

THE
COMPLETE
BOOK
FOR
ARTISTS
FOR
ISRAEL

BY
DR. PHILLIP GOBLE

FROM DONALD MCGAVRAN

In regard to the school (Artists For Israel Institute) you are establishing, let me assure you that it is an excellent idea. I believe God suggested it to you....Make sure that the graduates of your school not only preach the gospel through the arts but *multiply congregations*. Build into your program (*The Complete Book For Artists For Israel*) a charting of the evangelistic effectiveness of all your graduates. Engage as professors or teachers only those who are themselves actively engaged in multiplying congregations.

Yes, I agree. Do not seek accreditation. Let your record of congregation multiplication commend your school.

--TO THE AUTHOR FROM HIS TEACHER, DR.
DONALD MCGAVRAN, FOUNDER OF THE
MODERN CHURCH GROWTH MOVEMENT

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FOR

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ALSO BY PHILLIP GOBLE

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The Rabbi From Tarsus

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THE COMPLETE BOOK

FOR

ARTISTS FOR ISRAEL

by

DR. PHILLIP GOBLE

AFI International Publishers

New York City, New York

**FOR
LINDA, MY WIFE, A FAITHFUL
AND TRUE ARTIST FOR ISRAEL**

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THE COMPLETE BOOK

FOR ARTISTS FOR ISRAEL

INTRODUCTION

When we witness or preach at Passover season, we need to be able to refer to the binding עֲקֵדָה (ah-keh-DAH, binding, self-sacrifice) of Isaac in Gen.22:9. The first-born of Abraham was redeemed (purchased back) by the sacrifice of a male sheep provided by God (Gen.22:8). This שֶׁהָיָה לְאֵלֹהִים (Lamb of God) must die תַּחַת (instead of, in the place of) the offspring of Abraham (Gen.22:13). This same "Lamb of God" that died in place of Isaac was remembered when Israel feasted on a male lamb whose blood was sprinkled in the pattern of a bloody cross on the two door posts and the one lintel of each Jewish threshold on the Passover night of the Exodus. The blood of the Lamb of God prevents the death of the Israelites' first-born sons and so provides a future for the people of Israel. Then later at Passover season 30 A.D. Yeshua the

promised Son of Abraham prepared to be bound like Isaac and have his blood sprinkled to ratify Israel's New Covenant and to lead God's people over the threshold of a new Exodus of salvation for all the promised seed of Abraham. The plagues of Egypt and the sicknesses of sin fell on the Lamb of God, who was wounded for our transgressions, though He Himself was spotless.

This is a sample of the kind of preaching I wanted to be able to do when, in 1971, I set about getting a theological education to prepare for the ministry. Unfortunately, I could not find an institution that was able, in my opinion, to teach me what I wanted to know. So I later attempted to fill the void by establishing such an institution myself, Artists For Israel Institute in New York City. I was at first overwhelmed by the challenge, but over a period of about ten years, from 1981-1991, the Lord eventually helped me put our core curriculum into the relatively small, relatively inexpensive book that you are now holding in your hands.

Artists for Israel International is a registered not-for-profit organization that was incorporated in the state of New York in 1980. I was then preparing to portray Paul the Apostle in a film I produced for Word, Inc. (a subsidiary of ABC-TV) and I lived in Israel a good part of that year overseeing the translation of the Hebrew subtitles so that the film could be distributed as a VHS home video in Israeli bookstores as well as throughout the United States and in foreign countries. Just as that open air preacher Ezekiel discovered that being a poet, dramatist, and pantomimist was part of his

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divine calling in prophetically communicating God's message to Israel and the nations, so there are times today when the use of the arts such as literary and rhetorical arts, mime, clowning, monodrama, musical drama, puppets, song-writing, and playwriting, can be essential in short- or long-term overseas ministry. Such was the case with my film called *The Rabbi From Tarsus* which I began working on as a professional film actor in California back in the early 70's.

Because the Bible commands that study be approved, that talents not be buried, and that the Great Commission be fulfilled (II Timothy 2:15; Matthew 25:14-30; 28:18-19) Artists for Israel Institute was conceived of as a school which could integrate the study of theology, the arts, and cross-cultural communication. Students who have studied with Artists for Israel Institute are now serving in foreign countries like Israel, Ecuador, Mexico and Britain, as well as in America. Some have used their gifts in preaching, teaching, acting, radio, song-writing, and many other media.

I studied with some of the world's finest teachers, among them Dr. George Eldon Ladd and Dr. Donald McGavran, at Fuller Theological Seminary. Nevertheless, I must admit that very few institutions in the world offer the type of education that Paul the Apostle received, *and yet the Bible says that we are to follow Paul as our example!* (See I Corinthians 11:1; 4:16; Philippians 3:17). Paul studied at a *יְשִׁבָּה* (yeshiva, Jewish academy) and mastered the Hebrew text and the Messianic prophecies backwards and forwards as a trained scribe. When

he completed his course of study under Gamaliel the Elder (Acts 22:3), Paul received סְמִיכָה (semiKHA) or the laying on of hands. Later, his learning gave him entrée to speak in every city where his apostolic travels took him.

Of course, the lasting impact of Paul's ministry is due to his letters, but, here again, these evidence incredible literary and rhetorical power as well as the gifted artistic work of a hymnist and a poet, especially one able to translate Jewish ideas into the cross-cultural concepts of a Greek mission field.

Keeping all of the above in mind, look at our curriculum. In one year of concentrated study, our students pursue studies in Hebrew, Tanakh (Old Testament), Greek, New Covenant, Messianic Yeshiva studies, Messianic Prophecies and Rabbinic Literature, Judaeo-Christian History and Philosophy, Historical Theology and Doctrine, Cross-cultural communication and the Arts and Ministry formation.

Our students also put their talents to work for the Lord and do street preaching in the Jewish, Greek, Muslim, and other neighborhoods of New York City, as well as food and clothing distribution to the homeless. During their year of study, the students develop individual ministry projects tailored to their particular gifts and calling. Some travel overseas each summer with "GO MISSIONS," which is a division of Artists For Israel. All get some experience also in new congregation planting.

A "Fellow" is a member of a learned society. Those who pass the comprehensive exam based on our

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curriculum receive a certificate that they have become a Fellow of Artists For Israel Institute, a "faith" school with no tuition charged.

Forgive me, but I do not feel that the things taught in the following pages are dispensable. There are certain minimal points of information that one needs in order to be a student who has shown himself/herself approved to minister in a modern, urban, Judaeo-Christian intellectual context, "rightly handling the word of truth" (II Tim.2:15). It took me twenty years to acquire the education represented in the contents of this book. It is my prayer that many people will use this book to good advantage and, in much less time, proceed in the power of the Holy Spirit to the field of ministry where God has called them. By all means, feel free to write us. It may also be possible for our school to reach out to you in your area, dear reader. A great blessing awaits you! So may God go with you!

Dr. Phillip Goble

Leap Year Day, February 29, 1992

New York City

ONE: HEBREW

Genesis 1:1

1 ← בְּרֵאשִׁית 2 ← בָּרָא 3 אֱלֹהִים 4 אֵת 5 הַשָּׁמַיִם 6
וְאֵת 7 הָאָרֶץ:

The above seven Hebrew words, read right to left, are the first words in the Bible, Genesis 1:1. In this Hebrew course, we are going to read these seven words plus the first six chapters of Genesis (up to the end of Gen.6:4), and examine each of the 1879 words found there. In this way we will be able to not only master the alphabet and the essentials of pronunciation and grammar, but we will also be able to study in depth six of the most important chapters in the Bible. This experience should help us as we pursue a lifetime of study of the rest of the Hebrew Bible. Let's look at these words one by one.

1 ← בְּרֵאשִׁית 2 ← בָּרָא 3 אֱלֹהִים 4 אֶת 5 הַשָּׁמַיִם 6
וְאֵת 7 הָאָרֶץ:

1. buh-ray-SHEET "in-the-beginning" is the first word. The first syllable is made up of a consonant ב (the name of this letter is BET; it is pronounced "b" as in "beginning") and a shwa , two dots below the letter, which, when it is vocal, has an "uh" sound as a half-vowel. The first syllable is pronounced "buh." The second syllable is made up of a consonant ר (the name of this letter is RAYSH; it is pronounced "r" as in "ray"), a vowel TSEREH .. made up of two dots below the letter pronounced "ay" as in "pray," and a silent AH-LEF א. The second syllable is pronounced "ray." The third syllable is made up of a consonant ש (called SHEEN and pronounced "sh" as in "sheet" and not to be confused with SEEN ש pronounced "s" as in "see"), a vowel called HEEREEQ GADOL י (a dot followed by a י YOHD and pronounced "ee" as in "marine"), and a consonant called a TAHV ת (pronounced "t" as in "tent"). (Note that TEHT ט also has a "t" sound.) The third syllable is pronounced "sheet." Now put it altogether, "buh-ray-SHEET." The "buh" ב is the prefixed preposition meaning "in." Related words to the root are רֹאשׁ (rosh meaning "head") and רֵאשׁוֹן (ree-SHOHN meaning "first").

This very important word tells us that the creation had a definite beginning in historical time. There was a time when the creation did not exist, indeed before time itself. In the timeless eternity of God Himself, there was only אֱלֹהִים (eh-loh-HEEM, God) and רוּחַ הָאֱלֹהִים (roo-ahkh eh-loh-HEEM, the Spirit

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of God) and דְּבַר הָאֱלֹהִים (d'vahr ha-eh-loh-HEEM, the Word of God). Genesis 1:1-2:1 tells us that God used His Spirit and His Word to create everything that exists. So behind the finite universe stands not godless Evolution but the Creator God. The "steady-state" theory of the universe is a scientific speculation that asserts that the universe had no beginning and will have no end. This theory is refuted by this word בְּרֵאשִׁית which asserts that the universe *does* have a beginning and also carries the inference that the universe *will* have an end. Therefore, Genesis is not merely a book of origins; it is an eschatological (or end-times) teaching, which is the way Revelation, Ezekiel, Isaiah and other parts of the Bible interpret it. The "big-bang" cosmological theory is more favored by scientists today than the "steady-state" theory. The "big-bang" theory asserts that the universe began with a primordial explosion and has a finite size and age, meaning it had a definite beginning and will one day have a definite end. This is what the Bible teaches, and this is also what the science of cosmology (a branch of astronomy concerned with the origin of the universe) has tended to confirm. However, scientists go through great theoretical contortions trying to get around all the enigmas involved in the fragmentary and frequently changing character of the empirical scientific evidence (much of which defies theory) they think they have uncovered. They postulate the "big-bang theory" and assert that the universe exploded into existence perhaps some 20 billion years ago and project that the earth is between 4.5 and 4.7 billion years old and that humans evolved from some sort of apelike primate ancestor 2.5 million years ago. Then, just

1 ← בְּרֵאשִׁית 2 ← בָּרָא 3 אֱלֹהִים 4 אֵת 5 הַשָּׁמַיִם 6
וְאֵת 7 הָאָרֶץ:

when they are certain of their results and have convinced themselves that their cosmological scientific theories fit all the complexities of new astronomical discoveries, the fossil record, radio-carbon dating, paleontological discoveries, etc, conflicting new data emerges and they are left to flounder around with a lot of empty and passing ideas and unsettled "conclusions" that are more a matter of blind faith than scientific fact. "For the heavens are as high above earth as God's thoughts are above our thoughts," Isaiah 55:9 says, and things without number are beyond our comprehension. Biblical faith is sure of this: if we reject the words of Genesis and look elsewhere for an inerrant cosmology, we will never find one, because mere man, unaided by the inspiration of the Holy Spirit of God, can never write an inerrant cosmology, and to this, at least, the ever collapsing theories and endless disputes of scientists eloquently concur.

2. bah-rah "(He) created" is the second word. You have had all of these consonants. What are they? Review #1. The new vowel point QAMATS , looks like a small T under the consonant and is pronounced with an "ah" sound as in "card." This same small T is sometimes a QAMATS HATOOF pronounced "o" as in "soft" in words like כָּל meaning "all" and pronounced "kohl" not "kahl." The God of Israel is always the subject of this verb in the Hebrew Bible, never man or pagan deities. No one can בָּרָא except the God of Abraham, Isaac

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Genesis 1:1

1 ← בְּרֵאשִׁית 2 ← בָּרָא 3 אֱלֹהִים 4 אֵת 5 הַשָּׁמַיִם 6
וְאֵת 7 הָאָרֶץ:

and Jacob. "Mother Nature" cannot בְּרָה, godless "Evolution" cannot בָּרָא. Also, as every born-again believer knows experientially, not psychotherapy, not human science or human endeavor of any kind, but only *God*, can בְּרָה the new creation we have in Messiah Yeshua. This verb בָּרָה is in the perfect tense, meaning the action is complete. God accomplished the creation of everything and this is a finished work. Since only God was in the beginning and everything else came to exist as part of His creation, creation is *creatio ex nihilo*, out of nothing. Without the use of pre-existing materials God "called into existence the things that do not exist"(Romans 4:17).

3. eh-loh-HEEM "God" is the next word. AH-LEF א and HEEREEQ GADOL ך, we have already had. Review #1. AH-LEF א is a silent consonant. A syllable in Hebrew never begins with a vowel. It always consists of a consonant plus a vowel or a consonant plus a vowel plus a consonant. SEGOL ך plus SHVA ך, under the first letter looks like this ך and is called HATAF SEGOL and has an "eh" sound. LAH-MED ל has an "l" sound. HOLAM ך is a dot above the consonant and has an "oh" sound. It can be written with or without a VAHV ך and in either case (ך or ך) has an "oh" sound. The second syllable is "loh." HEH ה is a consonant with an "h" sound. And the "m" consonant is called

1 ← בְּרֵאשִׁית 2 ← בָּרָא 3 אֱלֹהִים 4 אֶת 5 הַשָּׁמַיִם 6
וְאֶת 7 הָאָרֶץ:

a MEM מ but looks like ׀ when it comes at the end of a word, as here (not to be confused with SAH-MEKH ׀ which has an "s" sound as in "six"). This syllable is pronounced "heem." In your Biblia Hebraica Stuttgartensia the accent mark under this syllable marks this word as the middle of the verse. This accent is called an *atnah* (meaning "rest"). The word אֱלֹהִים is plural in form (ים is a plural ending) but singular in meaning, here construed with a singular verb בָּרָא, "He created," not "they created." This plural is called "plural of majesty" or "plural of power." So even in the word for God we have the idea of plurality in unity, the One God who is אֶחָד (*eh-KHAHD* "one" in the sense of complex unity), not יְחִיד (*yah-KHEED* "one" in the sense of absolute, uncompounded singleness). See these last two Hebrew words in Deut.6:4 and compare Gen.2:24 and Judg.11:34, and see p.4 in *Everything You Need To Grow A Messianic Synagogue*.

4. "et" untranslated sign of the direct object is the next word, which tells you that "the heavens and the earth" are the direct objects of the verb בָּרָא and therefore are the objects of the verb's action. Note the AH-LEF and the TSEREH and the TAHV. Review #1 if you've forgotten these.

5. hahsh-shah-MAH-yeem "heavens, sky" is the next word. Note the short horizontal dash under the ה. This is called a PATACH and is pronounced "ah" as

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Genesis 1:1

1 ← בְּרֵאשִׁית 2 ← בָּרָא 3 אֱלֹהִים 4 אֶת 5 הַשָּׁמַיִם 6
וְאֶת 7 הָאָרֶץ:

in "card." The dot inside the ש doubles the letter. We have already had all the other letters. What are they? ה is the definite article "the," used here because *the* heavens and *the* earth (see #7) are nouns with unique referents. Remember that a noun is the name of a person, place, or thing. Notice here the plural ending ים, as in eh-loh-HEEM.

6. vuh-et "and (sign of direct object)" is the next word. Notice the prefixed conjunction "and" ו called a VAHV ו and pronounced with a "v" sound as in "vote." (Do not confuse this letter with ZAH-YIN ז which has a "z" sound as in "zoo".) The name of God is יהוה we will see later contains the consonants YOHD, HEH, VAHV, HEH.

7. ha-AH-rehts "the earth" is the next word. Notice the accent under the א indicating that this is the accented syllable. Do you see the SEGOL? the QAMATS? The last letter is a TSAH-DEE צ which looks like פ when it comes as the last letter of a word. It is pronounced "ts" as in "fits" or tsuris (Yiddish = "trouble"). Notice the definite article ה at the beginning of this word, *the* earth." When compounded with "the earth," "heaven" designates the whole cosmos; so this expression, "the heavens and the earth" really means "everything." So Genesis 1:1 teaches an absolute beginning of everything that exists as a direct act of God. This

is why He alone is worthy of praise and worship. Everything has its existence of Him and through Him and from the good pleasure of His will.

Genesis 1:2a

8 וְהָאָרֶץ 9 הָיְתָה 10 תְּהוֹ 11 וּבְהוּ 12 וַחֲשֹׁךְ 13 עַל-
14 פְּנֵי 15 תְּהוֹם:

8. v'ha-AH-rets "and-the-earth" --Review #6 and #7.

9. ha-yeh-TAH "(she) was" --Notice the accent mark under the last syllable. Look at the first syllable הֵ. Look at your three vowels (the SHWA here is a half-vowel). Syllables that end in a vowel-sound are called *open* syllables (meaning syllables without a consonant ending), so we know to break the syllable here and pronounce the word ha-yeh-TAH, not hi-TAH. הָיְתָה = "he/it was/became." This is the way we write "she was" since "earth" is feminine in Hebrew.

10. TOH-hoo "nothingness, formless" --For the HOLAM review #3. Notice the SHU-RUQ vowel at the end, a dot in the middle of a ך as in ך . This has an "oo" sound as in "loot" and is pronounced the same as QIBBUTS ך which is three slanted dots under the consonant.

11. vah-VOH-hoo "and-empty, void" --On the prefixed conjunction "and" see #6 and #8, here written with a QAMATS instead of a SHWA. We had BET in #1. Without the dot it is VET and pronounced "v" instead of "b." Notice the SHU-RUQ.

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Genesis 1:2a

8 וְהָאָרֶץ 9 הָיְתָה 10 תֹהוּ 11 וְבֵהוּ 12 וְחָשֶׁךְ 13 עַל-
14 פְּנֵי 15 תְהוֹמֹת:

12. vuh-KHOH-shehkh "and-darkness" --See prefixed conjunction "and." SHWA is a half-vowel. It is pronounced quickly and softly with the VAHV as "vuh." Do not confuse KHEHT כּ (pronounced "kh" as in "Sikh") and HEH ה (see #3) and DAH-LET ל which has a "d" sound as in "doll" and final KHAF כּ which when it is the last letter of a word looks like ך --Notice the two dots which must be written but have no sound. This vowel has the same sound as KHEHT כּ ("kh" as in "Sikh"). If a dot is in the כ it is KAHF and has a "k" sound (as in "kick") as does also the consonant KOF כּ. For the HOLAM review #3. Note the accent under the second syllable. For the SHEEN see #1. Note the SEGhol ך "eh" vowel under the SHEEN.

13. ahl "upon" ך is a silent consonant like ם. Note the PATAch and review #5. Note the LAH-MED and review #3. This is a preposition, since it is used before the noun in #14 and forms a prepositional phrase with it modifying word #12.

14. p'NAY "faces-of, surface of" --כּ PEH has a "p" sound as in "put" and when the dot is absent is FEH פ with an "f" sound as in "fit." Final FEH פ looks like this ף not to be confused with final KHAF כּ or ך. ך NOON is an "n" sound as in "not" but when it comes as the last letter of a word looks like this ן (not to be confused with VAHV ו) Do not confuse GEE-MEL ג which has a "g" sound as in

Genesis 1:2a

8 וְהָאָרֶץ 9 הָיְתָה 10 תְּהוֹ 11 וְבָהּ 12 וַחֲשֹׁךְ 13 עַל-
14 פְּנֵי 15 תְּהוֹם:
→ ^

"get" with NOON נ which has an "n" sound as in "not." TSEREH ֿ is a vowel with an "ay" sound as in "pray" and is two horizontal dots under the consonant. TSEREH can also be followed by YOHD ם as in פְּנֵי but is pronounced the same. (Do not confuse TSEREH with HEEREEQ which has only one dot under the consonant and is pronounced "ee" as in "siesta" and may or may not have a YOHD ם following it.)

15. tuh-HOHM "the (oceanic) deep". "p'NAY" is said to be "in construct" with "tuh-HOHM" because p'NAY is closely connected with the following word "tuh-HOHM" and also "p'NAY" has a construct ending ם. The accent under the second syllable of "tuh-HOHM" marks this word as the middle of the verse. Like a film editor, the scene cuts in v.2 to the oceanic globe. Now the Word (John 1:1-3) explains the divine work-week wherein He goes to prepare a place for us (John 14:3). This Word is inerrant and does not contradict science. The place He prepares is planet Earth.

- א AH-LEF silent
- ב BET "b" as in bob
- ב VET "v" as in vet
- ג GEE-MEL "g" as in game
- ד DAH-LET "d" as in doll
- ה HEH "h" as in hay
- ו VAHV "v" as in vapor
- ז ZAH-YIN "z" as in zoo
- ח KHET "kh" as in Sikh

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ט TEHT "t" as in tarry
 י YOHD "y" as in yodel
 כ KAHF "k" as in kick
 כּ KHAHF FINAL KHAHF ך "kh" as in Sikh
 ל LAH-MED "l" as in legal
 מ MEM FINAL MEM ם "m" as in tom
 נ NOON FINAL NOON ן "n" as in soon
 ס SAH-MEKH "s" as in sister
 ש AH-YIN silent
 פ PEH "p" as in pep
 פּ FEH FINAL FEH ף "f" as in fit
 צ TSAH-DEE FINAL TSAH-DEE ץ "ts" as in
 tsuris and hats
 ק KOHF "k" as in coop
 ר RAYSH "r" as in rat
 שׁ SEEN "s" as in seen
 שׂ SHEEN "sh" as in sheen
 ת TAHV "t" as in teach

פָּ PATACH "ah" as in "card" (also ף has the
 same sound)

גֶּ SEGHOL "eh" as in "get" (also ם has the
 same sound)

הֵּ HEEREEQ "ee" as in "siesta"

וּ QIBBUTS "oo" as in "pool"

בָּ QAMATS "ah" as in "bar" (also ף has the
 same sound)

חָ QAMATS HATOOF "oh" as in "cold"

TSEREH "ay" as in "pray"

HOLAM "oh" as in "told"

SHU-RUQ "oo" as in "too"

SHWA "uh" or a silent syllable divider (see #327)

Just as you did not learn English by listening to a lecture, so neither will you learn Hebrew by merely staring at these pages. You must become like a child with a crayon and *write* out your alphabet and, as it were, once again make your own copy of "See Dick run. See Jane run. See Spot run." Otherwise you will be like the kid who says he can't ride bicycles and has never even got on one.

Practice *writing* in your own handwriting the first several verses of Genesis. Purchase a large print Hebrew Bible (preferably the *Biblica Hebraica Stuttgartensia* which I will show you how to use and which will come in very handy when we get to the messianic prophecies. As you write each letter down, look it up above in the Alphabet I have given you. I typed on my computer the verses below. Check me word for word, letter for letter, vowel-point for vowel point, as you write. See if I made any typographical mistakes. You are becoming a ready scribe (Ezra 7:6)! The following is Gen.1:1-13.

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ: וְהָאָרֶץ
הָיְתָה תֹהוּ וָבֹהוּ וְחָשֶׁךְ עַל-פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים

מִרְחֻקַּת עַל-פְּנֵי הַמַּיִם: וַיֹּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי-אוֹר:
וַיֵּרָא אֱלֹהִים אֶת-הָאוֹר כִּי-טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין
הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לְאוֹר יוֹם וּלְחֹשֶׁךְ
קָרָא לַיְלָה וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם אֶחָד: וַיֹּאמֶר
אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהִי מִבְּדִיל בֵּין מַיִם
לְמַיִם: וַיַּעַשׂ אֱלֹהִים אֶת-הַרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם
אֲשֶׁר מִתַּחַת לַרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לַרָקִיעַ
וַיְהִי-כֵן: וַיִּקְרָא אֱלֹהִים לַרְקִיעַ שָׁמַיִם וַיְהִי-עֶרֶב
וַיְהִי-בֹקֶר יוֹם שֵׁנִי: וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת
הַשָּׁמַיִם אֶל-מָקוֹם אֶחָד וְתִרְאֶה הַיַּבֵּשָׁה וַיְהִי-כֵן: וַיִּקְרָא
אֱלֹהִים לַיַּבֵּשָׁה אֶרֶץ וּלַמְּקוֹה הַמַּיִם קָרָא יַמִּים וַיֵּרָא
אֱלֹהִים כִּי-טוֹב: וַיֹּאמֶר אֱלֹהִים תִּרְשָׁא הָאָרֶץ דָּשָׂא
עֵשֶׂב מִזֵּרִיעַ זֶרַע עֵץ פָּרִי עֹשֶׂה פָרִי לַמִּינֹהוּ אֲשֶׁר זֶרַעו-בּוֹ
עַל-הָאָרֶץ וַיְהִי-כֵן: וַתּוֹצֵא הָאָרֶץ דָּשָׂא עֵשֶׂב מִזֵּרִיעַ
זֶרַע לַמִּינֹהוּ וְעֵץ עֹשֶׂה פָרִי אֲשֶׁר זֶרַעו-בּוֹ לַמִּינֹהוּ וַיֵּרָא
אֱלֹהִים כִּי-טוֹב: וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם שְׁלִישִׁי:

Gen.1:2b

16 וְרוּחַ 17 אֱלֹהִים 18 מְרַחֶפֶת 19 עַל- 20 פְּנֵי 21 הַמַּיִם:



16. vuh-ROO-ahkh "and-Spirit-of" --Notice the PATACH א is pronounced *before* the KHET ח and not after it, as in מָשִׁיחַ mah-SHEE-ahkh ("Messiah, Anointed One"). This is called furtive PATACH and we will discuss it later.

17. Review word #3. The same Spirit of God in Exod.31:3 that filled the artist Bezalel and equipped him to build the tabernacle is at work here in creating the earth.

18. m'rah-KHEH-feht "brooding" from the root רָחַף meaning "to hover tremulously, shake, tremble" as in Deut.32:11 where it describes an eagle hovering over the young in its nest. Like a giant eagle egg was the earth under the hovering Holy Spirit. See how your knowledge of Hebrew helps you read the Bible on a whole new level of comprehension. You should now have the motivation to want to read the next six chapters of Genesis with us. The MEM מ at the beginning indicates it is a participle or verbal adjective, here modifying "Spirit of God."

19. review #13. 20. review #14.

21. hahm-MY-yeem "the-waters" --The short vertical accent under the first MEM indicates the end of the verse, and the large colon-like marks always follow this accent and function as the period of the sentence. Notice the dot in the first MEM. A dot in a letter preceded by a full vowel indicates

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doubling of the letter and the dot is called dagesh-forté. (Remember, SHWA אָ is only a half-vowel, not a full vowel.) So the "m" is doubled "hahm-MY-yeem." The usual form of the definite article "the" prefixed at the beginning of a noun is . הַ with the dagesh-forté in the letter (doubling the letter) following the ה; see #5. However, notice the exception in #7, because there is no dagesh-forté in the א in #7 since א ה ח ע ר do not have the dagesh dot in them. The doubling dagesh or dot should not be confused with the pronunciation dagesh that makes a בּ ב or גּ ג or דּ ד or כּ כ or פּ פ or תּ ת, though not all these letters are pronounced differently in modern Hebrew. This is called the b-g-d-k-f-t dagesh.

Gen.1:3

22 וַיֹּאמֶר 23 אֱלֹהִים 24 יְהִי 25 אוֹר 26 וַיְהִי-
27 אוֹר:

22. vahy-YOH-mehr "and-(He)-said" --Note the dagesh-forté in the YOHD, which indicates there are two YOHS "vahy-YOH-mehr." There are two main tenses in Biblical Hebrew: the *perfect* tense, which are actions that are completed as in "He said;" and the *imperfect* tense, which are actions that are not completed as in "He will say, He usually says, He might say."

The word וַיֹּאמֶר is 3rd person masculine singular *perfect* of "he said." Here it is a divine fiat that not only commands but commands effectively,

Gen.1:3

22 וַיֹּאמֶר 23 אֱלֹהִים 24 יְהִי 25 אֹר 26 וַיְהִי-
27 אֹר:

actually declaring the future and then causing what it declares to come into being; see #24 and #26. In #22 the ׳ indicates the *imperfect* "he will say" but the .] conjunction "and" not only connects this sentence with the preceding, it also makes the imperfect "he will say" equivalent to the perfect "he said," so we call it a VAHV CONVERSIVE. The .] (VAHV CONVERSIVE) is often attached to verbs in a sequence and reverses their tense. When a verb is in the imperfect tense, the addition of the .] VAV CONVERSIVE changes its meaning to that of the perfect tense. If the verb is in the perfect tense, the addition of the reversing VAV changes its meaning to that of the imperfect tense. If you looked up #22 in your Hebrew lexicon (language dictionary) you would have to look up the word under the root form אָמַר. Remember that roots have three letters and all other letters are prefixes and suffixes added to the root. You have to subtract all of these to find the root and therefore be able to know how to look up the word in the dictionary. This is a very high frequency word and must be memorized. Put it on your vocabulary flash cards. Remember the conjunction "and"] connects but the reversing .] connects and changes the tense of the verb.

23. review #3.

Gen.1:3

22 וַיֹּאמֶר 23 אֱלֹהִים 24 יְהִי 25 אוֹר 26 וַיְהִי-
27 אוֹר:

24. yuh-HEE "shall be" or "let be" from הָיָה "he was"--see #9. The SHWA אֵ is always vocal SHWA if it is in the first syllable like this. Compare the *silent* SHWA in #28. The initial ׳ indicates the imperfect tense as in #22. However, this tense is called the *jussive*, although in this case it is written exactly like the imperfect. The *jussive* tense expresses volition "let it be." God *wanted* light and that's what he called forth and got. There are three kinds of imperatives in Hebrew that you need to know about: cohortative ("let me/us do some action [1st person]"); imperative ("you do some action [2nd person]"); jussive ("let it/him/her/them do some action [3rd person]"). *Do not feel overwhelmed with all this; you will be seeing all this new material over and over again as you go along in Gen.chps. 1-6 and it will eventually sink in. Don't get discouraged. Allow your mind to get the repetitions it needs to begin to clarify everything conceptually through repetition. This is how we learn.*

25. ohr "light"

26. vah-yuh-HEE "and-(there)-was" --This word is written like an imperfect verb with an initial ׳ but has the CONVERSIVE VAV .וֹ in front of it, which switches it to a perfect "and there *was*." Compare the two words "#26 and #24 to see how the CONVERSIVE VAV .וֹ throws the switch from

imperfect to perfect, incomplete action to completed action. The CONVERSIVE VAV .] is not merely a conjunction connecting the previous part of the sentence. The CONVERSIVE VAV .] *converts* the imperfect ("shall be") into a perfect tense ("there was").

27. see #25. The hyphen at #26 indicates that this word is to be accented with #26 and pronounced with it.

Gen.1:4

28 וַיֵּרָא 29 אֱלֹהִים 30 אֶת- 31 הָאוֹר 32 כִּי-
33 טוֹב 34 וַיְבָרֶךְ 35 אֱלֹהִים 36 בַּיּוֹם 37 הָאוֹר
38 וַבַּיּוֹם 39 הַשֵּׁשִׁי:

28. vahy-YAHR "and-(He)-saw" --Notice the letter ' indicates imperfect tense "he will see" but the CONVERSIVE VAV .] makes it perfect. Is the SHWA silent or vocal? Review #24. The root for "he saw" is רָאָה in the Hebrew dictionary.

29. review #3 if you need to. 30. review #4 if you need to.

31. review #25. What is הָ? Review #21. Why is there no dot in the אֶ? Review #21. What does the horizontal stroke or hyphen between #31 and #30 mean? Review #27. "The light" is the object of the verb of perception "and-He-saw." Note the sign of the direct object #30.

32. kee "that" --This word can mean various things, depending on the context: "that, but, except,

Gen.1:4

33 טוֹב 34 וַיִּבְרָא 35 אֱלֹהִים 36 בַּיּוֹם 37 הָאֵוֶר
38 וַיִּבֶן 39 הַחֹשֶׁךְ:

because, for, when, if, as, like." See p.155, William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, Eerdmans, 1971.

33. tohv "good, beautiful, fit for its purpose" --Note the TEHT ט. Notice the creation reflects the goodness of its Creator. This little word refutes the gnostic false teacher Cerinthus (I John 2:22) who taught that the creation and the body are evil and that therefore the divine good Christ could not actually be the same as the dying man Jesus in a real (presumably evil) body.

34. vahy-yahv-DAYL "and-(He)-caused-a-division/separation" --from the root בָּרַל ("to divide") with the ה preformative (indicating "cause to divide" הַבְרַל). (We will explain what happened to the ה later; it has disappeared and the dot in the ך is the only trace of it.) If you look this word up in *The Englishman's Hebrew Concordance* (p.181, Baker Book House Publishers) you see that God is in the business of separating and causing division. In Ezra 9:1 the Jews had not kept themselves separate from the neighboring people and their detestable practices. In Num. 16:21 God said to Moses and Aaron, "Separate yourselves from this wicked (Korah's) assembly so I can put an end to them at once." But even before this, God caused a division between Cain and Abel and the between the children of Ishmael

Gen.1:4

33 טוב 34 וַיִּבְרֵל 35 אֱלֹהִים 36 בֵּין 37 הָאֹר
38 וּבֵין 39 הַחֹשֶׁךְ:

and Isaac. In Luke 12:51-52 Jesus is the light causing a division in a household. Notice the imperfect ׳ and the CONVERSIVE VAV ן.

35. review #3.

36. bayn "between" --Notice the final ן.

37. review #25 and #31 if you need to.

38. oo-VAYN "and-between." The conjunction ן ("and") is generally found written ן before פ מ ך and vowelless consonants. Compare בֵּין and וּבֵין.

39. review #12. Do you see the definite article. Do you remember why there is no dot in the ך? Review #21.

Gen.1:5

40 וַיִּקְרָא 41 אֱלֹהִים 42 לָאֹר 43 יוֹם 44 וַלְחֹשֶׁךְ
45 קָרָא 46 לַיּוֹם 47 וַיְהִי - 48 עָרָב 49 וַיְהִי -
50 בֹקֶר 51 יוֹם 52 אֶחָד:

40. vahy-yeek-RAH "and-He-called" --Notice the KOHF and review #12. From קָרָא a root meaning "to call, to proclaim, to read." This last definition is important in terms of certain Masoretic marginal notes in your BHS (Biblica Hebraica Stuttgartensia).

Gen.1:5

40 וַיִּקְרָא 41 אֱלֹהִים 42 לְאֹר 43 יוֹם 44 וּלְחֹשֶׁךְ
 45 קָרָא 46 לַיְלָה 47 וַיְהִי - 48 עָרָב 49 וַיְהִי -
 50 בֶּקֶר 51 יוֹם 52 אַחֵר:

The Masoretes were a new type of Hebrew Biblical scholar and they came on the scene after 500 A.D. They developed a system of notations to help preserve their critical and explanatory notes of their authoritative exegetical guide to the grammar and pronunciation etc of the Hebrew Bible. They would not alter the consonantal text, but if they felt there was a scribal error in the consonantal text, or if they knew of a textual variant, they would put the word "to be read" (קָרָא) in the margin with the abbreviation ק with a dot above it and they would put this word's vowel points under the word in the consonantal text. For example, in BHS Gen.8:17 the form that is בָּתִּיב (written) in the consonantal text is that Noah וַיֵּצֵא "came out" but the word in the margin is in the imperative "Go out" (הֵצֵא). Taking this reading as preferred, the New Revised Standard Version translates, "Then God said to Noah, 'Go out of the ark.." whereas the NIV translates the consonantal text, "And Noah came out..." The BHS text is the so-called Masorah (collection of notes) of these scribes plus a reproduction of Codex Leningradensis (1008 A.D.) plus the critical apparatus at the bottom of the pages indicating portions where other manuscripts or versions differ or where scholarly research brings the BHS text into question. All of these witnesses help us stay close to the original inerrant autographs of the infallible Biblical authors. קָרָא = he called וַיִּקְרָא = he will call +

Gen.1:5

40 וַיִּקְרָא 41 אֱלֹהִים 42 לְאֹר 43 יוֹם 44 וְלַחֹשֶׁךְ
45 קָרָא 46 לַיְלָה 47 וַיְהִי - 48 עָרַב 49 וַיְהִי -
50 בֶּקֶר 51 יוֹם 52 אַחֵר:

CONVERSIVE VAV וַ = he called.

41. review #3.

