of Messiah to people in redemption is called a mystery (Col. 2:2; 4:3).

6. The incarnation itself is called a mystery, not as to its fact but as to its accomplishment (1 Tim. 3:16).

7. The development of evil, culminating in the man of sin, is called a mystery (2 Thess. 2:7).

8. The development of the great apostate religious system is called a mystery (Rev. 17:5,7).

9. That there would be a new method by which God would receive people into His presence is a mystery (1 Cor. 15:51).
These mysteries represent a major portion of God’s program for the present dispensation, which were not revealed in previous dispensations, but are now known by revelation from God.

Example

_Ephesians 3:1-6_

*For this reason I, Paul, the prisoner of Messiah Yeshua for the sake of you Gentiles – if indeed you have heard of the stewardship of God’s grace which was given to me for you; that by revelation there was made known to me the mystery, as I wrote before in brief. And by referring to this, when you read you can understand my insight into the mystery of Messiah, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; to be specific that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Messiah Yeshua through the gospel, of which I was made a minister, according to the gift of God’s grace which was given to me according to the working of His power.*

D. According to Daniel 9:24 (which we will discuss in detail when we study messianic prophecy), "Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place.

1. As we shall see in our study of messianic prophecy, after sixty nine of these weeks passed, the prophetic clock concerning Israel took a "time out." The "gap" between weeks sixty nine and seventy is the church age, a mystery not revealed in the Tenach.

2. At the end of the church age, the prophetic clock concerning Israel will once again commence and the final week, which is the Tribulation, will come to pass.
The Gap Between Week Sixty Nine and Seventy (Dan. 9:24-27)

There are many places in the Tenach in which the passing over of the present dispensation is evident. In the following passages, (-) indicates the present dispensation, a "parenthesis" which comes between the dispensation of Law and the tribulation.

Isaiah 61:1-2a
The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives, and freedom to prisoners; to proclaim the favorable year of the Lord, (-) and the day of vengeance of our God...

Psalm 118:22
The stone which the builders rejected (-) has become the chief corner stone.

Isaiah 9:6
For a child will be born to us, a son will be given to us; (-) and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isaiah 53:10
But the Lord was pleased to crush Him, putting Him to grief; if He would render himself as a guilt offering, (-)He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand.

Zechariah 9:9-10
Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.(-) And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; and His dominion will be from sea to sea, and from the River to the ends of the earth.
E. The existence of an entirely new dispensation, which temporarily interrupts God’s program for Israel, is one of the strongest arguments for the premillennial position.

II. God’s purpose for the Dispensation of Grace.

A. The “Old Covenant age” centered on God’s purpose for Israel.

1. God’s purposes for Israel are stated in the covenants God made with Israel.

2. The “Old Covenant age” closed with those purposes unrealized.

3. God is bound to the covenants that He made with Israel; His purposes for Israel must ultimately be realized.

B. God’s program for the dispensation of grace.

1. After the death of Messiah, God instituted a new program that interrupted but did not replace His program with Israel.

2. God’s program for the dispensation of Grace is calling out a “people for His name” (Acts 15:14).

3. This people constitute the body, of which He is the head (Eph. 1:22,23).

C. God’s objective for the dispensation of grace.
1. The reason for this calling out is stated in Ephesians 2:7:

“...in order that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Messiah Yeshua.”

2. Thus, God’s purpose in calling out the body of Messiah is to display His infinite grace.

   a. To say that a sinner is saved by grace is to declare that, on the basis of Messiah’s death and in response to the sinners faith in Messiah, God has completed a work that is so perfect and so free from the cooperation of any other being that it perfectly demonstrates His infinite grace.

   b. This demonstration of God’s grace will be manifested in the life of each and every person who is saved.

D. Application.

   1. God is calling sinners to believe in Messiah so that His infinite grace may be manifested in their lives (Jn. 1:12; 8:24; Acts 16:31).

   2. God is calling believers to share the God News about Messiah with the unsaved, so that they may believe in Messiah, become saved, and so that God’s infinite grace may be displayed in their lives (Rom. 10:14,15).
Principles Of Interpretation

Two Important Axioms

I. The Bible is a human book, written in human language to be understood by people. From this axiom stem several corollaries.

A. Each biblical writing – that is, each word, sentence, and book – was recorded in a written language and followed normal, grammatical meanings, including figurative speech.

B. Each biblical writing was written by someone to specific hearers or readers in a specific historical, geographical situation for a specific purpose.

C. The Bible is affected and influenced by the cultural environment from which each human writer wrote.

D. Each biblical writing was accepted or understood in light of its context.

E. Each biblical writing took on the nature of a specific literary form.

F. Each biblical writing was understood by its initial readers in accord with the basic principles of logic and communication.

G. These six corollaries suggest that in approaching the Bible we ask the following questions (which correspond to the six corollaries in order).

1. What did the words convey in the grammar of the original readers?
2. What was being conveyed by those words to the initial readers?

3. How did the cultural setting influence and affect what was written?

4. What is the meaning of the words in their context.

5. In what literary form is the material written and how does that affect what is said?

6. How do the principles of logic and normal communication affect the meaning?

II. The Bible is a Divine book.

A. In some way God infused his life into the words of the Bible so that they were actually his. This can be said of no other book in the world.

B. The affirmation, The Bible is a Divine book is an "axiom," a self-evident truth. From this axiom stem four corollaries, which Bible interpreters should recognize as they approach the Scriptures.

1. The Bible, being a Divine book, is inerrant.

2. The Bible, being a divine book, is authoritative.

3. The Bible, being a divine book, has unity. The unity of the Bible indicates the following:
a. The Bible will not contradict itself. Being from God, who is truth, the Scriptures are coherent and consistent. All the parts fit together, and can be correlated to give a comprehensive profile of God's plan for the future.

b. Because the Bible contains unity, its obscure passages are to be interpreted in light of clear and primary passages.

c. Because the Bible has unity, the Bible often interprets itself ("Scripture interprets Scripture").

d. The Scriptures are a progressive revelation. This means that in later portions God added to what he had given in earlier portions.

Example: Messianic Prophecy

Genesis 3:15 – any woman

Genesis 12 – a Jewish woman

Genesis 49 – Judah only

2 Samuel 7:10-17; 1 Chronicles 17:10-15 – House of David only

Jeremiah 22 – house of David but apart from Solomon and Jechoniah

4. The Bible, being a divine book, has mystery. It must be recognized that the Bible has many things that are hard to understand. Bible students must acknowledge that they cannot always ascertain what a given passage means.

Context: The Key To Accurate Interpretation

I. In order to interpret a passage of Scripture correctly, it is essential that the passage be interpreted in its context.
A. Interpreting a passage in its context ensures that our interpretation will not deviate from the line of thought of the author or the overall message of the Bible.

B. Conversely, if we interpret a passage out of its context, we risk losing the meaning intended by the author and interpreting the passage in a way that contradicts other passages and the overall message of the Bible.

II. It may be better to say that a passage should be interpreted in its contexts, for as we shall see there are various contexts that must be considered if we are to correctly interpret a passage.

The Contexts of a Passage

I. Interpret according to the context of Scripture as a whole.

A. Related to the "analogy of Faith" is a rule that was central to the Reformers: Sola Scriptura, "Scripture alone. By this they meant that Scripture is our only rule of faith and practice and that Scripture interprets Scripture.

B. One thing this means is that if you have two interpretations – one that agrees with the rest of Scripture and one that does not - you accept the interpretation which harmonizes with Scripture. This principle is based on principles from Bibliology: the inerrancy of Scripture and the unity of Scripture.

C. This does not guarantee correct interpretation, but it does show us what is an incorrect interpretation – the interpretation that disagrees with the rest of Scripture.

Example

You see that a man is justified by works, and not by faith alone (James 2:24)

That justification is by grace is a truth clearly taught in many different books. It is emphasized in Romans (see 3:28; 4:5), Galatians, and the Gospel of John. Sola Scriptura
says that James is to be interpreted by what is taught by Paul and the other books of Scripture. We must not make one Scripture contradict another.

II. Interpret according to the immediate context of the passage

A. Proper interpretation involves considering the "immediate context" of the passage. This means that we consider the verses that precede and follow the passage in order to correctly place the passage in the line of thought of the author.

Examples

Out Of Context

Matthew 18:19
"Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven"

In Context

Matthew 18:15-19
"And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother. But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer. Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven. Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven."

Out Of Context

A youth group ends its meeting by joining hands and reciting, "May the Lord watch between you and me when we are absent one from the other," thereby wishing one another God's blessings until they meet again.

In Context

When Laban and Jacob parted from one another, neither trusted the other. When Laban said, "May the Lord watch between you and me when we are absent one from the other," he was expressing a desire that Jacob be blessed. The next verse says, "If you mistreat my
daughters, or if you take wives besides my daughters, although no man is with us, see, God is witness between you and me." Laban was not wishing Jacob well; he was issuing him a warning.

III. Interpret according to the larger context of the passage.

A. Consider the flow of thought of the paragraph in which the passage is contained.

B. Consider the book of the Bible in which the passage is contained, and determine how the passage contributes to the author's purpose and the theme of the book.

C. Consider other passages in the Bible that speak to the same issue as the passage being studied (Scripture interprets Scripture).

