I. GENERAL CONSIDERATIONS

A. INSPIRATION: Verbal, Plenary: all the words of the Bible are recorded without error

B. PROGRESSIVE REVELATION: more information is provided by God as time passes - i.e. The Focus of Messianic Prophecy

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The “Focus” of Messianic Revelation

*Genesis 3:15* -- any woman
*Genesis 12* -- a Jewish woman
*Genesis 49* -- Judah only
*2 Sam. 7:10-17*  
*1 Chron. 17:10-15*  
House of David only
*Jeremiah 22* -- House of David but apart from Solomon and Jechoniah

YEZHUA

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C. DISPENSATIONALIST: a hermeneutical approach

RESULTS:

1. God administers His program in different ways at during different times, i.e. pre-law time, Mosaic law time, church age, Messianic Kingdom, eternal state.
2. Salvation by grace through faith for all men in all times

The content or expression of faith varies according to the dispensation:

a) The Old Testament Believer, saved by faith, expressed his faith through obedience to the Mosaic Law.

b) The New Testament Believer, saved by faith, expresses his faith through obedience to the Law of Christ (Gal. 6:2, Rom. 8:2, I Cor. 9:21).

3. Distinction maintained between Israel and the Church

D. PRETRIBULATIONAL RAPTURE OF THE CHURCH

E. TRIBULATION: Literal 7-year period known as the Tribulation or the Time of Jacob’s Trouble

F. MESSIANIC KINGDOM: Literal, 1,000 year Millennial Reign of the Messiah following the Tribulation Period

G. SINGLE FULFILLMENT OF PROPHECY: one prophecy has one fulfillment not two or more.

II. PROPHETIC VANTAGE POINT

A. EXPLANATION

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<td>18 “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, 19 TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.”</td>
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### B. TIME FRAMES CHARTS

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### Prophetic Time Frames of Isaiah

| Distant Past or Near Past (rare)   |
| Prophet’s Present Time             |
| Near Future (Assyrian/Babylonian, Exile, Return) |
| Messiah’s 1st Coming               |
| Tribulation Period                 |
| 2nd Coming                         |
| Kingdom                            |

- 1:1-6
- 1:7-9
- 1:10-23
- 1:24-31
- 2:1-4
- 2:5-11
III. THE GOLDEN RULE OF INTERPRETATION

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 the light of related passages and axiomatic and fundamental truths, indicates otherwise. Dr. D. L. Cooper

The text of the Bible is to be taken exactly as read unless there is something in the text or the context indicating that is should be taken some other way than literally, as a symbol or figure of speech.

KEY WORDS

Unless: the plain meaning is not always the intended meaning

Context: context is king. The Bible only teaches one thing if kept in context

The English word “LOVE”

1. Genuine Concern: I love the Jewish people.
2. Family: I love my son.
3. Friendship: I love my co-workers.
4. Sex: Let’s make love

“LOVE” in Hebrew
- Genuine Concern: Ahavah
- Family: Raham
- Friendship: Ra’eyah
- Sex: Dod

“LOVE” in Greek
- Genuine Concern: Agape
- Family: Storge
- Friendship: Phileo
- Sex: Eros

Possible Interpretations of Statement #1
- I have genuine concern for the Jewish people
- I have family love for the Jewish people
- I have friendship with the Jewish people.
- I have sex with the Jewish people.

Related Passages (Cross References): the range of context: word → phrase → sentence → paragraph → chapter → Book → Bible → Culture

Axiom(atic): A self-evident or universally recognized truth

Fundamental: an essential or necessary part

IV. RESULTS: more aggressive approach to eschatology than most

V. JEWISH PERSPECTIVE: Next page

WHY STUDY THE BIBLE FROM A JEWISH PERSPECTIVE?

Since the Bible is written in a completely Jewish context, much of the original intent or impact of the Bible is entirely lost or diminished if studied only from a “western” or “Gentile” mind-set. Many areas of the Bible are impossible to fully comprehend without knowledge of the Jewish context of the passages. These will be brought to light by studying the text from a Jewish perspective.