42. lah-OHR "to-the-light" --The preposition "to, for" is לְ and לְהָאֹר reduces to לְאֹר when the ה and the ו drop out.

43. yohm "day"

44. v'lah-KHOH-shekh "and-to-the-darkness" וְ = "and" לְ = "to, for" הַ = def.art."the"--Notice the ה of the article elided (ignored) and its vowel ו is given to לְ. We have had this word. Learn it. Review #12.

45: KAH-rah "he called" --Review #40. This is the simple stem or root of the verb. Most Hebrew roots consist of three letters called radicals. The root is generally given in its simplest verbal form, 3rd person masculine singular perfect.

46. LAHY-lah "night" --Notice we have a chiasmus (reversal in the order of words" in verb/indirect object here: "called-light/darkness-called." This expresses unity between the two acts of naming as one action.

47. review #26.

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Gen.1:5

48 עֶרֶב 49 וַיְהִי - 50 בֹקֶר 51 יוֹם 52 אַחֲרָי:

48. EH-rehv "evening" as in עֶרֶב שַׁבָּת or Friday evening.

49. review #26.

50. VOH-kehr "morning" --Notice the accent under ב.

51. review #43.

52. review #3. The cardinal "one" may be used for the ordinal "first" in Hebrew. See Gen.2:11 הָאֶחָד "the first." There are those who assert that this "first day" must be a twenty-four hour solar day. Warning: in the divine work-week, from the viewpoint of an observer on the earth's watery surface (1:2), the overcast atmosphere may have obscured the already created (1:1) luminaries He made for dominion (see p. 57) which purpose appeared on Day 4. His purpose was to prepare a place for us with Eternal Life in mind, just as in another place (Romans 9:11) His purpose was to exclude meritorious works as the way to **life and eternal life and eternal righteousness (Gen.2:9,17;3:22-24)**. Titus 3:9 warns against arguments about genealogies (e.g., the age of the earth) and Titus 3:5 says that not by any merit or righteousness done by us **there be eternal life and rest and righteousness and "glory and honor and peace for everyone who does good" (Rom.2:10)**. Made in the image of God to live by every word that proceeds from the mouth of God, Man cannot live his life's work-week for bread alone (Deut.8:3; John 6:27), since there is no true rest or food for his soul except in God (Matt.11:29).

And those who doubt this fundamental teaching of Torah should remember that the creation has been so ordered from the beginning. Not only so, God will bring every deed into eternal judgment when evening comes at the end of life's brief "week" (Eccles.12:14; Gen.29:27-28; Dan.9:24). The good God we see at work in Gen.1:1-2:3 reflects Himself in His good creation in which everything is put together "decently and in order," the "luminaries" of Day 4 interdependently pointing back to the divine "light" in Day 1, the "birds and fish" of Day 5 symbiotically related to the separated rain clouds and oceans of Day 2, the animals and man of Day 6 beneficially dependent on the dry land and vegetation of Day 3, and, finally, all this divine time of creative work dependent on the Sabbath of eternity, where God returns when His good cosmos is finished, for this is where He started "in the beginning" (Gen.1:1) also AGAIN in the end He goes to prepare a place for us (John 14:3; 1:1-3 OJB). See page 22 on this.

Gen.1:6

53 וַיֹּאמֶר 54 אֱלֹהִים 55 יְהִי 56 רָקִיעַ 57 בְּתוֹךְ
58 הַמַּיִם 59 וַיְהִי 60 מִבְּרִיל 61 בַּיּוֹם 62 מֵיִם
63 לַמַּיִם:

53. review #22. 54. review #3. 55. review #24.

56. rah-KEE-ah "dome" --This word is found in Ezek. 1:22-23 "spread out above the heads of the living creatures was what looked like a dome, sparkling like awesome crystal." It is the atmosphere seen as a vaulted ceiling or dome. The PATACH under the AH-YIN ׀ is called PATACH furtive. Review #16.

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Gen.1:6

53 וַיֹּאמֶר 54 אֱלֹהִים 55 יְהִי 56 רִקְיעַ 57 בְּתֵךְ
 58 הַמַּיִם 59 וַיְהִי 60 מִבְּרִיל 61 בַּיּוֹם 62 מַיִם
 63 לַמַּיִם: →
 ↑

57. buh-TOHKH "in midst of"

58. review #21.

59. vee-HEE "and let (it) be" review #24. This is יְהִי + "and" ׀ so that the SHWA contracts to HEEREEQ forming ׀.

60. mahv-DEEL "causing-a-division" --review #34. This is a participle or a verbal adjective as indicated by the preformative ׀. Because this participle follows the verb "to be" it expresses continuing future action.

61. review #36. 62. MAH-yeem "waters"

63. lah-MAH-yeem "from-the-waters" ל = "from, to, for" --Notice the QAMATS ׀ replaces the normal PATACH _ under the ׀ in 62 and 63 because it's the last word in the sentence, the voice rests upon it, strengthens the vowel, and words with such vowel changes are said to be "in pause." Notice the final accent in the verse, which is called *silluq*. Look under the ׀. Notice the *sof passuq* which looks like a colon (:) and marks the end of the verse.

Gen.1::7

64 וַיַּעַשׂ 65 אֱלֹהִים 66 אֶת- 67 הָרָקִיעַ 68 וַיְבָרֵךְ
69 בֵּין 70 הַמַּיִם 71 אֲשֶׁר 72 מִתַּחַת 73 לָרָקִיעַ
74 וּבֵין 75 הַמַּיִם 76 אֲשֶׁר 77 מֵעַל 78 לָרָקִיעַ
79 וַיְהִי- 80 כֵן:

64. vah-YAH-ahs "and-(He)-made" --not ש but ע. The root is עָשָׂה "he made" with the imperfect form יַעֲשֶׂה "he will make" and .] conversive.

65. review #3. 66. review #4. 67. ha-rah-KEE-ah --review #56.

68. review #34. 69. review #36. 70. review #21.

71. ah-SHEHR "which" --This is a high frequency relative pronoun meaning "who, which, that." Memorize it.

72. mee-TAH-khaht "from under" תַּחַת means "under" מִן means "from" and the ך is assimilated or absorbed when the two words become one.

73. Study #56 and #63 and you ought to be able to figure this one out by yourself.

74. review #38. 75. review #21. 76. review #71.

77. may-AHL "from upon" מֵן = "from" + עַל "upon" with the final ך absorbed lengthening the HEEREEQ under ך to SEREH ..

78. לָרָקִיעַ "to the" הָרָקִיעַ "the dome" רָקִיעַ "dome"

Gen.1:7

74 וּבֵין 75 הַמַּיִם 76 אֲשֶׁר 77 מֵעַל 78 לָרֶקִיעַ
79 וַיְהִי - 80 כֵּן:

dome" וּלְרֶקִיעַ "and to the dome"

79. review #26 "and-it-was"

80. khehn "so" --The note in the textual apparatus of BHS for #79 and #80 tells you that the Septuagint transposes this phrase to the end of verse 6. You will notice that the symbol for the Greek Old Testament (the Septuagint) is an ornate looking G. Cp = chapter. The two a's separated by a dash next to 7 means that everything between those two a's is referred to. Cf means compare. Each footnote is separated by parallel double vertical lines. The apparatus footnote tells you that the Septuagint translates וַיֵּרָא אֱלֹהִים כִּי-טוֹב "And God saw that it was good" into Greek (καὶ ἑίδεν ὁ θεὸς ὅτι καλόν) and inserts it at the end of verses 4,10,12,18,21,31, and 8. However, this is an inept attempt at standardization because the Masoretic Text has this formula seven times to show the complete perfection of God's works.

Gen.1:8

81 וַיִּקְרָא 82 אֱלֹהִים 83 לָרֶקִיעַ 84 שָׁמַיִם
85 וַיְהִי - 86 עָרֶב 87 וַיְהִי - 88 בֹקֶר 89 יוֹם
90 שְׁנִי:

81. review #40. The little "s" like mark under the

Gen.1:8

81 וַיִּקְרָא 82 אֱלֹהִים 83 לְרִקְיעַ 84 שָׁמַיִם
85 וַיְהִי - 86 עֶרֶב 87 וַיְהִי - 88 בֹקֶר 89 יוֹם
90 שְׁנִי:

ר in your BHS is an accent.

82. review #3. 83. review #78. 84. review #5.

85. review #26. 86. review #48. 87. review #26.

88. review #50. 89. review #43.

90. shay-NEE "second." Notice in the BHS that the
פ to the left of שְׁנִי means paragraph, indicating a
new paragraph begins after that letter.

Gen.1:9

91 וַיֹּאמֶר 92 אֱלֹהִים 93 יִקְוּ 94 הַמַּיִם 95 מִתַּחַת
96 הַשָּׁמַיִם 97 אֶל - 98 מְקוֹם 99 אַחֵר 100 וַיִּרְאֶה
101 הַיְבִשָּׁה 102 וַיְהִי - 103 כֵּן:

91. review #22. 92. review #3.

93. yee-kah-VOO "let be collected" --The root is
קוה "he collects." The passive stem is indicated by
a נ preformative נקוה. The word for immersion is
מִקְוָה (mikvah) meaning a "gathering/collection of
waters" using a מ prefix which is often used in
noun-formations. Study this word יִקְוּ carefully.

Gen.1:9

91 וַיֹּאמֶר 92 אֱלֹהִים 93 יִקְוּ 94 הַמַּיִם 95 מִתַּחַת
96 הַשָּׁמַיִם 97 אֶל- 98 מְקוֹם 99 אַחֵר 100 וַתֵּרָא
101 הַיַּבֶּשֶׁה 102 וַיְהִי- 103 כֵן:

The ׳ indicates the imperfect or jussive (review #24) 3rd person singular. The dagesh forté in the KOHF ק indicates the absorbed ל prefix of the passive stem of the root. See also #108. Many Jewish people believe they must take a מִקְוֶה (mikvah) to remove a state of ritual impurity. This is a ritually prepared bath of purification in accordance with various regulations. Strictly observant Jews often attempt to purify themselves in this way before Sabbaths and Festivals. Also, following the menstrual period, a woman is required to immerse herself. This is טְבִילָה (tuh-vee-LAH) or immersion. This occurs following seven "clean" days after the woman's last menstrual period. A complete immersion is necessary. This ritual goes back to the priests in the Torah who had to cleanse themselves from ritual impurity derived from contact with unclean objects or circumstances. That there were such ritual bath facilities at the time of Yeshua is clear from excavations at the desert fortress Masada. It is therefore clear that John the Baptist was offering a מִקְוֶה הַתְּשׁוּבָה mikvah ha-tuh-shoo-VAH "mikvah of repentance." Many Jewish women even take their dishes to the mikvah or "ritualarium" to be immersed before ever using them. See Deut.23:10-11.

94. review #21. 95. review #72. 96. review #5.

Gen.1:9

91 וַיֹּאמֶר 92 אֱלֹהִים 93 יִקְוּ 94 הַמַּיִם 95 מִתַּחַת
96 הַשָּׁמַיִם 97 אֶל- 98 מְקוֹם 99 אַחֵר 100 וְתִרְאָה
101 הַיַּבֵּשָׁה 102 וַיְהִי- 103 כֵּן:

97. ehl "to" --Notice אֶל = unto; לְ = to,for

98. mah-KOHM "place, location." 99. review #52

100. review #28. vuh-teh-rah-EH
"and-she-shall-be-seen" --The subject ("dry land") is
feminine. ת is a prefix for the imperfect 3rd
pers.fem.sing. just as ך is a prefix for the imperfect
3rd pers.masc.sing. Look at #21 to see why,
although the ך prefix of the passive N-stem
assimilates into the previous letter, in this case,
since it is a ך there is no dagesh forté in the ך.

(3rd pers.masc.sing. N-stem or passive stem) he will
be seen יִרְאָה

(3rd pers.fem.sing. N-stem or passive stem) she will
be seen תִּרְאָה

(3rd pers. plural N-stem or passive stem) they will
be seen יִרְאוּ

(3rd pers.masc.sing. perfect stem) he saw רָאָה

(3rd pers.masc.sing. imperfect stem) he will see
יִרְאֶה (see Isaiah 53:10).

Go back and review this word רָאָה from Gen.1:4-9
to see how it changes from the active to the passive
voice, forgetting for the moment the ך reversive.
Then take the word קָטַל "he killed" and see how it

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looks in the *active* voice perfect "he killed" and imperfect "he will kill" and then in the n-stem *passive* voice perfect "he was killed" and n-stem imperfect "he will be killed" (*notice how the ך in the n-stem passive imperfect assimilates into the ק to become dagesh forté*). Remember, dagesh forté is the dot in the letter which doubles it and may represent an assimilated letter, as here. You do not have to memorize all the forms below. However, take note of the things that will be helpful for you to remember. For example, if you see an "ed" on the end of an English verb, you know that is a signal that the verb is past tense. You see *jumped* and you know it is the past tense of "jump." So you will begin to know that ך at the end of a Hebrew verb very often means "they" and ך at the front of a Hebrew verb very often means "he" and ך either at the end or the beginning of a Hebrew verb very often means "you," etc.

QAL (SIMPLE STEM)

PERFECT ACTIVE

IMPERFECT ACTIVE

| | | | | |
|-----|------------|-------------|--------------|-------------------|
| 3ms | קָטַל | he killed | יִקְטֹל | he will kill |
| 3fs | קָטְלָהּ | she killed | תִּקְטֹל | she will kill |
| 2ms | קָטַלְתָּ | you killed | תִּקְטֹל | you will kill |
| 2fs | קָטַלְתְּ | you killed | תִּקְטֹלִי | you will kill |
| 1cs | קָטַלְתִּי | I killed | אֶקְטֹל | I will kill |
| 3p | קָטְלוּ | they killed | יִקְטֹלוּ | they will kill |
| 3fp | | | תִּקְטֹלְנָה | they(f) will kill |
| 2mp | קָטַלְתֶּם | you killed | תִּקְטֹלוּ | you will kill |
| 2fp | קָטַלְתֶּן | you killed | תִּקְטֹלְנָה | you will kill |
| 1cp | קָטַלְנוּ | we killed | נִקְטֹל | we will kill |

NIFAL (N-STEM) *This is the nifal stem, the passive of the simple or Qal form of the verb.*

PERFECT (PASSIVE)

| | | |
|-----|--------------|------------------------|
| 3ms | נִקְטַל | he was killed |
| 3fs | נִקְטְלָה | she was killed |
| 2ms | נִקְטַלְתָּ | you were killed |
| 2fs | נִקְטַלְתְּ | you (fem.) were killed |
| 1cs | נִקְטַלְתִּי | I was killed |
| 3p | נִקְטְלוּ | they were killed |
| 2mp | נִקְטַלְתֶּם | you were killed |
| 2fp | נִקְטַלְתֶּן | you (fem.) were killed |
| 1cp | נִקְטַלְנוּ | we were killed |

IMPERFECT (PASSIVE)

| | | |
|-----|--------------|----------------------------|
| 3ms | יִקְטַל | he will be killed |
| 3fs | תִּקְטַל | she will be killed |
| 2ms | תִּקְטַלְךָ | you will be killed |
| 2fs | תִּקְטַלְי | you will be killed |
| 1cs | אִקְטַל | I will be killed |
| 3p | יִקְטְלוּ | they will be killed |
| 3fp | תִּקְטַלְנָה | they (fem.) will be killed |
| 2mp | תִּקְטַלְכוּ | you will be killed |
| 2fp | תִּקְטַלְנָה | you (fem.) will be killed |
| 1cp | נִקְטַל | we will be killed |

Why is the dot in the ק important in the above conjugation? (*If you don't know the answer, look at the italicized words on p.43.*)

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Gen.1:9

100 וַתֵּרָאָה 101 הַיַּבֶּשָׁה 102 וַיְהִי - 103 בֹן:

101. ha-yah-bah-SHAH "dry land" יַבֶּשָׁה = feminine noun. Notice the def.art. הַ.

102. review #79 103. review #80.

Gen.1:10

104 וַיִּקְרָא 105 אֱלֹהִים 106 לַיַּבֶּשָׁה 107 אֶרֶץ
108 וּלְמַקְוֵה 109 הַמַּיִם 110 קָרָא 111 יַמִּים
112 וַיֵּרָא 113 אֱלֹהִים 114 בֵּי - 115 טוֹב:

104. Review #40. 105. Review #3.

106. Review #101. What did we say the ל prefix means? Review #97 and #78.

107. Review #7. EH-rets = "land." 108. Review #93 and #38 and #97. oo-luh-meek-VAY "and-to-collection-of"

109. Review #21. In Biblical Hebrew there is no word to express the English word "of" when it indicates either possession or description as in "the house *of* Ruth" or a "word *of* kindness." However, in Hebrew, when two nouns are linked together to create a single idea, the first noun carries with it the meaning "of." This noun is in what is called the *construct state*.

110. Review #40. kah-RAH "he-called"

Gen.1:10

104 וַיִּקְרָא 105 אֱלֹהִים 106 לַיַּבְשָׁה 107 אֶרֶץ
108 וַלמִקְוֵה 109 הַמַּיִם 110 קָרָא 111 יַמִּים
112 וַיִּרְא 113 אֱלֹהִים 114 כִּי- 115 טוֹב:

111. yahm-MEEM "seas" יָם = sea. Notice the
under the י become _ when the plural is
formed by add יָם at the end, making יָם (sea)
יַמִּים (seas).

112. review #28. 113. review #3. 114. review
#32. 115. review #33.

Gen.1:11

116 וַיֹּאמֶר 117 אֱלֹהִים 118 תִּרְשָׁא 119 הָאָרֶץ
120 רָשָׁא 121 עֲשֵׂב 122 מִזֵּרִיעַ 123 זֶרַע 124 עֵץ
125 פֶּרִי 126 עֲשֵׂה 127 פֶּרִי 128 לְמִינוֹ 129 אֲשֶׁר
130 זֶרְעוֹ- 131 בּוֹ 132 עַל- 133 הָאָרֶץ
134 וַיְהִי- 135 כֵּן:

116. review #22. The simple stem is called the Qal
stem. The n-stem or passive stem is called the nifal
stem. The h-stem or causative stem is called the
hifil stem. For example, "he ate" is the Qal or
simple stem. The nifal stem is "it was eaten," and
the hifil is "he caused to eat, he fed."

אכל Qal
נאכל nifal
האכל hifil

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The verb **פָּעַל** meaning "make, do, accomplish" is often used to show these verb patterns, which we will refer to as we proceed in our study of Genesis. Using **פָּעַל** as our example, we see that nifal **נִפְעַל** is passive, hifil **הִפְעִיל** is causative, piel **פִּעֵל** is intensive, pual **פּוּעַל** is intensive passive, hofal **הִפְעִיל** is passive causative, hitpael **הִתְפַּעֵל** is reflexive passive, etc. We will refer to these as we go along.

Gen.1:11

116 וַיֹּאמֶר 117 אֱלֹהִים 118 תִּרְשָׁא 119 הָאָרֶץ
 120 רֶשָׁא 121 עֲשֵׂב 122 מִזְרִיעַ 123 זֶרַע 124 עֵץ
 125 פָּרִי 126 עֲשֵׂה 127 פָּרִי 128 לְמִינוֹ 129 אֲשֶׁר
 130 זָרְעוּ- 131 בּוֹ 132 עַל- 133 הָאָרֶץ
 134 וַיְהִי- 135 כֵּן:

117. review #3

118. tah-duh-SHAY "she-shall-cause-to-spring-forth, sprout, be green" --The **ת** prefix indicates the imperfect tense "she shall." See #100 and the 3fs imperfect active conjugation. The **נ** under the **ת** indicates that this is a **ה** causative stem verb "she shall *cause*." On this see also #122 and the causative **נ** under the **י** in #34. The root is **רשא** and we see on page 75 of William Holladay's *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Eerdmans, 1971) that it is a jussive as in #24, "let her sprout."

119. review #7.

Gen.1:11

116 וַיֹּאמֶר 117 אֱלֹהִים 118 תִּדְשָׁא 119 הָאָרֶץ
 120 דָּשָׂא 121 עֵשֶׂב 122 מִזֵּרִיעַ 123 זָרַע 124 עֵץ
 125 פֶּרִי 126 עֵשֶׂה 127 פֶּרִי 128 לְמִינוֹ 129 אֲשֶׁר
 130 זָרַעוּ- 131 בּוֹ 132 עַל- 133 הָאָרֶץ
 134 וַיְהִי- 135 כֵן:

120. DEH-sheh "grass, vegetation" see #118 דָּשָׂא "be green"

121. EH-sehv "herbs, plants"

122. mah-zeh-REE-ah "causing to seed" --Root זָרַע. Notice the furtive PATAch and review #56 and #16. The prefix מִ indicates the word is a verbal adjective or participle. We must ask what noun it modifies and the answer is #121, "plants yielding seed."

123. ZEH-rah "seed." The noun form of the previous word, the verb זָרַע "it seeds, he sows." This is a very important word. Yeshua says that Abraham looked forward to seeing his day (John 8:56). Yeshua means that Abraham's seed in Gen.12:7 refers to the Messiah (see Gal.3:16). David's seed (II Sam.7:12) also is a Messianic term. Isa. 53:10 says the Messiah shall see his seed (believers). The Seed of the Woman, also a Messianic term, in Gen.3:15 is זָרַעָה "her seed."

124. ehts "trees, tree" --Look at 2:9, 17; 3:5,22 עֵץ הָדָעַת טוֹב וָרָע "the tree of the knowledge of good and evil." This is the tree of moral autonomy where

Gen.1:11

125 פְּרִי 126 עֲשֵׂה 127 פְּרִי 128 לְמִינוֹ 129 אֲשֶׁר
 130 זָרְעוּ- 131 בּוֹ 132 עַל- 133 הָאָרֶץ
 134 וַיְהִי- 135 כֵן:

men add to God's commandments (Deut.4:2) their own will and their own traditions (Mark 7:9) and reject God's word in order to honor their own ideas about what is good and evil. There is a way that seems right to a man but whoever turns aside from the law and goes that way (Josh.1:7) will find that its end is death (Prov.16:25). On the other hand, there is also the עֵץ הַחַיִּים (the tree of life), which if a man eat of it, he will live forever. This tree points to Messiah Yeshua (John 5:46; 6:51; Rev.22:1-2).

125. p'REE "fruit"

126. OH-seh "making" --This is a participle of עָשָׂה "he made." The HOLAM אֵ indicates a participle or verbal adjective and here it modifies "fruit trees."

127. review #125. בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגֶּפֶן "Blessed art thou O Lord our God, King of the universe, who creates the fruit of the vine." Messiah Yeshua gave this blessing over the communion cup at the Last Supper.

128. leh-mee-NOH "to-his-kind" --The pronoun suffix "his" ךְּ is at the end. The inseparable preposition לְ is at the beginning. The noun is מִין "kind" not to be confused with the preposition

Gen.1:11

125 פְּרִי 126 עֲשֵׂה 127 פְּרִי 128 לְמִינוֹ 129 אֲשֶׁר
 130 זָרְעוֹ- 131 בּוֹ 132 עַל- 133 הָאָרֶץ
 134 וַיְהִי- 135 כֵּן:

מִן meaning "from." The Bible says that God created the first member of each kind and put the seeds of reproduction in each so that it could perpetuate its kind. Evolution teaches that species simply evolve from one to the other, and that if you have apes and you wait long enough some of them will evolve into higher forms, that is, human beings through ape like/man like inter-species "transitional forms." This speculation is by no means proven to be true.

129. review #71. 130. zah-oh "his seed"

131. voh "in him." Notice the inseparable preposition בְּ "in." For the suffix review #128.

132. review #13. 133. review #7. 134. review #26. 135. review #80.

Gen.1:12

136 וַתּוֹצֵא 137 הָאָרֶץ 138 דָּשָׂא 139 עֵשֶׂב
 140 מִזֶּרְעָהּ 141 זָרַע 142 לְמִינֵהוּ 143 וְעֵץ
 144 עֲשֵׂה 145 פְּרִי 146 אֲשֶׁר 147 זָרְעוֹ- 148 בּוֹ
 149 לְמִינֵהוּ 150 וַיֵּרָא 151 אֱלֹהִים 152 כִּי-
 153 טוֹב:

136. vah-toh-TSEH "and-she-caused-to-bring-out"

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Gen.1:12

136 וַתּוֹצֵא 137 הָאָרֶץ 138 דָּשָׂא 139 עֵשֶׂב
 140 מִזֵּרִיעַ 141 זֶרַע 142 לְמִינֵהוּ 143 וְעֵץ
 144 עֹשֶׂה 145 פְּרִי 146 אֲשֶׁר 147 זָרְעוּ- 148 בּוֹ
 149 לְמִינֵהוּ 150 וַיֵּרָא 151 אֱלֹהִים 152 כִּי-
 153 טוֹב:

--The PATACH under the ך is causative (review #118). The root יָצָא means "go out" in the Qal stem and in the hifal stem it means "caused to go out" or "bring out" (review #116). The ה is imperfect 3fs (review #100) "she *will* cause to go out" but the .] CONVERSIVE converts it to the perfect "she caused to go out."

137. review #7. 138. review #120. The New Revised Standard Version punctuates this by putting a colon after #138.

139. review #121. 140. review #122. 141. review #123.

142. luh-meen-NAY-hoo "to-his (its) kind" --Review #128. The הָ ending is the full form of the pronominal suffix meaning "his" or "him." The .. under the ך is a connecting vowel.

143. review #124. 144. review #126. 145. review #125. 146. review #71. 147. review #130. 148. review #131. 149. review #142. 150. review #28. 151. review #3. 152. review #32. 153. review #33.

Gen.1:13

154 ויהי- 155 ערב 156 ויהי- 157 בקר
158 יום 159 שלישי:

154. Review #26. 155. Review #48. 156. Review #26. 157. Review #50. 158. Review #43.

159. shuh'lee-SHEE "third." What does the פ mean after #159 in BHS? It means new paragraph. The פ before the first word in Genesis means Sedarim. There are 167 Sedarim or lessons in the Torah. This mark divides the Hebrew Bible into 452 lessons. On page 85 in the BHS you have the counts for Genesis. It says "Sum of the verses of book, thousand and five hundreds and thirty and four 1000 500 30 4 and mid-point is "וְעַל-חֶרְבֶּךָ" (this is the middle verse--see p.43 in BHS) and paragraphs 45. As the Masoretes counted also every letter, they could avoid scribal errors where words were inadvertantly added or subtracted from the text as the scribe's eye skipped on the text as he was writing. On page 353 we are told that there are 79,856 words in the Torah. In this course we will read 1,879 of them. According to page 353 in the BHS, there are also 400,945 letters in the Torah, but we will not count them; we will take the Masoretes' word for it. Amen?

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Gen.1:14

160 וַיֹּאמֶר 161 אֱלֹהִים 162 יְהִי 163 מֵאֵרָת
164 בְּרָקִיעַ 165 הַשָּׁמַיִם 166 לְהַבְדִּיל 167 בֵּין
168 הַיּוֹם 169 וּבֵין 170 הַלַּיְלָה 171 וְהַיּוֹם
172 לְאֵתָת 173 וּלְמוֹעָדִים 174 וּלְיָמִים 175 וְשָׁנִים:

160. Review #22. 161. Review #3. 162. Review #24.

163. meh-oh-ROHT "luminaries" --The מ in front, if taken away, reveals the word אֹר or "light."

164. bee-r'KEE-ah "in-dome-of" --This word is in construct with #165 (review #109). Review #1 and #56.

165. review #5. 166. leh-hahv-DEEL "to-cause-a-separation." Notice the ה. This word (review #34) is the causative hifal stem. On ל review #97.

167. Review #36. 168. Review #43. Do you see the definite article? Review #21.

169. Review #38.

170. Review #46. Do you see the definite article? Review #21. The luminaries (carefully not mentioned by name since many worship them as gods--see Deut.17:3) divide the day from the night, the moon lighting the night, the sun lighting the day. שֶׁשׁ is the name for "sun" and יָרֵחַ is the name for "moon."

171. veh-ha-YOO "and they shall be" --This is the verb "to be." הָיָה "he was" הָיְתָה "she was" הָיוּ "they were" but the CONVERSIVE ׀ maintains the imperfect time sense of the preceding context.

172. leh-oh-TOHT "for signs (that is, of fixed times)" --אוֹת = "sign"

173. oo-leh-moh-ah-DEEM "and for seasons" from מוֹעֵד = "season" --Notice the plural ending. Review #3. The conjunction ׀ before a consonant with (in this case ל) is written ׀.

174. oo-leh-yah-MEEM "and days" --Review #43.

175. veh-shah-NEEM "and-years" --שָׁנָה = "year." On Rosh Hashanah we say שָׁנָה טוֹבָה.

Gen.1:15

176 וְהָיוּ 177 לְמֵאוֹרוֹת 178 בְּרָקִיעַ 179 הַשָּׁמַיִם
180 לְהָאִיר 181 עַל- 182 הָאָרֶץ 183 וַיְהִי- 184 כֵּן:

176. Review #171. 177. Review #163. Contrast the feminine plural ending here וְת with the masculine plural ending we've encountered many times thus far ים.

178. Review #164. 179. Review #5.

180. leh-ha-EER "to-cause-to-shine/light" from the verb אָוַר = "be/become light" in the hifil stem הֵאִיר with the causative force here in the infinitive. Review #116.

Gen.1:15

176 וְהָיוּ 177 לְמֵאֲרוֹת 178 בְּרָקִיעַ 179 הַשָּׁמַיִם
180 לְהָאִיר 181 עַל- 182 הָאָרֶץ 183 וַיְהִי- 184 כֵּן:

181. Review #13. 182. Review #7.
"to-cause-to-shine/light upon the earth." Charles Darwin's speculations would lead one to believe that what looks like design and a Designer in nature (the so-called Teleological Argument for the existence of God) is actually "natural selection" wherein, for example, the skunk's odor-generating capacity was not designed and put there by God for its protection but was a chance variation or mutation retained in the process of evolution for its advantageousness in the survival of that species. But natural selection cannot explain the inorganic adaptation in the universe, wherein the earth and the sun are in such a relationship to each other that life and breath are possible, a fact that indicates there *is* design and a Designer in the universe, as this verse teaches. Had the earth not been designed to have the particular size and mass and position in the ecosphere (region around the sun) that it is favored with, it would not have the kind of atmosphere it enjoys, with oceans and clouds of water (review Gen.1:6-8), oxygen-rich air, and a temperature conducive to life. Slightly closer to or farther from the sun and the earth might never have developed life. Mercury essentially has no atmosphere and Venus has one that is 90 times denser than the earth's and is composed primarily of carbon dioxide, with some sulfuric acid. Can earth's favored status be described by any "survival of the fittest planet"

Gen.1:15

176 וְהָיוּ 177 לְמֵאוֹרוֹת 178 בְּרִקְיעַ 179 הַשָּׁמַיִם
180 לְהָאֵיר 181 עַל- 182 הָאָרֶץ 183 וַיְהִי- 184 כֵּן:

theory? Of course not. Also, to say that the earth's size, mass, ecospheric position, etc is a fortuitous accident producing a breathable atmosphere quite gratuitously and without a Designer's plan is as absurd as asserting that Rembrandt's *Raising of the Cross* is a painting produced by paint accidentally spilled on a canvass.

183. Review #79 and #26. 184. Review #80.

Gen.1:16

185 וַיַּעַשׂ 186 אֱלֹהִים 187 אֶת- 188 שְׁנֵי
189 הַמָּאוֹרֹת 190 הַגְּדֹלִים 191 אֶת- 192 הַמָּאוֹר
193 הַגָּדֹל 194 לְמִשְׁשֶׁלֶת 195 הַיּוֹם 196 וְאֶת-
197 הַמָּאוֹר 198 הַקָּטָן 199 לְמִשְׁשֶׁלֶת 200 הַלַּיְלָה
201 וְאֶת 202 הַכּוֹכָבִים:

185. Review #64. 186. Review #3. 187. Review #4.

188. shuh-NAY "two-of" --Review #90. This is in the construct state of the number שְׁנַיִם (where the dual ending םִי for objects that go in pairs) has been altered to ךִּי to show this word is in construct with #189.

Gen.1:16

185 וַיַּעַשׂ 186 אֱלֹהִים 187 אֶת- 188 שְׁנֵי
 189 הַמָּאֹרֹת 190 הַגְּדֹלִים 191 אֶת- 192 הַמָּאֹר
 193 הַגָּדֹל 194 לַמִּשְׁלָּת 195 הַיּוֹם 196 וְאֶת-
 197 הַמָּאֹר 198 הַקָּטָן 199 לַמִּשְׁלָּת 200 הַלַּיְלָה
 201 וְאֶת 202 הַכּוֹכָבִים:

189. Review #163. הַמָּאֹר "luminary, light" is a masculine noun, although in the plural it has a feminine plural ending. Review #177.

190. ha-guh-doh-LEEM "the great" --Notice this adjective (called an attributive adjective) *follows* the noun it modifies and agrees with it in the masculine plural ending (it has םִ , since #189 is a masculine plural noun). *An attributive adjective agrees with the noun it follows in gender, number, and definiteness.*

191. Review #4. 192. Review #163. 193. ha-gah-DOHL "the great" --Review #190.

194. leh-mehm-SHEHL-et "for-dominion-of" from מִשָּׁל "he rules, has dominion." This is a very important thematic word in Genesis and the Hebrew Bible. The sun and the moon rule over the day and the night (Gen.1:18), the husband rules over the woman (Gen.3:16); Mankind is to rule over the fish of the sea and birds of the air and all creation (Gen.1:28); Joseph will rule (Gen.37:8); Messiah is to be a ruler in Israel (Micah 5:1-2); Psalm 8:6(7) says, "Thou madest him to have dominion; Antichrist will rule Dan.11:43; Messiah will rule (Zech.6:13) and will

Gen.1:16

185 וַיַּעַשׂ 186 אֱלֹהִים 187 אֶת- 188 שְׁנֵי
 189 הַמָּאֲרֹת 190 הַגְּדֹלִים 191 אֶת- 192 הַמָּאֹר
 193 הַגָּדֹל 194 לְמַמְשֶׁלֶת 195 הַיּוֹם 196 וְאֶת-
 197 הַמָּאֹר 198 הַקָּטָן 199 לְמַמְשֶׁלֶת 200 הַלַּיְלָה
 201 וְאֶת 202 הַכּוֹכָבִים:

have dominion from sea to sea (Zech.9:10). By using this linking thematic word you can show what Jesus meant when he said the Bible is speaking about him, really, all the way through (Luke 24:27). This kind of in-depth study of the Scriptures is impossible without some grasp of the Hebrew. The first מ is a noun preformative. The ת is a feminine ending. You know the inseparable preposition ל (review #97. It can mean "to" or "for," in this case "for").

195. hay-YOHM "the day" --Review #43.

196. Review #6. 197. Review #163.

198. ha-kah-TOHN "the small." 199. Review #194.

200. Review #46. Do you see the definite article הַ?

201. Review #6.

202. ha-koh-khah-VEEM "the stars" --כּוֹכָב = "star." A כּוֹכָב will come out of Jacob according to Num.24:17. A false Messiah was named "Son of a Star" or Bar Kokh-bah and hundreds of thousands of Jewish people perished because they listened to the rabbis like Rabbi Akivah who taught them to believe

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in such men and to reject the true Messianic prophecies and doctrines of the apostles. (This took place during the time of the Second Jewish revolt about a hundred years after the resurrection of the Messiah.) Incidentally, while you're learning Hebrew, you probably should pick up a little inexpensive paperback, *The Signet HEBREW-ENGLISH ENGLISH/HEBREW Dictionary*, by Dov Ben Abba (*Signet New American Library*, 1977). If you look on page 143 in the Hebrew half, you will see how to pronounce כּוֹחַב → ko-KHAV.

Gen.1:17

203 וַיֵּתֵן 204 אֹתָם 205 אֱלֹהִים 206 בְּרָקִיעַ
207 הַשָּׁמַיִם 208 לְהָאִיר 209 עַל- 210 הָאָרֶץ:

203. vahy-yee-TEHN "and he gave/set/put" --Root נָתַן "he gave/set/put" --The dagesh forte is an assimilated נ as in #72. This is a Qal imperfect with ו CONVERSIVE giving it perfect force. Review #22.

204. oh-TAHM "them" This is the sign of the direct object אֹת (review #4) with the masculine plural pronominal suffix ׁ, condensed together.