D. Consider the Testament in which the passage appears, and determine how the passage relates to the theme(s) of that Testament.

E. Consider how the passage relates to the overall theme and purpose of the Bible, as well as other themes that appear in the Bible.

1. The overall theme of the Bible is the glory of God.

2. Other themes in the Bible include redemption, sin, the nature and attributes of God, messianic prophecy, et cetera.

IV. Interpret a word according to the context of its usage.

A. The principle here is that the meaning of words is determined by how they are used.
B. An good illustration of this principle the controversy during the Reformation over justification by faith verses justification by works. Part of this controversy involved the definition of the term "to justify."

1. The Roman Catholics said that to justify means "to make righteous." The reformers said that it means "to account, to reckon righteous."

2. This issue continues to be debated today. When we are justified, are we made righteous or are we accounted to be righteous?

3. Before we attempt to define the term "to justify" according to the context of its usage, let us present a biblical/theological argument that may be helpful. If we interpret correctly, our biblical/theological argument concerning the meaning of the term "to justify" will agree with our interpretation of the term according to the context of its usage.

   a. If to justify means to make righteous, then the process has not been completed. The process of being made righteous is called sanctification. It begins at salvation, and will be completed when we are glorified (Rom. 8:28-29).

   b. Thus, if to justify means to make righteous, then the present tense (you are being justified) can be used, or the future tense (you will be justified) can be used, but the past tense cannot be used (you have been justified).

   c. However, our justification is stated by Paul in the past tense (Rom. 5:1). Therefore, to justify cannot mean to make righteous.

   *Romans 5:1*
   *Therefore having been justified by faith, we have peace with God through our Lord Yeshua the Messiah.*
4. As we have said, the argument just presented is a biblical/theological argument. Let us see if this argument agrees with what we find when we determine the meaning of "to justify" within the context of its usage.

5. The meaning of the word justify can be determined by doing a "word study" on its usage. If we can find a passage where "justify" is used without theological controversy and where the meaning is clear, then we can determine by its usage in that passage the meaning of the word.

6. One such passage is Deuteronomy 25:1:

   *If there is a dispute between men and they go to court, and the judges decide their case, and they justify the righteous and condemn the wicked...*

   This verse describes a court case. When the judge declares the innocent man righteous, he does not make him righteous. Rather, he makes a legal declaration. He declares, or reckons, the innocent man to be righteous. Thus, according to its usage, to justify is not to make righteous; it is to reckon righteous.

7. Isaiah 5:23 also illustrates this usage of the word "justify."

   *Isaiah 5:22-23*
   
   Woe to those who are heroes in drinking wine, and valiant men in mixing strong drink; Who justify the wicked for a bribe, and take away the rights of the ones who are in the right!

   Those who "justify the wicked for a bribe" do not make the wicked man righteous. Rather, they are corrupt judges who take a bribe and make a legal pronouncement. A crooked judge cannot make a guilty man righteous; but he can make a legal pronouncement. He declares him righteous.
8. As we can see, our biblical/theological interpretation of the term "to justify" agrees with our interpretation of the term in its context of usage. The reformers were right: to justify means to reckon righteous, not to make righteous.

V. Interpret according to the literary context of the passage (this is referred to as the "genre" of the Passage).

A. The Bible contains many kinds of literature. An understanding of the various "genres" in the Bible, and how the genre of a passage affects its interpretation is essential to good Bible interpretation.

B. For example, a newspaper contains various genres. When we read the newspaper, we certainly would not interpret front page news in the same way that we would interpret the comic section.
Genres In The Bible

1. Epistles (letters).

2. Narratives (stories).

3. Gospels (accounts of Messiah's redemptive ministry and teaching).

4. Parables (short, simple stories designed, by way of comparison, to communicate a spiritual truth, religious principle, or moral lesson).

5. Law

6. Predictive prophecy.

7. Poetry (e.g. psalms).

8. Proverbs.

9. Didactic literature (instructional literature).

10. Apocalyptic literature (literature predicting or presaging imminent disaster and total or universal destruction. Apocalyptic literature generally contains much symbolic language and often contains visions experienced by the author. The Book Of Revelation is apocalyptic literature.)

C. Consider the dispensational context of the passage (e.g. was the passage written during the dispensation of Law, Grace, et cetera).

D. Consider the cultural context of the passage.
Examples: Cultural Context

John 13:12-15
And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, "Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you.

1 Timothy 2:12-14
But I do not allow a woman to teach or exercise authority over a man, but to remain quiet. For it was Adam who was first created, and then Eve. And it was not Adam who was deceived, but the woman being quite deceived, fell into transgression.

E. Consider the historical context of the passage.

Examples: Historical Context

2 Chronicles 7:13-14
"If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land."

Some believers use this passage as a basis for praying that there will be a revival in the United States and, as a result of this revival, the Lord will "heal" the United States (i.e. deliver it from its present difficulties). This violates both the dispensational and historical contexts of the passage. In the passage, “My people” are the Jewish people living under the Mosaic Law. There is an eternal principle we can draw from this passage (repentance results in judgment withheld and blessings given), but to apply this passage to modern day countries, and especially to claim as a promise what is said in this passage violates the context of the passage.
Mark 12:14-17
And they came and said to Him, "Teacher, we know that You are truthful, and defer to no one; for You are not partial to any, but teach the way of God in truth. Is it lawful to pay a poll-tax to Caesar, or not? Shall we pay, or shall we not pay?" But He, knowing their hypocrisy, said to them, "Why are you testing Me? Bring Me a denarius to look at." And they brought one. And He said to them, "Whose likeness and inscription is this?" And they said to Him, "Caesar's." And Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." And they were amazed at Him.
Interpreting Proverbs

I. Definition.

A. Proverb.

1. A **proverb** is a short well-known saying that expresses an obvious truth. Often, a proverb will offer advice.

2. A biblical proverb is a wise saying or instruction for living a useful, effective, and godly life.

3. The Book of Proverbs forms part of the larger group of biblical writings known as wisdom literature. This literature gives instruction for living while pondering the difficulties of life.

B. A proverb offers instruction in wise living. However, it is not a promise. Therefore, it is incorrect to claim a proverb as a promise.

1. "A stitch in time saves nine" tells us that it is wise to mend that which is in need of repair quickly, lest further damage result. It does not guarantee us that if we repair a rip in a garment, the garment will never again become ripped.

2. Thus, while following the instructions in the Book Of Proverbs is wise and will result in a blessed life, following the proverbs does not guarantee wealth or freedom from tribulation or illness, and we should not "claim" the proverbs as promises from God.

II. Literary style.

A. Likeness: "Proverb" is a translation of the Hebrew word *nasal*, which probably comes from a verb meaning "to be like", to be compared with." A proverb, then, may be a statement that makes a comparison or summarizes a common experience.
1. Example: In the light of a king's face is life, and his favor is like a cloud with the spring rain (Prov. 16:15).

2. Example: Like apples of gold in settings of silver is a word spoken in right circumstances (Prov. 25:11).

B. Parallelism: The Book of Proverbs is poetic in its form. Hebrew poetry does not make use of rhyme. Rather, the poetic effect is created by the use of parallelism, in which meaning rather than sounds "rhyme."

C. When words or phrases in a proverb are "parallel," comparing those "parallel" words or phrases can help us to better understand the meaning of the words, the phrases, and the proverb.

D. There are four types of parallelism:

1. **Synonymous parallelism**: In synonymous parallelism, the second line of poetry repeats the thought of the first line in similar words:

   *Pride goes before destruction,*  
   *And a haughty spirit before a fall (16:18).*

   The use of similar language is intended to reinforce the lesson of wisdom.

2. **Antithetic parallelism**: In antithetic parallelism, the second line of poetry is in contrast to the first:
A wise son brings joy to his father, 
But a foolish son brings grief to his mother (10:1).

Presenting a proverb in this way promotes understanding of the contrast between good and evil in human behavior.

3. **Synthetic parallelism:** In synthetic parallelism, the second line of poetry continues the thought of the first line.

   a. Sometimes the second line gives a result of the first line:

   *Commit your works to the Lord, 
   And your plans will be established* (16:3).

   b. Sometimes the second line describes something in the first line:

   *A worthless person, a wicked man, is the one who walks with a False mouth* (16:3)

   c. Sometimes one line gives a preference over what is referred to in the other line:

   *Better is a little with righteousness, 
   Than great income with injustice* (16:8).

4. **Statement and comment:** In the form of statement and comment, we note how the first line of poetry makes a statement and the second line provides a comment about the first:

   *A kings wrath is like the roar of a lion, 
   He who angers him forfeits his life* (20:2).
Interpreting Prophecy

I. Definitions.

A. A biblical prophet is a person who speaks (or writes) on behalf of God to God's people. He communicates God's will to His people, rebukes God's people for disobedience, encourages them during times of hardship, and discloses the future to them.

1. It should be noted that the biblical prophets did more than merely speak or write on behalf of God. Rather, the prophets spoke and wrote the very words of God. When the prophets spoke or wrote on behalf of God, it was no different than if God himself was speaking.

2. Therefore, the words of the prophets have the same qualities as the words of God: inerrancy, infallibility, authority, et cetera.