The Hebrew language (and Greek written by Jewish men) is first and foremost the needed explanation that will bring the reader as close as possible to the original meaning of the text. For instance: when one of several Hebrew words could be used to express an idea, a study of the Jewish perspective will often determine why the writer chose the word he did. For example: Throughout the Old Testament, the names for God are used interchangeably (YHVH, Elohim, Adonai) and sometimes in combinations; each has its own emphasis in Jewish thought. Also: Certain Hebrew phrases have distinct, consistent meanings that are not apparent without knowledge of Jewish sayings, which are often totally different than what is popularly understood. Examples: “Born again,” “born of water” or “binding and loosing” have specific rabbinical meaning and usage.

Greek is the language of the New Testament, and virtually every Christian commentary will discuss the text from a Greek mind-set. However, the men who wrote the Scriptures were Jewish, and a deeper appreciation can be realized by understanding the Jewish mind-set. For example: When John 1:1 is described by teaching the six attributes of “The Word” in Jewish theology which point to Jesus in every respect, this gives a much fuller meaning than a discussion of the Greek idea of “Logos.”

Cultural aspects of Jewish society and lifestyle throughout the ages help to correctly interpret the biblical accounts of individuals and families that, in turn, reflect spiritual truth. For example: First century Jewish marriage customs beautifully depict the betrothal, bride-price, wedding feast, etc., of the Lord Jesus and His bride, the Church.

Jewish reckoning of time is absolutely necessary to calculate any chronology of events. In Jewish thinking any part of a year counts as a whole year, or part of a day equals a whole day. One day is from sunset to sunset. Example: The Bible talks of Jesus’ resurrection “on the third day,” “after three days,” and “after three days and three nights.” Jewish reckoning makes all three of these statements true within a Friday to Sunday time frame.
Jewish traditions, not necessarily biblical, have great influence on the interpretation of biblical text where the Scriptures refer to common practices not directly commanded by God. Example: The texts on the “Last Supper” refer to many first century Passover traditions which Jesus observed, but were not commanded by God in the Book of Exodus.

Historical facts about the Jewish people as well as world events that affected the Jewish nation shed light on events recorded in the Bible. For example: An attempted political coup in Rome, involving a friend of Pontius Pilate, gave the crowd at the trial of Jesus “bargaining power” to compel Pilate to condemn the “King of the Jews” to prove his own loyalty to Caesar’s throne.

All these various points of Jewish reference, and much more (explanation of symbols, description of clothing, geography, weather patterns, agricultural information, Jewish legends, Talmudic passages, and modern rabbinic points of view toward “messianic” passages, etc.) will be noted throughout a verse-by-verse study of biblical passages which were formerly unclear to the Gentile reader.

II Timothy 3:16. All scripture (that means The Minor Prophets as well) is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; (and this is set up by God for a reason) that the man of God may be adequate, equipped for every good work

Teaching: Education, the information

Reproof: Rebuking the sinner, reprimand

Correction: Restoration to a right state

Training in Righteousness: Discipline, God’s standards
PROPHET—(Heb. Nabi, from a root meaning “to bubble forth, as from a fountain,” hence “to utter”, comp. Ps. 45:1). This Hebrew word is the first and the most generally used for a prophet. In the time of Samuel another word, roeh, “seer”, began to be used (1 Sam. 9:9). It occurs seven times in reference to Samuel. Afterwards another word, hozeh, “seer” (2 Sam. 24:11), was employed. In 1 Ch. 29:29 all these three words are used: “Samuel the seer (ro’eh), Nathan the prophet (nabi’), Gad the seer” (hozeh). In Josh. 13:22 Balaam is called (Heb.) a kosem “diviner,” a word used only of a false prophet.

The “prophet” proclaimed the message given to him, as the “seer” beheld the vision of God. (See Num. 12:6, 8.) Thus a prophet was a spokesman for God; he spake in God’s name and by his authority (Ex. 7:1). He is the mouth by which God speaks to men (Jer. 1:9; Isa. 51:16), and hence what the prophet says is not of man but of God (2 Pet. 1:20, 21; comp. Heb. 3:7; Acts 4:25; 28:25). Prophets were the immediate organs of God for the communication of his mind and will to men (Deut. 18:18, 19). The whole Word of God may in this general sense be spoken of as prophetic, inasmuch as it was written by men who received the revelation they communicated from God, no matter what its nature might be. The foretelling of future events was not a necessary but only an incidental part of the prophetic office. The great task assigned to the prophets whom God raised up among the people was “to correct moral and religious abuses, to proclaim the great moral and religious truths which are connected with the character of God, and which lie at the foundation of his government.”