205. Review #3. 206. Review #164. 207. Review #5. 208. Review #180. 209. Review #13. 210. Review #7.

Gen.1:18

211 וְלִמְשָׁל 212 בַּיּוֹם 213 וּבַלַּיְלָה 214 וּלְהַבְרִיל
215 בֵּין 216 הָאֹר 217 וּבֵין 218 הַחֹשֶׁךְ
219 וַיֵּרָא 220 אֱלֹהִים 221 כִּי- 222 טוֹב:

211. Review #194. 212. Review #43 and #1. 213.
Review #38, #44, #46.

214. Review #34. Remember ה = causative. What is
ל ? Review #42.

215. Review #36. 216. Review #25.

217. Review #38. 218. Review #12.

219. Review #28. 220. Review #3.

221. Review #32. 222. Review #33.

Gen.1:19

223 וַיְהִי- 224 עָרַב 225 וַיְהִי- 226 בֹקֶר
227 יוֹם 228 רְבִיעִי:

223. Review #26. 224. Review #48.

225. Review #26. 226. Review #50.

227. Review #43.

228. ruh-vee-EE "fourth" --Now count from one to
four: אַחֲרַיִם שָׁנִים שֶׁל אַרְבַּע

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Gen.1:20

229 וַיֹּאמֶר 230 אֱלֹהִים 231 יִשְׂרְצוּ
232 הַמַּיִם 233 שָׂרַץ 234 נֶפֶשׁ 235 חַיָּה
236 וְעוֹף 237 יְעוֹפֵף 238 עַל- 239 הָאָרֶץ
240 עַל- 241 פְּנֵי 242 רְקִיעַ 243 הַשָּׁמַיִם:

229. Review #22. 230. Review #3.

231. yeesh-ruh-TSOO "they shall swarm" from root שָׂרַץ "it swarmed" --Review #100 imperfect active 3rd person plural.

232. Review #21. Notice that this is the subject of #231.

233. SHEH-rehsh "swarm" or, collectively, swarms. This noun is formed with the same root letters as #231.

234. NEH-fehsh "soul, being, breath"

235. khahy-YAH "living thing" (a feminine noun) --Translate #234 and #235 together as "living creatures." When this word is חַיִּים it means "life."

236. vuh-OHF "and bird"

237. yuh-oh-FAYF "he shall fly" --Imperfect 3rd person masculine of עוֹף "he flew." Review #100.

238. Review #13. 239. Review #7.

240. Review #13. 241. Review #14.

Gen.1:20

236 וְעוֹף 237 יְעוֹפֵף 238 עַל- 239 הָאָרֶץ
240 עַל- 241 פָּנַי 242 רָקִיעַ 243 הַשָּׁמַיִם:

242. Review #78. 243. Review #5.

Let's pause and learn some key words in Hebrew that are in the Bible (most of them, a few are Yiddish). These will help us in communicating the Good News.

apostle אֲפֹסְטֹל (shuh-LEE-akh)

Adonai Tzva'ot יְהוָה צְבָאוֹת (Lord of Hosts or Lord of Armies)

Abraham our Father אַבְרָהָם אָבִינוּ (ahv-rah-hahm ah-VEE-noo)

atonement כַּפֻּרָת (kah-POH-ret) means or place by which sins are forgiven through a kapporah (Romans 3:25)

bar mitzvah בָּר מִצְוָה

boh-kher (yeshiva lad, yeshiva bachelor) בָּחֹר

circumcision בְּרִית מִלָּה

Sabbath bread חֶלֶה (Romans 11:16)

community of God קְהֵלֵת אֱלֹהִים (kay-hee-laht eh-loh-heem)

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Gen.1:21

244 וַיִּבְרָא 245 אֱלֹהִים 246 אֶת-
 247 הַתַּנִּינִים 248 הַגְּדֹלִים 249 וְאֵת 250 כָּל-
 251 נֶפֶשׁ 252 הַחַיָּה 253 הַרְמֶשֶׂת 254 אֲשֶׁר
 255 שָׂרָצוּ 256 הַמַּיִם 257 לַמִּינֵהֶם
 258 וְאֵת 259 כָּל- 260 עוֹף 261 כְּנָף
 262 לַמִּינֵהוּ 263 וַיִּרְא 264 אֱלֹהִים
 265 כִּי- 266 טוֹב:

244. vahy-yeev-RAH "and-(He)-created" --Review #2. Do you see that this is imperfect "he-will-create" יִבְרָא with CONVERSIVE ?

245. Review #3. 246. Review #4.

247. ha-tahn-nee-NEEM "the sea-monsters" --Root תַּנִּין --This word is used of the powerful creatures God has made. In Isaiah 27:1 the word is used of Leviathan the serpent whom the Lord will destroy and who symbolizes the power of evil and the anti-God nations.

248. Review #190. An adjective, when attributive, follows its noun, and agrees with it in gender, number and definiteness. Compare the endings of #248 and #247.

249. Review #6.

250. kohl (not kahl) This ׀ QAMETS is QAMETS HATOOF. It means "all." It can also mean "any." Review #15.

Gen.1:21

244 וַיִּבְרָא 245 אֱלֹהִים 246 אֶת-
 247 הַתַּנִּינִם 248 הַגְּדִלִים 249 וְאֵת 250 כָּל-
 251 נֶפֶשׁ 252 הַחַיָּה 253 הָרֹמֶשֶׁת 254 אֲשֶׁר
 255 שָׂרְצוּ 256 הַמַּיִם 257 לַמִּינֵהֶם
 258 וְאֵת 259 כָּל- 260 עוֹף 261 הַבָּרָז
 262 לַמִּינֵהוּ 263 וַיִּבְרָא 264 אֱלֹהִים
 265 כִּי- 266 טוֹב:

251. Review #234. 252. Review #235.

253. ha-roh-MEH-set "the (one) creeping/moving"
 --A participle from the root רָמַשׁ "he crept/glided
 along/moved about." The participle stresses the
door of the action. The participle is also like an
 adjective modifying in this case word #235, a
 feminine noun. Therefore we should not be
 surprised to see a feminine ending ך on this
 participle.

254. Review #71.

255. shah-ruh-TSOO "they swarmed" --Review #231.

256. Review #21.

257. luh-mee-nay-HEHM "to their kinds/types"
 --Review #128. םָ at the end of this form is a
 pronominal suffix 3rd person masculine plural "their."

258. Review #6. 259. Review #250.

260. Review #236.

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Gen.1:21

258 וְאֵת 259 כָּל- 260 עוֹף 261 כָּנָף
262 לְמִינֵהוּ 263 וַיֵּרָא 264 אֱלֹהִים
265 כִּי- 266 טוֹב:

261. kah-NAHF "wing" --This word is found in Daniel 9:27 where it means "wing" ..."and on a wing כָּנָף will be a desolating abomination: even until the End, even one being decreed (by God), overwhelms the desolator."

262. Review #142. 263. Review #28.

264. Review #3. 265. Review #32.

266. Review #33.

Gen.1:22

267 וַיְבָרֶךְ 268 אֹתָם 269 אֱלֹהִים 270 לֵאמֹר
271 פָּרוּ 272 וּרְבוּ 273 וּמְלֵאוּ 274 אֶת-
275 הָאָרֶץ 276 בַּיָּמִים 277 וְהָעוֹף
278 יִרְבֶּה 279 בָּאָרֶץ:

267. vah-yeh-vah-REHKH "and (He) blessed" from the root בָּרַךְ "he blessed." Review #116 where you had the Qal simple stem, the nifal passive stem, the hifal causative stem. Now here you have a new stem, the piel intensive stem. The characteristic of the intensive piel stem is dagesh forté in the second radical or letter of the root, in this case ר. However, as we saw in #21, ר rejects the dagesh dot so you cannot use that indicator to identify this

Gen.1:22

267 וַיִּבְרָךְ 268 אֹתָם 269 אֱלֹהִים 270 לֵאמֹר
 271 פְּרוּ 272 וּרְבוּ 273 וּמְלֵאוּ 274 אֶת-
 275 הַמַּיִם 276 בַּיָּמִים 277 וְהָעוֹף
 278 יִרְבַּ 279 בָּאָרֶץ:

word as a piel. You must just memorize it as a piel stem.

268. Review #204.

269. Review #3.

270. lay-MOHR "to say" --We translate this as "saying" and know that what follows is a direct quotation that should be put in quotes.

271. peh-ROO "be-ye-fruitful" --a Qal imperative 2nd person plural of פָּרָה "he bore fruit/was fruitful." John 15:5,8 is an allusion to this verse.

272. oo-ruh-VOO "and-multiply-ye/increase ye" --a Qal imperative 2nd person plural of רָבָה "he multiplied.

273. oo-meel-OO "and-fill-ye" from the root מָלֵא "he filled" a Qal imperative 2nd person plural.

274. Review #4. 275. Review #21.

276. Review #111. 277. Review #236.

278. YEE-rehv "let it multiply" --Review #272.

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Gen.1:22

275 הַיָּמִים 276 בַּיָּמִים 277 וְהָעוֹף
278 יֶרֶב 279 בָּאָרֶץ:

279. Review #1 and #7.

Gen.1:23

280 וַיְהִי - 281 עָרֶב 282 וַיְהִי -
283 בֹּקֶר 284 יוֹם 285 חַמִּישִׁי:

280. Review #26. 281. Review #48.

282. Review #26. 283. Review #50.

284. Review #43. 285. khah-mee-SHEE "fifth."

Gen.1:24

286 וַיֹּאמֶר 287 אֱלֹהִים 288 תּוֹצֵא
289 הָאָרֶץ 290 נֹפֵשׁ 291 חַיָּה 292 לְמִינָהּ
293 בְּהֵמָה 294 וְרֶמֶשׂ 295 וְחַיִּתוֹ -
296 אֶרֶץ 297 לְמִינָהּ 298 וַיְהִי - 299 כֵּן:

286. Review #22. 287. Review #3.

288. toh-TSAY "let her cause to bring out" hifil imperfect 3rd person feminine singular of יָצָא "he went forth." Review #136. This word in the hifil means "produce" both here and in #136.

Gen.1:24

286 וַיֹּאמֶר 287 אֱלֹהִים 288 תּוֹצֵא
 289 הָאָרֶץ 290 נָפֶשׁ 291 חַיָּה 292 לְמִינָהּ
 293 בְּהֵמָה 294 וְרֶמֶשׂ 295 וְחַיֵּיתוֹ-
 296 אֶרֶץ 297 לְמִינָהּ 298 וַיְהִי- 299 כֵּן:

289. Review #7. This is the feminine subject of #288.

290. Review #234 and #235. 291. Review #234 and #235.

292. luh-mee-NAH "to her kind" --Review #128 and note the difference between the masculine singular pronominal suffix ך and the feminine singular pronominal suffix ם here and in Gen.3:15 "her seed" זרעָה (i.e. the Messiah). The dot in the ם is not a dagesh but a mappiq to differentiate the 3fs suffix from a feminine noun ending ם as in the next word, #293, which is a feminine noun.

293. beh-hay-MAH "beast, animal, cattle"

294. vah-REH-mehs "and creeping things" --Review #253.

295. vuh-khahy-TOH "and beast of." The ך tells you that חַיָּה "beast" is in construct with #296. The ך is an old ending, now obsolete. This word "beast" is what the King of Babylon becomes in Dan. 4:13(16) for seven "times" or years. In chps 13,17,18 in the book of Revelation the King of Babylon is the Antichrist "Beast" who makes unsaved people take the "mark of the Beast." Although the word in

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Gen.1:24

286 וַיֹּאמֶר 287 אֱלֹהִים 288 תּוֹצֵא
289 הָאָרֶץ 290 נֶפֶשׁ 291 חַיָּה 292 לְמִינָהּ
293 בְּהֶמָּה 294 וְרֶמֶשׂ 295 וְחַיִּיתוֹ-
296 אֶרֶץ 297 לְמִינָהּ 298 וַיְהִי- 299 כֵּן:

Daniel is Aramaic, it is the same word. This kind of word study helps one follow John's thought. The Antichrist will be a killer, like a wild animal, and he will have not one shred of humanity or human compassion or mercy. Don't confuse this word for the noun "beast" חַיָּה with the word (verb) for "be/stay alive" חָיָה or the word meaning "life" חַי or this same word in the plural חַיִּים.

296. Review #7. 297. Review #292.

298. Review #79. 299. Review #80.

Gen.1:25

300 וַיַּעַשׂ 301 אֱלֹהִים 302 אֶת- 303 חַיֵּית
304 הָאָרֶץ 305 לְמִינָהּ 306 וְאֶת- 307 הַבְּהֵמָה
308 לְמִינָהּ 309 וְאֶת 310 כָּל- 311 רֶמֶשׂ
312 הָאֲדָמָה 313 לְמִינֵהוּ 314 וַיֵּרָא
315 אֱלֹהִים 316 כִּי- 317 טוֹב:

300. Review #64. 301. Review #3. 302. Review
#4. 303. Review #295.

304. Review #7. 305. Review #292. "after her
kind."

Gen.1:25

300 וַיַּעַשׂ 301 אֱלֹהִים 302 אֶת- 303 חֵית
 304 הָאָרֶץ 305 לְמִינָהּ 306 וְאֶת- 307 הַבְּהֵמָה
 308 לְמִינָהּ 309 וְאֶת 310 כָּל- 311 רֶמֶשׁ
 312 הָאֲדָמָה 313 לְמִינֵהוּ 314 וַיִּרְא
 315 אֱלֹהִים 316 כִּי- 317 טוֹב:

306. Review #6. 307. Review #293. 308. Review
 #292. 309. Review #6. 310. Review #250.
 311. Review #253.

312. ha-ah-dah-MAH "the ground, the earth"
 --Keep in mind that this word is made of the same
 root radicals or letters as Man, which is like saying
 that the first man was named Mr. Mud (which is
 surely what his name was after the fall!).

313. Review #292. 314. Review #28. 315. Review
 #3. 316. Review #32. 317. Review #33.

Gen.1:26

318 וַיֹּאמֶר 319 אֱלֹהִים 320 נַעֲשֶׂה 321 אָדָם
 322 בְּצַלְמֵנוּ 323 כְּדְמוּתֵנוּ 324 וַיְרֶדוּ
 325 בְּרִגְתַּי 326 הַיָּם 327 וּבְעוֹף
 328 הַשָּׁמַיִם 329 וּבַבְּהֵמָה 330 וּבְכָל-
 331 הָאָרֶץ 332 וּבְכָל- 333 הָרֶמֶשׁ
 334 הָרֶמֶשׁ 335 עַל- 336 הָאָרֶץ:

318. Review #22. 319. Review #3.

320. Review #64. See the 1 -- this tells you the

Gen.1:26

318 וַיֹּאמֶר 319 אֱלֹהִים 320 נַעֲשֶׂה 321 אָדָם
 322 בְּצַלְמֵנוּ 323 כְּדְמוּתֵנוּ 324 וַיִּרְדּוּ
 325 בְּדִגְתַּי 326 הַיָּם 327 וּבְעוֹף
 328 הַשָּׁמַיִם 329 וּבַבְּהֵמָה 330 וּבְכָל-
 331 הָאָרֶץ 332 וּבְכָל- 333 הָרֶמֶשׂ
 334 הָרֶמֶשׂ 335 עַל- 336 הָאָרֶץ:

form is 1st person common plural "we." See #100. However, here the verb is not imperfect but cohortative--"let us make." God is speaking to His Spirit mentioned back in 1:2. Up till now God has used the jussive ("let there be"); now He uses the cohortative ("let us make") as He prepares to use His Spirit in the creation of a unique spiritual being made in His image, namely Mankind. Because of the complexity in the being of the One God, He can communicate with his rational creative Word and also with His Spirit. Man, who is likewise both rational and spiritual can deliberate within himself like God does in Gen. 11:7 נִרְדָּה "let us go down" and Isaiah 6:8 "Who will go לָנוּ for us?"

321. ah-DAHM "mankind" (not a proper name here in this verse). הָאָדָם = "the man." אָדָם = Adam.

322. bay-tsahl-MAY-noo "in-our-image" --Notice the inseparable preposition at the beginning of the form. Review #1. The root is צַלַם "image" as in p.306 in your Hebrew lexicon and as in Gen.5:3 "when Adam had lived 130 years he had a son in his own image." Review #321 to see how human beings resemble God in a way that animals, lacking

Gen.1:26

318 וַיֹּאמֶר 319 אֱלֹהִים 320 נַעֲשֶׂה 321 אָדָם
 322 בְּצַלְמֵנוּ 323 כְּדְמוּתֵנוּ 324 וְיִרְדּוּ
 325 בְּרִגְתְּ הַיָּם 326 וּבְעוֹף
 328 הַשָּׁמַיִם 329 וּבְכָל־ 330 וּבְכָל־
 331 הָאָרֶץ 332 וּבְכָל־ 333 הָרֶמֶשׂ
 334 הָרֶמֶשׂ 335 עַל־ 336 הָאָרֶץ:

rationality and a human spirit, do not. Notice the pronominal suffix "our" -נוּ at the end of the form. Not "my image" but "our image." Moses was made aware of the complexity within the unity of the One God who is אֱלֹהִים (eh-loh-HEEM, God) and הָאֱלֹהִים רוּחַ (roo-ahkh ha-eh-loh-HEEM, the Spirit of God) and דְּבַר הָאֱלֹהִים (d'vahr ha-eh-loh-HEEM, the Word of God). It is liberal to assert that such an idea is foreign to the Hebrew Bible when it is literally staring right at you there in the text.

323. "kee-duh-moo-TAY-noo "according to our likeness" as in Ezek.1:26 where it says that on God's throne was the "likeness as the appearance of a man" --the root is דְּמוּת "likeness." כִּי = "as, while, according to" is an inseparable preposition.

324. vuh-yeer-DOO "and let them rule" --root רָרָה "he rules." This is jussive 3rd person masculine plural. Man is like God in that he can rule over the rest of the creation with God-like dominion.

325. vee-duh-GAHT "over the fish of" --root רָגַח = "fish." The ת tells you it is in construct with #326. Review #109.

Gen.1:26

325 בְּרִגְתָּ 326 הֵיָם 327 וּבְעוֹף
 328 הַשָּׁמַיִם 329 וּבַבְּהֵמָה 330 וּבְכָל-
 331 הָאָרֶץ 332 וּבְכָל- 333 הָרֶמֶשׂ
 334 הָרֶמֶשׂ 335 עַל- 336 הָאָרֶץ:

326. Review #111.

327. oo-vuh-OHF Review #236. There are a few rules to remember concerning when the SHWA ◌ְ is pronounced with an "uh" sound. (Otherwise it is a silent syllable divider as in #324.) SHWA is generally pronounced at the beginning of a word as in #1. SHWA is generally pronounced if there are two of them, in which case only the second of them would be pronounced as in #231. A SHWA under a dotted letter is generally pronounced as in #189. A SHWA is generally pronounced when it follows ◌ֶ as in #325 or #397, when it follows ◌ִ as in #330, when it follows ◌ֵ as in #826, when it follows ◌ֹ as in #853, and when it follows ◌ֻ as in #255 (though there are exceptions, so let the accents help you). The SHWA is generally silent in the following ◌ְ ◌ְ ◌ְ

328. Review #5. 329. Review #293. 330. Review #250.

331. Review #7. 332. Review #250. 333. Review #294

334. Review #253 335. Review #13. 336. Review #7.

Gen.1:27

337 וַיִּבְרָא 338 אֱלֹהִים 339 אֶת- 340 הָאָדָם
 341 בְּצַלְמוֹ 342 בְּצֶלֶם 343 אֱלֹהִים 344 בָּרָא
 345 אֹתוֹ 346 זָכָר 347 וְנִקְבָּה 348 בָּרָא
 349 אֹתָם:

337. Review #244. 338. Review #3. 339. Review #4. 340. Review #321 and #312.

341. buh-tsahl-MOH "in His image" --Review #322 and #128.

342. buh-TSEH-lehm. Notice the accent. Review #322.

343. Review #3. 344. Review #2.

345. oh-TOH "him" Review #204. When for any reason it is better to put the suffix somewhere else rather than at the end of the verb, it can be connected with the sign of the direct object אֹת as here, ׀ + אֹת = #345. Review #128.

346. zah-KHAHR "male"

347. oo-neh-keh-VAH "and female" from נִקְבָּה "female." The inseparable conjunction ("and") ׀ before a consonant with SHWA נ becomes ׀ as here and also in #327 and #330. When you see the ending אָה as here, it is an indication of feminine gender. Notice mankind is male-and-female, humanity being incomplete one without the other.

348. Review #2. 349. Review #204.

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Gen.1:28.

350 וַיִּבְרָךְ 351 אֹתָם 352 אֱלֹהִים 353 וַיֹּאמֶר
 354 לָהֶם 355 אֱלֹהִים 356 פְּרוּ 357 וּרְבוּ
 358 וּמְלאוּ 359 אֶת- 360 הָאָרֶץ 361 וּבְכֶשֶׁה
 362 וּרְדוּ 363 בְּרִגְתָּ 364 הַיָּם 365 וּבְעוֹף
 366 הַשָּׁמַיִם 367 וּבְכָל- 368 חַיָּה 369 הָרֶמֶשֶׁת
 370 עַל- 371 הָאָרֶץ:

350. Review #267. 351. Review #204. 352.
 Review #3.

353. Review #22.

354. lah-HEHM "to them." Review #63. You need to
 know these pronominal suffixes.

3ms הוּ 3mp הֵם "his," "their, them"

3fs הִּיא 3fp הֵן "her" "their, them"

2ms הָ 2mp כֶּם "you, your" "you, your"

2fs הֶּ 2fp כֶּן "you, your" "you, your"

1cs אֲנִי 1cp נוּ "my, me" "our, us"

355. Review #3. 356. Review #271. 357. Review
 #272.

358. Review #273. 359. Review #4. 360. Review
 #7.

Gen.1:28.

358 ומלאו 359 את- 360 הארץ 361 ובבשה
 362 ורדו 363 ברגת 364 הים 365 ובעוף
 366 השמים 367 ובכל- 368 חיה 369 הרמשת
 370 על- 371 הארץ:

361. veh-k~~h~~ee-vuh-SHOO-hah "and subdue-you (plural) -her" from כָּבַשׁ "he subdues" --Review 3fs pronominal suffix in #354. Notice the QIBBUTS אָ and review #15. This is the ה written defectively. #356, #357, #358 and this word are all masculine plural imperatives or commands. These are commandments to the human race. You should be aware of all the imperatives in the Bible because obeying God is your duty. All these imperatives look like the 2mp imperfect active verb without the ה in front. Look at #100 to understand this.

362. oo-ruh-DOO "and rule ye." Review #324. Another imperative. Does not God command us to rule and reign and be overcomers? Remember Revelation's refrain "to him who overcomes I will give..." Notice this word and how it unifies the meaning: The sun rules over the day, the moon rules over the night, the tree rules over eternal life, mankind rules over creation in the divine image and after the divine likeness, the husband rules over the wife, the Messiah will rule over (actually crush Satan's head) the seed of the Serpent, and God rules over all. The Fall is rebellion against this God-ordained ruling order in the cosmos.

363. Review #325. Is the SHWA pronounced?

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Gen.1:28.

362 וַיֵּרְדּוּ 363 בְּרִגְתָּ 364 הַיָּם 365 וּבְעוֹף
366 הַשָּׁמַיִם 367 וּבְכָל- 368 חַיָּה 369 הָרִמָּשָׁת
370 עַל- 371 הָאָרֶץ:

Review #327.

364. Review #111. Notice the definite article. The article cannot be prefixed to a noun in the construct state (#363 is in the construct state--review #109); if the article is needed, it is given to the noun following, as here.

365. Review #236. 366. Review #5. 367. Review #250.

368. Review #295 "living." 369. Review #253.
370. Review #13. 371. Review #7.

Gen.1:29

372 וַיֹּאמֶר 373 אֱלֹהִים 374 הִנֵּה 375 נָתַתִּי
376 לָכֶם 377 אֶת- 378 כָּל- 379 עֵשֶׂב
380 זֶרַע 381 זֶרַע 382 אֲשֶׁר 383 עַל-
384 פְּנֵי 385 כָּל- 386 הָאָרֶץ 387 וְאֶת-
388 כָּל- 389 הָעֵץ 390 אֲשֶׁר- 391 בּוֹ
392 פְּרִי- 393 עֵץ 394 זֶרַע 395 זֶרַע
396 לָכֶם 397 יְהִיָּה 398 לְאֹכְלָה:

372. Review #22. 373. Review #3.

374. hee-NAY "Look!" This word means "pay attention." Unfortunately, we don't pay attention to

Gen.1:29

372 וַיֹּאמֶר 373 אֱלֹהִים 374 הִנֵּה 375 נָתַתִּי
 376 לָכֶם 377 אֶת- 378 כָּל- 379 עֵשֶׂב
 380 זֶרַע 381 זֶרַע 382 אֲשֶׁר 383 עַל-
 384 פְּנֵי 385 כָּל- 386 הָאָרֶץ 387 וְאֶת-
 388 כָּל- 389 הָעֵץ 390 אֲשֶׁר- 391 בּוֹ
 392 פְּרִי- 393 עֵץ 394 זֶרַע 395 זֶרַע
 396 לָכֶם 397 יְהִיָּה 398 לְאֹכְלָהּ:

eating habits, even though God has made the gift of vegetables and green, leafy herbs and fruits available "for food" to the human race. Nutritionists know that these will not have the adverse effects on health that other types of diets have. Obese people often lose weight by eating lots of vegetables and cutting down on other foods. This verse needs to be meditated on by people who are foodoholics. Look at what Prov.23:20-21 says about the glutton זֹלִל who gorges himself on flesh/meat בָּשָׂר.

375. nah-TAH-tee "I have given" --Qal perfect 1st common singular. Someday when you are depressed and you feel you have nothing, take your *Englishman's Hebrew and Chaldee Concordance of the Old Testament* (Baker Book House Publishers) and look up נָתַן "he gives" and see the hundreds and hundreds of times it occurs on pages 851-863 in that book and you will be overwhelmed with all God has given you and the world and the Jewish people.

376. Review #42 and #354. 377. Review #4.
 378. Review #250.

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Gen.1:29

376 לָכֶם 377 אֶת- 378 כָּל- 379 עֵשָׂב
380 זֶרַע 381 זֶרַע 382 אֲשֶׁר 383 עַל-
384 פָּנָי 385 כָּל- 386 הָאָרֶץ 387 וְאֶת-
388 כָּל- 389 הָעֵץ 390 אֲשֶׁר- 391 בּוֹ
392 פְּרִי- 393 עֵץ 394 זֶרַע 395 זֶרַע
396 לָכֶם 397 יְהִיָּה 398 לְאֹכְלָהּ:

379. Review #121.

380. zoh-RAY-ah "seed-bearing" This is a particle as we see from the HOLAM א. Particles are also indicated by a preformative ה. Review #122.

381. Review #123. 382. Review #71. 383. Review #13.

384. Review #14. 385. Review #250. 386. Review #7.

387. Review #6. 388. Review #250. 389. Review #124.

390. Review #71.

391. Review #131. Notice the dagesh makes it "boh" instead of "voh."

392. Review #125. This is in construct with #393. Review #109.

393. Review #124. 394. Review #380.

Gen.1:29

392 פרי- 393 עץ 394 זרע 395 זרע
396 לכם 397 יהיה 398 לאכלה:

395. ZAH-rah "seed" Review #123 and #3 (the accent we spoke of in #3 has lengthed this vowel because it is "in pause").

396. Review #42 and #354.

397. yee-huh-yeh "he/it shall be" imperfect 3ms of #24. Is the SHWA pronounced. Review #327.

398. luh-ohkh-LAH "for food" --See the verb "he ate" in #116.

Gen.1:30

399 ולכל- 400 חית 401 הארץ 402 ולכל-
403 עוף 404 השמים 405 ולכל 406 רומש
407 על- 408 הארץ 409 אשר- 410 בו
411 נפש 412 חיה 413 את- 414 כל-
415 ירק 416 עשב 417 לאכלה 418 ויהי-
419 בן:

399. Review #250. "and-to-every-of." 400. Review #295.

401. Review #7. 402. Review #250. 403. Review #236. 404. Review #5.

405. Review #250.

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Gen.1:30

403 עוף 404 הַשָּׁמַיִם 405 וּלְכָל 406 רֹמֵשׁ
 407 עַל- 408 הָאָרֶץ 409 אֲשֶׁר- 410 בּוֹ
 411 נֶפֶשׁ 412 חַיָּה 413 אֶת- 414 כָּל-
 415 יֶרֶק 416 עֹשֶׂב 417 לְאֹכְלָהּ 418 וַיְהִי-
 419 כֵּן:

406. Review #253. Do you see the HOLAM VAV
 ם that makes this a participle? Review #380.

407. Review #13. 408. Review #7. 409. Review
 #71. 410. Review #131. 411. Review #234.

412. Review #235. Translate #234 and #235 as
 "breath of life."

413. Review #4. 414. Review #250.

415. YEH-rehk "green" from יֶרֶק "green."

416. Review #121. 417. Review #398. 418.
 Review #79. 419. Review #80.

Gen.1:31

420 וַיֵּרָא 421 אֱלֹהִים 422 אֶת- 423 כָּל-
 424 אֲשֶׁר עָשָׂה 426 וַהֲנֶה- 427 טוֹב
 428 מֵאֵד 429 וַיְהִי- 430 עָרֵב 431 וַיְהִי-
 432 בֹקֶר 433 יוֹם 434 הַשְּׁשִׁי:

420. Review #28. 421. Review #3. 422. Review
 #4.

Gen.1:31

420 וַיֵּרָא 421 אֱלֹהִים 422 אֶת- 423 כָּל-
 424 אֲשֶׁר 425 עָשָׂה 426 וְהִנֵּה- 427 טוֹב
 428 מְאֹד 429 וַיְהִי- 430 עָרֵב 431 וַיְהִי-
 432 בֹקֶר 433 יוֹם 434 הַשֵּׁשִׁי:

423. Review #250. 424. Review #71. 425.
 Review #64.

426. Review #374. 427. Review #33.

428. meh-OHD "very, exceedingly." This is an
 adverb modifying the adjective #427. The perfection
 and harmony of the universe and the earth and all
 that is in it is "very good."

429. Review #26. 430. Review #48. 431.
 Review #26.

432. Review #50. 433. Review #43.

434. "ha-shee-SHEE" "the sixth." Go back and make
 sure you can count from one to six in Hebrew.

Gen.2:1

435 וַיֵּכְלוּ 436 הַשָּׁמַיִם 437 וְהָאָרֶץ
 438 וְכָל- 439 צִבְאָם:

435. vah-yuh-khoo-LOO "and they were finished"
 from the root כָּלָה he finished. Review #116 and
 #267 where you were introduced to the various verb

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Gen.2:1

435 וַיְכֻלּוּ 436 הַשָּׁמַיִם 437 וְהָאָרֶץ
438 וְכָל- 439 צָבָאָם:

stems and the force of their meaning. In the piel (intensive active) stem, this verb means finish. In the pual (intensive passive) this verb means "be finished" which is the meaning here. The QIBBUTS in verbal forms marks the passive, and under the first radical or letter of the root, as here, marks the pual stem.

436. Review #5. 437. Review #7. 438. Review #250.

439. tsuh-vah-AHM "their hosts, array" from צָבָא "army, host." The Lord is the Lord of Hosts or Armies in the Bible, יְהוָה צְבָאוֹת --Notice the pronominal suffix, "their array." Review #354.

Gen.2:2

440 וַיְכַל 441 אֱלֹהִים 442 בַּיּוֹם 443 הַשְּׁבִיעִי
444 מְלֹאכֶתוֹ 445 אֲשֶׁר 446 עָשָׂה 447 וַיִּשְׁבֹּת
448 בַּיּוֹם 449 הַשְּׁבִיעִי 450 מְכֹל-
451 מְלֹאכֶתוֹ 452 אֲשֶׁר 453 עָשָׂה:

440. vah-yuh-KHAHL "and he finished. Review #435.

441. Review #3. 442. bahy-YOHM "by the day"
Do you see the definite article has been omitted?

Gen.2:2

440 וַיְכַל 441 אֱלֹהִים 442 בַּיּוֹם 443 הַשְּׁבִיעִי
444 מְלֹאכְתּוֹ 445 אֲשֶׁר 446 עָשָׂה 447 וַיִּשְׁבֹּת
448 בַּיּוֹם 449 הַשְּׁבִיעִי 450 מְכַל-
451 מְלֹאכְתּוֹ 452 אֲשֶׁר 453 עָשָׂה:

When the definite article הֵּ is preceded by a preposition (as here) it is omitted and its vowel is thrown back to fall under the preposition. Do you see the dagesh of the definite article in the י? What two things tell you the definite article is hidden in this word? Remember it is not "by day" but "by *the* day." Moses is teaching, "If God can finish all His work by the Sabbath, why can't you Sabbath-breakers finish all your work by the Sabbath?"

443. hah-shuh-vee-EE "the seventh". (Jewish people "sit SHI-vah" or seven days as a period of mourning when a loved one dies). Review #248.

444. muh-lahkh-TOH "his work" Review #354. This is a noun מְלֹאכָה = "work, occupation, workmanship, service." Paul says that whoever is not willing to acquire this, let him not eat either (II Thes.3:10).

445. Review #71. 446. Review #64.

447. vahy-yeesh-BOHT "and he rested" Qal imperfect with CONVERSIVE VAHV. --root שָׁבַת "he rested." This is where we get the noun SHABBAT שַׁבָּת or Sabbath, which we see begins on Friday evening and ends on Saturday evening, with

Gen.2:2

448 בַּיּוֹם 449 הַשְּׁבִיעִי 450 מְכַל-
451 מְלֹאכְתּוֹ 452 אֲשֶׁר 453 עָשָׂה:

Sunday, the Lord's Day, actually starting on Saturday evening and ending just before Sunday evening, according to the Biblical reckoning that a day begins at evening. The early believers in the New Testament observed both days (I Cor.16:2; Acts 20:7; Rev.1:10; Acts 21:20) and, since the thing that ultimately matters is the new birth, we're warned not to take an arrogant attitude toward either day or toward anyone who observed either day (Rom.14:5,10), something many Seventh Day Adventists and Messianic Jews have failed to do.

448. Review #442. The preposition can mean "by, in, on, over, with." Here it means "on." 449. Review #443. 450. mee-KOHL --Review #250 and #72. "from all of."

451. Review #444. 452. Review #71. 453. Review #64.

Gen.2:3

454 וַיְבָרֶךְ 455 אֱלֹהִים 556 אֶת- 457 יוֹם
458 הַשְּׁבִיעִי 459 וַיְקַדְּשׁ 460 אֹתוֹ 461 כִּי
462 בּוֹ 463 שָׁבַת 464 מְכַל- 465 מְלֹאכְתּוֹ
466 אֲשֶׁר- 467 בָּרָא 468 אֱלֹהִים 469 לַעֲשׂוֹת:

454. Review #267. 455. Review #3.

Gen.2:3

454 וַיְבָרֶךְ 455 אֱלֹהִים 556 אֶת- 457 יוֹם
 458 הַשְּׁבִיעִי 459 וַיְקַדְּשׁ 460 אֹתוֹ 461 כִּי
 462 בּוֹ 463 שָׁבַת 464 מְכֹל- 465 מְלֹאכְתּוֹ
 466 אֲשֶׁר- 467 בָּרָא 468 אֱלֹהִים 469 לַעֲשׂוֹת:

456. Review #4.

457. Review #43. 458. Review #443.

459. vah-yuh-kah-DAYSH "and he made holy, he sanctified, set apart" --from קִדְּשׁ he was holy. This is the piel (intensive or causative) stem. Review #267 and look for the dagesh forté in the second radical or letter of the root.

460. oh-TOH "it" Review #204 and #354.

461. Review #32. 462. Review #32 but here it means "because."

463. Review #447. 464. Review #450. 465. Review #444.

466. Review #71. 467. Review #2. 468. Review #3.

469. This is the Qal infinitive of the verb you had at #64. There are two infinitive forms, the infinitive construct and the infinitive absolute. When you see a preposition (as here) affixed to an infinitive or pronominal suffixes attached to the end, you know it is an infinitive construct. The

Gen.2:4

470 אֵלֶּה 471 תּוֹלְדוֹת 472 הַשָּׁמַיִם 473 וְהָאָרֶץ
474 בְּהִבְרָאָם 475 בַּיּוֹם 476 עָשׂוֹת 477 יְהוָה
478 אֱלֹהִים 479 אֶרֶץ 480 וְשָׁמַיִם:

infinitive construct is a verbal noun, the name of the action or state expressed by the verb. Here "to make" = "in making, creating." So here we see that rest is holy, not worldly recreation. Notice the ׀ in the right hand margin of BHS next to this word and review #159. THis is the end of the first of 167 Sedarim in the Torah.

470. EH-leh "these" --This is a demonstrative pronoun. You need to learn it. Also "this" הַ (masculine) and "this" זֹאת (feminine).

471. tohl-DOHT "account/history of generations. Here we see that the creation of the heavens and the earth was an historic event as opposed to the Greek idea of the eternality of the universe. This word #471 is a major organizing word for outlining the book. See its reappearance 5:1; 6:9; 10:1; 11:10,27; 25:12, 19; 36:1, 9; 37:2.