B. Prophecy is the oral or written message of a prophet.

C. Predictive prophecy is an oral or written message of a prophet concerning future events.

D. Messianic prophecies are a special type of predictive prophecy that give us information about the Messiah. Messianic prophecies fall into two categories.

1. Messianic prophecies concerning Messiah's first coming contain information that enables God's people to recognize Messiah when He comes. They validate that Messiah is who He claims to be. These prophecies also give us information about Messiah's redemptive ministry during His first coming.

2. Messianic prophecies concerning Messiah's second coming describe events leading up to His appearing, and describe the nature and purpose of His second coming.
II. The focus of all prophetic truth is Messiah (Hebrews 1:2; Luke 24:25-27), who was destined to be the greatest prophet (Deuteronomy 18:15-18). He declared God's truth in this age (John 3:31-33) and the age to come (Isaiah 2:2-4). As the embodiment of truth (John 1:1), Messiah fully radiated the brilliance of God which the earlier prophets reflected only partially.

Guidelines For Interpreting Prophecy

I. Follow the normal principles of the hermeneutical system known as historical, grammatical, literary interpretation.

II. Take the words of prophecy in their normal, grammatical sense unless the text clearly indicates that a figure of speech is being used.

III. Every prophecy has one fulfillment. One prophecy has one fulfillment, not two or more. This does not contradict the "law of double reference," which asserts that one passage may contain two distinct prophecies. An example of double reference is found in Isaiah seven, which we will consider in our study of messianic prophecy.

IV. Consider the literary style of the prophetic passage (apocalyptic, law, didactic, et cetera).

V. View prophecy as focusing primarily on the Messiah and the establishing of His reign.
   A. The primary purpose of prophecy is to testify to Messiah and to bring Him to glory.

   B. Prophecy focuses primarily on Messiah and his first and second coming. As an angel said to John, "The testimony of Yeshua is the testimony of prophecy" (Rev. 19:10).

VI. Recognize the principle of "foreshortening."
A. Looking ahead, the prophets often saw the two comings of Messiah as two mountain peaks with a valley in between. They could see the peaks (the two comings) but not the valley (the gap of time between the two comings).

B. Seeing the events related to the two comings of Messiah together, the Old Covenant prophets often did not understand how it would all unfold. Thus, the Old Covenant often blends the two comings of Messiah in one passage. As Peter wrote, "The prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Messiah within them was indicating as He predicted the sufferings of Messiah and the glories to follow (1 Pet. 1:10-11).

C. From our perspective, however, as we look back we see the time gap between the first and second comings.

D. An example of foreshortening is Isaiah 61:1-2. The Lord read from this chapter in this the synagogue in Nazareth (Luke 4:16-21), and stopped in the middle of verse two with the words "to proclaim the favorable year of the Lord." He did not add the words "and the day of vengeance of our God," which is obviously a reference to the Lord's return when he takes vengeance on his enemies.

VII. Look for God's built in interpretations.

A. Sometimes the prophetic Scriptures themselves include interpretations. For example an angel explained to Daniel that the ten horns on the fourth beast or forth kingdom represents ten kings (Dan. 7:24).

VIII. Compare parallel passages.

A. Since so much (about one fourth) of the Bible was prophetic when it was written and since all of it was given under the inspiration of the Holy Spirit, we should not be surprised to see that all the prophecies of Scripture can be put together for a consistent pattern of the future. In all the details of forthcoming events no contradictions exist.
B. Thus, Revelation thirteen should be studied in correlation with Daniel nine, and the closing verses of Joel two should be studied in correlation with Revelation nineteen. Also, the numerous passages on the Millennium in Isaiah 9; 24; Joel 2; Zechariah 14; and Revelation 21:1-10 should be studied together.

IX. Distinguish between prophecies that have been fulfilled and are yet to be fulfilled.

A. Some prophecies recorded in the Tenach were fulfilled not long after they were made. One example is Jeremiah's prophecy concerning the seventy-year captivity in Babylon (Jer. 25:11; 29:10).

B. Some prophecies recorded in the Tenach were fulfilled centuries later during the redemptive ministry of Yeshua. One example is Micah's prophecy concerning the birthplace of Messiah (Micah 5:2).

C. Some prophecies have yet to be fulfilled. One example is Daniel's prophecy of the resurrection (Dan. 12:2)

X. Because the Bible is a Divine book, we can expect consistency in the Bible. This means, for one thing, that since those prophecies that have been fulfilled have been fulfilled literally, those that have yet to be fulfilled will be fulfilled literally also.
The Seed Of The Woman
Genesis 3:15

I. When God had completed his work of creation he placed Adam and Eve in the garden of Eden, where they could tend the garden and, most importantly, have fellowship with God.

II. God created Adam and Eve "innocent," and in that state of innocence their nakedness did not cause them shame (Gen. 2:25). However, prior to creating Eve, God gave Adam one commandment:

   Genesis 2:16-17
   And the Lord God commanded the man, saying, "From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely die."

III. As the above passage states, if Adam failed to obey the command, he would die. "Death" simply means "separation." As we shall see, the immediate result of disobedience would be separation from God, which is spiritual death. Disobedience to God's word is sin and God, being holy, must separate Himself from all sin and the moral creatures who commit sin. Spiritual death would be followed by physical death, which is separation of the spirit from the body.

IV. Satan, manifesting himself through the serpent (Rom. 16:20; Rev. 12:9; 20:2), tempted and deceived Eve, and she ate from the forbidden tree. She then gave some of the fruit to Adam and he ate as well.

   A. It is true that Eve was the first one to eat from the forbidden tree. However, Adam was with Eve when the serpent deceived her (Gen. 3:6), and failed to protect her. Furthermore, God gave the commandment directly to Adam. Thus, Adam is responsible for this initial act of disobedience to God.

   B. Having disobeyed God, Adam and Eve were no longer innocent, and were ashamed of their nakedness. When God approached them, they hid themselves and attempted to hide their sin from God.
C. Two essential attributes of God's character are truth and justice (Psa. 111:7; 119:160; Rom. 3:26). God was obliged to keep his word and judge the sin that had taken place in the garden. Thus, Adam did die spiritually "in the day" that he ate from the forbidden tree. This spiritual death, or separation from God, is seen vividly in Adam and Eve's expulsion from the Garden of Eden, their former place of fellowship with God. Following spiritual death would come physical death.

*Genesis 3:19*

*By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken; for you are dust, and to dust you shall return.*

IV. All of humanity was in Adam when he sinned, and thus all people are culpable for Adam's sin (Heb. 7:9-10; 1 Cor. 15:22). Furthermore, because all people are descended from Adam and Eve, all people inherit the sin nature that became a part of Adam after he disobeyed God. Therefore, all people are born separated from God by sin (Psa. 51:5), all people commit acts of sin (Rom. 3:23), and all people die (Heb. 9:27).

V. Another essential attribute of God's character is love (1 John 4:8). Although it was necessary that sinful man be separated from God, God does love man and desires to fellowship with him. God, who knows the end from the beginning (Isa. 46:9-10), knew that man would sin. Also existing in the mind of God from the beginning was a plan to save man from the disastrous results of his sin. This plan would satisfy God's justice while at the same time reconciling God and man and putting an end to death.

A. An important principle taught in the Bible is that "without the shedding of blood there is no forgiveness" (Lev. 17:11; Heb. 9:22). It was man who sinned, and in order for God's justice to satisfied, it was necessary for man's blood to be shed; that is, it was necessary that man die.

B. However, sinful man's blood is neither of sufficient value to atone for his own sins, nor for the sins of another. It was also not possible that the Temple sacrifices were sufficient to permanently atone for man's sin (Heb. 10:1-4). And, if a person dies physically while still in his sin, spiritual death will become permanent. The person will be forever separated from God.
C. In order to solve the apparent dilemma between God's justice (sinful man must die and be separated from God) and His love (God's desires to have fellowship with man), God's plan involved a substitutionary sacrifice, a sacrifice that would propitiate (satisfy) God's justice.

1. God would send His own Son to die in man's place. Because God's Son was without sin, and was of infinite value (being divine), He was qualified to take the sin of all men upon Himself and suffer the penalty of sin, so that so that all men could have their sin forgiven and be reconciled to God (2 Cor, 5:21).

2. As we have seen, because it was man who sinned, it was man who had to die. Thus, the substitutionary sacrifice would have to be a man – a human being descended from Adam and Eve. This brings us to the first credential of the Messiah, that He be human. It also brings us to the first Messianic prophecy in the Bible: Genesis 3:15.

*Genesis 3:14-15*

And the Lord God said to the serpent, "Because you have done this, cursed are you more than all cattle, and more than every beast of the field; On your belly shall you go, and dust shall you eat all the days of your life; And I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."

VI. The word "seed" is a translation of the Hebrew word *zera*, and may be translated, "offspring" or "descendent(s)." The word, "enmity" is strong, and indicates a state of hatred and warfare.

A. According to Ross (p. 33), the seed of the woman "was Cain, then all humanity at large, and then Messiah and all those collectively in him." Cain lost his battle with Satan, as has humanity. Messiah, however, was victorious over Satan, defeating him at the cross.