Any one being a spokesman for God to man might thus be called a prophet. Thus Enoch, Abraham, and the patriarchs, as bearers of God’s message (Gen. 20:7; Ex. 7:1; Ps. 105:15), as also Moses (Deut. 18:15; 34:10; Hos. 12:13), are ranked among the prophets. The seventy elders of Israel (Num. 11:16–29), “when the spirit rested upon them, prophesied;” Asaph and Jeduthun “prophesied with a harp” (1 Chr. 25:3). Miriam and Deborah were prophetesses (Ex. 15:20; Judg. 4:4). The title thus has a general application to all who have messages from God to men.

But while the prophetic gift was thus exercised from the beginning, the prophetical order as such began with Samuel. Colleges, “schools of the prophets”, were instituted for the training of prophets, who were constituted, a distinct order (1 Sam. 19:18–24; 2 Kings 2:3, 15; 4:38), which continued to the close of the Old Testament. Such “schools” were established at Ramah, Bethel, Gilgal, Gibeah, and Jericho. The “sons” or “disciples” of the prophets were young men (2 Kings 5:22; 9:1, 4) who lived together at these different “schools” (4:38–41). These young men were taught not only the rudiments of secular knowledge, but they were brought up to exercise the office of prophet, “to preach pure morality and the heart-felt worship of Jehovah, and to act along and co-ordinately with the priesthood and monarchy in guiding the state aright and checking all attempts at illegality and tyranny.”

In New Testament times the prophetical office was continued. Our Lord is frequently spoken of as a prophet (Luke 13:33; 24:19). He was and is the great Prophet of the Church. There was also in the Church a distinct order of prophets (1 Cor. 12:28; Eph. 2:20; 3:5), who made new revelations from God. They differed from the “teacher,” whose office it was to impart truths already revealed.

Of the Old Testament prophets there are sixteen, whose prophecies form part of the inspired canon. These are divided into four groups:

(1.) The prophets of the northern kingdom (Israel), viz., Hosea, Amos, Joel, Jonah.
(2.) The prophets of Judah, viz., Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah.
(3.) The prophets of Captivity, viz., Ezekiel and Daniel.
(4.) The prophets of the Restoration, viz., Haggai, Zechariah, and Malachi.3

The Test of a Prophet

A. Why? Because gifts are counterfeited by Satan

1. II Peter 2:1

2. I John 4:1


1. Definition: an authorized spokesman for God.

2. Test #1: The prophet must demonstrate supernatural knowledge of the near future. This supernatural knowledge must come to pass exactly as stated: Deut. 13:1-2a, Deut. 18:21-22: Jeremiah 28:9.

3. Test #2: Prophets teaching must conform to Scripture. - Deut. 13:2b-3a

4. Purpose for allowing false prophets: to test the believers hearts - Deut. 13:3b-4

5. Penalty for a false prophet.

6. Testing prophets today?


7. Prophets today—No!
   a. Ephesians 2:20
   b. 1 Corinthians 13:8

8. Prophets after the Church Age—Yes!
   a. Elijah: Malachi 4:5
   b. The Two Witnesses of the Book of Revelation: Revelation 11:3
The Kingdom Period

United

- c.1067
  - Samuel
  - 1053 - 1 Samuel
  - Saul
  - 1013 - 2 Samuel
  - David
  - 973 - 1 Kings
  - Solomon
  - 933 - 2 Chronicles

Judah: Southern Kingdom

Division

- 845
  - Obadiah, Joel, Hosea, Amos, Jonah
  - Destruction by Assyria 722
  - Isaiah, Micah

Israel: Northern Kingdom

Exile to Babylon

- 605
  - Nahum, Zephaniah, Habakkuk, Jeremiah
  - Exile to Babylon

Exiled

- 536
  - Ezekiel
  - Daniel
  - Haggai, Zechariah

Restored

- 424
  - Malachi
  - Malachi

Restored

- 45
  - Esther
  - Nehemiah

Prophetic Period--Vocal and Writing

United

- 1053
  - United

Divided

- 1013
  - Divided

Exiled

- 973
  - Exiled

Restored

- 933
  - Restored
Rival Kingdoms of Israel and Judah