472. Review #5. 473. Review #7.

474. buh-hee-bahr-AHM "when to be created them" or "in their being created. Review #2. This is a Nifal (passive stem) infinitive construct (review #469) governed by the preposition בְּ. The nifal ׀ has become dagesh forté in the בּ (review #203). The other sign that this is a nifal infinitive construct

Gen.2:4

474 בְּהִבְרָאם 475 בְּיוֹם 476 עֲשׂוֹת 477 יְהוָה
478 אֱלֹהִים 479 אֶרֶץ 480 וְשָׁמַיִם:

stem is the QAMATS אָ under the first radical with the ה in front of it. Do you see that the pronominal suffix is "them" or "their" (review #354).

475. Review #448 but here no def. article. 476. Review #469. 477. The original pronunciation is lost but it is probably יְהוָה "Yahweh." The Jewish people read Adonai and put the vowel points of אֲדֹנָי under the יְהוָה in order to remind them not to use the sacred name itself. Review #6.

478. Review #3. 479. Review #7. 480. Review #5. We need to make this verse more fluent in English, "These are the history of the generations of the heavens and the earth when they (the heavens and the earth) were created."

Gen.2:5

481 וְכֹל 482 שִׁיחַ 483 הַשָּׁדֶה 484 טָרֶם
485 יְהִי 486 בְּאֶרֶץ 487 וְכֹל - 488 עֶשֶׂב
489 הַשָּׁדֶה 490 טָרֶם 491 יִצְמַח 492 בִּי
493 לֹא 494 הַמִּטִּיר 495 יְהוָה 496 אֱלֹהִים
497 עַל - 498 הָאֶרֶץ 499 וְאֶדָם 500 אֵין
501 לְעֵבֶר 502 אֶת - 503 הָאֶרֶץ:

481. Review #250. 482. SEE-ahkh "desert shrub of"
--Review #16 to pronounce the last syllable.

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Gen.2:5

481 וְכֹל 482 שִׁיחַ 483 הַשָּׂדֶה 484 טָרֵם
 485 יְהִיָּה 486 בְּאֶרֶץ 487 וְכֹל- 488 עֵשָׂב
 489 הַשָּׂדֶה 490 טָרֵם 491 יִצְמַח 492 כִּי
 493 לֹא 494 הַמַּטִּיר 495 יְהוֹה 496 אֱלֹהִים
 497 עַל- 498 הָאֶרֶץ 499 וְאָדָם 500 אֵין
 501 לְעֹבֵר 502 אֶת- 503 הָאֲדָמָה:

483. hahs-sah-DEH "the field" Root שָׂדֶה = "field, land."

484. TEH-rehm "not yet" --This is an adverb, here modifying the verb in #485.

485. Review #397. 486. Review #7.

487. Review #250. 488. Review #121.

489. Review #483. 490. Review #484.

491. yeets-MAHKH "he sprang up" --Root צָמַח "he sprouted, branched out." This verb has the same root letters found in the noun for the name of the Messiah, "The Branch" צֶמַח TSEH-mahkh in Jer.23:5-6 and Zech.3:8; 6:12. This is a Qal imperfect 3ms verb. Remember the imperfect tense has the incomplete idea that the action of the verb had not yet come to pass or is not completed.

492. Review #32. 493. loh "not, no."

494. heem-TEER "he had caused rain" --The root is מָטַר "he/it rained" but the ה preformative means it

Gen.2:5

493 לא 494 הַמָּטִיר 495 יְהוָה 496 אֱלֹהִים
 497 עַל- 498 הָאָרֶץ 499 וְאָדָם 500 אִין
 501 לַעֲבֹד 502 אֶת- 503 הָאָרֶץ:

is the hifil stem of the root. Review #116.

495. Review #477. 496. Review #3. 497.
 Review #13.

498. Review #7. 499. Review #321.

500. AH-yeen "was not" --This is a substantive (noun) meaning "nothing" but it is used as a predicate "and there was not." See the word used in Dan.9:26, "And after the 62 heptads Messiah will be cut off *and there was not* to him."

501. lah-ah-VOHD "to work" --Qal infinitive construct of the verb עָבַד "he worked, served. The HOLAM װ is a sign of the Qal infinitive construct. Review #469.

502. Review #4. 503. Review #312. In the beginning, everything is barren because the Lord had not yet "worked" the land by causing rain to fall on it, and there was not yet a man to "work" the land by tilling it or farming it. We see here that when man comes on the scene, God intends him to be a fruitful co-laborer with God (I Cor.3:9).

Gen.2:6

504 וַיֵּאָד 505 יַעֲלֶה 506 מִן- 507 הָאָרֶץ
508 וַהֲשָׁקָה 509 אֶת- 510 כָּל- 511 פְּנֵי-
512 הָאָדָמָה:

504. veh-EHD "but spring".

505. yah-ah-LEH "it used to go, rise" --Qal imperfect of עָלָה "he went up." The imperfect in past sense expresses duration or customary action.

506. Review #72. 507. Review #7.

508. veh-heesh-KAH "and He watered" --Root שָׁקָה "he gave to drink, he watered." This is the hifal stem. Do you see the ה? The CONVERSIVE VAV .ו gives the verb the same force as the verb in #505. Review #21 for why there's no dagesh or dot in the ה.

509. Review #4. 510. Review #250. 511. Review #20.

512. Review #312.

Gen.2:7

513 וַיִּצָּר 514 יְהוָה 515 אֱלֹהִים 516 אֶת-
517 הָאָדָם 518 עָפָר 519 מִן- 520 הָאָדָמָה
521 וַיִּפָּח 522 בְּאַפָּיו 523 נִשְׁמַת 524 חַיִּים
525 וַיְהִי 526 הָאָדָם 527 לְנֶפֶשׁ 528 חַיָּה:

513. vahy-yee-TSEHR "and He formed"

Gen.2:7

513 וַיִּצַּר 514 יְהוָה 515 אֱלֹהִים 516 אֶת-
 517 הָאָדָם 518 עָפָר 519 מִן- 520 הָאֲדָמָה
 521 וַיִּפַּח 522 בְּאַפָּיו 523 נִשְׁמַת 524 חַיִּים
 525 וַיְהִי 526 הָאָדָם 527 לְנֶפֶשׁ 528 חַיָּה:

Root יִצַּר "he formed" --The is the Qal imperfect with CONVERSIVE VAHV .

514. Review #477. 515. Review #3. 516. Review #4. 517. Review #321.

518. ah-FAHR "dust." If one sees how a dead body decomposes and in time becomes dust, it does not take much of a chemist to see that such is the "stuff" of which the body is made and returns. Man is made of dirt, he works or tills the dirt, and he returns to it (see 3:19 where the same word is used), but if we are the clay, God is the potter who shapes us (see #513).

519. Review #72. 520. Review #312.

521. vahy-yee-PAHKH "and He breathed" from the root פָּח meaning "to blow." The ך is assimilated into dagesh forté in the פ. Do you see why it is perfect and not imperfect? CONVERSIVE VAHV changes imperfect to perfect. God breathed the breath of life into Man's nostrils (Gen.2:7), and it is through the nostrils that man breathes so also lives. (See Isa.2:22, which says "Turn away from mortals, which has only the breath in its nostrils. Of what account are they?") The sneeze of the son of the

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Gen.2:7

521 וַיִּפַּח 522 בְּאַפִּיו 523 נְשָׁמַת 524 חַיִּים
525 וַיְהִי 526 הָאָדָם 527 לְנֶפֶשׁ 528 חַיָּה:

Shunammite woman in II Kings 4:35 shows that life has returned. But more profoundly, John says, "In Him was (the breath of divine) life, and the life was the light of man" (John 1:4) and he breathed on them (to regenerate them in the divine life) and they received the Holy Spirit (John 20:22).

522. beh-ah-PAHV "into his nostrils" --Root is נָחַם nose, אֶפְרוֹ is nostrils, and אִיו is another 3rd masculine singular suffix. Review #354.

523. Review #234. This word is in construct with #235. 524. Review #235.

525. Review #24 and #26. --"and he became" (the subject of this verb is 526.

526. Review #321. 527. Review #234. 528. Review #235.

Gen.2:8

529 וַיִּטַּע 530 יְהוָה 531 אֱלֹהִים 532 גֵּן-
533 בְּעֵדֶן 534 מִקְדָּם 535 וַיִּשָּׂם 536 שָׁם
537 אֶת- 538 הָאָדָם 539 אֲשֶׁר 540 יָצָר:

529. vahy-yeet-TAH "and he planted" from נָטַע "he planted" Review #203.

Gen.2:8

529 וַיִּטֵּעַ 530 יְהוָה 531 אֱלֹהִים 532 גֵן-
533 בְּעֵדֶן 534 מִקְדָּם 535 וַיִּשֶׂם 536 שֵׁם
537 אֶת- 538 הָאָדָם 539 אֲשֶׁר 540 יָצָר:

530. Review #477. 531. Review #3.

532. gahn "garden".

533. beh-EH-dehn "in Eden." Notice the accent.

534. mee-KEH-dehm "from East, in East" --קֶדֶם =
East. Review #72.

535. vah-YAH-sehm "and he put" -Root שִׁים = he
put.

536. "shahm" there. 537. Review #4.

538. Review #321. 539. Review #71.

540. Review #513.

Gen.2:9

541 וַיִּצְמַח 542 יְהוָה 543 אֱלֹהִים 544 מִן-
545 הָאֲדָמָה 546 כָּל- 547 עֵץ 548 נֶחֱמָד
549 לְמִרְאָה 550 וְטוֹב 551 לְמַאֲכָל 552 וְעֵץ
553 הַחַיִּים 554 בְּתוֹךְ 555 הַגֵּן 556 וְעֵץ
557 הָרָעַת 558 טוֹב 559 וְרָע:

541. vahy-yahts-MAHKH --Review #491. The

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Gen.2:9

541 וַיִּצְמַח 542 יְהוָה 543 אֱלֹהִים 544 מִן-
545 הָאֲדָמָה 546 כָּל- 547 עֵץ 548 נְחֹמֶר
549 לְמִרְאָה 550 וְטוֹב 551 לְמֵאֵכֶל 552 וְעֵץ
553 הַחַיִּים 554 בְּתוֹךְ 555 הַגֶּן 556 וְעֵץ
557 הָרֵעִת 558 טוֹב 559 וְרָע:

PATCH under the preformative is an indicator of the hifil stem. Review #116. "he caused to sprout forth."

542. Review #477. 543. Review #3. 544.
Review #72.

545. Review #312.

546. Review #250. Before an indefinite noun (without the definite article) this word may mean "all kinds of."

547. Review #124. "all kinds of trees."

548. nehkh-MAHD "being pleasant" --from נְחֹמֶר "to be desirable" --The ך indicates nifal. Review #116.

549. leh-mahr-AY "to sight" Review #28. The noun is formed out of the verb by the prefis ך.

550. Review #33.

551. leh-mah-ah-KHOHL "for food." "Good for eating." Review #398.

Gen.2:9

549 לְמַרְאֶה 550 וְטוֹב 551 לְמַאֲכַל 552 וְעֵץ
553 הַחַיִּים 554 בְּתוֹךְ 555 הֵנּוּ 556 וְעֵץ
557 הַדַּעַת 558 טוֹב 559 וְרַע:

552. Review #124.

553. Review #295. Do you see how the plural ending might be a "plural of extension" (as in עוֹלָמִים which is the plural of עֶלֶם "ancient time, ages" and in the plural means everlasting ages or eternity or forever as in Micah 5:2)? Remember the plural ending of אֱלֹהִים is not a true plural but a plural of majesty or plural of excellence." The word #553 is in the Hebrew Bible used of endless life not only in Daniel 12:2 but from the beginning, right here, as is clear in Gen.3:22 "he might reach out his hand and take also from the tree of life, and eat, and live forever." So the notion that the concept of eternal life is a late idea in Judaism is a liberal untruth. Such was the gospel from the beginning.

554. Review #57. "In the middle of" suggests its central importance.

555. Review #532. 556. Review #124.

557. ha-DAH-aht "the knowledge" from the root יָדַע "he knew." Review #248. Notice the accent under the second syllable.

558. Review #33.

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Gen.2:9

557 הָרַעַת 558 מִזֵּב 559 וְרָע:

559. vah-RAH "and evil" רָע = evil. Review #124 for the meaning of this expression.

Gen.2:10

560 וְנָהָר 561 יֵצָא 562 מִעֵדֶן 563 לְהַשְׁקוֹת
564 אֶת- 565 הַנָּהָר 566 וּמִשָּׁם 567 יִפְרֹד
568 וְהָיָה 569 לְאַרְבָּעָה 570 נְאֻשִׁים:

560. veh-nah-HAHR "and river/stream."

561. Review #288. "going forth" The HOLAM tells you this is an active participle of the Qal stem. Review #406.

562. meh-EH^s-dehn "from Eden." Review #72.

563. Review #508. leh-hahsh-KOHT "to cause to drink, i.e. to water." This is a hifal infinitive construct (note the ה). Review #469.

564. Review #4. 565. Review #532.

566. oo-mee-SHAHM Review #72 and #536.

567. yee-pah-REHD "it divides itself." Note the assimilated ך seen as dagesh forté in the ך. The nifal can be either passive or reflexive, here reflexive. Review #116. The QAMATS under the

Gen.2:10

568 וְהָיָה 569 לְאַרְבָּעָה 570 רָאשִׁים:

first radical is the second indicator of the nifal stem.

568. veh-hay-YAH "and it became" Review #9.

569. leh-AHR-bah-ah "for four" --Review #228.

570. rah-SHEEM "heads, headstreams" --Review #1.

Gen.2:11

571 שֵׁם 572 הָאָחֵר 573 פִּישׁוֹן 574 הוּא
575 הַסֹּבֵב 576 אֵת 577 כָּל- 578 אֲרֶץ
579 הַחִיּוֹלָה 580 אֲשֶׁר- 581 שֵׁם 582 הַזֶּהב:

571. shehm "name" not to be confused with #536.

572. Review #52. 573. pee-SHOHN. Scholars believe that this river flowed into what is today the Persian Gulf, an area which is important in the beginning of the Bible and may prove important in end-time prophetic fulfillments in our own day.

574. hoo "he/it" (is). 575. ha-soh-VEHV "the one winding" --Root סָבַב "to turn around, go around, surround." Do you see this is a participle? Review #406.

576. Review #4. 577. Review #250.

578. Review #7 and #546. 579. ha-khah-vee-LAH

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Gen.2:11

579 הַחַוִּילָה 580 אֲשֶׁר - 581 שֵׁם 582 הַזָּהָב:

"the Havilah" In Gen.25:18 Havilah is Ishmaelite territory and seems to be in southwestern Arabia.

580. Review #71. 581. Review #536.

582. haz-zah-HAHV "the gold" --Do you see the definite article? זָהָב = "gold."

Gen.2:12

583 וְזָהָב 584 הָאָרֶץ 585 הִיא 586 טוֹב
587 שֵׁם 588 הַבְּרִלָה 589 וְאֶבֶן 590 הַשֵּׁהָם:

583. Review #582. Remember #38 because it falls before a consonant with SHWA.

584. Review #7. 585. This is archaic. ha-HEE "the that (f.);" here used as a remote demonstrative pronoun modifying #584, which is also feminine. Review #470.

586. Review #33. 587. Review #536.

588. hahb-DOH-lahkh "bdellium" --a fragrant yellowish transparent gum to which manna is compared in Num.11:7.

589. veh-EH-vehn "and stone of" This word "stone" refers to the Messiah in Dan.2:35 and Psalm 118:22.

Gen.2:12

587 שם 588 הַבְּרִלָּח 589 וְאֶבֶן 590 הַשֹּׁהִם:

590. ha-SHOH-hahm "the onyx."

Gen.2:13

591 וְשֵׁם- 592 הַנָּהָר 593 הַשֵּׁנִי 594 גִּיחוֹן
595 הוּא 596 הַסּוֹבֵב 597 אֶת 598 כָּל-
599 אֶרֶץ 600 כּוּשׁ:

591. Review #571. 592. Review #560.

593. Review #90 and #248. Do you see the definite article?

594. ghee-KHOHN --This river is associated with the Nile and Egypt as is the river at #573.

595. hoo "that (m.) (was)" --Here the remote demonstrative pronoun "that (m.)" modifying the masculine noun #592 has the force of a copula or "linking verb." Review #585.

596. Review #575. 597. Review #4.

598. Review #250. 599. Review #7 and #546.

600. koosh "Cush" (this word may indicate western Iran here although normally it refers to ancient Nubia or modern northern Sudan, a land of famine and fundamentalist Islamic despotic government now. This word describes one of Gog's allies, along with

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Iran and Libya in Ezekiel 38:5 when an end-time invasion of Israel takes place.)

Gen.2:14

601 וְשֵׁם 602 הַנָּהָר 603 הַשְּׁלִישִׁי 604 חֲדָקָל
605 הוּא 606 הַהֶלֶךְ 607 קִדְמָת 608 אֲשׁוּר
609 וְהַנָּהָר 610 הַרְבִּיעִי 611 הוּא 612 פָּרָת:

601. Review #571. 602. Review #560.

603. Review #159. 604. hee-DEH-kehl "Tigris."

605. Review #595. 606. ha-ho-LEHKH "the one running/going" Qal active participle (see the HOLAM?) of הֶלֶךְ "he went, walked." The participle often serves as the equivalent of a relative clause, "which flows etc" --From this root we get the noun הֶלְכָה ha-lah-KHAH which is the legal part of the Talmud where the rabbis discuss how one must "walk," according to the laws of the Bible and their own traditions, which they call "the oral law."

607. keed-MAHT "eastward of" Review #534.

608. ah-SHOOR "Assyria" See Micah 5:5. This is Iraq, which the Bible says will invade Israel. (The Northern kingdom of Israel and its capital Samaria were invaded and destroyed in 722 B.C. as a partial fulfillment of Micah's prophecy.) "The Assyrian" is the eschatological enemy of Israel, like Gog in Ezekiel (both invade Israel in the last days). Apparently, Micah expected the Messiah to come at the end of the Assyrian (Iraqi?) crisis in the last

Gen.2:14

609 וְהַנָּהָר 610 הָרְבִיעִי 611 הוּא 612 פָּרַת:

days.

609. Review #560. 610. Review #228.

611. Review #595. 612. fuh-RAHT "Euphrates"

Gen.2:15

613 וַיִּקַּח 614 יְהוָה 615 אֱלֹהִים 616 אֶת-
617 הָאָדָם 618 וַיִּנְחֵהוּ 619 בְּגֶן- 620 עֵדֶן
621 לְעֲבָדָהּ 622 וּלְשָׁמְרָהּ:

613. vahy-yeek-KAHKH "and he took" from לָקַח "he took" but here the ל is assimilated as in #203. Do you see the imperfect indicator YOD and the conversive VAV that makes the imperfect perfect? Review #22.

614. Review #477. 615. Review #3. 616. Review #4. 617. Review #321.

618. vahy-yahh-nee-KHAY-hoo "and He caused to put/rest him" hifil stem from נָח "he gave rest, put" with 3rd masculine pronominal suffix ending "him" which looks like this אָהוּ --Review #354.

619. Review #532. 620. Review #533.

621. leh-ahv-DAH "to work her (i.e. the garden)"

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Gen.2:15

621 לְעִבְרָה וּלְשֹׁמֶרָה:

--Review #501. The הָ is a contraction of הַ in #354.

622. oo-leh-shahm-RAH "and to care for/keep her" שָׁמַר "he keeps, watches" Review #621. The infinitive form of the verb is "infinite," without the limits of person, gender, number, or tense and does not need to agree with any other word in the sentence. In English, "I went to serve," serve is an infinitive indicated by the word "to" and the unconjugated form of the verb. #621 and #622 are both infinitive constructs. So God put man on earth to till his garden and to keep it. The purpose for which man was created was to work and take care of God's world as God's steward. Ecclesiastes says man should find pleasure in this. The Thessalonian epistles says that man, even regenerate man, must work. Here in this verse we find the reason. It was for this cause that we were created in the beginning.

One of the things that requires work is Textual Criticism. This is the task of reconstructing the original inerrant text of the Bible from the available manuscripts, versions, and ancient translational clues. If you look at page 192 in your *Biblica Hebraica Stuttgartensia* and look at Lev.20:10 you will see five Hebrew words sandwiched in between two a's. These five words are אִישׁ אֲשֶׁר יִנָּאֶה אֶת-אִשְׁתּוֹ. If you look down at the bottom of the page in the

Gen.2:16

623 וַיִּצַּו 624 יְהוָה 625 אֱלֹהִים 626 עַל-
 627 הָאָדָם 628 לֵאמֹר 629 מְכַל 630 עֵץ-
 631 הָגֶן 632 אֲכַל 633 תֹּאכַל:

BHS textual apparatus, you will see the note 10 a-a > G min, dl (dtg). This means that these Hebrew words are absent from the Septuagint, and that you should delete them, because this is dittography, the accidental duplication of a letter or letters in a single word or group of words. If you notice, these five words are an almost exact duplication of the first five words in the verse. The scribe's eye skipped and he unwittingly copied these words twice. Now do you see why you need the *Biblica Hebraica Stuttgartensia*? How can we begin preaching a text until we have first established the text? See p.218.

623. vah-yuh-TSAHV "and He commanded" from the root צַוָּה "he commanded." This is imperfect with CONVERSIVE VAV. The PATACH under the first radical indicates it is a piel intensive stem. We get the word מִצְוָה from this same root, meaning a supposedly meritorious deed, duty, or commandment.

624. Review #477. 625. Review #3. 626. Review #13. 627. Review #321.

628. Review #270. 629. Review #72 and #250. 630. Review #124.

631. Review #532. 632. Review #116. Remember

Gen.2:16

631 הָנֹן 632 אָכַל 633 תֹּאכַל:

we said an infinitive can be either an infinitive construct or an infinitive absolute. This is a Qal infinitive absolute (the form that stands alone without pronouns or prepositions) and we translate it "to eat." The QAMATS under the first radical and the HOLAM between the second and third radicals are the indicators.

633. same root as #632. VERY IMPORTANT: Review #100, especially the imperfect active 2ms. Do you see the ה preformative. God is talking to the man as his priest and he is giving the commandment to *him*. --"you (m.s.) may eat." Notice the infinitive absolute emphasizes the verb. This is why the translations say "you may indeed eat" or "you may freely eat." Do you see the same root אָכַל "he ate" used in both #632 and #633?

Gen. 2:17

634 וַמַּעֲיֵן 635 הִדַּעַת 636 טוֹב 637 וְרָע
638 לֹא 639 תֹּאכַל 640 מִמֶּנּוּ 641 פִּי
642 בְּיוֹם 643 אָכַלְהָ 644 מִמֶּנּוּ 645 מוֹת
646 תָּמוּת :

634. Review #72 and #124. 635. Review #124.
636. Review #124.

637. Review #124. 638. Review #493. 639.
Review #633.

Gen. 2:17

638 לא 639 תֹאכֵל 640 מִמֶּנּוּ 641 בִּי
642 בַּיּוֹם 643 אֲכָלָהּ 644 מִמֶּנּוּ 645 מוֹת
646 תָּמוּת :

640. Review #72 and #354. מֵן takes a special form before suffixes. The ה is assimilated and represented by dagesh forté in the נ, as מִמֶּנּוּ goes to מִמֶּנּוּ. mee-MEHN-noo = "from it."

641. Review #32. 642. Review #1 and #43.

643. ah-KHOHL-khah "your eating" --This is an infinitive construct. Review #469.

644. Review #640. 645. Review #633 on the force of the infinitive absolute. The root in both #645 and #646 is מוֹת "he died." It looks different because it is a so called "hollow verb. "dying."

646. tah-MOOT "you will die." Review #100. This is also an imperfect active 2nd person masculine singular verb as in #633. Because the infinitive absolute in #645 emphasizes the verb, the root of which is repeated in #646, we should translate, "dying you will die" into more fluent "you will *indeed* die." God is emphasizing the lethal aspect of disobeying his commandment. So the text of Gen.2:17 is saying that the man who scorns God's sovereign and revealed will in the Holy Scriptures and instead chooses moral autonomy will eat the corrupting fruit of his sin. This is an epochal commandment to the entire old humanity in Adam.

Gen.2:18

647 וַיֹּאמֶר 648 יְהוָה 649 אֱלֹהִים 650 לֹא-
651 טוֹב 652 הִיּוֹת 653 הָאָדָם 654 לְבַדּוֹ
655 אֶעֱשֶׂה 656 לוֹ 657 עֶזְרָא 658 בְּנִגְדּוֹ :

We will soon see in the narrative that man by nature is lost in the fall and eats of this tree by nature and has a blind and stubborn heart needing spiritual circumcision and a Deliverer. When the Messiah comes on the scene as the new Adam with the baptism of the Holy Spirit and the new birth, a new humanity will begin to be fruitful and multiply all over the earth in anticipation of the new heavens and the new earth and the new Jerusalem coming down from heaven. This new Adam will say, "My food (not from the tree of the knowledge of good and evil) is to do (not my own will as in moral autonomy) but the will of him who sent me" (John 4:34).

647. Review #22. 648. Review #477. 649. Review #3.

650. Review #493. 651. Review #33. 652. Review #9. This is an infinitive. "to be"

653. Review #321. 654. leh-vah-DOH "in his separation, i.e. alone" בָּדָד = separation (noun). Review #354. It may not be God's will for every person to marry, but it is God's will for people not to be separate from Messianic fellowship. It is not good to separate oneself from God's people and be alone. The mental illness and spiritual immaturity

Gen.2:18

655 אֶעֱשֶׂה לוֹ 656 657 עֹזֵר 658 כְּנֶגְדּוֹ :

we see even in believers often stems from this problem, where people willfully cut themselves off from fellowship and the Lord's table and go their own way and stubbornly do what is not good for them.

655. Review #64 and #100, especially imperfect active 1cs, EH-eh-seh "I will make." The mappiq dot in the last ה in BHS is unusual and is not followed by most manuscripts. It is not the feminine singular suffix "her" as in "her seed" זֶרַעָהּ in Gen.3:15. Ignore it here.

656. Review #44 and #354.

657. AY-zehr "helper." Man needs help. In separation he is weak and not adequate, in the sense that he is in a situation that is not good.

658. keh-nehg-DOH "like opposite to him" -- כְּנֶגְדּוֹ = "opposite to." Review #354 and #323, which can also mean "like." This has the idea of complementary as opposed to identical. The helper corresponds to and complements the opposite sex. We will see later in the Torah (Deut.22:5) that God does not want the sexes to dress alike because to do so obscures this aspect.

Gen.2:19

659 וַיֵּצֵר 660 יְהוָה 661 אֱלֹהִים 662 מִן-
 663 הָאָדָמָה 664 כָּל- 665 חַיֵּת 666 הָעֵרָה
 667 וְאֵת 668 כָּל- 669 עוֹף 670 הַשָּׁמַיִם
 671 וַיָּבֵא 672 אֶל- 673 הָאָדָם 674 לִרְאוֹת
 675 מֶה- 676 יִקְרָא- 677 לוֹ 678 וְכָל
 679 אֲשֶׁר 680 יִקְרָא- 681 לוֹ 682 הָאָדָם
 683 נָפֶשׁ 684 חַיָּה 685 הוּא 686 שְׁמוֹ :

659. Review #513. 660. Review #477. 661.
 Review #3.

662. Review #72. 663. Review #312. 664.
 Review #250. Remember this word can also mean
 "every."

665. Review #295. 666. Review #483. 667.
 Review #6.

668. Review #250. 669. Review #236. 670.
 Review #5. Here the word means "the air."

671. vahy-yah-VAY "and He caused to come/He brought" --Hifil imperfect 3rd. masc. singular with VAV conversive of the root בָּוֹא he "he brought in." Normally you would have PATACH under the preformative in a hifil stem (Review #541) but because it is in an open syllable (a syllable without a consonant at the end) it becomes QAMETS here.

672. ehl = "to" --This is a preposition.

673. Review #321. 674. Review #28. This is an

Gen.2:19

675 מה- 676 יקרא- 677 לו 678 וכל
679 אשר 680 יקרא- 681 לו 682 האדם
683 נפש 684 חיה 685 הוא 686 שמו :

infinitive construct "to see." Notice man is not predisposed by an eternal decree to do everything. God watches man exercise a certain amount of freedom here, which is something hyperCalvinists don't allow God the freedom to do. Even now we are "in the garden" under surveillance in a sense, because God is watching to see if we'll use our freedom to name sin in our lives.

675. mah "what" (This is the interrogative "what?", a word you will need to use a great deal in speaking conversational Modern Hebrew.

676. Review #40. There is no VAV reversive so we translate it imperfect "he would call/name" --Is the SHWA pronounced? Review 327. yee-kuh-rah

677. Review #131. This is "to it." Review #42.

678. Review #250. 679. Review #71. 680. Review #676.

681. Review #677. 682. Review #321.

683. Review #234. This word can also mean "creature."

684. Review #235. 685. Review #595.

Gen.2:19

683 נָפֵשׁ 684 חַיָּה 685 הוּא 686 שְׁמוֹ :

686. Review #571 and #354. The ם pronominal suffix changes the TSEREH א under the ש in "name" שֵׁם to שְׁ.

Gen.2:20

687 וַיִּקְרָא 688 הָאָדָם 689 שְׁמוֹת 690 לְכָל-
691 הַבְּהֵמָה 692 וְלָעוֹף 693 הַשָּׁמַיִם
694 וְלִכְלָל 695 חַיַּת 696 הָעֶרְבָה 697 וְלָאָדָם
698 לֹא- 699 מִצָּא 700 עֹזֵר 701 כְּנֶגְדּוֹ :

687. Review #40. 688. Review #321.

689. Review #571. Notice the feminine plural ending וֹת- on this noun as opposed to the masc. pl. ending אִים in #553. Because man is able to label the rest of his world, he has human discernment on a completely different level than that of the animal kingdom. Part of the divine image in man is the God-like ability to assign names (cf.#40-#46).

690. Review #250. 691. Review #293.

692. Review #236. 693. Review #670.

694. Review #250. 695. Review #295. 696.
Review #483.

697. Review #321. --"but for the man/mankind".

Gen.2:20

698 לא- 699 מצא 700 עזר 701 כנגדו :

698. Review #493. 699. mah-TSAH "he found" --
מצא "he found"

700. Review #657. 701. Review #658. "to correspond to" "to suit" "matching him." As far as the animal kingdom is concerned, man is matchless. He is not an animal. There is nothing in the animal kingdom that corresponds to him. You could wait a billion years and the ape family could not join and become part of the human family because the human family is matchless and nothing in the animal kingdom corresponds to it. Unlike an animal, "the *human* spirit is the lamp of the Lord, searching every innermost part" (Prov.20:27).

Gen.2:21

702 וַיִּפֹּל 703 יְהוָה 704 אֱלֹהִים 705 תִּרְדָּמָה
706 עַל- 707 הָאָדָם 708 וַיִּשָּׁן 709 וַיִּקַּח
710 אֶחָת 711 מִצֵּלְעָתָיו 712 וַיִּסְגֹּר 713 בָּשָׂר
714 תַּחְתָּנָה :

702. vahy-yah-PAYL "so He made/caused fall" --root
נָפַל "he caused to fall." The PATACH א under the
preformative ' tells you the verb stem is hifil
(causative force). Do you see how the first radical
of the root is a נ that has assimilated to dagesh
forté in the ' ? Look at #100 and notice how the
3ms imperfect active simple Qal stem looks like this

Gen.2:21

702 וַיִּפֹּל 703 יְהוָה 704 אֱלֹהִים 705 תַּרְדֵּמָה
706 עַל- 707 הָאָדָם 708 וַיֵּשָׁן 709 וַיִּקַּח
710 אֶחָת 711 מִצְלָעָתָיו 712 וַיִּסְגֹּר 713 בָּשָׂר
714 תַּחְתָּנָה :

וַיִּקְטִיל "he will cause to kill." Do you see the
PATACH hifil indicator under the preformative?
Review #541 and #203.

703. Review #477. 704. Review #3.

705. tahr-day-MAH "deep sleep"

706. Review #13. 707. Review #321.

708. vahy-yee-SHAHN "and he slept" --root
וַיֵּשָׁן "he slept"

709. Review #613.

710. Review #52. Notice this word is in construct
with #711 so we supply an "of." This is feminine of
אַחֶר.

711. meets-tsahl-oh-TAHV "from ribs of him." Here
we have a feminine noun צִלָּע "rib." Review
#689, #354 and #77. The word can also mean "side"
as in Exod.26:20 "the (north) side of the
tabernacle..." suggesting that male and female are
made equal, out of essentially the same essence, and
are complementary, different "sides" of the same
thing, with humanity incomplete without both.

Gen.2:21

710 אחת 711 מצלעתיו 712 ויסגר 713 בשר
714 תחתנה :

712. vahy-yees-GOHR "and He closed up" from סגר "he shut/closed".

713. bah-SAGR "flesh." This is a very important theological word in the Bible. It can mean 1) meat or muscle of animals or man; 2) humanity at large 3) what is frail or perishable about the human race 4) in the New Testament it is translated with the Greek word σάρξ, and is a Pauline technical term for the life of the old human nature unrenewed by the Holy Spirit.

714. tahkh-TEHN-nah "in place of it (rib). The word can mean "under" (review #72). It can also mean "below, instead of," and here it means "in place of." Review #354. Do you see the pronominal suffix "her" referring to the rib which is a feminine noun? The ך is a connecting letter.

Gen.2:22

715 ויבן 716 יהוה 717 אלהים 718 את-
719 הצלע 720 אשר- 721 לקח 722 מן-
723 האדם 724 לאשה 725 ויבאה 726 אל-
727 האדם :

715. vahy-yee-VEHN "then He made/built"

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Gen.2:22

715 וַיִּבֶן 716 יְהוָה 717 אֱלֹהִים 718 אֶת-
719 הַצֵּלֶע 720 אֲשֶׁר- 721 לָקַח 722 מִן-
723 הָאָדָם 724 לְאִשָּׁה 725 וַיִּבְרָא 726 אֶל-
727 הָאָדָם :

from the root בָּנָה "he made/built."

716. Review #477. 717. Review #3. 718. Review #4.
719. Review #711 and #21 on the definite article.

720. Review #71. 721. Review #613. 722. Review #77.
723. Review #321.

724. leh-eesh-SHAH "into woman"--אִשָּׁה means "woman" (see #738). The word sounds like the word for "man" (see #740), and the author will make a word play in Gen.2:23 on these two words. נָשִׁים = plural.

725. Review #671 and #354. 726. Review #97.

727. Review #321.

Gen.2:23

728 וַיֹּאמֶר 729 הָאָדָם 730 זֹאת 731 הַפֶּעַם
732 עֵצָם 733 מִעֵצֵי 734 וּבָשָׂר 735 מִבְּשָׂרִי
736 לִזְוָאת 737 יִקְרָא 738 אִשָּׁה 739 כִּי
740 מֵאִישׁ 741 לִקְחָהּ- 742 זֹאת :

728. Review #22. 729. Review #321.

Gen.2:23

728 וַיֹּאמֶר 729 הָאָדָם 730 זֹאת 731 הַפֶּעַם
732 עַצֶּם 733 מַעֲצָמִי 734 וּבָשָׂר 735 מִבְּשָׂרִי
736 לְזֹאת 737 יִקְרָא 738 אִשָּׁה 739 כִּי
740 מֵאִישׁ 741 לְקַחָהּ - 742 זֹאת :

730. Review #470. This is the first time a human being speaks in the Bible, so we should expect it to be an important saying. "This (one)"

731. See the definite article. פֶּעַם = "time, stroke." Here the article has demonstrative force "*this* time." See Gen.29:34, where Rachel says, "Now הַפֶּעַם *this* time my husband will become attached to me."

732. EH-tsehm "bone" --Do you see the accent on the first syllable. Look at your *BHS*.

733. Review #732, #354, #72. 734. Review #713.

735. Review #713, #354, #72. 736. Review #470, #42.

737. Review #40. "it (i.e. the flesh/bone) shall be called. The QAMATS אָ under the first radical is a sign of nifal imperfect 3ms. Review #100.

738. Review #724. 739. Review #32.

740. אִישׁ = "man" --Review #72.

741. Review #613. The QIBBUTS אָ under the first radical of the root indicates the pual verb stem

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Gen.2:23

740 מֵאִשׁ 741 לְקַחָהּ - 742 זֹאת :

(review #435). "she was taken"

742. "this (one)" --Review #470 and #730. Notice this is the subject of #741.

Gen.2:24

743 עַל- 744 בֵּן 745 יֵצֵב- 746 אִישׁ
747 אֶת- 748 אָבִיו 749 וְאֶת- 750 אִמּוֹ
751 וְרָבֵק 752 בְּאִשְׁתּוֹ 753 וְהָיוּ
754 לְבָשָׂר 755 אֶחָד :

743. Review #13.

744. Review #80. This is an idiom (an expression whose meaning cannot be derived from its constituent elements, as "kick the bucket" is an idiomatic expression meaning "to die." "upon so (#743 and #744)" means "therefore." Memorize it. These means that Gen.2:23 explains Gen.2:24. "Therefore" means "for this reason".