B. A number of prophecies, which will look at further on in our study, discuss the lineage of the Messiah. By tracing the seed (lineage) of the woman through the *Tenach*, we can discover key aspects of Messiah's genealogy. Having done this, and comparing these prophesies with the genealogies of Messiah in the *Brit Hadashah*, we will see that Yeshua is in fact the seed of the woman promised in Genesis 3:15.
C. One view states that the seed of the serpent will be the anti-messiah (Fruchtenbaum, p.14), while another view asserts that the seed of the serpent is "demons and anyone who anyone serving his kingdom of darkness, those whose father" is the devil (John 8:44). (Ross p.33)

1. While Ross's view is broader than that of Fruchtenbaum the two views are more complimentary than contradictory. The anti-messiah is certainly one who serves the kingdom of darkness. If fact, the kingdom of darkness culminates with the appearance and work of the anti-messiah.

2. Genesis 3:15 speaks of a struggle between the seed of the serpent and the seed of the woman. In doing so, it announces a struggle between mankind and Satan. Ultimately, that struggle is between Satan and the Messiah, the representative man and last Adam (1 Cor. 15:45).

VII. Genesis 3:15 states that the seed of the woman would "crush the head of the serpent." This indicates a total defeat of the serpent (Satan), for crushing a serpent's head results in the death of the serpent. However, during the struggle, the serpent would bruise the heel of the seed of the woman (Messiah). The Messiah would be victorious, but defeating Satan would cause Messiah to wounded.

A. Satan's defeat was accomplished by Messiah's death on the cross. He has been defeated.

> John 12:31-33
> Now judgment is upon this world; now the ruler of this world shall be cast out. And I, if I be lifted up from the earth, will draw all men to Myself." But He was saying this to indicate the kind of death by which He was to die.

B. Although Satan has been defeated, his "sentence" has not yet been carried out. At the present time he is still involved, though to no avail, in a struggle with mankind and with God (1 Pet. 5:8). Satan's final defeat will take place at the end of the Millennium when he is cast into the lake of fire, where he will remain forever (Rev. 20:10).
C. In defeating the serpent, (Satan), the seed of the woman (Messiah) would suffer a bruise on His heel. Messiah suffered this bruise when He was crucified. However, a bruise on the heal is not a fatal wound and, although Messiah did die on the cross, death could not hold Him, and He was resurrected from the dead.

VIII. According to Genesis 3:15, The Messiah would be a human being. *Yeshua* fulfilled this Prophecy, for He was fully human.

A. *Yeshua* was born of a woman (Gal. 4:4-5).

B. *Yeshua* grew and increased in wisdom and knowledge (Luke 2:40, 52).

C. *Yeshua* became weary (John 4:6).

D. *Yeshua* had human emotions.

1. He wept (John 11:35).

2. He became angry (Mark 3:5).

3. *Yeshua* felt compassion (Mark 6:34).

4. He loved others (John 13:1).

E. *Yeshua* became thirsty (John 19:28).
Galatians 4:4-5
But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law, in order that He might redeem those who were under the Law, that we might receive the adoption as sons.

IX. As God's revelation to man progressed, more information (prophecies) about the Messiah would be revealed, narrowing the possibilities until there could be only one man who fulfilled all of the messianic prophesies and was therefore the Messiah. As we shall see in this study, that man was Yeshua of Nazareth.
The Deity Of The Seed

Genesis 4:1

I. The first messianic prophecy, Genesis 3:15, informs us that Messiah would be a human who would defeat Satan, the enemy of both God and humanity. Although this prophecy tells us that the Messiah must be human and cannot therefore be, for example, an angel, it doesn't narrow down the possibilities very much.

II. However, the Hebrew Scriptures are a progressive revelation of God and His plan of redemption. Likewise, Messianic prophecy is progressive. As we continue to read through the Tenach, we encounter many messianic prophesies describing different facets of Messiah's person and work that narrow down the possibilities. These prophecies indicate that only one person in history has fulfilled all of the messianic prophesies: Yeshua (Jesus).

III. The Scriptures have been completed, and we now have both a full prophetic "portrait" of Messiah, and biblical verification that Yeshua has fulfilled all of the messianic prophesies. However, it is interesting and instructive to see how those to whom the prophesies were given, and those who lived close to the time they were given viewed these prophesies. Although they did not have the completed Scriptures, they did have some interesting insights regarding the Messiah.

IV. Genesis 4:1 gives us some insight into Eve's view of a key characteristic of her "seed."

A. Following are examples of how some of the more popular English translations translate Genesis 4:1:

Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have gotten a manchild with the help of the Lord." (NASB)
Adam lay with his wife Eve, and she became pregnant and gave birth to Cain. She said, "With the help of the Lord I have brought forth a man." (NIV)

Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have acquired a man from the Lord." (NKJ)

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. (KJV)

B. However, a literal translation of Genesis 4:1 is "Adam knew Eve his wife and she conceived and bare Cain and said, "I have gotten a man, the Lord." Phrases such as "with the help of the Lord" and "from the Lord" are not found in the Hebrew text.

C. The reason for this discrepancy is that common English translations are not based on the Hebrew text but on the Greek Septuagint which reads "through God." The Latin Vulgate also reads, "through God." The phrase "with the help of" were editorial insertions made by the translators to produce a reading more acceptable to them (Fruchtenbaum, p. 15).

D. Other translations more accurately translate Genesis 4:1. For example, "the Jerusalem Targum," an Aramaic translation made by Jewish Rabbis, reads, 'I have gotten a man: the angel of Jehovah.' The "Targum Pseudo-Johnathan" reads, 'I have gotten for a man the angel of the Lord.' (Fruchtenbaum, p. 15). In the Tenach, "The angel of the Lord" is often used to describe God himself.

Genesis 16:10-13
Moreover, the angel of the Lord said to her, "I will greatly multiply your descendants so that they shall be too many to count." The angel of the Lord said to her further, "Behold, you are with child, and you shall bear a son; and you shall call his name Ishmael, because the Lord has given heed to your affliction. "And he will be a wild donkey of a man, His hand will be against everyone, and everyone's hand will be against him; and he will live to the east of all his brothers." Then she called the name of the Lord who spoke to her, "Thou art a God who sees"; for she said, "Have I even remained alive here after seeing Him?"
Exodus 3:2-4
And the angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up." When the Lord saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am."

V. We do not know whether God gave Adam and Eve information about the "seed of the woman that is not recorded in the Scriptures. However, in Genesis 4:1 we see that Eve, to whom the prophecy in Genesis 3:15 was given, believed that the seed would be her first born (Cain) and that the seed would be God.

A. As additional messianic prophecies will show, and as the Brit Hadashah confirms, the "seed of the woman," the Messiah, would be God.

B. The fact that Messiah would be God, coupled with the fact that he would be human (an offspring of the woman) lays the foundation for a very important biblical doctrine: the incarnation. The Messiah would be the God-Man, fully human with all of the attributes of humanity, and fully divine with all of the attributes of deity.

C. While Eve was correct in her belief that the Messiah would be God, she did not know that there would be an interval of time between the promise in Genesis 3:15 and the fulfillment of that promise. Eve mistakenly believed that the seed who would crush the head of the Serpent would be her firstborn, Cain.
The Removal Of The Curse

Genesis 5:21-29

And Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. And Enoch walked with God; and he was not, for God took him. And Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years, and he died. And Lamech lived one hundred and eighty-two years, and became the father of a son. Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed."

I. Genesis 4:1 gives us important information about how Eve, to whom Genesis 3:15 was spoken, viewed God's words to her. It would also be informative to know how a contemporary of Adam and Eve, who would have had access to a first hand account of what God had said to Eve, viewed Genesis 3:15. Lamech is such a man, and his perspective of Genesis 3:15 is found in Genesis 5:21-29.

II. In Genesis, and also in Isaiah, a birth [or a change in someone's name] is often an occasion for prophecy (Kidner, p. 81).

A. An example of a name having prophetic significance in Genesis is found in Genesis 17:5-6: "No longer shall your name be called Abram, but your name shall be Abraham; for I will make you the father of a multitude of nations. And I will make you exceedingly fruitful, and I will make nations of you, and kings shall come forth from you." Abram means, "High Father." "Abraham" means "Father of a multitude." Abraham's new name reflected God's prophecy in the passage.

B. This custom was still in effect in the first century, for when an angel informed Joseph of the significance of Miriam's conception he said, "Joseph, son of David, do not be afraid to take Miriam as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you shall call His name Yeshua, for it is He who will save His people from their sins" (Matt. 1:20-21). Yeshua is Hebrew for "God is Salvation," thus; the Savior's name was prophetic of his work of redemption.
III. In Genesis 5:22, we are told, "Enoch walked with God. "Walk" is the biblical expression for fellowship and obedience that results in divine favor" (Ross, p. 36). We may thus conclude that Enoch was a righteous man. Jude 1:14-15 states that Enoch was also a prophet. The name that Enoch gave to his son was certainly prophetic. He named his son Methuselah, which means "When he dies it will come." This prophecy looks forward to the flood, which came in the same year Methuselah died (Fruchtenbaum, p. 16).