745. yah-ah-zahv "he will leave/forsake" יָצַב = leave. Notice the "he." It does not say the woman will achieve the detachment from parents that the man achieves or should achieve when he stops being a child and marries and starts his own family. The woman may cling to her husband but she does not forsake her parents as completely as the man does.

Gen.2:24

743 על- 744 בן 745 יָעֻזְב־ 746 אִישׁ
747 אֶת- 748 אָבִיו 749 וְאֶת- 750 אִמּוֹ
751 וְרָבֵק 752 בְּאִשְׁתּוֹ 753 וְהָיוּ
754 לְבֶשֶׁר 755 אֶחָד :

This is a shrewd psychological insight and means that in marriage counselling the man should be advised to take a good look at his prospective father-in-law and especially his prospective mother-in-law since his fiancée is not likely to forsake either one of them, especially her mother.

746. Review #740. 747. Review #4.

748. Review #354. אָב = "father." Review #354. Jesus called God by the intimate and affectionate word for Father אָבִי (AHB-bah) "dear Father." Can you?

749. Review #4. 750. Review #354. אִמּוֹ = mother. Mommy in modern Hebrew is אִמָּה (EEM-mah).

751. The VAV reversive makes it imperfect "and he will unite." וְרָבֵק = "he united."

752. Review #724, #448, #354

753. Review #171. Notice #525 and #527 where this verb is often followed by וְ in which case we do not translate וְ in English.

754. Review #713.

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Gen.2:24

754 לְבָשָׁר 755 אָחֵר :

755. Review #52. Notice that a cluster of grapes is a complex unity in Num.13:23.

Gen.2:25

756 וַיְהִי 757 שָׁנִיָּהֶם 758 עָרֹמִים
759 הָאָדָם 760 וְאִשְׁתּוֹ 761 וְלֹא
762 יָתַבְּשׁוּ :

756. Review #171 with VAV conversive.

757. Review #188, 354.

758. עָרֹם = "naked, nude."

759. Review #321.

760. Review #724, 354. "his woman, his wife"

761. Review #493.

762. The root is בָּשָׁם = "was ashamed." This is the hitpael stem named after the "hit" הִת that precedes the perfect, imperative, and infinitive forms of the verb and tells you that the verb has an intensive reflexive force as in #762 which is a hitpael 3mp "they were intensely ashamed of themselves".

Let's pause to look at the piel, pual, and hithpael verb stems, using the verb in #100, קָטַל "he killed."

1. קָטַל piel (intensive active) "he brutally killed"
2. קָטַל pual (intensive passive) "he was brutally killed"
3. הִתְקַטַּל hitpael (intensive reflexive) "he brutally killed himself"

imperfect hitpael looks like this (notice the doubling of the middle root letter and the ת fixed inside the word):

- 3ms יִתְקַטַּל "he brutally killed himself"
 3fs תִּתְקַטַּל "she brutally killed herself"
 2ms תִּתְקַטַּל "you (m.s.) brutally killed yourself"
 2fs תִּתְקַטַּל "you (f.s.) brutally killed yourself"
 1cs אֶתְקַטַּל "I brutally killed myself"
 3mp יִתְקַטַּל "they brutally killed themselves"
 (compare this one to #762)
 3fp תִּתְקַטַּלְנָה "they (f.p.) brutally killed themselves"
 2mp תִּתְקַטַּל "you (m.p.) brutally killed yourselves"
 2fp תִּתְקַטַּלְנָה "you (f.p.) brutally killed yourselves"
 1cp נִתְקַטַּל "we (pl. brutally killed ourselves"

Look at the 3mp imperfect above and compare it to #762.

Here we have the primal innocence before the Fall. "The fall of mankind" refers to that sense of primal shame and lost innocence that rebellious morally autonomous Man experiences as part of his ontology (nature of existence). This verse together with

Gen.3:1

763 וְהָנָחַשׁ 764 הָיָה 765 עָרוֹם 766 מִכָּל
 767 חַיֵּית 768 הַשָּׂדֶה 769 אֲשֶׁר 770 עָשָׂה
 771 יְהוָה 772 אֱלֹהִים 773 וַיֹּאמֶר 774 אֶל-
 775 הָאִשָּׁה 776 אַף 777 כִּי- 778 אָמַר
 779 אֱלֹהִים 780 לֹא 781 תֹאכְלוּ 782 מִכָּל
 783 עֵץ הָגָן :

Gen.3:7 tells us that there is now deep primal guilt in every human being and that this is part of our very nature as members of the race of Adam and we cannot be truly happy and at peace with ourselves or anyone else until we have regeneration and reconciliation with God.

763. veh-hahn-nah-KHAHSH "now the Snake" (Deut.8:15 speaks of poisonous snakes נָחָשׁ שָׂרָף but we are going to see that *this* Snake has enough power in his venom to bite the whole human race and therefore enslave them all to the fear of death, because he is "the devil that ancient serpent" (Rev.12:9; 20:2; Heb.2:14-15). See also Isa.27:1 and Job 26:13.

764. Review #9.

765. ah-ROOM "crafty, shrewd in the sinister sense of full of wiles, very tricky." The author seems to be making a word play on עָרוֹם "nude" and this word "shrewd." Compare words #758 and #765.

766. Review #250 & #77. "more than all of" (notice that comparison is expressed by means of the

Gen.3:1

767 חַיַּת 768 הַשָּׂרָה 769 אֲשֶׁר 770 עָשָׂה
 771 יְהוָה 772 אֱלֹהִים 773 וַיֹּאמֶר 774 אֶל-
 775 הָאִשָּׁה 776 אַף 777 בִּי- 778 אָמַר
 779 אֱלֹהִים 780 לֹא 781 תֹאכְלוּ 782 מִכָּל
 783 עֵץ 784 הָגֶן :

מִן preposition).

767. Review #295. 768. Review #483. 769.
 Review #71.

770. Review #64. 771. Review #477. 772.
 Review #3.

773. Review #22. 774. Review #97. 775.
 Review #724.

776. Indeed?

777. really? (#776 and #777 are together an idiom--review #744-- with the thought something like, "Really? Just to think that (God gave you such an unreasonable commandment)..." The Serpent is acting shocked with God's supposedly severe commandment, which he twists in a subtle lie that makes the commandment seem severe, which it really isn't. The commandment is generous. Everything is given to them except one thing: the license to be disobedient and morally autonomous, proudly thinking that they are shrewd enough to discern good from evil without God's teaching or the Torah of his commandments).

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Gen.3:1

775 הָאִשָּׁה 776 אָחַד 777 כִּי - 778 אָמַר
779 אֱלֹהִים 780 לֹא 781 תֹאכְלוּ 782 מִכָּל
783 עֵץ הָעֵדֶן : 784

778. Review #22.

779. Review #3. (Notice He is not called by His personal covenant name #477 used by those who know Him but by a remote label, which tells you something about the Adversary's relationship with God.)

780. Review #493.

781. Review #116 and #100. This is imperfect 2mp ("you (plural) shall eat"). Notice Gen.2:16 and see how the Snake twists the commandment. The woman also garbles it. The reason that neither one of them know it is because it was not given to either one of them but to the priest of the household, the pastor of the family unit, the man. Look at #639 and #633 which shows that the commandment was 2ms, given to the man, who is not even included in the discussion. Review #100 so you don't miss this nuance in the Hebrew. In a way, this is the first "church split" in the Bible, since the one in charge, the pastor of the home, has his authority ignored, and a rebellious, demonic plot is carried out with the help of a presumptuous "congregant" in league with the devil and, moreover, a "congregant" who is "not in charge but takes over."

Gen.3:1

779 אֱלֹהִים 780 לֹא 781 תֹאכְלוּ 782 מִכֹּל
783 עֵץ 784 הָגֵן :

782. Review #72 and #250. 783. Review #124.
784. Review #532.

Gen.3:2

785 וַתֹּאמֶר 786 הָאִשָּׁה 787 אֵל- 788 הִנָּחֵשׁ
789 מִפְּרִי 790 עֵץ- 791 הָגֵן 792 נֹאכֵל :

785. Review #22 and #100. With verbs that have
נ for the first radical of their root you will often
see the HOLAM after ת in the imperfect.

786. Review #724. 787. Review #97. 788.
Review #763. 789. Review #125 and #72. 790.
Review #124. 791. Review #532.

792. Review #116 and #100. 1cp imperfect "we may
eat"

Gen.3:3

793 וּמִפְּרִי 794 הָעֵץ 795 אֲשֶׁר 796 בְּתוֹךְ-
797 הָגֵן 798 אָמַר 799 אֱלֹהִים 800 לֹא
801 תֹאכְלוּ 802 מִמֶּנּוּ 803 וְלֹא 804 תִּגְעוּ
805 בּוֹ 806 פֶּן 807 תִּמָּתוּ :

793. Review #125 and #72. 794. Review #124.

Gen.3:3

793 ומפרי 794 העץ 795 אשר 796 בתוך -
 797 הגן 798 אמר 799 אלהים 800 לא
 801 תאכלו 802 ממנו 803 ולא 804 תגעו
 805 בו 806 פן 807 תמתו :

795. Review #71.

796. Review #57. 797. Review #532. 798.
 Review #22.

799. Review #3. 800. Review #493. 801.
 Review #116 and #100.

802. Review #640. 803. Review #493.

804. teeg-guh-OO "you shall touch" --Note how the
 ך is assimilated into the ך by means of dagesh forté.
 2mp imperfect of נָגַע "he touched." Note that ך +
 ת = imperfect 2mp. Look at Gen.2:16-17 again and
 you will see that she is adding to God's word,
 something Deut.4:2 specifically forbids, and something
 Rabbinic Judaism and all non-Biblical religions do.
 Remember the Reformation watchword *Sola*
Scriptura (the Bible alone is authoritative for faith),
 which means that only the Bible can tell us how to
 live or how to interpret Scripture. Rom.4:17 has to
 tell us how to interpret Gen.1:1. If we trust some
 liberal commentator we are letting his words add to
 God's word.

805. Review #131. 806. pehn "lest/so that ...not"

Gen.3:3

805 בו 806 פן 807 תמתון :

807. Review #645. This has an archaic ending in the final NOON at the end. This verb is imperfect 2mp. Look at the indicators and review #804. Note how QIBBUTS נ can be SHURUQ ו as here.

Gen.3:4

808 ויאמר 809 הנחש 810 אל- 811 האשה
812 לא- 813 מות 814 תמתון :

808. Review #22.

809. Review #763.

810. Review #97.

811. Review #724.

812. Review #493.

813. Review #645. (This is a Qal infinitive absolute--Review #632.) Here the Snake implies that God is a liar not to be trusted and, surprisingly, the woman doesn't resist this idea or the devil who conceived it.

814. Review #807 and especially #646 ("you will indeed/surely *not die*"--a direct contradiction) and #100.

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Gen.3:5

815 כִּי 816 יֵרַע 817 אֱלֹהִים 818 כִּי
819 בַּיּוֹם 820 אֲכַלְכֶּם 821 מִמֶּנּוּ
822 וְנִפְקְחוּ 823 עֵינֵיכֶם 824 וְהִיטָם
825 בְּאֱלֹהִים 826 יֵרַעִי 827 טוֹב 828 וְרָע :

815. Review #32. "For" (what follows is the secret evil reason God supposedly has for giving his allegedly unreasonable commandment according to the devil's big lie)

816. Review #557. "he knows" yoh-DAY-ah (see accent in *BHS*).

817. Review #3. 818. Review #32. 819. Review #442. 820. "of your eating" This is a Qal infinitive construct with the pronominal suffix given to you in #354.

821. Review #640.

822. veh-neef-kuh-KHOO "they will be opened" nifal perfect with VAV reversive 3p from root פִּקַּח "he opened" --Which SHWA is pronounced? Review #327.

823. Review #354. ay-nay-KHEHM "your eyes" from עַיִן = "eye".

824. Review #171 and #100. Notice 2mp perfect with reversive VAV. Notice in #822 and #824 the conjunction VAV is used to connect a statement of time with the clause to which it relates. Note: in the day of your eating *then* will be opened your

Gen.3:5

825 בָּאלֹהִים 826 יִרְעִי 827 טוֹב 828 וְרָע :

eyes and *then* you will be like God (morally autonymous)

825. Review #32 and #3. "like God" Satan is saying that equality with God is a thing that can be grasped (Phil.2:6). However, instead of becoming like God we are a race condemned to "eternal shame" (Gen.2:25; 3:7; Dan.12:2) unless we have that primordial shame washed away by the Savior.

826. Review #557. 827. Review #33. 828. Review #124.

Gen.3:6

829 וַתֵּרָא 830 הָאִשָּׁה 831 בִּי 832 טוֹב
833 הָעֵץ 834 לְמֵאֲכָל 835 וְכִי 836 תֹאמְרָה-
837 הוּא 838 לְעֵינַיִם 839 וְנִחְמָד
840 הָעֵץ 841 לְהִשְׂכִּיל 842 וַתִּקַּח 843 מִפְּרִי
844 וַתֹּאכַל 845 וַתֵּתֶן 846 גַּם- 847 לְאִשָּׁה
848 עִמָּה 849 וַיֹּאכַל :

829. Review #28 and #100. Imperfect 3fs with VAV converse.

830. Review #724. 831. Review #32. 832. Review #33.

833. Review #124. 834. Review #398.

Gen.3:6

833 העץ 834 למאכל 835 וכי 836 תאוה-
 837 הוא 838 לעינים 839 ונחמד
 840 העץ 841 להשכיל 842 ותקח 843 מפריו
 844 ותאכל 845 ותתן 846 גם- 847 לאישה
 848 עמה 849 ויאכל :

835. Review #32.

836. tah-ah-vah "delight" The verb אָוָה for want or desire (as found in the tenth commandment against coveting--see Deut.5:21 "you shall not desire תִּתְאוּוֹה your neighbor's house etc") is turned into a substantive or noun "delight" with the prefix ת.

837. hoo "he" (this refers to the tree).

You need to learn some of the independent pronouns:

| | | | | | |
|------|------------|-----|------|-------------|-----|
| we | אֲנַחְנוּ | 1cp | I | אֲנִי אֲנִי | 1cs |
| you | אַתָּם | 2mp | thou | אַתָּה | 2ms |
| you | אַתֶּן | 2fp | thou | אַתְּ | 2fs |
| they | הֵם הֵמָּה | 3mp | he | הוּא | 3ms |
| they | הֵנָּה הֵן | 3fp | she | הִיא | 3fs |

838. Review #823 and #42. 839. Review #548.

840. Review #124.

841. leh-hahsh-KEEL hifil infinitive construct of שָׁכַל "to make or cause to be wise" --The way of death offers a false wisdom and a god-like knowledge and beckons with eye-catching, desirable allurements

Gen.3:6

840 הָעֵץ 841 לְהַשְׁכִּיל 842 וַתִּקַּח 843 מִפְּרִי
844 וַתֹּאכַל 845 וַתֵּתֶן 846 גַּם - 847 לְאִשָּׁה
848 עִמָּה 849 וַיֹּאכַל :

and pseudo-wisdom as well as individualistic ethics.

842. Review #613 and #100. 843. Review #125 and #72 and #354.

844. Review #116 and #100. 845. Review #203 and compare #375. First one person corrupts himself/herself and then becomes a "serpent of temptation" to corrupt someone else.

846. gahm "also" 847. Review #325 and #42 and #354. "to her man/ her husband"

848. ee-MAH "together with her" Review #354.
עַם = "with, together with." "who was with her"

849. Review #116. Compare #22 to see imperfect with reversing VAV. "and he ate."

Gen.3:7

850 וַתִּפְקַחְנָה 851 עֵינֵי 852 שְׁנֵיהֶם
853 וַיִּדְעוּ 854 כִּי 855 עִרְמָם 856 הֵם
857 וַיִּתְּפְרוּ 858 עָלֶיהָ 859 תַּאֲנָה 860 וַיַּעֲשׂוּ
861 לָהֶם 862 חֲגֹרֶת :

850. Review #822. imperfect 3fp with VAV

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Gen.3:7

850 וַתִּפְקַחְנָה 851 עֵינֵי 852 שְׁנֵיהֶם
853 וַיִּדְעוּ 854 בִּי 855 עֵרְמָם 856 הֵם
857 וַיִּתְּפְרוּ 858 עָלֶיהָ 859 תַּאֲנָה 860 וַיַּעֲשׂוּ
861 לָהֶם 862 חֲגֹרֹת :

CONVERSIVE "and they were opened." This is a nifal stem imperfect (note the dagesh forte in the first radical of the root and also the QAMETS אָ under it). Here is the way it looks in #100, imperfect passive (nifal) 3fp תִּקְטַלְנָה Compare this form with #850.

851. Review #823. Do you see how the form changes when it is in construct with the following word and we have to translate by adding an "of"

852. Review #188 and #354.

853. Review #557. Qal imperfect 3mp with VAV conversive. Figure out the pronunciation. "vahy-yay-duh-OO" Do you see that the SHWA has to be pronounced and is just a silent syllable divider. Review #327.

854. Review #32.

855. Review #758. The plural is somewhat irregular here.

856. Review #837.

857. vahy-yeet-puh-ROO "and they sewed"

Gen.3:7

857 וַיִּתְּפְרוּ 858 עָלֶיהָ 859 תְּאֵנָה 860 וַיַּעֲשׂוּ
861 לָהֶם 862 חֲגוּרָת :

root תָּפַר "he sewed" This is Qal imperfect 3mp with VAV conversive. John 3:19 says that unregenerate fallen Man tries to use darkness as a covering of their evil deeds. Man is always sewing a web of concealment to try to mask, even from his own eyes, his primal guilt and fear before a Holy God.

858. עָלֶיהָ = leaf. Notice it is the construct state with #859.

859. תְּאֵנָה = "fig (tree)" Is there any symbolic significance of this verse in the New Testament in that the fig tree Jesus curses (Mark 11:13-14,21) and the one that blooms in the "summer" of the last days (Mark 13:28-29) is the "covering" of the world, namely a symbol of the people both of the Temple and the Jerusalem atonement, the Jews?

860. Review #64. 861. Review #837.

862. חֲגוּרָה = "loin covering girdle or loincloth" The priest wore a linen ephod as did King David. The Second Adam Jesus may or may not have had one (Roman crucifixion victims were often naked) but He knew only our primal shame in such nudity, for he had none of His own.

Gen.3:8

863 וַיִּשְׁמְעוּ 864 אֶת- 865 קוֹל
866 יְהוָה 867 אֱלֹהִים 868 מִתְּהֵלֶךְ
869 בֶּגֶן 870 לְרוּחַ 871 הַיּוֹם
872 וַיִּתְחַבֵּא 873 הָאָדָם 874 וְאִשְׁתּוֹ
875 מִפְּנֵי 876 יְהוָה 877 אֱלֹהִים
878 בְּתוֹךְ 879 עֵץ 880 הָגֶן :

863. שָׁמַע = he heard. This world is found in the "Shema" confession in Deut.6:4. vahy-yeesh-muh-OO "and they heard."

864. Review #4. 865. קוֹל = "sound, voice" Deut.4:12 says that this is the way God revealed himself, by his voice from the fire, with no idolatrous form or image. In the Day of the Lord, which will be inaugurated with plagues and will climax in fire, there will be the voice of the Lord and the archangel (I Thes.4:16).

866. Review #417. 867. Review #3.

868. Review #606. This is a hitpael (review #762) *participle* meaning "walking." Review #762. This is a masculine singular hitpael participle, as is indicated by the ׁ.

869. Review #532. 870. Review #16. "In the breeze of" i.e. the windy or breezy cooler early evening as opposed to "the heat of the day." This is the word for wind or Spirit.

871. Review #442. 872. This is the hitpael

Gen.3:8

872 וַיִּתְחַבֵּא 873 הָאָדָם 874 וְאִשְׁתּוֹ
875 מִפְּנֵי 876 יְהוָה 877 אֱלֹהִים
878 בְּתוֹךְ 879 עֵץ 880 הָגֶן :

of חָבֵא "he hid" --Review #762, "he intensively hid himself." Notice Adam is supposed to be the priest of his home, but ironically the only thing he takes the lead in is hiding from God."

873. Review #321. 874. Review #724 and 354.

875. Review #14. 876. Review #477.

877. Review #3. 878. Review #57. "among"

879. Review #124. 880. Review #532. Notice that Man hides among the trees of the garden. Like a modern day atheist hiding out in his faculty post at the local university, Man uses his source of self-sufficient knowledge and moral autonomy (a tree) to flee and hide from God.

Gen.3:9

881 וַיִּקְרָא 882 יְהוָה 883 אֱלֹהִים
884 אֵל- 885 הָאָדָם 886 וַיֹּאמֶר
887 לוֹ 888 אֵיכָּה :

881. Review #40. 882. Review #477.

883. Review #3. 884. Review #97.

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Gen.3:9

884 אל- 885 האדם 886 ויאמר
887 לו 888 איפה :

885. Review #321. 886. Review #22.

887. Review #42 and #354. 888. "where (are) you? אי = "where?" also איפה = "where?" The כה is a fuller way to write the pronominal suffix ה Review #354. Morally autonymous man is lost and condemned under the wrath of God, without a relationship of obedience and reconciliation to the God he has offended and forfeited personal knowledge of.

Gen.3:10

889 ויאמר 890 את- 891 קלה 892 שמעתי
893 בגן 894 ואירא 895 בי- 896 עירם
897 אנכי 898 ואחבא :

889. Review #22. 890. Review #4.

891. Review #865 and #354. Notice how this word, which is the direct object of the verb, should be in *italics* in your translation because it is put *before* the #892 verb rather than after it as in the normal manner. Sinners fear not idols but the *voice* of the one true God who did not show his form or any idolatrous image either to Adam or on the holy mountain in Deut.4.

892. Review #863. This is a perfect active lcs verb.

Gen.3:10

889 וַיֹּאמֶר 890 אֶת- 891 קִלְהָ 892 שָׁמַעְתִּי
893 בָּגָן 894 וַאֲרָא 895 בִּי- 896 עֵירָם
897 אֲנִכִּי 898 וַאֲחֵבָא :

Learn its indicator by studying #100.

893. Review #448 and #532.

894. יָרָא = "he feared" Qal imperf lcs with VAV conversive. The tragedy of man is that he knows about God's existence but, unless God opens his heart, he hides from God and shamefully flees from His presence.

895. Review #32. 896. Review #758. 897.
Review #837.

898. Review #872. This is the nifal imperfect lcs with VAV conversive. Notice the nifal (passive) often has a reflexive force. We translate "I hid myself." We hide the self but God wants the self made completely new in God's perfect image, the Son of Man, the Son of God, His Word, Messiah Jesus.

Gen.3:11

899 וַיֹּאמֶר 900 מִי 901 הֲגִיד 902 לָהּ
903 בִּי 904 עֵירָם 905 אֶתָּה 906 הֵמָּן-
907 הָעֵץ 908 אֲשֶׁר 909 צִוִּיתִיָּהּ 910 לְבָלָתִי
911 אֲכָל- 912 מִמֶּנּוּ 913 אֲכָלָת :

899. Review #22. 900. mee = "who?"

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Gen.3:11

899 וַיֹּאמֶר 900 מִי 901 הֲגִיד 902 לָךְ
903 כִּי 904 עִירָם 905 אָתָּה 906 הֲמוֹן-
907 הָעֵץ 908 אֲשֶׁר 909 צִוִּיתִיךָ 910 לֵבְלָתִי
911 אֲכַל- 912 מִמֶּנּוּ 913 אֲכָלָתָּ :

901. This is a hifal (causative) perfect 3ms of נָגַד "he made known" with the NOON assimilated into the GIMMEL. Remember if a letter elides, it simply disappears; if it assimilates, it leaves a dagesh behind; if it is quiescent the letter can be seen but is not heard as is the case with the א in #899.

902. Review #42 and #354. 903. Review #32.
904. Review #758.

905. Review #837 (notice: God is talking to the head of the house, the man).

906. Review #72. Notice the HEH interrogative הֲ prefixing the preposition. This signals a question being asked.

907. Review #124 and #21. 908. Review #71.

909. Review #623 and #354. This is a piel perfect 1cs. Notice the suffix. He is still talking to the man. The dagesh forté in the second radical is characteristic of the piel which has an intensive active force.

910. בְּלָתִי is the negative "not" used with inseparable prepositions such as #42.

Gen.3:11

911 אָכַל - 912 מִמֶּנּוּ 913 אָכַלְתָּ :

911. Review #116. 912. Review #640.

913. Review #116 and #100. (Notice the absolute infinitive #911 and verb #913 together emphasize the verb "I commanded you not to *eat*" --Review #633.)

Gen.3:12

914 וַיֹּאמֶר 915 הָאָדָם 916 הָאִשָּׁה 917 אֲשֶׁר
918 נָתַתָּה 919 עָמָדִי 920 הִוא 921 נָתַתָּה -
922 לִי 923 מִן הָעֵץ 924 וְאָכַל :

914. Review #22. 915. Review #321. 916.
Review #724.

917. Review #71. 918. Review #375 and #100.
Qal perfect active 2ms.

919. Review #848 and #354.

920. Review #837. The independent pronoun used as subject of a verb is expressed whenever, as here, it is emphatic. "The woman whom You put with me *she* gave to me from the tree and I ate." Man blames both God and others for his sin, thus excusing himself.

921. Review #375 and #100. 922. Review #42 and
#354. 923. Review #72.

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Gen.3:12

922 לִי 923 מִן 924 הָעֵץ 925 וְאָכַל :

924. Review #124. 925. Review #116 and #100. Notice this is a VAV conversive but the dagesh forté has been rejected by the נ (review #21) and the VAV conversive has a ך instead of a ך in this verb. While you may be sure that .ך in front of a verb makes it VAV conversive, not every prefixed VAV indicates VAV reversive and you have to look at the context to see which are simple conjunctions and which reverse the tense of the verb.

Gen.3:13

926 וַיֹּאמֶר 927 יְהוָה 928 אֱלֹהִים 929 לְאִשָּׁה
930 מַה- 931 זֹאת 932 עָשִׂית 933 וְתֹאמַר
934 הָאִשָּׁה 935 הִנָּחֵשׁ 936 הִשְׁיֵאֲנִי 937 וְאָכַל :

926. Review #22. 927. Review #477. 928. Review #3.

929. Review #42 and #724. 930. mah = what? Review #900 for another interrogative pronoun you need to memorize.

931. Review #470. 932. Review #64 and #100. perfect active 2fs. "what this you did?"

933. Review #22 and #100. 934. Review #724. 935. Review #763.

Gen.3:13

934 הָאִשָּׁה 935 הִנָּחֵשׁ 936 הִשְׁיֵאֲנִי 937 וְאָכַל :

936. Review #354. אָשָׂא = "he deceived" See the HEH? hifil perfect 3ms. Do you see the assimilated NOON of the root? Notice the warp in mankind. Instead of repenting, demonic powers are blamed.

937. Review #116 and #100.

Gen.3:14.

938 וַיֹּאמֶר 939 יְהוָה 940 אֱלֹהִים
941 אֶל- 942 הִנָּחֵשׁ 943 כִּי 944 עָשִׂיתָ
945 זֹאת 946 אָרוּר 947 אֶתָּה 948 מִכָּל-
949 הַבְּהֵמָה 950 וּמִכָּל 951 חַיֵּית
952 הָעֹדָה 953 עַל- 954 גִּחְזָהּ 955 תִּלְךָ
956 וְעָפָר 957 תֹּאכַל 958 כָּל- 959 יְמֵי
960 חַיֶּיךָ :

938. Review #22. 939. Review #477. 940. Review #3.

941. Review #97. 942. Review #763. 943. Review #462.

944. Review #64 2nd person masculine perfect. See how the personal indicators of the perfect are affixed at the end instead of the beginning as in the imperfect. Review #100.

945. Review #470. This is a demonstrative adjective, pointing out the thing that the Snake did.

Gen.3:14.

945 זאת 946 אָרַר 947 אַתָּה 948 מְבֹל־
 949 הַבְּהֵמָה 950 וּמְבֹל 951 חַיִּית
 952 הַשָּׂרָה 953 עַל- 954 גְּחֹנֶה 955 תֵּלֵךְ
 956 וְעָפָר 957 תֹּאכַל 958 בָּל- 959 יָמֶי
 960 חַיֶּיךָ :

946. This is a Qal passive participle of אָרַר "curse" "being cursed" --In the Bible when one curses someone or something, one invokes God's judgment on that person or thing. Notice how similar this word looks to #765. Do you think Moses is making a point with this word-play? What is it?

947. Review #837.

948. Review #77, #250. In Hebrew we compare and say "more than" by using the particle מִן in front of a noun or adjective. "more than all"

949. Review #293.

950. Review #948. In front of the letters ב מ פ the conjunction ו becomes וְ.

951. Review #295. 952. Review #483. 953.
 Review #13.

954. Review 2ms suffix in #354, telling you God is referring to the belly of the masculine Snake and not the woman. גְּחֹן = belly.

955. Review #606. imperfect 2ms.

Gen.3:14.

956 וְעָפָר 957 תֹּאבֵל 958 כָּל - 959 יָמַי
960 חַיִּיהָ :

956. Review #518. 957. Review #116 and #100.
958. Review #250. 959. Review #43.

960. Review #295 and #354. The snake was worshipped as a god in Egypt but Moses is saying that the "shrewd god of this world" is cursed (the word "shrewd" and the word "cursed" sounding alike in Hebrew). To crawl and eat dust is a figurative way of saying "live in abject humiliation and defeat" as a vanquished enemy (Ps.72:9; Isa.49:23; Mic.7:17). The Snake god of this world is defeated by the true God, the God of Israel.

Gen.3:15

961 וְאִיְבָהּ 962 אֲשֵׁית 963 בֵּינָהּ 964 וּבֵין
965 הָאִשָּׁה 966 וּבֵין 967 זָרָעָהּ 968 וּבֵין
969 זָרָעָהּ 970 הוּא 971 יִשׁוּפָהּ 972 רֹאשׁ
973 וְאֶתָּה 974 תִּשׁוּפֶנּוּ 975 עָקֵב :

961. אִיְבָהּ = enmity, personal hostility. This is the עוֹלָם "ancient enmity" (Ezek.35:5) that is at the center of this life and which only the death of Messiah and his love can excise. We are going to see this hatred and hostility erupt in bloodshed and fratricide in the next chapter. (See Brown, Driver, and Briggs, *Hebrew Lexicon*, p.33, Oxford, 1972, and its *Index* by Bruce Einspahr, Moody Press, 1976. See also in this book, p.1172-1175.)

Gen.3:15

961 וְאִיכָה 962 אָשִׁית 963 בֵּינָה 964 וּבֵין
 965 הָאִשָּׁה 966 וּבֵין 967 זְרַעָהּ 968 וּבֵין
 969 זְרַעָהּ 970 הוּא 971 יִשְׁוֹפֵהּ 972 רֹאשׁ
 973 וְאֶתָּה 974 תִּשְׁוֹפְנוּ 975 עֶקֶב :

962. שִׁית = "he set/put" imperfect 1cs.

963. Review #36 and #354 2ms suffix "between you (snake)".

964. Review #38. 965. Review #724. Notice it is "the woman" with a definite article just as it is "the virgin" in Isaiah 7:14.

966. Review #38.

967. Review #763 and #354. 2ms suffix again "your (snake) offspring." This word leads us to believe that we will see people arising later in the story who are full of wiles and have a nature that is wickedly shrewd, like *the* Snake (3:1). The offspring of the Snake is set in contrast with the "Seed of the Woman" here and with the "sons of God" in Gen.6:2. The first such offspring of the Snake will be Cain the murderer. The first "son of God" will be Abel the first godly worshipper to offer an acceptable blood sacrifice and in a sense the first martyr for true religion. The enmity between the sons of God and the offspring of the Snake will continue throughout the history of Man until the Seed of the Woman crushes the head of this serpentine anti-God humanity. Expectation is building in this

verse for a coming eschatological Redeemer-Ruler, a Savior from sin and death, a "Great Descendent" or "Seed" עֵרֶךְ. In Genesis we see the "Fall" or "creation being subjected to futility" (Rom.8:20) and the whole human race being brought under the bondage of the law of sin and death (Rom.6:23) and all this occurred long before the death-dealing Law of Moses was given at Mt. Sinai. Romans 5:12 tells us how to view this chapter. Adam is an epochal figure whose failure and fall determines the character of all encompassed in his epoch; that is, all of God-alienated humanity is in need of the epoch of the second Adam, the New Man, the Messiah, and especially in need of the new life that flows from him. When we look at the first man lying on the ground dead (Gen.5:5), the Bible is showing us the first sinner of a sinning/dying epoch which only the Messiah's death brings to an end (II Cor.5:14). This verse contains a promise so vast that the Exodus from Egypt, the conquering of the land of Israel, the building of the Temple, and the return from the Exile, are all part of the process of making the way straight for the coming of this One who will crush Satan's head. The theme of the eschatological Deliverer is enlarged by Isaiah. Since Satan deceives and tempts to sin, death is both sin's penalty and Satan's power (Isa.27:1). Isaiah shows us a deliverer coming who can wrest this Satanic power away, pay sin's penalty, defeat both sin and death itself (Isa.53:10-12), and so reveal the new life where the exile of sin (Isa.59:2) is ended in a mighty exodus from death's eternal torment (Isa.66:24; 14:11; 48:22; 50:11; 57:21; 1:31). This deliverer will come from the line of Seth (Gen.4:25), from the offspring of Shem (Gen.9:26), from the family of Abraham

Gen.3:15

965 הָאִשָּׁה 966 וּבֵין 967 זְרַעָה 968 וּבֵין
 969 זְרַעָה 970 הוּא 971 יְשׁוּפָהּ 972 רֹאשׁ
 973 וְאַתָּה 974 תְּשׁוּפֵנוּ 975 עֶקֶב :

(Gen.12:3), from the seed of Isaac (Gen.26:3) and from the sons of Jacob (Gen.46:3) and from the tribe of Judah (Gen.49:10), and of course, he must be Jewish and an Israelite living on the land (Deut.17:15;18:15).

968. Review #38.

969. Review #292. Notice the suffix #354. Keep in mind that Eve is a virgin here. The seed of the virgin is an odd phrase, since the seed is in the man unless God works a miracle. This is one of the first Biblical references to the Messiah who will be referred to again later in verses that seem to have this passage in mind: Gen.49:10 (obedience of the wicked peoples belongs to him), Isa.7:14 (the "God-with-us" miraculous child will be born of a virgin to the House of David and Judah's enemies will be defeated) and Mic.5:3 ("God will abandon His people only until she who is imminently about to go into labor and bring forth" finally gives birth to the Messiah). This is no etiological myth explaining why there is hostility between the serpent world and mankind. The Serpent was no ordinary serpent and the Seed of the Woman will be no ordinary man. In both the Palestinian targums (*Targum Pseudo-Jonathan*, *Targum Neofiti*, and *Fragment-Targum*) and in rabbinic literature

Gen.3:15

969 זרעה 970 הוא 971 ישופך 972 ראש
973 ואתה 974 תשופנו 975 עקב :

(*Babylonian Talmud, Sot.49b*) is a Messianic interpretation given to this text. Rom. 16:20; John 2:4; 6:70; 8:44 are some of the New Testament passages that corroborate the interpretation that sees both Satan and his "children" and the Messiah and the "seed" of the elect lady that are with him (Isaiah 53:10).

970. Review #837 and #920 on emphatic force of the pronoun. "As for *him* (the Seed of the Woman)" *he*...

971. שׁוּף = bruise/crush Notice the object suffix and review #354. Qal imperfect 3ps. Compare Isa.53:5 "he was crushed for our iniquities" using another word meaning "crushed" רָכַס That the same word is used in #974 and a serpent would not ordinarily "crush" a human heel is beside the point. This is no ordinary serpent but the Tempter of the whole human race.

972. Review #1. This is called accusative of specification. "As for him, he will crush you, that is, (your) head (Snake)."

973. Review #837. Because this is a 2ms we know it refers to the Snake.

974. Review #971. Qal imperfect 2ms with object suffix that is 3ms "him." הֵנּוּ is the pronominal

Gen.3:15

973 וְאַתָּה 974 תִּשׁוּפֶנּוּ 975 עָקֵב :

suffix הוּ (him) with the connecting syllable אֵן.

975. Review #972. "As for you, you will crush him, that is (his) heel" This implies that the Messiah will have to be utterly crushed, he will have to die, but the lethal blow will hit the site of his heel. יַעֲקֹב is the word for Jacob, and it means "he grasps the heel."