IV. Methuselah's son Lamech also gave his son a name that had prophetic significance, and that Name reveals Lamech's perspective on the work of Messiah. The Scriptures record what Lamech said in naming his son:

\[
\text{Genesis 5:28-29} \\
\text{And Lamech lived one hundred and eighty-two years, and became the father of a son. Now he called his name Noah, saying, "This one shall give us rest from our work and from the toil of our hands arising from the ground which the Lord has cursed."}
\]

V. Noah means "rest." Lamech believed that his son would be the Messiah, who would give us rest from the judgment God had placed on Adam when he sinned:

\[
\text{Genesis 3:17} \\
\text{Then to Adam He said, "Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, 'You shall not eat from it'; cursed is the ground because of you; in toil you shall eat of it all the days of your life."}
\]

VI. Lamech was right about what Messiah would accomplish. Revelation 22:3 states, "And there shall no longer be any curse; and the throne of God and of the Lamb shall be in it, and His bond-servants shall serve Him." Thus, because of Messiah's redemptive work there will be an end to the curse God has placed on the ground, and toil will be replaced by joyfully serving God. In the same way that righteous Enoch had escaped the curse of death, those who are "righteous in Messiah" will one day escape the curse resulting from sin.
VII. Although Lamech was right about an important aspect of Messiah's work, like Eve, his timing was off. Many generations would pass until Messiah, who will end the curse on the ground, as well as the curse of death, would come.
The Nephilim
Genesis 6:1-4

I. We have seen that Eve, to whom the promise of the seed was given, believed that the Messiah would not only be human, but would also be God (the incarnation). We have also seen that a contemporary of Eve, Lamech, believed that the Messiah would remove the curse on creation that resulted from the fall. It will also be instructive to see how Satan, who instigated the fall, responded to the promise of the coming Messiah in Genesis 3:15.

II. Satan is God's enemy. As God's enemy, he desires to thwart the redemptive plan of God. He murdered humanity in the garden with a lie, and ever since he has been trying to prevent God from overcoming man's death through the seed of the woman, the Messiah. His first attempt is recorded in Genesis 6:1-4.

III. Genesis 6:1-4 gives a description of the state of affairs of Adam's descendents. Many Scholars believe that these verses are an introduction to the story of the flood, and are descriptive of the wickedness of mankind and the horrific deeds that caused the flood. This view has resulted in a number of interpretations of 6:1-4 to focus on the wickedness depicted in them (Sailhamer, p.75).

IV. Our interpretation of Genesis 6:1-4 will be determined by our interpretation of who "the sons of God" (verse 2) and the "Nephilim" (verse 4) are. There are two main views as to who the "sons of God" are.

A. The "sons of God" are angels.

1. This is the oldest view. For example, the codex Alexandrinus, a 5th century manuscript of the Greek Bible, refers to the "sons of God as angeloi" (angels). (Sailhamer, p. 76).

2. In the Tenach, the term "the sons of God" (bnay-ha-Elohiym) commonly refers to angels (Job 1:6; 2:1; 38:7).
3. "Possible [support in the Brit Hadashah for the "sons of God" being angels] may be seen in 1 Peter 3:19-20, in 2 Peter 2:4-6, where the fallen angels, the flood, and the doom of Sodom form a series that could be based on Genesis, and in Jude 6, where the angel's offense is that they "left their proper habitation" (Kidner, p. 84).

4. This view appears to contradict Matthew 22:30: "For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven. However, the angels in heaven are righteous angels, whereas the angels on earth are fallen angels. There may well be a number of significant differences between the righteous angels in heaven and the fallen angels on earth. Whereas the righteous angels in heaven do not procreate, the fallen angels on earth may well be able mate with a woman and produce offspring, just as men and women on earth do (Fruchtenbaum, Index 1, p. 119)

B. The sons of God are royalty. This is also an ancient view. It is found in the TargumOnkelos, the oldest Aramaic translation of the Tenach, where bnay-ha-Elohiym is translated "sons of lords."

C. The "sons" of God" are the godly line of Seth and the daughters of men were from the ungodly line of Cain.

1. According to this interpretation these intermarriages corrupted the godly line, and the flood brought this corruption to an end. In favor of this interpretation is the fact that many warnings against marriage between believers and unbelievers are given in the Tenach (Vos, p. 37).

2. However, "this interpretation does not deal adequately with the fact that 'the sons of God' commonly refers to angels in the Tenach, and that the term "daughters of men" has no specific or technical connotation.

D. To translate Genesis 6:2 literally would make the passage say that angels selected human woman and married them. In the light of the facts and an accurate rendering of the words of Genesis 6:2, we may conclude that "the sons of God" were angels (Yates, p. 12). This is the interpretation we will use here.
V. This intermarriage between fallen angels and human woman was an attempt by Satan to corrupt the "seed of the woman" promised in Genesis 3:15. The offspring of these marriages were the Nephilim (literally "giants"). These creatures were "mighty men who were of old, men of renown" (Genesis 6:4).

VI. The account of the flood immediately follows Genesis 6:1-4. The flood destroyed the Nephilim and thwarted Satan's attempt to corrupt "the seed of the woman."

VI. Genesis 6:5-7 says:

_Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually. And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. And the Lord said, "I will blot out man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I am sorry that I have made them."_

A. As the above passage describes, human depravity was widespread, constant, and habitual. Man was fully corrupt; his heart was evil and his conduct was wicked. This made God sorrowful; He was "grieved in his heart" (Genesis 6:6).

B. In order to deal with the tragic devastation sin had produced, and with the pain it had caused him, God destroyed man from the face of the earth with a flood. However, even in the midst such a harsh judgment, God's grace was evident. He preserved Noah and his family and, in doing so, preserved the human race and the line of the "seed of the woman."

VII. Thus, we may conclude that the flood served two purposes: 1) to avoid the corruption of the "seed of the woman" attempted by Satan and 2) to judge the wickedness and depravity to which man had fallen.
The Seed Of The Woman: The Abrahamic Covenant

Genesis 22:15-18

I. As we have seen, according to Genesis 3:15 the Messiah was to be "a seed (descendent) of the woman." That is, he was to be a human being. Of course, this information does not narrow down the possibilities very much. However, as we read through the Tenach, we find that we can trace the line of the "seed," and discover key aspects of Messiah's genealogy.

II. After Genesis 3:15, the next mention of the "seed" is found in the Abrahamic Covenant:

*Genesis 22:15-18*

Then the angel of the Lord called to Abraham a second time from heaven, and said, "By Myself I have sworn, declares the Lord, because you have done this thing, and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

III. The Abrahamic Covenant is extremely important, for it is foundational to God's plan of redemption.

A. A covenant is similar to our modern day contract: generally, each party to the covenant binds himself to certain conditions and is promised certain advantages by the other party.

1. An exception to this general rule is a unilateral covenant, in which only one party is bound to certain obligations. The other party is to receive certain advantages, but the fulfillment of the covenant is dependent solely on the faithfulness of the obligated party.

2. A covenant in which each party has obligations may be called a bilateral covenant. A covenant in which only one party has obligation may be called a unilateral covenant. As we shall see in our study, the Abrahamic Covenant is unilateral; its fulfillment depends solely on the faithfulness of God.
B. The fact that the Abrahamic Covenant is mentioned numerous times in Genesis, and is referred to in the Brit Hadashah, highlight its importance.

C. If we study all of the passages in Genesis that concern the Abrahamic covenant, we find in them many promises that God made to Abraham. However, there are three major provisions:

1. The land.

   Genesis 17:7-8
   "And I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. "And I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God."

   Notice that the covenant was to be passed on to Abraham’s heirs.

2. The blessing.

   Genesis 12:2
   "And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing."

2. The seed.

   Genesis 22:18
   "And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice."
IV. These provisions of the Abrahamic covenant are so important, that each becomes not merely a provision of the Abrahamic covenant, but a separate covenant in its own right.

A. The land covenant.

Deuteronomy 30:1-5

“So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you, and you return to the Lord your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you. If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back. And the Lord your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers.”

B. The blessing covenant (often referred to as the "New Covenant").

Jeremiah 31:31-34

"Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the Lord. "But this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they shall all know Me, from the least of them to the greatest of them," declares the Lord, "for I will forgive their iniquity, and their sin I will remember no more.”

C. The seed covenant (often referred to as the "Davidic Covenant").
2 Samuel 7:12-16
"When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took [it] away from Saul, whom I removed from before you. And your house and your kingdom shall endure before Me forever; your throne shall be established forever."

This covenant is significant to our study, and will be discussed as we proceed.

V. There are a number of things that are significant about the Abrahamic covenant and the three covenants that are based on it.

A. All four covenants and every aspect of each covenant will have a literal (and not an allegorical) fulfillment. Those aspects of the covenants that were to have been fulfilled historically have been literally (see Genesis 12:2-3). As we shall see, the seed provision of the Abrahamic covenant has been literally fulfilled in Messiah.

B. All four covenants are eternal (Genesis 13:14-15; 17:15-19;).

C. All four covenants are unconditional. Their fulfillment depends solely on the faithfulness of God, and not at all on meritorious behavior on the part of Abraham or his descendants (Genesis 15:7-21).

D. The covenants cannot be revoked (Romans 11:28-29).

V. For now, we are concerned with the seed provision of the Abrahamic covenant.
A. As we have seen, the Hebrew word translated seed (zera) means "offspring" or "descendants."

1. Zera is always singular, but may refer to an absolute singular (one person) or a collective singular (a group). When used collectively in the Abrahamic covenant, zera refers to the nations of Israel (Genesis 22:17). When used as an absolute singular in the Abrahamic covenant, zera refers to Messiah (Fruchtenbaum: Messianic Christology, p. 19).

2. We have seen (Genesis 3:15) that Messiah would be "a seed" (descendent) of the woman. He will be a human being. Now, the Abrahamic covenant narrows the possibilities. The Messiah will be a "seed" of Abraham. That is, the Messiah will be a descendant of Abraham. The genealogy of the Messiah, which is now beginning to take shape, will develop further as we proceed.
The Line Of The Seed: Isaac

Genesis 26:1-5

I. We have seen that the Messiah must be a descendent of Abraham. However, Abraham had two sons: Isaac and Ishmael. Which of these sons is the heir of the promise, and therefore a descendent of the "seed," the Messiah?

II. The answer is given in Genesis 26:1-5:

Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines. And the Lord appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you. Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to our father Abraham. And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws."

III. From this passage, we can see that the Abrahamic covenant was passed on to Isaac. Thus, the Messiah must be a descendent of Isaac.

IV. Notice that the translators chose to translate zera in the plural each time it is used in verse four. This is in accord with a consistent translation. Thus, verse four is tells us that by Israel all of the nations of the world will be blessed. All of the nations of the world were blessed by Israel in two significant ways.

A. God gave us the Scriptures through the Jewish people.

Romans 3:1-2
Then what advantage has the Jew? Or what is the benefit of circumcision? Great in every respect. First of all, that they were entrusted with the oracles of God.
B. God gave us the Messiah through the Jewish people.

Romans 9:3-5
For I could wish that I myself were accursed, separated from Messiah for the sake of my brethren, my kinsmen according to the flesh, who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, God blessed forever. Amen.
The Line Of The Seed: Jacob
Genesis 28:10-14

I. We have seen that the Messiah must be a descendent of Abraham and Isaac. However, like Abraham Isaac had two sons: Jacob and Esau. Which of these sons is the heir of the promise, and therefore a descendent of the "seed," the Messiah?

II. The answer is given in Genesis 28:10-14:

Then Jacob departed from Beersheba and went toward Haran. And he came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head, and lay down in that place. And he had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it. And behold, the Lord stood above it and said, "I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed."

III. From this passage we can see that the Abrahamic covenant was passed on to Jacob. Thus, the Messiah must be a descendent of Jacob.

IV. The requirement that the Messiah must be a descendent of Jacob indicates that the Messiah must be Jewish, for Jacob's descendents are the Jewish people.
The Line Of The Seed: Judah

Genesis 49:10

I. We have seen that the Messiah must be a descendent of Abraham, Isaac, and Jacob. However, Jacob had twelve sons. Which of these sons is the heir of the promise, and therefore descendent of the "seed," the Messiah?

II. In Genesis 49, when Jacob was on his deathbed, he gathered his sons to his bedside and gave each one a prophetic oracle, telling them what would become of them (i.e. their tribes) in the future.

III. Genesis 49:8-10, the oracle concerning Jacob's son Judah is extremely significant because, as we shall see, it tells us that the seed of the woman will be a descendent of Judah.

A. Before discussing this passage, it is important that we discuss the translation of the passage, specifically, the word, "Shiloh" in verse 10b.

B. Following are how some English translations render verse 10:

*The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people.* (NKJ)

*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.* (KJV)

*The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples.* (NAS)

*The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his.* (NIV)
C. As we can see, most translations treat the word, "Shiloh" as an untranslated form of a Hebrew expression, a transliteration.

D. Many sources see "Shiloh" as a title or a proper name for the Messiah. For example, the Targum, an Aramaic paraphrase of the Tenach, see "Shiloh as a title of the Messiah (Ross, p. 98).

E. However, an earlier variant of the word, "Shiloh" is the word selloeh, which translates, "till what is his comes" or "until he comes to whom it belongs" (Kidner, p. 218).

F. Although the word Shiloh is not used elsewhere in the Bible, a clue to its meaning is found in a phrase in Ezekiel 21:27 that is similar to the wording of Genesis 49:10: In Ezekiel 21:27 "Until he comes to whom it (the crown, Ezekiel 21:26) rightfully belongs" was addressed to the last king of Judah." (Ross, p. 98).

G. Thus, when we look into the etymology of the word, "Shiloh," and compare Scripture with Scripture, we find that "Shiloh" should be treated as a possessive pronoun and not a title or a proper name. The NIV translation, therefore, translates "Shiloh rather than transliterating it, and does so accurately:

_Genesis 49:10_
_The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. (NIV)_

IV. The "scepter" and the "ruler's staff" are the symbols of a king. Thus, Genesis 49:10 indicates that the royal line of Israel will proceed from the tribe of Judah, and that Judah will hold that status until he comes to whom it (the status of king) truly belongs.

A. This, of course, brings up an important question: who is "he"?
B. Ancient rabbis and scholars viewed the "he" in Genesis 49:10 as being the Messiah (Fruchtenbaum, p. 22):

1. The Midrash Rabbah 97 says concerning Genesis 49:10:

"...the royal Messiah will be descended from the tribe of Judah."

"...The scepter alludes to the Messiah the son of David..."

2. The Midrash Rabbah 98 Says concerning Genesis 49:10:

"This alludes to the royal Messiah."

C. Also, in Psalm 2, a messianic psalm, verses 7-9 say:

_I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father. Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery." (NIV)_

Thus, in agreement with Genesis 49:10, Psalm 2 affirms the kingship of the Messiah.

D. Furthermore, Revelation 5:5 affirms that Messiah will be from the tribe of Judah:

...and one of the elders said to me, "Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to open the book and its seven seals.
IV. Thus, we may conclude that the Genesis 49:10 "anticipates the kingship in Judah culminating in the reign of Messiah" (Ross, p. 98).

A. We may also conclude, based on the passage, the following:

1. When Messiah does come, the nations will obey him.

2. Messiah will come before Judah loses its tribal identity (Fruchtenbaum, p. 22).

B. Messiah must be able to verify his lineage (i.e. that he is a descendent of Judah).

1. The tribal records (genealogies) were kept in the Jewish Temple. Thus, it would be easy for anyone to verify that Yeshua was from the tribe of Judah.

2. However, in 70 C.E. the Temple was destroyed, and with it the Temple records. Therefore, we may conclude that Messiah would have to have come before 70 C.E.. Anyone claiming to be Messiah after that time would have no way of verifying that he was from the tribe of Judah.

V. From the above and previous discussions we may conclude that the Messiah, the seed of the woman, would be a descendent of: Eve – Abraham – Isaac – Jacob – Judah.

A. The Scriptures are progressively revealing the genealogy of the Messiah, and narrowing the possibilities as to who the Messiah can be.

B. As we continue our journey through the Tenach, we will see that the possibilities become increasingly more narrow, until only one person in all of human history fulfills all of the prophesies concerning the Messiah, and that only that person is the Messiah, the Savior of the world. We shall see that that person is Yeshua of Nazareth.
The Line Of The Seed – Jesse

Isaiah 11:1-5

Isaiah 11:1-5
Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. And the Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord. And He will delight in the fear of the Lord, and He will not judge by what His eyes see, nor make a decision by what His ears hear; But with righteousness He will judge the poor, and decide with fairness for the afflicted of the earth; and He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked. Also righteousness will be the belt about His loins, and faithfulness the belt about His waist. (NAS)

I. As we shall see, the next person mentioned in the Tenach as being in "the line of the seed" (i.e. a descendent of the Messiah) is Jesse. There are many others who are also potentially in the line of the seed. What makes Jesse so significant he is prophetically noted as a descendent of the Messiah?

A. The answer is given in Isaiah 11:1-5. The condition of Israel at the time of Jesse and beyond has messianic significance. But first we will look at some important information given to us about Jesse in the book of Ruth.

B. The book of Ruth, a wonderful love story, culminates in the marriage of Ruth and Boaz, a man from the tribe of Judah.

C. At the end of the book of Ruth a short genealogy is given as follows:

Ruth 4:18-22
Now these are the generations of Perez: to Perez was born Hezron, and to Hezron was born Ram, and to Ram, Amminadab, and to Amminadab was born Nahshon, and to Nahshon, Salmon, and to Salmon was born Boaz, and to Boaz, Obed, and to Obed was born Jesse, and to Jesse, David. (NAS)
D. As the genealogy indicates, Boaz was the grandfather of Jesse, who was the father of David, the king of Israel. During his reign as king, God enters into a very important covenant with David, a covenant that contains important prophetic information about the Messiah (we will study this covenant in the next section).

E. The prophecy about Jesse in Isaiah foreshadows this covenant, and contains important information about the Davidic dynasty and also about the Messiah.

II. Some translations render the Hebrew word migeeza in verse one "stem" (NAS, NJK, KJV). However, the word migeeza comes from a root meaning "to cut down (trees)." It is the trunk or stump of a tree that has been felled or cut down.

A. In the Bible, a luxurious, fruit bearing tree is used as a picture of prosperity (see Psa. 1:3). A stump would indicate the opposite: poverty and a lowly position in society.