Gen.3:16

976 אֵל- 977 הָאִשָּׁה 978 אָמַר 979 הָרְבָּה
980 אֲרָבָה 981 עֲצָבוֹן 982 וְהָרַג
983 בְּעֶצֶב 984 תֵּלְדִי 985 בָּנִים 986 וְאֵל-
987 אִישׁ 988 תִּשְׁקָתָךְ 989 וְהוּא
990 יִמְשָׁל- 991 בָּךְ :

976. Review #97. 977. Review #724. 978.
Review #22.

979. Review #272. See #645 and #646 on the infinitive absolute and verb, which together emphasize the idea of the action. "to cause to multiply" hifil infinitive absolute.

980. Review #272 and #100. "I will cause to multiply" hifil imperfect 1cs.

981. עֲצָבוֹן = pain, toil Review #354. Notice this is a 2fs pronominal suffix. Compare it to the 2ms

Gen.3:16

980 ארבה 981 עצבונה 982 והרנה
 983 בעצב 984 תלרי 985 בנים 986 ואל-
 987 אישך 988 תשוקתך 989 והוא
 990 ימשל - 991 בך :

pronominal suffix in #971.

982. הרון = "pregnancy, conception, childbearing"
 Review #354.

983. Review #981, #448.

984. ילר = "bear, beget, father someone" imperfect
 3ms. In Isaiah 7:14 it says that the virgin will be
 with child (pregnant) and will bear (using this word
 #984) a son and she will call his name Immanuel.

985. plural of בן = son (בת = daughter).

986. Review #97. 987. Review #740 and #354.

988. תשוקה = "longing, urge, desire" Review #354.
 Notice 2fs pronominal in #988 and #991 also. This
 same word will be used in Gen. 4:7 when it says
 that "sin is crouching at the door and its
 desire/longing is to have you." It could have a
 negative meaning of wanting to control and
 dominate. Man, however, rules over her controlling
 desires (see #990).

989. Review #837 and #920 on the emphatic use of
 the pronoun.

Gen.3:16

990 יִמְשַׁל - 991 בָּרָה :

990. Review #194. imperfect 3ms.

991. Review #354. "over you (f.s.)."

Gen 3:17

992 וְלֹאֲדָם 993 אָמַר 994 בִּי 995 שָׁמַעַתָּ
 996 לְקוֹל 997 אִשְׁתֶּךָ 998 וְתֹאכַל 999 מִן-
 1000 הָעֵץ 1001 אֲשֶׁר 1002 צִוִּיתִיךָ
 1003 לֵאמֹר 1004 לֹא 1005 תֹאכַל
 1006 מִמֶּנּוּ 1007 אֲרוּרָה 1008 הָאֲדָמָה
 1009 בְּעֲבוּרֶךָ 1010 בְּעֶצְבוֹן
 1011 תֹאכֶלְנָה 1012 כָּל 1013 יְמֵי
 1014 חַיֶּיךָ :

992. Review #42 and #321. Moses will make a play on words with "Adam" in verse 19.

993. Review #22. 994. Review #462. 995. Review #863 and #100.

996. Review #865 (see #997. He listened to the voice of his wife rather than to the voice of God, which Adam hides from in Gen.3:10 just as the children of Israel hide from it in Deut 5:24-27, a point in favor of common authorship, but more importantly an important insight about fallen man).

997. Review #724 and #354. 998. Review #116 and

Gen 3:17

996 לקול 997 אשתה 998 ותאכל 999 מן-
 1000 העץ 1001 אשר 1002 צויתיה
 1003 לאמר 1004 לא 1005 תאכל
 1006 ממנו 1007 ארורה 1008 הארמה
 1009 בעבורה 1010 בעצבון
 1011 תאכלנה 1012 כל 1013 ימי
 1014 חייה :

#100. Do you see the vav conversive?

999. Review #77. 1000. Review #124. Do you see the definite article? Adam's sin was listening to a human voice rather than God's word, thus effectively adding to the Bible (Deut.4:2). He chose a life wherein he could obtain his own knowledge of good and evil apart from the abundant life that God provides through his word. Whoever chooses that life will find death, and whoever tries to keep his life and go his own way searching for a knowledge of good and evil will lose his life.

1001. Review #71. This is a relative pronoun, introducing the clause that follows, with the antecedent "tree (of the knowledge of good and evil)" being referred to. God wants to talk about the way of moral autonomy that he specifically forbade.

1002. Review #623 and #354. Notice the 2ms suffix. God is talking to the man, the priest of the home. The woman is ignored. The priestly apostasy has happened in the home and the father is ultimately responsible.

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Gen 3:17

1003 לאמר 1004 לא 1005 תאכל
1006 ממנו 1007 ארורה 1008 האדמה
1009 בעבורה 1010 בעצבון
1011 תאכלנה 1012 כל 1013 ימי
1014 חייך :

1003. Review #270. What follows is direct speech.

1004. Review #493. 1005. Review #116 and #100.

1006. Review #640.

1007. Review #946. Qal passive participle 1008.

Review #312. This is a feminine noun, as you see from it אֶה ending and from the 3fs suffix in #1011.

1009. Review #354. בְּעִבּוּר = "because of" 1010.
Review #981 and #448. "by painful toil"

1011. Review #116 and #100. Notice 3fs suffix referring you back to #1008.

1012. Review #250. 1013. Review #43. Do you see the plural construct ending? 1014. Review #295.

Gen.3:18

1015 וקוץ 1016 ודרדר 1017 תצמיח
1018 לך 1019 ואכלת 1020 את-
1021 עשב 1022 השדה :

1015. "and thorn" 1016. "and thistle"

Gen.3:18

1015 וְקוֹץ 1016 וְרָרָר 1017 תִּצְמִיחַ
 1018 לָךְ 1019 וְאָכַלְתָּ 1020 אֶת-
 1021 עֵשֶׂב 1022 הַשָּׂדֶה :

1017. Review #491 hifil. she (the ground) will
 cause to spring forth/sprout.

1018. "for you (2ms)" It looks like 2fs but the
atnah puts the word in pause and changes the
 vowel. This is why it is a ך

1019. Review #116 and #100. 1020. Review #4.
 1021. Review #121.

1022. Review #483.

Gen.3:19

1023 בִּזְעָת 1024 אִפְיָה 1025 תֹּאכַל 1026 לֶחֶם
 1027 עַר 1028 שׁוּבָה 1029 אֶל- 1030 הָאָרֶצָה
 1031 כִּי 1032 מִמָּוֶה 1033 לִקְחָתָּ 1034 כִּי-
 1035 עָפָר 1036 אֶתָּה 1037 וְאֶל- 1038 עָפָר
 1039 תָּשׁוּב :

1023. זָעָה = "sweat, perspiration" Review #448 "by
 sweat of" Do you see the ת contruct ending?

1024. Review #522. literally "nostrils, nose" we
 translate "brow" 2ms suffix.

1025. Review #116 and #100. 1026. literally
 "bread" we translate "food" In Mic.5:2 the place of

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Gen.3:19

1027 עד 1028 שׁוּבָה 1029 אֶל- 1030 הָאָרֶץ
1031 כִּי 1032 מִמֶּנָּה 1033 לִקְחָתָּ 1034 כִּי-
1035 עָפָר 1036 אֶתָּה 1037 וְאֶל- 1038 עָפָר
1039 תֵּשׁוּבָה :

the Messiah's birth is בֵּית לֶחֶם "house of bread"

1027. "until" 1028. שׁוּבָה = "to turn back, return"
From this word we get the word repentance
תֵּשׁוּבָה = teshuvah

1029. Review #97. 1030. Review #312. Do you
see the play on words? It's like saying, "Mr. Mudd,
by the sweat of your face you shall eat bread until
you return to the mud."

1031. Review #462. 1032. Review #640 and #354.
"from her (the ground)"

1033. Review #613 and #435 on pual. "you were
roughly taken" pual perfect 2ms passive intensive.
The QIBBUTS under the first letter tells you it is a
pual. Notice also the dagesh forté in the middle
letter of the root. Remember the difference between
the active and the passive voice. In the passive
voice the subject is the recipient of the action of
the verb rather than the agent. The active voice is
the state of the verb in which the subject is doing
the action.

1034. Review #462. 1035. Review #518.

Gen.3:19

1035 עֵפֶר 1036 אֶתָּה 1037 וְאֵל- 1038 עֵפֶר
1039 תֵּשׁוּב :

1036. Review #837 and #920 on emphatic use of pronouns.

1037. Review #97. 1038. Review #518. 1039.
Review #1028.

Gen.3:20

1040 וַיִּקְרָא 1041 הָאָדָם 1042 שֵׁם
1043 אִשְׁתּוֹ 1044 חַוָּה 1045 כִּי 1046 הוּא
1047 הָיְתָה 1048 אִם 1049 כָּל- 1050 חַי :

1040. Review #40. Notice the man is continuing in his God-like and God-given ability to name the created world and its aspects, including his helper's personal name.

1041. Review #321. 1042. Review #571. 1043.
Review #724 and #354.

1044. "khahv-vah" = Eve חַיָּה = be alive. See the connection with #1048-#1050?

1045. Review #462. 1046. Review #837. This is the regular way of writing "she" in the Pentateuch.

1047. Review #9. 1048. Review #750. 1049.
Review #250.

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Gen.3:20

1047 הִיָּתָה 1048 אִם 1049 כָּל- 1050 חַי :

1050. Review #295.

Gen.3:21

1051 וַיַּעַשׂ 1052 יְהוָה 1053 אֱלֹהִים
1054 לְאָדָם 1055 וּלְאִשְׁתּוֹ 1056 כְּתָנֹת
1057 עוֹר 1058 וַיִּלְבָּשֵׁם :

1051. Review #64. 1052. Review #477. 1053.
Review #3.

1054. Review #321. 1055. Review #724 and #354.
1056. כְּתָנֹת koo-TOH-neht (fem.plural) = tunic,
coat, robe (this is the same word for the coat
Jacob made Joseph in Gen.37:3 and the garment
worn by the priest in Exod.28:39). Notice their
own covering that they had made for themselves
was only a loincloth and insufficient. Because of
their sin they must not approach God uncovered
again (Exod.20:26; 28:42) and should even exercise
discretion whenever they disrobe (Deut.23:13-15) and
later we're going to see that more animals will have
to be slaughtered, not just to cover their bodies, but
also to cover כִּפָּר (cover over, atone) their sins.
God makes a covering to hide our shame (3:10) from
his wrath.

1057. ohr = animal skin, animal hide Review #25
"light" and compare spelling of the two words.

Gen.3:21

1057 עור 1058 וַיִּלְבַּשׁ :

1058. לְבַשׁ = to clothe This is hifil imperfect with VAV conversive 3ms with 3mp suffix (see #354). The PATACH under the personal performative YOD is an indicator of this causative stem. "He caused them to put on/He clothed them"

Gen.3:22

1059 וַיֹּאמֶר 1060 יְהוָה 1061 אֱלֹהִים
1062 הֵן 1063 הָאָדָם 1064 הִיא 1065 כְּאַחֶר
1066 מִמֶּנּוּ 1067 לָרַעַת 1068 טוֹב 1069 וְרַע
1070 וְעַתָּה 1071 פֶּן 1072 יִשְׁלַח 1073 יְדוֹ
1074 וְלָקַח 1075 גַּם 1076 מִעֵץ 1077 הַחַיִּים
1078 וְאָכַל 1079 וְחַי 1080 לְעֹלָם :

1059. Review #22. 1060. Review #477. 1061.
Review #3.

1062. Review #374. 1063. Review #321. 1064.
Review #9.

1065. Review #32 and #52. 1066. Review #640
and #354. Review #320 and #322 on the complexity
in the being of the one God such that he can speak
like this.

1067. Review #557 and #816. How do we know it is
infin. construct?

Gen.3:22

1066 מִמָּוֶז 1067 לְדַעַת 1068 מוֹב 1069 וְרַע
 1070 וְעַתָּה 1071 פֶּן 1072 יִשְׁלַח 1073 יָדוֹ
 1074 וְלָקַח 1075 גַּם 1076 מִמֶּנָּה 1077 הַחַיִּים
 1078 וְאָכַל 1079 וְחַי 1080 לְעֵלָם :

1068. Review #33. 1069. Review #559. Unlike God, who is holy, man has moral apprehension only as one who has defiled himself in the knowledge of good and evil; now we are going to see that, in order to remove his corruption from the face of the earth, God cursed him with mortality and this curse is removed only through the salvation and the Savior that is coming.

1070. "and now" not to be confused with "and you" #837. Notice the difference in the spelling of the two words.

1071. Review #806. 1072. שָׁלַח = he sent, stretched out." Imperfect 3ms. This is the root we get "apostle" from, "one who is sent" שְׁלִיחַ. In the narration of actions which are to occur in the future, or which can be only conditionally realized, the first verb as here is in the imperfect, while those that follow (#1074, #1078) are in the perfect and are connected with the preceding verb by means of VAV reversive.

1073. יָד = hand Review #354. 1074. Review #613. 1075. Review #846.

1076. Review #77 and #124.

Gen.3:22

1074 וְלָקַח 1075 גַּם 1076 מֵעֵץ 1077 הַחַיִּים
1078 וְאָכַל 1079 וְחַי 1080 לְעֵלָם :

1077. Review #235 Notice the definite article is here because the construct (#1076) can't take it. A word that depends on the following word for both meaning and definiteness is said to be "in construct." The word it is said to be in construct with is called the "absolute." Here #1076 is the construct, #1077 is the absolute, and both together are called a construct chain. We normally supply "of" between them.

1078. Review #116 and #100. 1079. Review #295.

1080. "for ever" See Micah §I in Tanakh section.

Gen.3:23

1081 וַיִּשְׁלַחְהוּ 1082 יְהוָה 1083 אֱלֹהִים
1084 בְּגֹן- 1085 עֵדֶן 1086 לְעֵבֶר 1087 אֶת-
1088 הָאֲדָמָה 1089 אֲשֶׁר 1090 לָקַח 1091 מִשָּׁם :

1081. Review #1072. "so He intensely sent him" Piel imperfect 3ms with VAV conversive. Note the PATACH under the first letter of the root and the dagesh forté in the second letter. These are indicators of the piel stem.

1082. Review #477. 1083. Review #3. 1084.
Review #77 and #532.

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Gen.3:23

1084 מִגֶּן- 1085 עָדֹן 1086 לְעֵבֶר 1087 אֶת-
1088 הָאֲדָמָה 1089 אֲשֶׁר 1090 לָקַח 1091 מִשָּׁם :

1085. Review #533. 1086. Review #501. 1087.
Review #4.

1088. Review #312. 1089. Review #71.
"which...from there" = whence

1090. Review #613 and #1033. 1091. Review #77
and #536.

Gen.3:24

1092 וַיִּגְרֶשׁ 1093 אֶת- 1094 הָאָדָם
1095 וַיֵּשְׁבֶן 1096 מִקְדָּם 1097 לָגֶן-
1098 עָדֹן 1099 אֶת- 1100 הַכְּרָבִים 1101 וְאֵת
1102 לֶהֱט 1103 הַחֶרֶב 1104 הַמִּתְהַפֶּכֶת
1105 לְשֹׁמֵר 1106 אֶת- 1107 דֶּרֶךְ
1108 עַץ 1109 הַחַיִּים:

1092. וַיִּגְרֶשׁ = he drove out. piel imperfect with VAV
conversive "and he intensely drove out" Review #21.

1093. Review #4. 1094. Review #321.

1095. וַיֵּשְׁבֶן = he dwelt hifil imperfect 3ms with
VAV conversive Review #1058. "He caused to
dwell" --This is the root we get God's dwelling
place from. It is called מִשְׁכָּן meesh-kahn =
tabernacle.

Gen.3:24

1095 וַיִּשְׁכֵּן 1096 מִקֶּדֶם 1097 לְגֹן-
 1098 עֵדֶן 1099 אֶת- 1100 הַנְּרִבִּים 1101 וְאֵת
 1102 לֶהֱט 1103 הַחֶרֶב 1104 הַמִּתְהַפֶּכֶת
 1105 לְשֹׁמֵר 1106 אֶת- 1107 דֶּרֶךְ
 1108 עֵץ הַחַיִּים:

1096. Review #534. 1097. Review #42 and #532.

1098. Review #533. 1099. Review #4. 1100.
 פְּרוּב = cherub --Ezek.10:14.

1101. Review #4. 1102. לֶהֱט = "flame" 1103.
 חֶרֶב = sword

1104. Review #762 on the hitpael. The root here is
 הִפָּךְ = "turn" hitpael active participle "turning
 intensively itself, this way and that way" Notice
 that מֵת indicates a hitpael participle.

1105. Review #622. 1106. Review #4.

1107. DEH-rekh = "way" --There is a דֶּרֶךְ that
 seems right to a man but it leads to
 death--Prov.14:12. This two syllable word is of the
 type of noun called the segolate because the accent
 is on the first syllable. Another segolate is #7.
 Review #7.

1108. Review #124. 1109. Review #295. Only a
 sinless Adam could get past that sword and "branch
 out" from the tree of life (Zech.6:11-12;
 Ezek.47:1-12). Paradise has been lost and forfeited.

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Gen.3:24

1108 עץ 1109 הַחַיִּים:

This is the "Fall." By willing to be his own god, man uses his freedom to corrupt himself and to fall into the bondage of sin and death. This is original sin. Since the woman was also driven out, we could translate Gen.3:24, "He drove out the mankind" and to this day mankind yearns for immortality yet corrupts itself as did its first Father, even corrupts itself *in* its first Father (Rom.5:12), since this lies in its very nature to do (though created good), as ours is a fallen, corrupt race in need of Messianic salvation from the beginning, as Moses is saying.

Gen.4:1

1110 וְהָאָדָם 1111 יָרַע 1112 אֶת-
1113 חַוָּה 1114 אִשְׁתּוֹ 1115 וַתַּהַר
1116 וַתֵּלֶד 1117 אֶת- 1118 קַיִן 1119 וַתֹּאמֶר
1120 קָנִיתִי 1121 אִישׁ 1122 אֶת- 1123 יְהוָה :

1110. Review #321. 1111. Review #557. Here it means "was intimate with" and this is what we mean, Biblically speaking, when we say that someone does not know God. Jeremiah gives this oracle about the wicked, "in their deceit they refuse to *know* (to have intimate knowledge of) Me."

1112. Review #4. 1113. Review #1044. 1114. Review #724 and #354.

1115. Review #982. הָרָה "to conceive, to become

Gen.4:1

1113 חוה 1114 אשתו 1115 ותהר
 1116 ותלד 1117 את- 1118 קין 1119 ותאמר
 1120 קניתי 1121 איש 1122 את- 1123 יהוה :

pregnant" imperfect 3fs with VAV conversive.

1116. Review #984 and #1115. 1117. Review #4.

1118. KAH-yeen = Cain

1119. Review #22 and #100. 1120. קנה "he

I got, acquired

got"

1121. Review #740. 1122. Review #4. This word can either be the sign of the direct object or, as here, it is the preposition "with" --We translate "with the help of"

1123. Review #477.

Gen. 4:2

1124 ותסף 1125 ללדת 1126 את- 1127 אחיו
 1128 את- 1129 הבל 1130 ויהי- 1131 הבל
 1132 רעה 1133 צאן 1134 וקין 1135 היה
 1136 עבר 1137 ארסה :

1124. וסף = "he added, continued" --Review #22, #100. Do you see that this is imperfect 3fs with conversive VAV? "And she continued."

1125. Review #984. The word "syntax" has to do with the meaning of words as that meaning is

Gen. 4:2

1124 וַתֵּסֶף 1125 לִלְדֹת 1126 אֶת- 1127 אָחִיו
 1128 אֶת- 1129 הָבֶל 1130 וַיְהִי- 1131 הָבֶל
 1132 רֹעֶה 1133 צֹאן 1134 וְקַיִן 1135 הָיָה
 1136 עֹבֵד 1137 אֲדָמָה :

affected by the grammatical structure of words.
 Here "and she continued to bear" is a verb and an
 infinitive with the idea "'and again she bore."

1126. Review #4. 1127. אָח = brother ah-KHEEV
 --Review #354.

1128. Review #4. The object marker is repeated,
 which means here that #1127 defines the object and
 is in apposition to #1129.

1129. HA-vehl "Abel" 1130. Review #26. 1131.
 Review #1129.

1132. רֹעֶה "he pastured/tended/raised" See the
 Messianic prophesy in Mic.5:4(3) which says of the
 Messiah, "He will stand and He will shepherd
 וְרֹעֶה in the strength of the Lord."

1133. צֹאן = "sheep, goats." Micah 5:8(7) says that in
 the Messianic times "the remnant of Jacob will be
 among the nations in the midst of many peoples, like
 a lion among the beasts of the forest, like a young
 lion among the flocks of צֹאן (sheep)."

1134. Review #1118. 1135. Review #9.

Gen. 4:2

1136 עָבַר 1137 אָרְמָה :

1136. Review participle #126, #501 "and he was working".

1137. Review #312.

Gen.4:3

1138 וַיְהִי 1139 מִקֵּץ 1140 יָמִים
1141 וַיָּבֵא 1142 קֵץ 1143 מִפְּרִי
1144 הָאָרְמָה 1145 מִנְחָה 1146 לַיהוָה :

1138. Review #26. 1139. קֵץ = "end" In Dan.12:9 the words that God gives Daniel are closed up and sealed until the קֵץ (time of the End). Review #77. "From at the end of days," more fluently, "After some time"

1140. Review #43. 1141. Review #671. Review hifil #116.

1142. Review #1118. 1143. Review #77 and #125.

1144. Review #312. 1145. מִנְחָה = offering (also grain offering, gift, tribute). There are three services in the synagogue. There is "morning or dawn (shachar) prayer" שַׁחֲרִית which are the prayers recited at the beginning of the day. There is "evening prayers" מַעֲרִיב which are recited at night after sunset. And then right before sunset the second synagogue service of the day

Gen.4:3

1144 הָאֶרְצָה 1145 מִנְחָה 1146 לַיהוָה :

typically takes place, a word meaning "offering" מִנְחָה because the continual burnt offering was made twice a day, a male lamb morning and evening (Ex.29:38-42; Num.28:1-8), the evening offering being sacrificed before sunset in the Temple and the synagogue having the מִנְחָה service at that time.

1146. Review #42 and #477.

Gen.4:4

1147 וְהָבֵל 1148 הָבִיא 1149 גַם- 1150 הוּא
1151 מִבְּכֹרֹת 1152 צֹאנוּ 1153 וּמִחֻלְבֵּהוּן
1154 וַיֵּשֶׁעַ 1155 יְהוָה 1156 אֶל- 1157 הָבֶה
1158 וְאֶל- 1159 מִנְחָתוֹ :

1147. Review #1129. 1148. Review #671 hifil perfect 3ms.

1149. Review #846. 1150. Review #837.

1151. בְּכוֹר = "firstborn" --Review #77. See the ת at the end of the word. This signals it is in construct with #1152 and you have to supply an "of." Psalm 89:3(4) like Zech.3:8 and Isa.52:13 calls the Messiah עֶבְדִּי ahv-DEE "My Servant." But Ps.89:27(28) has God saying, "I will also appoint Him My בְּכוֹר buh-KHOHR (meaning "firstborn" or Executor-of-the-estate ruling heir), the most exalted

Gen.4:4

1151 מַבְכְּרוֹת 1152 צֹאנֵי 1153 וּמַחֲלָבֶהֶן
1154 וַיִּשַׁע 1155 יְהוָה 1156 אֶל- 1157 הֶבֶן
1158 וְאֶל- 1159 מִנְחָתוֹ :

of the kings of the earth."

1152. Review #1133 and #354.

1153. חֲלָב = "fat" Review #77, #354 "and from fat of them" (feminine plural, #1152 is a feminine noun).

1154. שָׁעַר = "regard, gaze" Imperfect 3ms with VAV conversive. "and he had favor"

1155. Review #477. 1156. Review #97.

1157. Review #1129. 1158. Review #97.

1159. Review #1145 and #354 "and to offering of him" is more fluently translated "and to his offering."

Gen.4:5

1160 וְאֶל- 1161 קִין 1162 וְאֶל- 1163 מִנְחָתוֹ
1164 לֹא 1165 שָׁעָה 1166 וַיַּחַר 1167 לְקִין
1168 מְאֹד 1169 וַיַּפְּלוּ 1170 פָּנָיו :

1160. Review #97. 1161. Review #1118. 1162. Review #97.

1163. Review #1145. 1164. Review #493.

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Gen.4:5

1164 לא 1165 שָׁעָה 1166 וַיַּחַר 1167 לְקִי
1168 מֵאֵד 1169 וַיִּפְּלוּ 1170 פָּנָיו :

1165. Review #1154.

1166. חָרָה "burn, be kindled" (said of anger)
Imperf.3ms with VAV conversive. In the Hebrew
New Covenant Scriptures it says in Rom.1:18 that
the חֲרוֹן אֵף (burning wrath) of God is being
revealed from heaven"

1167. Review #1118. 1168. Review #428. Do you
see why extreme anger and murder are linked by
Yeshua in the Sermon on the Mount?

1169. נָפַל = "fall, lie prostrate" Do you see the
assimilated NOON? Imperfect 3mp with VAV
conversive. "and they were downcast"

1170. פָּנָה = face (noun, masculine) "faces of him"
--Review #14 and #354. This word is the subject of
#1169.

Gen.4:6

1171 וַיֹּאמֶר 1172 יְהוָה 1173 אֶל-
1174 קִין 1175 לָמָּה 1176 חָרָה 1177 לָךְ
1178 וְלָמָּה 1179 נָפְלוּ 1180 פָּנֶיךָ :

1171. Review #22. 1172. Review #477. 1173.
Review #97.

Gen.4:6

1174 קִין 1175 לָמָּה 1176 חָרָה 1177 לָךְ
1178 וְלָמָּה 1179 נָפְלוּ 1180 פָּנֶיךָ :

1174. Review #1118. 1175. LAHM-mah "Why?"
See other interrogative pronouns 675, 888, 900, 930.

1176. Review #1166. Notice this verb and #1179 are both perfects, which describe past events with continuing effects. Just as his parents were driven from the presence of God, so he will also become a godless fugitive. The children of Israel in the wilderness were also godless fugitives, too, in a way, but they were on their way to a "beautiful land" (like the Garden of Eden); they were on their way to the place where God's presence would also dwell, Mount Zion in the Holy Land. But the wrath of man in the wilderness did not work the righteousness of God, and many did not enter into God's rest. All these are continuing effects, just as these two verbs contain continuing effects.

1177. Review #1018. 1178. Review #1175. 1179.
Review #1169. 1180. Review #14 and #354.

Gen.4:7

1181 הָלוֹא 1182 אִם- 1183 תֵּיטִיב
1184 שְׂאֵת 1185 וְאִם 1186 לֹא 1187 תֵּיטִיב
1188 לַפֶּתַח 1189 חֲטָאת 1190 רֵיחַ 1191 וְאֵלֶיךָ
1192 תְּשׁוּקָתוֹ 1193 וְאַתָּה 1194 תִּמְשָׁל- 1195 בּוֹ :

1181. Review #906 and #493. #1181 invites an

Gen.4:7

1181 הָלוֹא 1182 אִם- 1183 תֵּיטִיב
 1184 שְׂאֵת 1185 וְאִם 1186 לֹא 1187 תֵּיטִיב
 1188 לַפֶּתַח 1189 חַטָּאת 1190 רִבֵּץ 1191 וְאֵלֶיךָ
 1192 תִּשְׁקָתוֹ 1193 וְאַתָּה 1194 תִּמְשָׁל- 1195 בּוֹ :

affirmative answer.

1182. eem = "if" 1183. יֵטֵב = "be good, well, glad, pleasing" This is hifil imperf.2ms "if you do right"

1184. נָשָׂא = "is lifted, raised high" Isa.52:13 says of the Messiah, וְנִשְׂאָ "and He will be lifted up/highly exalted" like the Lord (same word) in Isa.6:1." His face is downcast but he will be lifted up and his offering will find acceptance if he does the right thing.

1185. Review #1182. 1186. Review #493. 1187. Review #1183.

1188. פֶּתַח = "doorway, entrance, opening" "at the door"

1189. חַטָּאת = "sin" Rom.7 pictures sin as a serpent. Temptation to sin was a lurker in the Garden, and now it is lurking again here with the first murderer. This word thinks of sin as missing the mark of God's standard for human behavior. פֶּשַׁע is rebellion as in Isa.53:5 "He was pierced for our rebellions." עָוֹן is perverseness as in Isa.53:5, "He was crushed for our perverseness, the punishment that brought us peace was on Him." These are some of the Biblical

Gen.4:7

1188 לַפֶּתַח 1189 חָטָאת 1190 רֹבֵץ 1191 וְאַלֶּיָּה
1192 תְּשׁוּקָתוֹ 1193 וְאַתָּה 1194 תִּמְשָׁל - 1195 בּוֹ :

words for sin, each with a different shade of meaning.

1190. רֹבֵץ = "to lie down, crouching" --This is a masculine singular participle, "one crouching."
1191. Review #97 and #354. This preposition is treated as a noun with a 2ms pronominal suffix attached to it. "and to you"

1192. Review #988 and #354. The masculine singular suffix must refer to "crouching" since #1189 is feminine. The one crouching, the desire of him, is for you.

1193. Review #837. 1194. Review #194. Man who is to rule over the fish of the sea and the birds of the air and all creation must master the sin crouching at the door of his life. This can only be done by the one who stand by the door (Rev.3:20; James 5:9; Rom.7). 1195. Review #448 and #354.

Gen.4:8

1196 וַיֹּאמֶר 1197 קִין 1198 אֶל-
1199 הָבֵל 1200 אָחִיו 1201 וַיְהִי
1202 בְּהִיּוֹתָם 1203 בְּעֶרְוָה 1204 וַיִּקָּם
1205 קִין 1206 אֶל- 1207 הָבֵל
1208 אָחִיו 1209 וַיַּהַרְגֵהוּ :

1196. Review #22. 1197. Review #1118.

Gen.4:8

1196 וַיֹּאמֶר 1197 קִין 1198 אֶל-
 1199 הָבֵל 1200 אָחִיו 1201 וַיְהִי
 1202 בְּהִיוֹתָם 1203 בַּשָּׂדֶה 1204 וַיִּקָּם
 1205 קִין 1206 אֶל- 1207 הָבֵל
 1208 אָחִיו 1209 וַיַּהַרְגֵהוּ :

1198. Review #97. 1199. Review #1129.

1200. Review #1127. If you look down at the bottom of your *BHS* you will see that the textual apparatus tells you in abbreviated Latin and in coded short-hand symbols, "many Hebrew manuscripts here (hic) interval; perhaps insert with Samaritan Pentateuch, Septagint, Syriac (Peshitta), and the (Latin) Vulgate גַּלְבָּהּ הַשָּׂדֶה ("let us go (to) the field"). Compare the Targums." Targum Onqelos has "let us go down into the valley." If you want to know about these ancient versions, get Ernst Würthwein's *The Text of the Old Testament*, Eerdmans Publishers, 1979.

1201. Review #26. 1202. Review #171 and #354
 "while their being" = "and when they were"

1203. Review #483 "in the field"

1204. קוּם "arise, stand up" "he arose against (attacked)" --Job 19:25 says in a Messianic prophecy, "I know that my Redeemer גֹּאֲלִי lives and that in the end upon the dust he will stand up/arise יָקוּם."

1205. Review #1118. 1206. Review #97.

Gen.4:8

1205 קין 1206 אל- 1207 הָבֵל
1208 אָחִיו 1209 וַיְהַרְגֵהוּ :

1207. Review #1129.

1208. Review #1127. 1209. הָרַג = "he
killed/slayed" --Review #354.

Gen. 4:9

1210 וַיֹּאמֶר 1211 יְהוָה 1212 אל-
1213 קין 1214 אֵי 1215 הָבֵל 1216 אָחִיךָ
1217 וַיֹּאמֶר 1218 לֹא 1219 יָדַעְתִּי
1220 הֲשֹׁמֵר 1221 אָחִי 1222 אָנֹכִי :

1210. Review #22. 1211. Review #477. 1212.
Review #97.

1213. Review #1118. 1214. Review #888 in Gen
3:9. Notice that Cain has lost his way with God
like his father, Adam.

1215. Review #1129. 1216. Review #1127. 1217.
Review #22.

1218. Review #493. 1219. Review #557. Qal
perfect 1st person singular. Notice he is lying, like
his father the devil, who lied back in Gen.3:4. (See
John 8:44, which is a direct reference to this verse.)

1220. Review #622. Notice the HEH signaling a

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Gen. 4:9

1210 וַיֹּאמֶר 1211 יְהוָה 1212 אֶל-
1213 קַיִן 1214 אֵי 1215 הָבֵל 1216 אָחִיךָ
1217 וַיֹּאמֶר 1218 לֹא 1219 יָדַעְתִּי
1220 הֲשֹׁמֵר 1221 אָחִי 1222 אָנֹכִי :

question that expects a "no" answer.

1221. Review #1127 and #354. 1222. Review #837.

Gen 4:10

1223 וַיֹּאמֶר 1224 מָה 1225 עָשִׂיתָ 1226 קוֹל
1227 דְּמִי 1228 אָחִיךָ 1229 צָעֲקִים 1230 אֵלַי
1231 מִן- 1232 הָאָרֶץ :

1223. Review #22. 1224. Review #1175. 1225.
Review #64.

1226. Review #865. Notice everytime this word appears in these first stories, it holds the same terror as it does in Deut.4:12.

1227. דָּם = "blood" Here it is plural and in construct with #1228. Lev.17:11 says, "For the life of a creature is in הַדָּם (the blood) and I have given it (the blood) to you to make atonement לְכַפֵּר for yourselves on הַמִּזְבֵּחַ (the altar); it is הַדָּם that makes atonement for one's life."

1228. Review #1127. 1229. צָעַק = "he cried out"
--Here we have a masculine plural Qal active participle, "ones (bloods) crying out"

Gen 4:10

1227 דְּמִי 1228 אַחִיךָ 1229 צִעֲקִים 1230 אֵלַי
1231 מִן- 1232 הָאָדָמָה :

1230. Review #97 and #354. 1231. Review #77.
1232. Review #312.

Gen.4:11

1233 וְעָתָה 1234 אָרוּר 1235 אֶתָּה 1236 מִן-
1237 הָאָדָמָה 1238 אֲשֶׁר 1239 פָּצָתָהּ 1240 אֶת-
1241 פִּיהָ 1242 לְקַחַת 1243 אֶת- 1244 דְּמִי
1245 אַחִיךָ 1246 מִיָּדְךָ :

1233. Review #1070. 1234. Review #1007. Qal
passive participle masculine singular "being cursed"

1235. Review #837. Remember this word should be
translated in italics. The judgment of God in the
form of a destructive curse is now pursuing this
murderer.

1236. Review #77. 1237. Review #312. (Review
Gen.3:17l-19, which is alluded to here.)

1238. Review #71. 1239. פָּצָהּ = "opened up"
1240. Review #4.

1241. פִּהּ = "mouth" --Review #354. "her mouth"
--Remember "ground" is feminine.

1242. Review #613. 1243. Review #4.

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Gen.4:11

1241 פִּיָּה 1242 לְקַחַת 1243 אֶת- 1244 דָּמִי
1245 אַחִירָה 1246 מִיָּדָה :

1244. Review #1227.

1245. Review #1127. 1246. Review #1073, #77, #354. There is subtle pathos in these words. The ground has more compassion for his own flesh-and-blood brother than he does. It is his own hand that has betrayed the brotherly love which was his duty to Abel. His own hand is an object of terror, a murderer's claw, and it is both horrible and extremely sad, this act of fratricide, this irreversible horror. The blood will not return the life to the body. The ground swallows the blood in a ghastly cry for divine vengeance and justice.

Gen.4:12

1247 פִּי 1248 תַּעֲבֹד 1249 אֶת- 1250 הָאֲדָמָה
1251 לֹא- 1252 תִּסָּף 1253 תֵּת- 1254 בָּחָה 1255
לָהּ
1256 נָע 1257 וְנָד 1258 תִּהְיֶה 1259 בְּאֶרֶץ :

1247. Review #32. 1248. Review #501. Qal imperf.2ms.

1249. Review #4. 1250. Review #312. 1251. Review #493.

1252. Review #1124. Imperf.3fs.

Gen.4:12

1251 לא - 1252 תִּסֹּף 1253 תֵּת - 1254 פִּחָה 1255
 1256 נָע 1257 וָנָר 1258 תִּהְיֶה 1259 בְּאֶרֶץ :

1253. Review #375. Qal infinitive construct "to yield"

1254. פִּחָה = "crop" --See #354 and #292.

1255. נָע = "move to and fro, be agitated, shaken"
 Qal participle "one restless/always moving/fugitive"

1256. וָנָר = "to wander" (Here we see the wandering of the wilderness beginning, as Cain becomes a fugitive and a wanderer on the earth, the agricultural blessing out of his grasp with only the nomad existence left to him.

1257. Review #9. Qal imperfect 2ms. 1258. Review #171.

1259. Review #448 and #7.

Gen.4:13

1260 וַיֹּאמֶר 1261 קִין 1262 אֶל- 1263 יְהוָה
 1264 גָדוֹל 1265 עוֹנִי 1266 מְנַשָּׂא :

1260. Review #22. 1261. Review #1118. 1262. Review #97.

1263. Review #477.

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Gen.4:13

1264 גָּדוֹל 1265 עֲוֹנִי 1266 מִנְשָׂא :

1264. Review #190. "more (great)"

1265. עֲוֹן this word can mean "conscious, intensional perverse sin and the guilt that is incurred by it" or it can mean, as here, "punishment for guilt" Review #1189 on its use in Isa.53:6.

1266. Review #948 and #950 to see the comparative use of מִן and also notice the dagesh forté where its NOON has assimilated. Review #1184. The word can also "carry, bear" and this is an infinitive construct. Review #469.

Gen.4:14

1267 הֵן 1268 גֵּרְשָׁתָּ 1269 אֶתִּי
1270 הַיּוֹם 1271 מֵעַל 1272 פָּנִי 1273 הָאָדָמָה
1274 וּמִפָּנֶיךָ 1275 אֶסְתֵּר 1276 וְהֵייתִי
1277 נָע 1278 וְנָר 1279 בְּאֶרֶץ 1280 וְהָיָה
1281 כָּל- 1282 מִצְאֵי 1283 יַהֲרֹגֵנִי :

1267. Review #374, but here it means "since."

1268. Review #1092. This is a very important word to Jewish people. It is the hellish history of their life, and should make Gentiles fear the God of Israel, since judgment only *begins* with the Jewish people and then, inexorably, overtakes the non-Jews as well. This is perfect 2ms.

Gen.4:14

1267 הָיוּ 1268 גִּרְשָׁתָּהּ 1269 אֶתִּי
 1270 הַיּוֹם 1271 מֵעַל 1272 פָּנָי 1273 הָאָדָמָה
 1274 וּמִפְּנֵיהָ 1275 אָסָתָהּ 1276 וְהִיָּתִי
 1277 נָע 1278 וְנָר 1279 בָּאָרֶץ 1280 וְהָיָה
 1281 כָּל- 1282 מִצְאֵי 1283 יִהְיֶנּוּ :

1269. Review #204, #460, #354. 1270. Review #43.
 A note on syntax. The article often has its original
 demonstrative force as here, "*this* day" as also in the
 Messianic prophecy in Ps.2:7. Look at it.

1271. Review #77, #13. 1272. Review #14.
 1273. Review #312. "from the face(s) of the soil"

1274. Review #77, #14, #354. "and from your
 face/presence" (this is a very important word. The
 Fall means that man is exiled from the presence of
 God (see Gen.3:24), and, to counter the Fall,
 salvation is עִמָּנוּ אֱלֹ (God-with-us) as in the
 travelling tabernacle on the wilderness march toward
 the Promised Land and the abiding presence in the
 Temple on Mt. Zion and via the coming King, the
 Messiah. See Isaiah 7:14.

1275. סָתָה "he hid" Nifal lcs imperfect, "I will be
 hidden" (notice the passive force of the Nifal.
 Notice how the NOON has assimilated into the
 SAH-MEKH.

1276. Review #171. Notice the affixed lcs imperfect
 indicators attached to the end of the word.

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Gen.4:14

1277 נָע 1278 וְנָר 1279 פְּאֶרֶץ 1280 וְהָיָה
1281 כָּל- 1282 מִצְאִי 1283 יִהְיֶנִּי :

1277. Review #1256. 1278. Review #1257. 1279.
Review #448, #7.

1280. Review #171. 1281. Review #250.

1282. Review #699. Do you see the HOLAM
indicating the participle? "one finding me"

1283. Review #1209. Imperfect 3ms. Review #354
for suffix attached at the end.

Gen.4:15.

1284 וַיֹּאמֶר 1285 לוֹ 1286 יְהוָה
1287 לְכֹן 1288 כָּל- 1289 הָרֶגַע 1290 קִין
1291 שְׂבָעִתַּיִם 1292 יָקָם 1293 וַיִּשֶׁם
1294 יְהוָה 1295 לְקִין 1296 אוֹת
1297 לְבִלְתִּי 1298 הַכּוֹת- 1299 אֹתוֹ
1300 כָּל- 1301 מִצְאוֹ :

1284. Review #22. 1285. Review #42, #354.
1286. Review #477.

1287. The note in your *BHS* says "Septuagint,
Symmachus, Theodotion, (Syriac--Peshitta and
Vulgate) all reflect the Greek translation οὐχ οὕτως =
לֹא כֵן a widely adopted emendation.

Gen.4:15.

1287 לָכֵן 1288 כָּל- 1289 הָרֶג 1290 קִין
 1291 שִׁבְעָתַיִם 1292 יָקָם 1293 וַיֵּשֶׁם
 1294 יְהוָה 1295 לִקְוֹן 1296 אוֹת
 1297 לְבִלְתִּי 1298 הַבּוֹת- 1299 אוֹתוֹ
 1300 כָּל- 1301 מִצָּאוֹ :

1288. Review #250. The word is used to make prominent a single one from among a plurality. We should translate, "*anyone*"

1289. Review #1209. participle "the one killing"

1290. Review #1118. 1291. Review #443. This word means "seven fold" or "seven times" --The plural form of the word means "seventy"--see Dan.9:24.

1292. נָקָם = "he avenged" This is the hofal stem with a passive causative force. "he will be avenged" with the idea that God here is the cause. Review #116 and add this to your list of stem types. The hofal is the passive of the hifil. It is distinguished by QAMETS HATOOF or sometimes QIBBUTS, as here, under the preformative consonant.

1293. Review #535. Qal imperfect with VAV conversive 3ms.

1294. Review #477. 1295. Review #42, #1118.

1296. Review #172. This is an identity "mark/sign" like the ת TAHV in Ezek.9:4 (there shaped like a

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Gen.4:15.

1297 לְבַלְתִּי 1298 הַכּוֹת - 1299 אֹתוֹ
1300 כָּל - 1301 מִצָּאוֹ :

cross x and signifying divine protection, as here) and the mark of the Beast in Rev.13:17, signifying divine destruction. Whatever the mark was its evident purpose was to remind everyone that "vengeance is mine and I shall repay, saith the Lord."

1297. Review #910. "for not" = "so that not"

1298. נָכָה = "he struck down, wounded" This is a hifil (causative active) infinitive construct, "to make struck down/wounded" Review #116 and #469..

1299. Review #204, #460, #354. 1300. Review #250 and #1288.

1301. Review #699 and #354.

Gen.4:16

1302 וַיֵּצֵא 1303 קִין 1304 מִלְפָּנַי
1305 יְהוָה 1306 וַיֵּשֶׁב 1307 בְּאֶרֶץ -
1308 נֹד 1309 קְדָמָת - 1310 עֵדֶן :

1302. Review #288. Imperfect 3ms with VAV conversive. 1303. Review #1118.

1304. Review very, very carefully #1274. 1305. Review #477.

Gen.4:16

1305 יהוה 1306 וישב 1307 בארץ-
1308 נזר 1309 קדמת- 1310 עדן :

1306. Review #1095. This verb ישב "he sat/dwelt" is Qal imperf.3ms with VAV conversive.

1307. Review #448, #7. 1308. Review #1256. The "wanderer" is assigned an area of the world called "Wandering" and it is even farther from Eden and the presence of the Lord. He is a wandering Gentile like the proverbial "wandering Jew." A spiritual pariah protected by God yet distanced from Him.

1309. Review #534. 1310. Review #533.

Gen.4:17

1311 וירע 1312 קין 1313 את-
1314 אשתו 1315 ותהר 1316 ותלד
1317 את- 1318 חנוך 1319 ויהי
1320 בנה 1321 עיר 1322 ויקרא
1323 שם 1324 העיר 1325 בשם
1326 בנו 1327 חנוך :

1311. Review #557. 1312. Review #1118. 1313.
Review #4.

1314. Review #724, #354. 1315. Review #1115.
Qal imperfect 3fs.

1316. Review #1116. See this word in the Messianic

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Gen.4:17

1317 את- 1318 חֲנוֹךְ 1319 וַיְהִי
1320 בָּנָה 1321 עִיר 1322 וַיִּקְרָא
1323 שֵׁם 1324 הָעִיר 1325 כַּיִן
1326 בְּנוֹ 1327 חֲנוֹךְ :

prophecy in Ps.2:7.

1317. Review #4. 1318. "Enoch" 1319. Review #26.

1320. Review #715. Qal active participle singular masculine "the one building" with "one" = Cain

1321. "city" 1322. Review #40. 1323. Review #571.

1324. Review #1321. See the definite article?
1325. Review #32 and #571.

1326. בֶּן = "son" --Review #354. 1327. Review #1318.

Gen.4:18

1328 וַיִּוְלַד 1329 לְחֲנוֹךְ 1330 אֶת-
1331 עִירָד 1332 וְעִירָד 1333 יָלַד 1334 אֶת-
1335 מַחֲוִיָּאל 1336 וּמַחֲוִיָּאל 1337 יָלַד
1338 אֶת- 1339 מֵתוֹשָׁאֵל 1340 וּמֵתוֹשָׁאֵל
1341 יָלַד 1342 אֶת- 1343 לָמֶךְ :

1328. Review #984. This is the Nifal with VAV conversive used impersonally, "it was born"

Gen.4:18

1328 וַיֵּלֶד 1329 לְחִנּוֹךְ אֶת-
 1331 עִירָד 1332 וְעִירָד 1333 יֶלֶד 1334 אֶת-
 1335 מְחֻיָּאֵל 1336 וּמְחֻיָּאֵל 1337 יֶלֶד
 1338 אֶת- 1339 מֶתוּשָׁאֵל 1340 וּמֶתוּשָׁאֵל
 1341 יֶלֶד 1342 אֶת- 1343 לָמֶךְ :

1329. Review #42 and #1327. For the plural "sons" and "daughters" see #1596 and #1597 respectively.
 1330. Review #4.

1331. "Irada" Enoch fathered Irada. The subject (Irada) of a passive impersonal verb (was born) which would be the object of the same verb if it were active (Enoch fathered Irada) is often preceded by the d.o. marker as in #1330.

1332. Review #1331. 1333. Review #984. 1334. Review #4. 1335. "Mehujael" 1336. Review #1335. 1337. Review #984. 1338. Review #4. 1339. "Methushael" 1340. Review #1339. 1341. Review #984. 1342. Review #4. 1343. "Lamech"

Gen.4:19

1344 וַיִּקַּח- 1345 לוֹ 1346 לָמֶךְ
 1347 שְׁתֵּי 1348 נָשִׁים 1349 שֵׁם 1350 הָאֵחָת
 1351 עָרָה 1352 וְשֵׁם 1353 הַשֵּׁנִית 1354 צִלָּה :

1344. Review #613. Imperfect 3ms with VAV conversive 1345. Review #42 and #354.

1346. Review #1343. This is the subject of #1344.

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Gen.4:19

1347 שְׁתֵּי 1348 נָשִׁים 1349 שָׁם 1350 הָאֵחָת
1351 עָרָה 1352 וְשָׁם 1353 הַשְּׁנִית 1354 צָלָה :

1347. Review #188. 1348. Review #724. This is the way you write the plural.

1349. Review #571. 1350. Review #52. 1351. "Adah"

1352. Review #571. 1353. Review #188. 1354. "Zillah"

Gen.4:20

1355 וַיֵּלֶךְ 1356 עָרָה 1357 אֶת- 1358 יָבֵל
1359 הוּא 1360 הָיָה 1361 אָבִי 1362 יֵשָׁב
1363 אֹהֶל 1364 וּמִקְנָה :

1355. Review #984. 1356. "Adah" 1357. Review #4.

1358. "Jabal" 1359. Review #837. 1360. Review #9.

1361. Review #748. 1362. Review #1306 --This is a Qal participle masculine singular "the one dwelling"

1363. "tent" as in Lev.1:1 where it says "The Lord summoned Moses and spoke to him from the אֹהֶל מוֹעֵד (tent of meeting, tabernacle, Ex.28:43)

Gen.4:20

1363 אָהֵל 1364 וּמִקְנָה :

1364. "and livestock-raiser" --Notice these last few words say "dwelling in tent(s) and (possessing) cattle. Two nouns are sometimes connected with a verb, when, strictly speaking, only the former is applicable in meaning. This rhetorical device is called a zeugma.

Gen.4:21

1365 וְשֵׁם 1366 אָחִיו 1367 יוֹבֵל 1368 הוּא
1369 הָיָה 1370 אָבִי 1371 כָּל- 1372 תִּפֹּשׁ
1373 כְּנֹר 1374 וְעֹגֶב :

1365. Review #571. 1366. Review #1127, #354.
1367. "Jubal" 1368. Review #837. 1369. Review
#9. 1370. Review #748. 1371. Review #250.
1372. תִּפֹּשׁ = "he handled" --Qal participle
act.sing.masc. "the one playing/handling" 1373.
"harp" 1374. עֹגֶב = "flute"

Gen.4:22

1375 וַיֵּצֵא 1376 גַם- 1377 הוּא 1378 יִלְדָה
1379 אֶת- 1380 תוֹבֵל 1381 קִין 1382 לְטֵשׁ
1383 כָּל- 1384 חֲרָשׁ 1385 גִּחְשֵׁת 1386 וּבְרָזָל
1387 וַאֲחֹת 1388 תוֹבֵל- 1389 קִין 1390 גִּעְמָה :

1375. Review #1354. 1376. Review #846.

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Gen.4:22

1375 וַיֵּצֵא 1376 גַם- 1377 הוּא
 1378 יָלְדָה 1379 אֶת- 1380 תוֹבֵל
 1381 קַיִן 1382 לַטֵּשׁ 1383 כָּל- 1384 חָרֶשׁ
 1385 נְחֹשֶׁת 1386 וּבְרָזַל 1387 וְאָחוֹת
 1388 תוֹבֵל- 1389 קַיִן 1390 נַעֲמָה :

1377. Review #837. 1378. Review #984. 1379.
 Review #4. 1380. "Tubal-" 1381. "Cain"
 1382. לַטֵּשׁ = "he sharpened" Qal participle act. sing.
 masc. "the one forging/sharpening" 1383. Review
 #250. 1384. חָרֶשׁ "the one tooling/engraving/workin
 g" (as in stone and wood)

1385. "bronze" 1386. "and iron" Review #950.
 בְּרָזַל = "iron"

1387. Review #1127 --Notice the feminine plural
 end of אָח = brother..

1388. Review #1380. 1389. Review #1381. 1390.
 "Naamah"

Gen.4:23

1391 וַיֹּאמֶר 1392 לְמַךְ 1393 לְנָשִׁיו 1394 עָרָה
 1395 וַיֵּצֵא 1396 שָׁמְעוֹן 1397 קוֹלִי 1398 נָשִׁי
 1399 לְמַךְ 1400 הָאִזְנָה 1401 אֶמְרָתִי 1402 כִּי
 1403 אִישׁ 1404 הֲרַגְתִּי 1405 לְפָצְעִי
 1406 וַיֵּלֶךְ 1407 לְחִבְרָתִי :

1391. Review #22. 1392. Review #1343.

Gen.4:23

1391 וַיֹּאמֶר 1392 לְמַךְ 1393 לְנִשְׁיוֹ 1394 עָרָה
 1395 וַצֵּלָה 1396 שְׁמֵעוּ 1397 קוֹלִי 1398 נָשִׁי
 1399 לְמַךְ 1400 הָאֵזְנָה 1401 אִמְרָתִי 1402 כִּי
 1403 אִישׁ 1404 הֲרָגְתִּי 1405 לְפָצְעִי
 1406 וְיֶלֶד 1407 לְחִבְרָתִי :

1393. Review #42, #1348, #354.

1394. Review #1351. 1395. Review #1354. 1396.
 Review #863 "Listen!"

1397. Review #865, 354. 1398. Review #1348.
 --This word is in construct with #1399.

1399. Review #1343. 1400. אֲזַן = "listen, give ear"
 This is hifil imperative feminine plural.

1401. אִמְרָה = "utterance" Compare #22 "he said."

1402. Review #32. 1403. Review #740. 1404.
 Review #1209. Qal perfect 1 cs.

1405. פָּצַע = "a wound" (m.s. noun, פָּצַע = to inflict
 bruises) "for wound of me" Review #42, 354.

1406. יֶלֶד = "child" (Isa.9:6[5] says "For יֶלֶד is born
 to us, בֵּן is given to us and the government will be
 on his shoulder; His name will be called פְּלֶא יוֹעֵץ
 אֵל גִּבּוֹר אָבִי-עַד שֵׁר שְׁלוֹם The Messiah who is
 called הָאֲדוֹן (the Lord) by Mal.3:1 is given all these
 divine titles in Isa.9:6(5).

Gen.4:23

1406 וַיִּלֶךְ 1407 לַחֲבֵרָתִי :

1407. חֲבִירָה = wound, stripe --Isa.53:5 says
וּבְחֲבֵרָתוֹ נִרְפָּא לָנוּ (and by his wounds/strikes it
was healed to us [we were healed]) --Review #42,
#354.

Gen.4:24

1408 פִּי 1409 שִׁבְעֵתִים 1410 יָקָם- 1411 קָיו
1412 וְלִמָּךְ 1413 שִׁבְעִים 1414 וְשִׁבְעָה :

1408. Review #32. 1409. "seven-fold, seven times"
Compare #443. 1410. Review #1292. Hofal
(passive causative) imperfect 3ms "he was avenged"

1411. Review #1118. 1412. Review #1343. 1413.
Review plural of #443 = "seventy" 1414. Review
#443.

Gen.4:25

1415 וַיֵּרֶע 1416 אָדָם 1417 עוֹר 1418
אֶת- 1419 אִשְׁתּוֹ 1420 וַיִּתֵּלֶךְ 1421 בֵּן
1422 וַתִּקְרָא 1423 אֶת- 1424 שְׁמוֹ 1425 שֵׁת
1426 פִּי 1427 שֵׁת- 1428 לִי 1429 אֱלֹהִים
1430 זָרַע 1431 אַחֲרַי 1432 תַּחַת 1433 הָבֶל
1434 פִּי 1435 הָרְגוּ 1436 קָיו :

1415. Review #557. 1416. Review #321.

Gen.4:25

1415 וַיֵּרַע 1416 אָדָם 1417 עוֹד 1418
 אֶת- 1419 אֵשֶׁתוֹ 1420 וַתֵּלֶד 1421 בֶּן
 1422 וַתִּקְרָא 1423 אֶת- 1424 שְׁמוֹ 1425 שֵׁת
 1426 כִּי 1427 שָׁת- 1428 לִי 1429 אֱלֹהִים
 1430 זָרַע 1431 אַחֵר 1432 תַּחַת 1433 הַבָּל
 1434 כִּי 1435 הָרְגוּ 1436 קִין :

1417. "again" 1418. Review #4. 1419. Review
 #724, 354.

1420. Review #984 --3 fem sing imperfect with
 VAV conversive.

1421. Review #1326 1422. Review #40 --3
 fem.sing. imperfect with VAV conversive.

1423. Review #4. 1424. Review #571, 354.
 1425. "Seth"

1426. Review #462. 1427. שֵׁת = "he put/set" Qal
 perfect 3ms. Review #.

1428. Review #42,#354. 1429. Review #3.
 1430. Review #967.

1431. "another" 1432. Review #714. 1433.
 Review #1129.

1434. Review #462. 1435. Review #1209. 1436.
 Review #1118.

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Gen.4:26

1437 וְלִשְׁתַּ 1438 גַּם- 1439 הוּא 1440 יֶלֶד-
 1441 בֶּן 1442 וַיִּקְרָא 1443 אֶת- 1444 שְׁמוֹ
 1445 אֶנּוֹשׁ 1446 אָז 1447 הוֹחֵל 1448 לִקְרָא
 1449 בְּשֵׁם יְהוָה :

1437. Review #42, #1425. 1438. Review #846.
 1439. Review #837.

1440. Review #984, #435 Qal passive perfect 3ms.
 1441. Review #1326.

1442. Review #40. 1443. Review #4. 1444.
 Review #571, #354.

1445. "Enosh" 1446. "then" 1447. הָלַל = "he
 pierced, began" hofal perfect 3 ms "Enosh began".
 See Isaiah 53:5 מְחַלֵּל מִפְּשָׁעֵנוּ (but *He* was
 pierced for our transgression)

1448. Review #40 --Qal infinitive construct.
 1449. Review #448, #571.

1450. Review #477. Notice the accumulation of "Sons
 of God" that are beginning here and will be alluded
 to in Gen.6:2. In 4:25, the זָרַע (offspring--Gen.3:15)
 replaces righteous Abel and now men begin to call
 on the name of the Lord. True, there are plenty of
 the Serpent's offspring and murderers like Cain, but
 now there are also Sons of God coming into the
 world.

Gen.5:1

1451 זֶה 1452 סֵפֶר 1453 תּוֹלְדֹת 1454 אָדָם
 1455 בְּיוֹם 1456 בְּרָא 1457 אֱלֹהִים 1458 אָדָם
 1459 בְּרָמוֹת 1460 אֱלֹהִים 1461 עָשָׂה 1462 אֹתוֹ :

1451. Review #470. 1452. "book" 1453.
 Review #471.

1454. Review #321. 1455. Review #448, #43.
 1456. Review #2.

1457. Review #3. 1458. Review #321. 1459.
 Review #448, #323.

1460. Review #3. 1461. Review #64. 1462.
 Review #345.

Gen.5:2

1463 זָכַר 1464 וַיִּקְבֶּה 1465 בְּרָאם
 1466 וַיִּבְרָךְ 1467 אֹתָם 1468 וַיִּקְרָא 1469 אֶת-
 1470 שְׁמָם 1471 אָדָם 1472 בְּיוֹם 1473 הַבְּרָאָם :

1463. Review #346. 1464. Review #347. 1465.
 Review #2, #354.

1466. Review #267. 1467. Review #204.
 1468. Review #40.

1469. Review #4. 1470. Review #571, #354.
 1471. Review #321.

1472. Review #448, #43. 1473. Review #474.

Gen.5:3

1474 וַיְחִי 1475 אָדָם 1476 שְׁלֹשִׁים 1477 וּמֵאָת
 1478 שָׁנָה 1479 וַיּוֹלֶד 1480 בְּרֵמֹותוֹ 1481 כָּצֵלְמוֹ
 1482 וַיִּקְרָא 1483 אֶת- 1484 שְׁמוֹ 1485 שֵׁת :

1474. Review #295. 1475. Review #321. 1476.
 Review #159 We make this thirty by adding plural
 ending.

1477. "one hundred" 1478. Review #175. 1479.
 Review #984.

1480. Review #448, #323. 1481. Review #32, #322,
 #354.

1482. Review #40. 1483. Review #4. 1484.
 Review #571, #354.

1485. Review #1425.

Gen. 5:4

1486 וַיְהִי 1487 יָמֵי- 1488 אָדָם
 1489 אַחֲרֵי 1490 הוֹלִידוֹ 1491 אֶת-
 1492 שֵׁת 1493 שְׁמֹנֶה 1494 מֵאֹת 1495 שָׁנָה
 1496 וַיּוֹלֶד 1497 בָּנִים 1498 וּבָנוֹת :

1486. Review #9, #100 Imperfect 3mp with VAV
 conversive. 1487. Review #43 in construct (plural).

1488. Review #321. 1489. "after" 1490. Review
 #984, #354 "to father him" Hifil infinitive.

Gen. 5:4

1489 אַחֲרֵי 1490 הוֹלִידוּ 1491 אֶת-
 1492 שֵׁת 1493 שְׁמֹנֶה 1494 מֵאֵת 1495 שָׁנָה
 1496 וַיּוֹלֶד 1497 בָּנִים 1498 וּבָנוֹת :

1491. Review #4. 1492. Review #1425. 1493.
 "eight"

1494. Review #1477. 1495. Review #175. 1496.
 Review #984.

1497. Review #1326. 1498. Review #1326 "see
 fem.plur.ending "daughters"

Gen.5:5

1499 וַיְהִי 1500 כָּל- 1501 יְמֵי 1502 אָדָם
 1503 אֲשֶׁר- 1504 חַי 1505 תִּשְׁעַ 1506 מֵאוֹת
 1507 שָׁנָה 1508 וַיָּשָׁלְשִׁים 1509 שָׁנָה 1510 וַיָּמָוֶת :

1499. Review #9. 1500. Review #250. 1501.
 Review #43.

1502. Review #321. 1503. Review #71. 1504.
 Review #295.

1505. "nine" 1506. Review #1477. 1507. Review
 #175.

1508. Review #159, #1476. 1509. Review #175.
 1510. Review #645. Here we see sinner #1 and that
 the wages that sin finally pays is death.

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Gen.5:6

1511 וַיְחִי- 1512 שֵׁת 1513 חָמֶשׁ 1514 שָׁנִים
1515 וּמָאֵת 1516 שָׁנָה 1517 וַיּוֹלֶד 1518 אֶת-
1519 אָנֹשׁ :

1511. Review #295. 1512. Review #1425. 1513.
Review #285 "five"

1514. Review #175. 1515. Review #1477. 1516.
Review #175.

1517. Review #984. 1518. Review #4. 1519.
Review #1445.

Gen.5:7

1520 וַיְחִי- 1521 שֵׁת 1522 אַחֲרָי
1523 הוֹלִידוּ 1524 אֶת- 1525 אָנֹשׁ
1526 שִׁבְעַ 1527 שָׁנִים 1528 וַיִּשְׁמְנָה
1529 מֵאוֹת 1530 שָׁנָה 1531 וַיּוֹלֶד
1532 בָּנִים 1533 וּבָנוֹת :

1520. Review #295. 1521. Review #1425. 1522.
Review #1489.

1523. Review #984. 1524. Review #4. 1525.
Review #1445.

1526. Review #443. 1527. Review #175. 1528.
Review #1493.

1529. Review #1477. 1530. Review #175.

Gen.5:7

1529 מאות 1530 שנה 1531 ויולד
1532 בנים 1533 ובנות :

1531. Review #984.

1532. Review #1326. 1533. Review #1498.

Gen.5:8

1534 ויהיו 1535 כל- 1536 ימי- 1537 ש
1538 שנים 1539 עשרה 1540 שנה 1541 ותשע
1542 מאות 1543 שנה 1544 וימת :

1534. Review #9. 1535. Review #250. 1536.
Review #43.

1537. Review #1425. 1538. Review #188. 1539.
"ten" עשרים is twenty.

1540. Review #175. 1541. Review #1505. 1542.
Review #1477.

1543. Review #175. 1544. Review #645.

Gen.5:9

1545 ויחי 1546 אנוש 1547 תשעים 1548 שנה
1549 ויולד 1550 את- 1551 קינו :

1545. Review #295. 1546. Review #1445. 1547.
Review #1505 --Plural = "ninety"

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Gen.5:9

1545 וַיְחִי 1546 אָנוֹשׁ 1547 תִּשְׁעִים 1548 שָׁנָה
1549 וַיּוֹלֶד 1550 אֶת־ 1551 קֵיֵן :

1548. Review #175. 1549. Review #984. 1550.
Review #4.

1551. "Kenan" (Not the same spelling as the person
in Gen.10:15.)

Gen.5:10

1552 וַיְחִי 1553 אָנוֹשׁ 1554 אַחֲרֵי 1555 הוֹלִידוּ
1556 אֶת־ 1557 קֵיֵן 1558 חֲמֵשׁ 1559 עָשָׂרָה
1560 שָׁנָה 1561 וַשְׁמָנָה 1562 מֵאוֹת 1563 שָׁנָה
1564 וַיּוֹלֶד 1565 בָּנִים 1566 וּבָנוֹת :

1552. Review #295. 1553. Review #1445. 1554.
Review #1489.

1555. Review #984, #354. 1556. Review #4.
1557. Review #1551.

1558. Review #285. 1559. Review #1539. 1560.
Review #175.

1561. Review #1493. 1562. Review #1477. 1563.
Review #175.

1564. Review #984.

1565. Review #1326. 1566. Review #1498.

Gen.5:11

1567 וַיְהִי 1568 כָּל- 1569 יְמֵי 1570 אָנוֹשׁ
1571 חָמֵשׁ 1572 שָׁנִים 1573 וַתֵּשֶׁעַ 1574 מֵאוֹת
1575 שָׁנָה 1576 וַיָּמָת :

1567. Review #9. 1568. Review #250. 1569.
Review #43.

1570. Review #1445. 1571. Review #1513. 1572.
Review #175.

1573. Review #1505. 1574. Review #1477. 1575.
Review #175.

1576. Review #645.

Gen.5:12

1577 וַיְחִי 1578 קִיָּנוֹ 1579 שְׁבַעִים 1580 שָׁנָה
1581 וַיּוֹלֶד 1582 אֶת- 1583 מַהֲלֵלֵאֵל :

1577. Review #295. 1578. Review #1551. 1579.
Review #1413.

1580. Review #175. 1581. Review #984.

1582. Review #4.

1583. "Mahalaleel"

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Gen.5:13

1584 וַיְחִי 1585 קִינֹן 1586 אַחֲרַי
1587 הוֹלִידוּ 1588 אֶת- 1589 מִהֶלֶלֶאֱל
1590 אַרְבָּעִים 1591 שָׁנָה 1592 וְשִׁמְנָה
1593 מֵאוֹת 1594 שָׁנָה 1595 וַיּוֹלֶד
1596 בָּנִים 1597 וּבָנוֹת :

1584. Review #295. 1585. Review #1551. 1586.
Review #1489.

1587. Review #984, #354. 1588. Review #4
1589. Review #1583.

1590. Review #228 --Plural ending makes it "forty"

1591. Review #175. 1592. Review #1493. 1593.
Review #1477.

1594. Review #175. 1595. Review #984. 1596.
Review #1326.

1597. Review #1326.

Gen.5:14.

1598 וַיְהִי 1599 כָּל- 1600 יָמֵי
1601 קִינֹן 1602 עֶשְׂרִי 1603 שָׁנִים
1604 וַתֵּשַׁע 1605 מֵאוֹת 1606 שָׁנָה
1607 וַיָּמָת :

1598. Review #9. 1599. Review #250. 1600.
Review #43.

Gen.5:14.

1601 קִינָן 1602 עֶשֶׂר 1603 שָׁנִים
1604 וַתֵּשַׁע 1605 מֵאוֹת 1606 שָׁנָה
1607 וַיָּמָת :

1601. Review #1551. 1602. Review #1539. 1603.
Review #175. 1604. Review #1505. 1605.
Review #1477. 1606. Review #175. 1607.
Review #645.

Gen.5:15

1608 וַיְחִי 1609 מֵהֶלְלָאֵל 1610 חָמֵשׁ
1611 שָׁנִים 1612 וְשָׁשִׁים 1613 שָׁנָה
1614 וַיּוֹלֶד 1615 אֶת- 1616 יָרֵד :

1608. Review #295. 1609. Review #1583. 1610.
Review #285. 1611. Review #175. 1612.
Review #434, #1590. 1613. Review #175. 1614.
Review #984. 1615. Review #4. 1616. "Jared"

Gen.5:16

1617 וַיְחִי 1618 מֵהֶלְלָאֵל 1619 אַחֲרָי
1620 הוֹלִידוּ 1621 אֶת- 1622 יָרֵד
1623 שְׁלֹשִׁים 1624 שָׁנָה 1625 וְשִׁמְנָה
1626 מֵאוֹת 1627 שָׁנָה 1628 וַיּוֹלֶד
1629 בָּנִים 1630 וּבָנוֹת :

1617. Review #295. 1618. Review #1583. 1619.
Review #1489.

Gen.5:16

1620 הולידו 1621 את- 1622 ירר
 1623 שלשים 1624 שנה 1625 ושמונה
 1626 מאות 1627 שנה 1628 ויולד
 1629 בנים 1630 ובנות :

1620. Review #984, #354. 1621. Review #4.

1622. Review #1616.

1623. Review #159, #1476. 1624. Review #175.

1625. Review #1493.

1626. Review #1477. 1627. Review #175. 1628.
 Review #984.

1629. Review #1326. 1630. Review #1326.

Gen.5:17

1631 ויהיו 1632 כל- 1633 ימי 1634 מהללאל
 1635 חמש 1636 ותשעים 1637 שנה 1638 ושמונה
 1639 מאות 1640 שנה 1641 וימת :

1631. Review #9. 1632. Review #250. 1633.
 Review #43.

1634. Review #1583. 1635. Review #285. 1636.
 Review #1505, #1547.

1637. Review #175. 1638. Review #1493. 1639.
 Review #1477.

Gen.5:17

1639 מאות 1640 שנה 1641 וימות :

1640. Review #175. 1641. Review #645.

Gen.5:18

1642 ויחי- 1643 ירר 1644 שתים
1645 וששים 1646 שנה 1647 ומאת
1648 שנה 1649 ויולד 1650 את-
1651 חנוך :

1642. Review #295. 1643. Review #1616. 1644.
Review #188.

1645. Review #434, #1590. 1646. Review #175.
1647. Review #1477.

1648. Review #175. 1649. Review #984. 1650.
Review #4.

1651. "Enoch"

Gen.5:19

1652 ויחי- 1653 ירר 1654 אחרי
1655 הולידו 1656 את- 1657 חנוך
1658 שמנה 1659 מאות 1660 שנה
1661 ויולד 1662 בנים 1663 ובנות :

1652. Review #295. 1653. Review #1616.

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Gen.5:19

1652 וַיְחִי- 1653 יָרֵד 1654 אַחֲרָי
1655 הוֹלִידוּ 1656 אֶת- 1657 חֲנוּךְ
1658 שְׁמֹנֶה 1659 מֵאוֹת 1660 שָׁנָה
1661 וַיּוֹלֶד 1662 בָּנִים 1663 וּבָנוֹת :

1654. Review #1489. 1655. Review #984, #354.

1656. Review #4. 1657. Review #1651. 1658.
Review #1493. 1659. Review #1477.

1660. Review #175. 1661. Review #984. 1662.
Review #1326. 1663. Review #1326.

Gen.5:20.

1664 וַיְהִי 1665 כָּל- 1666 יָמֵי- 1667 יָרֵד
1668 שְׁתַּיִם 1669 וְשָׁשִׁים 1670 שָׁנָה 1671 וַתֵּשֶׁעַ
1672 מֵאוֹת 1673 שָׁנָה 1674 וַיָּמָת :

1664. Review #9. 1665. Review #250. 1666.
Review #43.

1667. Review #1616. 1668. "two" 1669. Review
#434, #1590.

1670. Review #175. 1671. Review #1505. 1672.
Review #1477.

1673. Review #175. 1674. Review #645.

Gen.5:21

1675 וַיְחִי 1676 חֲנוּךְ 1677 חָמֶשׁ 1678
וַיֵּשְׁבוּ 1679 שָׁנָה 1680 וַיּוֹלֶד 1681 אֶת-
1682 מֶתוֹשֶׁלַח :

1675. Review #295. 1676. Review #1651. 1677.
Review #285.

1678. Review #434, #1590. 1679. Review #175.
1680. Review #984.

1681. Review #4. 1682. "Methuselah"

Gen.5:22

1683 וַיַּתְּהֵל 1684 חֲנוּךְ 1685 אֶת-
1686 הָאֱלֹהִים 1687 אַחֲרֵי 1688 הוֹלִידוֹ
1689 אֶת- 1690 מֶתוֹשֶׁלַח 1691 שָׁלֹשׁ 1692 מֵאוֹת
1693 שָׁנָה 1694 וַיּוֹלֶד 1695 בָּנִים 1696 וּבָנוֹת :

1683. Review #606, #868. 1684. Review #1651.
1685. Notice this is the preposition "with" here and
not #4, the sign of the direct object.