B. In chapter ten, Isaiah prophesies that Assyria will be used by God to discipline Israel for its rebellion. Assyria is pictured as an axe and a saw, both tools used to chop trees into stumps (Isa. 10:15).

C. The devastation that Assyria brings upon Israel will reduce it, metaphorically, to a stump. The reduction of the Davidic dynasty to a mere stump is an accurate depiction of its condition when Messiah was born, for though it still existed, it had been without royal power for nearly six hundred years (Grogan, p. 87).

1. However, God's purpose in this royal line had not been set aside. From the stump of Jesse would come a branch that would bare fruit. This branch is the Messiah.

*Isaiah 4:2*

In that day the Branch of the Lord will be beautiful and glorious, and the fruit of the earth will be the pride and the adornment of the survivors of Israel. (NAS)
Jeremiah 23:5-6
"Behold, the days are coming," declares the Lord, "When I shall raise up for David a righteous Branch; and He will reign as king and act wisely and do justice and righteousness in the land. In His days Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, 'The Lord our righteousness.'" (NAS)

D. The reducing of the Davidic dynasty to a stump would lead to the coming of the Messiah, who was born in poverty but would ultimately prosper as the King of Israel. Yeshua's impoverished beginning is confirmed by the nature of the offering his parents gave when they brought him to Jerusalem to present him to the Lord:

Luke 2:22-24
And when the days for their purification according to the law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord (as it is written in the Law of the Lord, "Every first-born male that opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what was said in the Law of the Lord, "A pair of turtledoves, or two young pigeons." (NAS)

"A pair of turtledoves or two young pigeons" was the offering given by poor people:

Leviticus 12:6-8
And when the days of her purification are completed, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting, a one year old lamb for a burnt offering, and a young pigeon or a turtledove for a sin offering. Then he shall offer it before the Lord and make atonement for her; and she shall be cleansed from the flow of her blood. This is the law for her who bears a child, whether a male or a female. But if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, the one for a burnt offering and the other for a sin offering; and the priest shall make atonement for her, and she shall be clean.

III. The passage goes on to describe the nature and work of the Messiah (Martin, pp. 1056-1057).
A. "The Spirit of the Lord (the Holy Spirit) will "rest on Him." This signifies that the Holy Spirit will empower him for his work, which will be characterized by wisdom, understanding, counsel, power, knowledge and the fear of the Lord (verse 2). These characteristics of the Messiah compliment Isaiah 9:6:

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (NAS)

B. The Messiah will be characterized by the fear of the Lord and will delight in it. The Yeshua showed perfect obedience to God the Father, in contrast with the Jewish leaders of his day who were unconcerned about following God's Word (verse 3a).

C. The Messiah, as King, will judge the world impartially and with righteousness (verse 4a). He will not oppress the afflicted and poor, as did human leaders (see Isaiah 10:1-2).

D. Whereas the poor will be treated with fairness and dignity, the wicked will be slain with the breath of his lips (verse 4b).

E. "Messiah's reign will be characterized by righteousness and faithfulness as if they were integral part of his clothing, as a belt or a sash" (Martin, p. 1057).
I. In the last section, we saw that Jesse was in the "line of the seed" (i.e. a descendent of the Messiah). We also saw that Jesse had a son named David. David was to become king of Israel, and, as we shall see in this section, was the next person in "the line of the seed," who is Yeshua the Messiah.

II. There are two passages of Scripture that are significant here: 2 Samuel 7:12-16 and 1 Chronicles 17:11-14. These are parallel passages, similar to each other but with some important differences. They comprise what is commonly referred to as the "Davidic Covenant." We will look at each of these passages, but first some background material will be helpful.

A. In these passages, David informs the prophet Nathan that he intends to build a house for the Lord (the Temple), and Nathan approves (2 Sam. 7:1-3; 1 Chron. 17:1-2). However, the word of the Lord came to Nathan that night and informed him that David would not be the one to build the temple (2 Sam. 7:5; 1 Chron. 17:4).

B. God then instructs Nathan to go to David and speak to him on His behalf. The words that Nathan speaks to David comprise the Davidic covenant.

III. The Davidic covenant – 2 Samuel 7:12-16.

2 Samuel 7:12-16
"When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be a father to him and he will be a son to Me; when he commits iniquity, I will correct him with the rod of men and the strokes of the sons of men, but My lovingkindness shall not depart from him, as I took it away from Saul, whom I removed from before you. And your house and your kingdom shall endure before Me forever; your throne shall be established forever." (NAS)

A. In this passage, the covenant focuses on David's son Solomon. David is told that after he dies, He will establish Solomon's kingdom forever, and that it is Solomon who will build
the Temple verses (12-14). That the descendant mentioned in the passage is Solomon is verified in 1 Chronicles 28:6:

"And He (God) said to me, 'Your son Solomon is the one who shall build My house and My courts; for I have chosen him to be a son to Me, and I will be a father to him. (NAS)

B. The relationship between God and Solomon will be a paternal relationship. God will discipline Solomon when he is disobedient; however, God will not take the kingdom away from Solomon as He did from Saul (verses 14-15).

C. Finally, in verse 16 God affirms and expands upon what he has said in verse 13 ("I will establish the throne of his [Solomon's] kingdom forever). The promise is now given directly to David ("...your house and your kingdom shall endure before Me forever; your throne shall be established forever").

D. The establishment of David's throne forever has important messianic implications.

1. We have already seen that Messiah will be a king, and that the royal line shall proceed from the tribe of Judah. (Genesis 49:10). Although there would be a period of time when there was not a descendant of David ruling as the King of Israel, this passage indicates that the royal line will remain intact.

2. Ultimately, the royal line will culminate in the Messiah who will rule as King forever, fulfilling God's promise to David. This kingship of Messiah is confirmed in Psalm 110:1-2 and Psalm 2:7-11.

Psalm 110:1-2
The Lord says to my Lord: "Sit at My right hand, until I make Thine enemies a footstool for Thy feet." The Lord will stretch forth Thy strong scepter from Zion, saying "Rule in the midst of Thine enemies." (NAS)
Psalm 2:7-11

"I will surely tell of the decree of the Lord: He said to me, 'Thou art My Son, today I have begotten Thee. 'Ask of me, and I will surely give the nations as Thine inheritance, and the very ends of the earth as Thy possession. Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware.'" Now therefore, O kings, show discernment; take warning, O judges of the earth. Worship the Lord with reverence, and rejoice with trembling. (NAS)

IV. The Davidic Covenant – 1 Chronicles 17:11-14.

A. In 2 Samuel the focus is primarily on David's son Solomon. 2 Chronicles 17:11-14 focuses on a distant descendent of David, the Messiah. Notice the difference between 2 Samuel 7:12 and 1 Chronicles 17:11:

2 Samuel 7:12

"When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom." (NAS)

1 Chronicles 17:11

"And it shall come about when your days are fulfilled that you must go to be with your fathers, that I will set up one of your descendants after you, who shall be of your sons; and I will establish his kingdom." (NAS)

B. As we can see, 2 Samuel 7:12 deals with a specific descendent of David who will "come forth from him." Conversely, 1 Chronicles 17:11 deals with a more distant descendent of David, "one of your descendants, who shall be of your sons." This descendent is the Messiah.

C. Also, whereas 2 Samuel 7:13 says, “I will establish the throne of his (Solomon's) kingdom forever,” guaranteeing David a perpetual royal line, 1 Chronicles 17:14 says, “I will settle him in My house and in My kingdom forever, and his throne shall be
established forever.” Thus, 1 Chronicles 17:14 guarantees David more than a perpetual line. It also guarantees that one of David's descendents will actually rule as King forever. This King is the Messiah.

V. We may now conclude that the Messiah will be a descendent of king David. We may also conclude that the Messiah would have to come before 70 C.E., when the Temple was destroyed and with it the records that would verify the royal lineage of the Messiah.
The Rejection Of Jehoiakim
2 Kings 23:34-37; Jeremiah 22:29-30

2 Kings 23:33-37
And Pharaoh Neco made Eliakim the son of Josiah king in the place of Josiah his father, and changed his name to Jehoiakim. But he took Jehoahaz away and brought him to Egypt, and he died there. So Jehoiakim gave the silver and gold to Pharaoh, but he taxed the land in order to give the money at the command of Pharaoh. He exacted the silver and gold from the people of the land, each according to his valuation, to give it to Pharaoh Neco. Jehoiakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem; and his mother's name was Zebidah the daughter of Pedaiah of Rumah. And he did evil in the sight of the Lord, according to all that his fathers had done.

I. Josiah was one of the few Godly kings of Judah. He made a number of reforms in Judah including the removal of idols from the House of the Lord, the breaking down of the houses of the male cult prostitutes in the House of the Lord, and the reinstitution of the Passover.

II. While Josiah was ruling, Pharoah Nico II went to visit his ally the king of Assyria. During Pharaoh's journey, Josiah went out to meet (do battle with) him in order to prevent Assyria or Egypt from regaining strength and attacking Judah. Unfortunately, Josiah was killed in the ensuing battle (Constable p. 584).

III. When Pharaoh Neco II defeated Josiah at Megiddo, Judah fell under Egyptian control. The officials of the land of Judah appointed Josiah's son Jehoahaz king in place of his father. He was an evil king, and apparently not cooperative with Pharoah. Pharoah imprisoned him and sent him to Egypt, where he eventually died.

IV. Neco then appointed Jehoahaz's older brother Eliakim king of Judah and changed his name to Jehoiakim. Jehoiakim did not follow his father's good example, doing evil in the sight of the Lord. He practiced idolatry and, in order to pay tribute to Pharaoh, Jehoiakim heavily taxed the people of Judah.
V. Jeremiah despised Jehoiakim for his wickedness, and sharply denounced him (Jer. 22:24-30). Jeremiah's denunciation of Jehoiakim climaxed with a curse placed on Jehoiakim by God:

**Jeremiah 22:29-30**

“O land, land, land, hear the word of the Lord! Thus says the Lord, 'Write this man down childless, a man who will not prosper in his days; for no man of his descendants will prosper sitting on the throne of David or ruling again in Judah.’”

VI. Though Jehoiakim did have children, he was considered to be childless because none of his offspring would be allowed to sit on the throne of David as king of Israel.

VII. This prophecy has important messianic implications. Joseph's line came through Shealtiel who was a son of Jehoiakim (Matt. 1:12; compare with 1 Chron. 3:17). Therefore, had Yeshua been a physical descendent of Joseph, he would have been disqualified as Israel's king.

VIII. This leads to the question, "who then was Yeshua's father?" and also to the question, "does the curse of Jehoiakim apply to Yeshua?"

A. Throughout the genealogy recorded by Matthew, Matthew uses the same formula for advancing the lineage of Yeshua. For example, in verse 15 we read,

“Eliud was the father of Eleazer, Eleazer the Father of Matthan, and Matthan the father of Jacob.”

B. However, when we come to verse 16b, the formula suddenly changes:

“Jacob was the father of Joseph, the husband of Miriam, by whom Yeshua was born, who is called the Messiah.”
Notice that Matthew makes an abrupt change in the formula. He does not say that Joseph was the Father of Yeshua, because Yeshua's conception was not the result of Joseph having relations with Miriam. Joseph was not Yeshua's father, and thus the curse of Jehoiakim, which might have come through Joseph, was avoided.

C. The question concerning Yeshua's paternal parent still remains. Immediately following Yeshua's genealogy Matthew answers that question by recording the story of the virgin birth:

Matthew 1:18-21
Now the birth of Yeshua the Messiah was as follows. When His mother Miriam had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit. And Joseph her husband, being a righteous man, and not wanting to disgrace her, desired to put her away secretly. But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Miriam as your wife; for that which has been conceived in her is of the Holy Spirit. And she will bear a Son; and you shall call His name Yeshua, for it is He who will save His people from their sins."

According to Matthew 1:18-21, Yeshua's father was not Joseph, nor was his Father any other man. Yeshua was conceived not through a human male but by God, making Yeshua the Son of God, and God the Father of Yeshua.

IX. This leaves another question unanswered. If Joseph was not Yeshua's father, then was Yeshua truly a descendent of David? If he was not David's descendent, Yeshua had no right to David's throne and could not be the Messiah.

A. This question is answered in Luke chapter three. The genealogy of Yeshua recorded in Luke three traces Yeshua's lineage through Miriam, who was descended from David through the line of his son Nathan (Luke 3:31).

B. Miriam's genealogy does not pass through Jehoiakim. Therefore, Yeshua was a descendent of David, but was not subject to the curse of Jehoiakim. He was thus eligible to sit on David's throne as King, and was thereby eligible to be the Messiah.
A Prophet Like Moses
Deuteronomy 18:15-19

Deuteronomy 18:15-19
"The Lord your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him. This is according to all that you asked of the Lord your God in Horeb on the day of the assembly, saying, 'Let me not hear again the voice of the Lord my God, let me not see this great fire anymore, lest I die.' And the Lord said to me, 'They have spoken well. I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.'"

I. In this passage God promises Moses that He will one day raise up a prophet like him from among the Jewish people. The Jewish people understood that this prophet would be the greatest of all the prophets. He would be the Messiah.

II. Background.
A. Moses was unique among all of the other Old Covenant prophets.

1. In Numbers 12:2, Miriam and Aaron did not agree with Moses' marriage to a Cushite woman. This resulted in their bringing a complaint before Moses, saying, "Has the Lord indeed spoken only through Moses? Has He not spoken through us as well?"

2. This complaint results in God intervening on behalf of Moses, expressing Moses' unique status among the prophets:

Numbers 12:5-8
Then the Lord came down in a pillar of cloud and stood at the doorway of the tent, and He called Aaron and Miriam. When they had both come forward, He said, "Hear now My words: if there is a prophet among you, I, the Lord, shall make myself known to him in a vision. I shall speak with him in a dream. Not so, with My servant Moses, He is faithful in all My household; with him I
speak mouth to mouth, even openly, and not in dark sayings, and he beholds the form of the Lord. Why then were you not afraid to speak against My servant, against Moses?"

3. The above passage tells us that whereas God spoke to the other prophets indirectly through dreams, visions, and other various other methods, he spoke uniquely to Moses "mouth to mouth"; that is, Moses received revelation directly from God. Additionally, when God spoke to Moses, Moses "beheld the form of the Lord."

4. The reason for Moses' unique status is "he is faithful in all my household." The passage also notes something else unique about Moses. He was very humble, "more than any man who was on the face of the earth" (verse 3).

B. In the book of Deuteronomy we are also told something very interesting about Moses:

_Deuteronomy 34:9-12_
Now Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands on him; and the sons of Israel listened to him and did as the Lord had commanded Moses. Since then no prophet has risen in Israel like Moses, whom the Lord knew face to face, for all the signs and wonders which the Lord sent him to perform in the land of Egypt against Pharaoh, all his servants, and all his land, and for all the mighty power and for all the great terror which Moses performed in the sight of all Israel.

1. It is unlikely that Moses or Joshua wrote this, because in their day had not yet been any prophets with whom Moses could be compared.

2. Many theologians believe that the Old Covenant Scriptures were compiled by Ezra circa. 450 BCE. It is also believed that Ezra inserted editorial comments into the Old Covenant (e.g. the recording of the death of Moses):
Deuteronomy 34:5-6
So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in the valley in the land of Moab, opposite Beth-peor; but no man knows his burial place to this day.

3. Deuteronomy 24:10, which states, "Since then no prophet has risen in Israel like Moses" was probably one of the editorial inserts made by Ezra. This means that as of 450 BCE, the "prophet like Moses" had not yet come. Ezra (and the Jewish people) were still looking for the Prophet.

4. Furthermore, in John 1:19-21 the Jewish leaders sent priests and Levites to John, the last of the Old Covenant prophets, asking him, "Are you the Prophet?" John answered, "No." Also, when John was in prison and heard of the works of Messiah, he sent his disciples to him to ask, "Are you the expected One?" These Scriptures indicate that in Yeshua's day the Jewish people were still waiting for the prophet to come. None of the Old Covenant prophets were "the Prophet like Moses" (i.e. the Messiah).

III. A prophet like Moses.

A. We will now consider the similarities between Moses' ministry and Yeshua's ministry that qualify Yeshua as "a Prophet like Moses."

1. Yeshua was a prophet.

   a. The role of a prophet was to speak to the people on behalf of God. This involved a twofold ministry: 1) to preach, challenging Israel to be faithful to her Lord; and 2) to utter prediction from the Lord. In order for a man to be a true prophet, 100% of his predictions had to come true (Deut. 18:22).

   b. Like Moses, Yeshua was a prophet. He spoke the words of God to the people, and His predictions (e.g. Yeshua's predictions about His death and resurrection) came true (Goldberg, p. 110).
2. *Yeshua* was a redeemer (Fruchtenbaum p. 29).

   a. When God raised up a redeemer to free His people from the bondage of slavery in Egypt, Moses was the man chosen by God to lead them out of captivity.

   b. Likewise, *Yeshua*'s death redeemed his people from the bondage of slavery.

3. *Yeshua* was a mediator (Fruchtenbaum p. 29).

   a. God originally spoke directly to the Jewish people. The sound of God's voice was so overwhelming to them, that they asked Moses to mediate for them so that they would not hear God's voice directly (Ex. 20:18-21). Rather, they would hear God's words spoken through Moses.

   b. As the following passages indicate, *Yeshua* was also a mediator:

   *1 Timothy 2:5*
   
   For there is one God, and one mediator also between God and men, the man Messiah Yeshua.

   *Hebrews 8:6*
   
   But now He (Yeshua) has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises.

   *Hebrews 9:15*
   
   And for this reason He (Yeshua) is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.
**Hebrews 12:22-24**

But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to myriads of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God, the Judge of all, and to the spirits of righteous men made perfect, and to Yeshua, the mediator of a new covenant, and to the sprinkled blood, which speaks better than the blood of Abel.

4. **Yeshua** was an intercessor.

   a. During their travels from Egypt to the promised land, the Jewish people were often disobedient to God. It was only because of Moses' intercession on their behalf that they escaped God's judgment and survived (see Ex. 32:1-14).

   b. As the following passage indicates **Yeshua** was also an intercessor.

**Hebrews 7:23-25**

And the former priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing, but He (Yeshua), on the other hand, because He abides forever, holds His priesthood permanently. Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.