1686. Review #3. 1687. Review #1489. 1688.
Review #984.

1689. Review #4. 1690. Review #1682. 1691.
Review #159.

1692. Review #1477. 1693. Review #175. 1694.
Review #984.

Gen.5:22

1693 שָׁנָה 1694 וַיּוֹלֶד 1695 בָּנִים 1696 וּבָנוֹת :

1695. Review #1326. 1696. Review #1326.

Gen.5:23

1697 וַיְחִי 1698 כָּל- 1699 יָמֵי 1700 חֲנוּךְ
1701 חָמֵשׁ 1702 וְשָׁשִׁים 1703 שָׁנָה 1704 וְשֵׁלֶשׁ
1705 מֵאוֹת 1706 שָׁנָה :

1697. Review #9. 1698. Review #250. 1699.
Review #43.

1700. Review #1651. 1701. Review #285. 1702.
Review #434, #1590.

1703. Review #175. 1704. Review #159. 1705.
Review #1477.

1706. Review #175.

Gen.5:24

1707 וַיִּתְּחֵל 1708 חֲנוּךְ 1709 אֶת-
1710 הָאֱלֹהִים 1711 וַאֲיָנֹו 1712 בִּי-
1713 לָקַח 1714 אֶתֹו 1715 אֱלֹהִים :

1707. Review #606, #868. 1708. Review #1651.
1709. Review #1685.

1710. Review #3. 1711. "Then he was not"
אֵין "there is not" plus 3ms suffix Review #354.

Gen.5:24

1710 האלהים 1711 ואיננו 1712 פי-
1713 לקח 1714 אתו 1715 אלהים :

1712. Review #462. 1713. Review #613. This phrase is used of Elijah's translation in II Kings 2:1,5,9,10, especially verse 10, אִם-תִּרְאֶה אֹתִי לִקְחַת מֵאִתְּךָ "if you see me when I am taken from you" (See Heb.11:5.) Here we see the victory over death that will find fullest expression in Dan.12:2, and here also we have the Jewish doctrine of the rapture, which is in the New Testament in texts like I Thes 4:17 and the greek word ἄρπάζω, "to snatch, to take away, to catch up"

1714. Review #345. 1715. Review #3.

Gen.5:25

1716 ויחי 1717 מתושלח 1718 שבע
1719 ושמנים 1720 שנה 1721 ומאת 1722 שנה
1723 ויולד 1724 את- 1725 למך :

1716. Review #295. 1717. Review #1682. 1718.
Review #443.

1719. Review #1493, 1590. 1720. Review #175.
1721. Review #1477.

1722. Review #175. 1723. Review #984. 1724.
Review #4.

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Gen.5:25

1723 וַיּוֹלֶד 1724 אֶת- 1725 לָמָּהּ :

1725. Review #1343.

Gen.5:26

1726 וַיְחִי 1727 מֵתוֹשֶׁלַח 1728 אַחֲרָי
1729 הוֹלִידוּ 1730 אֶת- 1731 לָמָּהּ 1732 שְׁתֵּי
1733 וְשִׁמוֹנִים 1734 שָׁנָה 1735 וְשִׁבְעַ 1736 מֵאוֹת
1737 שָׁנָה 1738 וַיּוֹלֶד 1739 בָּנִים 1740 וּבָנוֹת :

1726. Review #295. 1727. Review #1682.
1728. Review #1489. 1729. Review #984, #354.
1730. Review #4. 1731. Review #1343. 1732.
Review #1668. 1733. Review #1493, #1590.
1734. Review #175. 1735. Review #443. 1736.
Review #1477. 1737. Review #175. 1738.
Review #984. 1739. Review #1326. 1740.
Review #1326.

Gen.5:27

1741 וַיְהִי 1742 כָּל- 1743 יָמָי
1744 מֵתוֹשֶׁלַח 1745 תִּשְׁעַ 1746 וְשָׁשִׁים
1747 שָׁנָה 1748 וְתִשְׁעַ 1749 מֵאוֹת
1750 שָׁנָה 1751 וַיָּמָת :

1741. Review #9. 1742. Review #250. 1743.
Review #43.

Gen.5:27

1744 מתושלח 1745 תשע 1746 וששים
1747 שנה 1748 ותשע 1749 מאות
1750 שנה 1751 וימת :

1744. Review #1682. 1745. Review #1505.
1746. Review #434, 1590. 1747. Review #175.
1748. Review #1505. 1749. Review #1477.
1750. Review #175. 1751. Review #645.

Gen.5:28

1752 ויחי- 1753 למך 1754 שתים 1755 ושמים
1756 שנה 1757 ומאת 1758 שנה 1759 ויולד
1760 בן :

1752. Review #295. 1753. Review #1343.
1754. Review #1668. 1755. Review #1493, #1590.
1756. Review #175. 1757. Review #1477.
1758. Review #175. 1759. Review #984. 1760.
Review #1326.

Gen.5:29

1761 ויקרא 1762 את- 1763 שמו 1764 גח
1765 לאמר 1766 זה 1767 ינחמנו 1768 מבעשנו
1769 וימצבון 1770 ירינו 1771 מן-
1772 האדמה 1773 אשר 1774 אררה 1775 יהוה :

1761. Review #40. 1762. Review #4. 1763.
Review #571.

Gen.5:29

1761 וַיִּקְרָא 1762 אֶת- 1763 שְׁמוֹ 1764 נֹחַ
 1765 לֵאמֹר 1766 זֶה 1767 יִנְחֵמֵנוּ 1768 מִפְּעֻשָּׁנוּ
 1769 וּמִעֲצָבוֹן 1770 יְרִינוּ 1771 מֶן-
 1772 הָאָדָמָה 1773 אֲשֶׁר 1774 אָרְרָה 1775 יְהוָה :

1764. "Noah" 1765. Review #270. 1766.
 Review #470.

1767. "he will comfort us" נחם "he will comfort"
 imperfect 3ms with lcp suffix. Review #354.

1768. Review #64. This is the word for "labor" "in
 our labor" --This is also the word for legalistic,
 meritorious "works" of Torah מַעֲשִׂים which Paul
 denounces as the way of salvation (Eph.2:8-9). We
 are not saved as a result of מַעֲשֵׂי מִצְוֹת or "works
 of the commandments," i.e. the 613 commandments of
 Rabbinic Judaism. Salvation is not through
 self-attained righteousness through works (see
 Deut.7:7; 8:14; 9:4-7). Those that teach such a
 doctrine are perverting the Torah.

1769. Review #981, #77. 1770. Review #1073.
 1771. Review #77.

1772. Review #312. 1773. Review #71. 1774.
 Review #946, #354.

1775. Review #477.

Gen.5:30

1776 וַיָּחַ - 1777 לְמָוֶה 1778 אַחֲרַי
 1779 הוֹלִידוּ 1780 אֶת- 1781 נָה
 1782 חֲמֵשׁ 1783 וְתִשְׁעִים 1784 שָׁנָה
 1785 וְחֲמֵשׁ 1786 מֵאֹת 1787 שָׁנָה
 1788 וַיּוֹלֶד 1789 בָּנִים 1790 וּבָנוֹת :

1776. Review #295. 1777. Review #1343.
 1778. Review #1489.

1779. Review #984, #354. 1780. Review #4.
 1781. Review #1764.

1782. Review #285. 1783. Review #1505, #1547.
 1784. Review #175.

1785. Review #285. 1786. Review #1477.
 1787. Review #175.

1788. Review #984. 1789. Review #1326.
 1790. Review #1326.

Gen.5:31

1791 וַיְהִי 1792 כָּל- 1793 יָמֵי- 1794 לְמָוֶה
 1795 שִׁבְעַת 1796 וְשִׁבְעִים 1797 שָׁנָה 1798 וּשְׁבַע
 1799 מֵאוֹת 1800 שָׁנָה 1801 וַיָּמָת :

1791. Review #9. 1792. Review #250. 1793.
 Review #43.

1794. Review #1343. 1795. Review #443.

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Gen.5:31

1795 שָׁבַע 1796 וְשִׁבְעִים 1797 שָׁנָה 1798 וְשִׁבְעַע
1799 מֵאוֹת 1800 שָׁנָה 1801 וַיָּמָת :

1796. Review #1413.

1797. Review #175. 1798. Review #443. 1799.
Review #1477.

1800. Review #175. 1801. Review #645.

Gen.5:32

1802 וַיְהִי- 1803 נָח 1804 בֶּן- 1805 חָמֶשׁ
1806 מֵאוֹת 1807 שָׁנָה 1808 וַיּוֹלֶד 1809 נָח
1810 אֶת- 1811 שֵׁם 1812 אֶת- 1813 חָם
1814 וְאֶת- 1815 יָפֶת :

1802. Review #9. 1803. Review #1764. 1804.
Review #1326.

1805. Review #285. 1806. Review #1477.
1807. Review #175.

1808. Review #984. 1809. Review #1764.
1810. Review #4.

1811. "Shem" (from this word we get the word
"anti-Semitic")

1812. Review #4. 1813. "Ham" 1814. Review
#4.

Gen.5:32

1814 ואֶת- 1815 יָפֶת :

1815. "Japeth".

We have seen in this section extreme longevity. In the Babylonian tradition there is also antediluvian longevity reported. Here the notion seems to be that the physical effects of the fall were at first slow in coming and men did not die so quickly as they usually do today. Also, God sometimes gives long life to epochal figures whose longevity is part and parcel of their influence on vast numbers of people. My teacher, Dr. Donald McGavran, the father of the modern "church growth" movement, lived to be nearly one hundred years old.

Gen.6:1

1816 וַיְהִי 1817 בִּי- 1818 הֵחֵל 1819 הָאָדָם
1820 לָרֹב 1821 עַל- 1822 פְּנֵי 1823 הָאָרֶץ
1824 וּבָנוּת 1825 יָלְדוּ 1826 לָהֶם :

1816. Review #9. 1817. Review #32. 1818.
ללל "he began" hifil perfect 3ms.

1819. Review #321. 1820. Review #272. 1821.
Review #13.

1822. Review #14. 1823. Review #312. 1824.
Review #1326.

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Gen.6:1

1824 ובנות 1825 ילדו 1826 להם :

1825. Review #984.

1826. Review #42, #354.

Gen.6:2

1827 ויראו 1828 בני- 1829 האלהים
1830 את- 1831 בנות 1832 האדם 1833 כי
1834 טבת 1835 הנה 1836 ויקחו 1837 להם
1838 נשים 1839 מכל 1840 אשר 1841 בחרו :

1827. Review #28.
Review #3.

1828. Review #1326.

1829.

1830. Review #4.
Review #321.

1831. Review #1326.

1832.

1833. Review #32.
Review #837.

1834. Review #33.

1835.

1836. Review #613.
1838. Review #724.

1837. Review #42, #354.

1839. Review #77, #250.

1840. Review #71.

1841. בחר "he chose, he elected" --We see this word when God's election is being taught in the Bible, as in Deut.7:6, "the Lord thy God has chosen thee" (they are God's "chosen people"). If you want to know about election, do a concordance study of this word.

Gen.6:3

1842 וַיֹּאמֶר 1843 יְהוָה 1844 לֹא- 1845 יָרֹן
 1846 רוּחִי 1847 בָּאָדָם 1848 לְעֵלָם 1849 בְּשָׁנָם
 1850 הוּא 1851 בְּשָׁר 1852 וְהָיוּ 1853 יָמָיו
 1854 מֵאָה 1855 וְעֶשְׂרִים 1856 שָׁנָה :

1842. Review #22. 1843. Review #477. 1844.
 Review #493. 1845. יָרֹן = "remain, abide" (hapax
 legomenon = only appears once in the Old
 Testament). 1846. Review #16. 1847. Review
 #448, #321. 1848. Review #1080. 1849. "for
 indeed" 1850. Review #837. 1851. Review
 #713. 1852. Review #9. 1853. Review #43,
 #354. 1854. Review #1477. 1855. Review
 #1539. 1856. Review #175.

Gen.6:4

1857 הַנְּפִלִים 1858 הָיוּ 1859 בָּאָדָם
 1860 בְּיָמֵם 1861 הָהֵם 1862 וְגַם 1863 אַחֲרֵי-
 1864 כֵּן 1865 אֲשֶׁר 1866 יִבְאוּ 1867 בְּנֵי
 1868 הָאֱלֹהִים 1869 אֶל- 1870 בָּנוֹת 1871 הָאָדָם
 1872 וַיֵּלְדוּ 1873 לָהֶם 1874 הֵמָּה 1875 הַגְּבֻרִים
 1876 אֲשֶׁר 1877 מֵעוֹלָם 1878 אֲנָשֵׁי 1879 הָאֵשֶׁם :

1857. "the Nephilim" (Notice Num.13:33 on how tall
 they were). 1858. Review #9. 1859. Review
 #448, #7. 1860. Review #448, #43.

1861. The attributive adjective agrees with the word
 it modifies in gender, number, and definitiveness
 "the-those"

Gen.6:4

1860 בְּיָמִים 1861 הָהֵם 1862 וְגַם 1863 אַחֲרֵי-
 1864 כֵּן 1865 אֲשֶׁר 1866 יָבֹאוּ 1867 בְּנֵי
 1868 הָאֱלֹהִים 1869 אֶל- 1870 בָּנוֹת 1871 הָאָדָם
 1872 וַיֵּלְדוּ 1873 לָהֶם 1874 הַמָּה 1875 הַגְּבֻרִים
 1876 אֲשֶׁר 1877 מֵעוֹלָם 1878 אֲנָשִׁי 1879 הָשָׁם :

1862. Review #846. 1863. Review #1489.
 1864. Review #80. 1865. Review #71. 1866.
 Review #671. 1867. Review #1326. 1868.
 Review #3. 1869. Review #97. 1870. Review
 #1326. 1871. Review #321. 1872. Review #984.
 1873. Review #42, #837. 1874. Review #837.
 1875. "the heroes, the mighty ones" See "Mighty
 God" in Isa.9:6. 1876. Review #71. 1877.
 "From olden times" 1878. Review #740.

1879. Review #571.--"sons of God" are the godly
 ones of God like Seth, the son of Adam, who call on
 the name of the Lord. Throughout the Torah, the
 patriarchs are very concerned about godly men
 intermarrying with godless women. This was
 Samson's downfall and Solomon's. And in what they
 wrote neither Moses nor Jude contradict Jesus in
 Luke 20:34-36. See the Greek notes on Jude 5-7 in
 the GREEK section of this book to see an example
 of how the Holy Spirit keeps the inspired writer of
 God's Word inerrant. The authors of the Bible were
 fallible men with fallible thoughts but the Holy
 Spirit kept the autograph originals of the Scriptural
 words they wrote both inerrant and without
 confusion or contradiction.

Sometimes a student takes a Hebrew course such as we've just finished and he or she still has trouble reading Biblical Hebrew. What is probably needed at this point is practice at putting consonants and vowels together into syllables. Referring to pages 22-24, practice the following a couple of times and your reading should improve 300% I'll get you started. Silent AH AH AH EE EE OO OO EH EH OH OH OY UH B BAH BAH BAH BEE BEE BOO BOO BEH BEH BOH BOH BOY B-UH VAH VAH VAH VAH VEE VEE VOO VOO VEH VEH VOH VOH VOY V- UH VUH ETC X X X

This image displays a page from a musical score, likely for a large choir or orchestra. The score is written in a traditional musical notation style, featuring a large number of staves. The notation includes various musical symbols such as notes, rests, and dynamic markings. The score is organized into a complex, multi-measure structure, with a large number of staves for each part. The overall layout is dense and intricate, typical of a professional musical score.

[illegible]

| | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|
| רעו | רע | רע | רע | רעו | רע | רע |
| שע | שע | שע | שע | שע | שע | רעו |
| שע | שעו | שע | שע | שע | שע | שעו |
| שע | שעו | שע | שע | שע | שע | שע |
| תע | תע | שעו | שעו | שע | שע | שע |
| תע | תע | תעו | תע | תע | תע | תע |
| | | | | תעו | תעו | תע |

Now try to write your full name in Hebrew.
Example פִּיל גּוֹבֵל = Phil Goble. You should now be ready to study the Tanakh and look at key passages in the original Hebrew.

SHORT NOTE ON BIBLICA HEBRAICA STUTTGARTENSIA (BHS): If you look on the bottom of page 3 of the *BHS* you will see various abbreviations. A few of them are important to recognize now. For example, if the Samaritan Pentateuch (μ), a 5th century Hebrew document, and the Septuagint (Σ), a 3rd-2nd century Greek translation, agree on a reading which differs from the Masoretic text, they may represent the original reading of the text. However, in Genesis 2:2, in the fourth Hebrew word in the verse, הַשְּׁבִיעִי, we see an *a superscript* pointing us to the bottom of the page in the *BHS* textual apparatus. There we see that the Syriac (\mathcal{S}) Aramaic translation also supports the reading הַשְּׁשִׁי ("the sixth") rather than the seventh day. This appears to be a "correction" in these versions to make it clear that God was not active on the seventh day. In this case the Masoretic reading is preferable. At the front of the *BHS*, on pages XLIV-XLVIII, you see other abbreviations, such as that for the Dead Sea Scrolls (\mathcal{Q}). Some of these you will begin to recognize.

TWO: TANAKH

§A. Before we begin studying the Bible together, let us remember the danger that lies in only reading *about* the Bible. If you read the notes I've given you and do not read what the notes are derived from, i.e. the entire *text* of Scripture (in this case the entire book of Genesis), then you are like the person born without a tongue who did not eat the ice cream but only had the experience described to him in a book. God wants to speak to you *directly* through "every word that proceeds from the mouth of God." His words are inerrant and will stand forever in the theatre of mankind. All my fallible little notes can do is help to set the stage for you and to possibly raise the curtain. If you don't have an on-going schedule to keep you actually reading the Bible itself cover to cover, you may possibly "miss the show" and these pages will be

useless in the end, like program notes given to you by an usher for a play you never saw. So sit down now and read the book of Genesis, all fifty chapters. Put the food of the Word of God directly into your mouth. Then we can talk about it. I will proceed only on the assumption that you have done that and will continue to do that as we go along from book to book....B'ray-SHEET ("in the beginning") is the Hebrew name for Genesis. Many of the books of the Hebrew Bible are named from their first words. This Hebrew word *begins* the first fifth of the so-called "book of the Law of Moses" סֵפֶר תּוֹרַת-מֹשֶׁה (II Kings 14:6).

§B. In view of the watchword *Sola Scriptura* (the Bible alone is authoritative for faith), we must allow inerrantly inspired authors of Scripture to give us our normative interpretation of Scripture. In other words, we will be on the side of the truth if we allow Paul the Apostle's writings to lead us through the book of Genesis but we may not be if we allow Paul Tillich's (a liberal theologian) writings to do so. For example, when we look at Genesis 1:1, we should remember Paul's teaching of the doctrine of *ex nihilo* (Latin, "from nothing") that God "calls into being that which does not exist" (Romans 4:17). With Paul's inerrant teaching to guide us, we will not be tempted to interpret Genesis 1:1 in any way that would have God creating the cosmos from pre-existing materials.

§C. The book of Romans would have us see the book of Genesis in term of the sovereignty of God, that God created the cosmos out of nothing and the chosen nation of Israel out of nothing, since

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Abraham and Sarah were old and "as good as dead" (Romans 4:19). So Genesis chps 1-11 are about the creation of the inhabited world. And the book begins with Adam, who is told to *govern* the world as the son of God, being a type of "the one who is to come" (Romans 5:14; Genesis 3:15; 49:10 NIV) as expectation begins to build about a promised eschatological Redeemer-Ruler, a Savior from sin and death, a Great "Descendant" or "Seed" זרעו. In Genesis we see the "fall," that is, "creation being subjected to futility" (Romans 8:20) and the whole human race being brought under the bondage of the law of sin and death (Romans 6:23) and all this occurred long before the death-dealing Law of Moses was given at Mt. Sinai. Romans 5:12 tells us how to exegete (interpret) Genesis 3. Adam is an epochal figure whose failure and fall determines the character of all encompassed in his epoch; that is, all of God-alienated humanity in need of the epoch of the *second* Adam, the New Man, the Messiah, and especially in need of the new life that flows from the Kingdom of God and God's great King Messiah and the Messianic Adamic fountainhead. When we look at the first man lying on the ground dead (Gen.5:5), the Bible is showing us the first sinner of a sinning/dying epoch which only the Messiah's death brings to an end (II Cor.5:14). The six days of the work-week (Gen 1-2) are miraculous and require God's clock because the Seventh Day or Sabbath may also point toward the millennial epoch at the end of this age, if the book of Revelation (Rev.20:4) and its creation theology is allowed to exert any force as an interpretive key to the meaning of Gen. chp. 1-3. זמן can be a period of indefinite length in the Hebrew Bible. But no human watch can gauge the activity of this

divine work-week. For the activity of Day Four is not so much an activity as it is an explanation of the purpose of the activity in Gen 1:1 and the utility of the already created Sun, Moon and stars (p.35).

If the Sun were not visible until day #4 (as in a long period where thick clouds constituted the primordial atmosphere) such a description as Genesis gives us could be reconciled with science. However, we need to remember in all of this that Moses is not conducting an amoral science lecture but rather is preaching a life-or-death sermon (Deut.30:15) to get his Jewish people to stop violating the law and get delivered from the wrath of God. See Jamieson Fausset Brown commentary on Genesis 1:16 "made" means "appointed."

§D. In a sense it would be better to read the book of Genesis last instead of first. The reason is that Genesis answers all kinds of questions that only get raised for the reader later in the Bible. So it is only when you read Obadiah and Malachi that you really start asking, "Who are the Edomites and when do we first hear of their patriarch Esau?" Similarly, when Gog and Magog are mentioned in Ezekiel, when Javan (Greece) is mentioned in Zechariah, when Babylon (Shinar--Gen.14:1) is mentioned in Isaiah, when the Canaanites and the Moabites and the Amorites (Noah's son Ham is the father of the Amorites) are discussed in the rest of the Scriptures, Genesis is the place to turn to get the Bible's theological introduction and overview of their significance and determinative character. Genesis introduces us theologically to all the major questions of life. What is mankind? What is marriage? What is work and rest from work in relation to God? In Proverbs it says that wine is a mocker (20:1). How does the Bible first introduce us to that fact? (Hint: see Gen.9. Read also Lev.10:8-11; Num.6:1-4; Luke

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1:15; Rom.14:21.) How did the evil of polygamy begin? (Note Gen.4:19 and Lamech's overweening desire for both women and violence--see Gen.2:24 on monogamy.) What is sin? What is guilt? Does man have to sin? (See Gen.4:7). How in the human heart did wickedness begin and proliferate over the earth? How did it happen that the life-blood was set apart as holy in the beginning, when God began to institute blood sacrifice as a necessary aspect of the faith of Abraham? Where did Moses and Joseph and the children of Israel come from? How did bondage, especially bondage in Egypt come about? How can it be circumcised and rolled away from the human heart so that we might know God personally and become his true sons? Adam, Abel, Seth, Enosh, Enoch, Noah, Shem Arphachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah and Abraham show us sons of God, whereas the sons of the Serpent become a brood of "Lamech's" swallowed in a flood of wrath. The coming "Descendant" is "the seed of the woman" and "the son of Man" and is also part of the promise given to Abraham. **יֵשׁוּעַ** Yeshua (Jesus--see correct spelling in the Hebrew Bible Neh.7:39; prophecy regarding this name as Messiah's name Zech.6:12; Ezra 3:8) tells us this when he says, "Abraham your father rejoiced at the thought of seeing the day of my coming" (John 8:56) and Galatians 3:16 interprets in this Messianic sense Genesis 12:7; 13:15; 17:7; 22:18 and 24:7. God promised many descendents but the fact that the word **יֶשְׁעָא** or **σπέρμα** is singular Paul takes as a Messianic reference, not merely a reference to the nation. Paul sees the notion of promise, included a promised eschatological *covenant* (Genesis 17:2), as central to the book of Genesis because the Exodus

from Egypt, the conquering of the land of Israel, the coming of the King Messiah, and his inheritance of the nations are all an unfolding of the promise that has its beginning in Genesis (the word "Genesis" is from a Greek word meaning "origin"). Since a gracious promise from a sovereign God who creates out of nothing negates any notion of salvation through meritorious works-righteousness, Paul has Moses and Habakkuk to say "amen" when Paul teaches that righteousness was credited to Abraham's *faith* when Abraham became the father of *all* (Jews and Gentiles alike) *who believe* (see Genesis 15:6; Deuteronomy 7:7-8; 9:4-6; Habakkuk 2:4). This is the teaching of Yeshua in John 6:28-29. Although the book of Genesis tells us the origin of everything from marriage to polygamy and from the Edomites to the Sodomites, Paul shows us the most important doctrine that originates from Genesis, the doctrine of justification by faith alone (Romans 3:28).

§E. Important prophecies in Genesis are these: one descendent of Abraham will bless the nations (see Genesis 12:1-4; Isaiah 49:5-6); Abraham's descendants will be slaves 400 years in a land not their own (Genesis 15:13); Abraham's descendants will be delivered in the fourth generation (Genesis 15:14-16); the land of Canaan would be given to Abraham's descendants as an inheritance (Genesis 15:16-21) and the promise would be given graciously and miraculously through Isaac (17:21; 21:12).

§F. If the book of Revelation reads Genesis 3 with an apocalyptic symbolic interpretation (see Revelation 12:9 and 20:2) then we should not read it with an

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empty literalism as though it were just a story about the origin of lethal snake bites (some famous rabbis have made this mistake). On the other hand, we would make a big error if we read Genesis 3 as a fictitious myth, as though it weren't dealing with facts and with the sober historical reality of the human condition. Just because something is told in picture language fraught with symbolism rather than with scientific mathematical formulas does not mean that it is any less true or that it did not in fact occur. The story in Genesis 3 is not a mere parable. However, like a parable, the story points beyond itself to its practical lesson, that the fruit of going our own way (Isa. 53:6) against God's Word is death, and there is a way that seems right to a man, but in the end it leads to death (Prov. 16:25). For Man must live by every word that proceeds from the mouth of God (Deut. 8:3). Satan is not literally a snake. If he were, we wouldn't need the new birth, just medicine to neutralize the venom. But Moses talks about the need for regeneration when he uses the metaphor of the "circumcision of the heart" in Deut. 10:16; 30:6 and when he talks about the spiritual change or new birth indicated when Abram and Jacob received their new names as Abraham ("father of many") and Israel ("he strives with God"). On this, see Gen.17:5; 32:28.

§G. Man is morally responsible before God and is commanded to yield his heart in obedience. On the other hand, God is free to choose and to judge. God is free to judge the attitude of Cain or to sovereignly choose the younger rather than the elder son as the heir of the promise. Judging from what we are saying here, would you say that Paul is

dealing with the issue of the new birth versus a works-righteousness religiosity when he refers to Genesis and to the "children of the promise" in Romans 9:8? Is Paul seeing in Genesis the idea that only a sovereign Creator can effect the new creation, and that self-righteousness and self-efforts can never be our savior?

§H. The world offers various godless cosmogonies (theories of the origin and development of the universe) such as evolution. But the Bible declares that without regeneration from God, Man is not evolving upward from the beast but downward toward the Beast, and the number of his name is 666, the number of unregenerated Mankind at his most bestial. Without regeneration, man tends away from the likeness of God and toward the likeness of the unreasoning beast (Jude 10). If you come to the Bible looking for information to support the latest scientific theory instead of approaching the Bible to look for Yeshua (John 5:39) and to gather fruit from the עץ החיים (the tree of life), you are reading the Bible the wrong way, like a woman trying to find a recipe in a telephone directory. The Bible was not written to inform us into gods who know exactly how old the universe is or how scientists might someday create a human being from the mud of matter. The Bible was written to give assurance of salvation and to equip the man of God for every good work (John 20:31; I John 5:13; II Tim. 3:16-17). Any fool might believe that such a complex organ as the human eye could by evolution spontaneously generate itself to see and rationally comprehend the world, but a miracle is needed before a depraved heart can believe that it has a need for God's

מוֹשִׁיעַ (Deliverer), the מָשִׁיחַ (Messiah). The Bible was written to tell us what is man, something paleoanthropologists only pretend to know. They try to divine that what differentiates humanity from the animal kingdom is human speech or rational thought or the ability to use complex tools or to walk in an upright manner on two feet. They can't agree, however, and tend to put clever extinct species of apes and "near-men" and "cave men" and modern man all in the same genus, *Homo* (man). However according to the Bible, the genus of Man is not alone defined by his rationality (which serves a depraved will) but by the fact that Man is something that animals are not: man is a sinner needing the covering of God's saving hand, that is, a sinner needing the Messiah.

§I. If we ask ourselves, where does the notion of a suffering yet innocent redeemer of the world originate, the answer again is Genesis. Starting in chp 37, Joseph, like Yeshua also of Joseph, is an incognito prophet and savior, unrecognized by his own people, envied and rejected as not from God, buried as dead, but raised up by God to the right hand of supreme power to feed the bread of new life to the whole world, including at last his own people who do not recognize him until the end. (Paul may have had this Joseph cycle in mind when he wrote Romans 11.)

§J. This Anointed King, this Deliverer will come from the line of Seth (Genesis 4:25), from the offspring of Shem (Genesis 9:26), from the family of Abraham (Genesis 12:3), from the seed of Isaac (Genesis 26:3) and from the sons of Jacob (Genesis

46:3) and from the tribe of Judah (49:10).

Are you staying with me? Got a dictionary? The word עָרַף means what? _____
(See §C.)

What does *ex nihilo* mean? _____
(See §B.)

§K. Read Gen.chps 6-10. Archaeologists are not ignorant of flood strata in the geological record of ancient Mesopotamia. There definitely was some kind of horrific flood in antiquity. Flood stories are part of the memory of the human race and are almost universally known. The death that swallows Adam and the generations after him nearly swallows the whole human race in the wrath of God unleashed in the great deluge. But once again there is a מוֹשִׁיעַ savior figure, a kind of second Adam, and those who find salvation in his ark survive while all those outside him are destroyed. See II Pet.3:6.

§L. Possibly around 2166 B.C. Abraham was born in what is today modern Iraq. His home was in the city of Ur of the Chaldees (part of today's Iraq and Kuwait) and his people were Arameans, a Semitic group spreading out from the Euphrates in Iraq. His family migrated to Haran (an area near the Turkey-Syrian border 20 miles southeast of Urfa in modern Turkey), where his father died, where his brother Nahor settled, and where this Gentile named Abraham received his call to make aliyah (he was the first foreign missionary!) to the Holy Land. God chose to save Abraham and to make him the founder of a nation (Israel) and the father of many peoples

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(the Arab people come through his son Ishmael, born when Abraham was 86). God chose to make him a prophet and to give to him and to his "seed" both a covenant and a land and various promises, including the promise of a Messiah and universal salvation, including the inheritance of the Gentile nations. These covenant promises were renewed to Abraham's son Isaac and Abraham's grandson Jacob. Jacob's name was changed to Israel. The area of Haran is important because it was from this region that Nahor's granddaughter Rebecca came, and she was destined to become the wife of Isaac and the mother of Jacob. Also, Leah and Rachel, the wives of Jacob, came from this region, because the father of these girls was Laban, Rebecca's brother and Jacob's uncle/father-in-law.

§M. When we study Genesis, we see this 75 year old Abraham leaving Haran and being guided by God to the land of Canaan with stops at Shechem, the vicinity of Bethel, the Negev desert to the south of Israel, Egypt, Bethel again, and then Hebron, where Abraham spent most of his life. He is a prophet, proclaiming God to the heathen Canaanites by "calling on the name of the Lord." He acts not only like a prophet (notice his prophetic intercessory ministry in 20:17 and in 18:23-32) but also like a priest, building altars and making sacrifices. But then appears a greater priest, a mysterious royal figure ruling almost messianically over the city that became known later as Jerusalem. This priest, a type of the Messiah, takes Abraham's tithe and blesses him (Gen.14). Four eastern kings then attack Sodom and, because Abraham's nephew Lot lives there, Abraham rescues him. But the same God who leads

Lot to escape that homosexual stronghold Sodom leads Abraham to miraculously father a son (Isaac) in his old age and then to send his servant (possibly the Eliezer of Gen.15:2) to Laban to get Isaac a bride (see Gen.24). With the birth of Isaac (a promise 25 years in coming), the promise of the rise of the nation, the possession of the nation's land (Israel), the coming of the Messiah, and the inheritance of all the nations of the world--this great unfolding promise and its fulfillment--is assured. This is why the Theophany of the Lord's visit in Gen.18 is so important (18:2,17,22,33; which seems to make the inference that in fact One of the Three is God himself). Under the guidance of God we see Abraham moving around to different places, Hebron, the Philistine territory in Gerar, Beersheba, and Mount Moriah (later the site of the Temple mount--II Chron.3:1). This is where his faith endured its most difficult test, prefiguring the vicarious, substitutionary sacrifice in the coming Temple, prefiguring the sacrifice of the Messiah, and prefiguring the sacrifice of every true believer who must put all on the altar to follow the Lord. But God's guidance, made real to Abraham by the intervention of an angel (Gen.22:11), came to his rescue even in the midst of severe testing. Abraham was put in the right before God by faith (15:6), as are all his Messianic heirs and spiritual children according to the promise (Gal.3:7-9,29).

§N. Isaac's movements are also under the guidance of the God from the time he narrowly escapes death as a child until his dying day: Mount Moriah, Gerar (Philistine territory), Beersheba. When his servants dig a well, the Lord invariably leads them to water

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and the eyes of the heathen see "plainly that the Lord has been with you" (26:28). Even as a blind old man, Isaac's hands were guided by the Lord (see Gen.27).

§O. The Edomites, a people south and southeast of the Dead Sea, in the country called Edom or Seir, raided Judah at the time of the Babylonian invasion (Obad.11) in the 6th century B.C. and possessed lands in the Negev desert (Ezek.35). But any claim they might have made on the territory of Israel was forfeited by the founder of their nation, Jacob's brother, Esau, who despised his birthright and was supplanted by his twin brother Jacob. We see the hand of God protecting Jacob, sending him away from Esau to Haran, prospering him in spite of all Laban's deceptive practices. As God was with Abraham and Isaac, so God guided Jacob. Just as both Sarah and her maid-servant Hagar gave Abraham offspring, so from Leah was born Reuben, Simeon, Levi, Judah, Issachar, and Zebulun. From Rachel was born Joseph and Benjamin. From Rachel's maid-servant Bilhah was born Dan and Naphtali. From Leah's maid-servant Zilpah was born Gad and Asher. When Jacob's caravan left Haran, God was with him as he headed for Gilead, protecting him from Laban. "The Lord watch(ed)" (31:48) and angels met him at the place he named Mahanaim and he strove with God and prevailed until he received the blessing as "Israel." God guided Jacob to Shechem and met him at Bethel, leading him to Hebron. Through his son Joseph, God led Jacob even to Pharaoh's court in Egypt. And the same God that led his son Joseph to become a prophet in Egypt led Jacob's body to be returned for burial in the

promised land, where his tomb (Gen.50) would become a sign pointing to the Messiah's tomb and the Exodus from sin and death. The tribes of Israel that Moses led out of Egypt in the Exodus were given much assurance by these stories from God's prophetic Word: God was likewise leading and guiding and providing for them as He had for their fathers.

§P. Joseph's movements under the guidance of God can be seen in three days: the day his brothers rejected him as a prophet and as their savior, refusing to do obeisance, selling him as a slave, and burying him as dead; the day he was falsely accused and imprisoned in Egypt; and the *third* day, the day he was raised to the right hand of supreme power as a vindicated prophet and the מוֹשִׁיעַ Savior of the world, lord of all and ruler of all (Gen.45:8). (See I Cor.15:4 "the third day.")

§Q. The inference of Gen. 49:10 is that Judah's sovereignty (shepherd's staff) will remain with that tribe until the coming of David and the Son of David the Messiah. See Ezek.21:27 and its near quote of Gen.49:10, "until he comes to whom it rightfully belongs." Gen.49:10 says "the obedience of the peoples" is his, that is, the Messiah's. In the Babylonian Talmud, *Sanhedrin* 98b says that this is indeed a Messianic prophecy.

GENESIS 3:15

וַיֹּאבֶדָה אִשָּׁת בִּינָהּ וּבִין הָאִשָּׁה וּבִין זָרָעָהּ
וּבִין זָרָעָהּ הוּא יִשׁוּפָךְ רֹאשׁ וְאַתָּה תִּשׁוּפֶנּוּ
עֲקֹב:

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GENESIS 3:15

And I will put enmity between thee (the Serpent) and the woman, and between thy seed (the children of the evil one--John 8:44) and her seed; it (the seed of the woman) shall bruise thy head (the Serpent), and thou shalt strike his heel.

[“The Son of the promise” is an important Messianic theme. The “seed of the Woman” who is promised in Genesis 3:15 is to crush the Serpent. This idea of the “Son of the Promise” underscored in Genesis 18:14 points toward the Deliverer foreshadowed also by others, like Samson and Samuel, whose supernaturally orchestrated births were a sign of divine rescue on the way. Moses tells us in Genesis 49:10 that the Deliverer will come through Judah. But here, even before Judah or Jacob, God miraculously brings into being Isaac, just as God miraculously brings into being his true people of the new birth. The supernatural birth of both people (from the exile of sin) and the Messiah (Immanuel) is a key theme related to the doctrine of salvation in Isaiah.]

GENESIS 49:10

לֹא יָסוּר שֵׁבֶט מִיְהוּדָה וּמַחֲקֶק מִבֵּין רַגְלָיו עַד בִּי
יָבֹא שִׁילָה וְלוֹ יִקְרָת עַמִּים:

GENESIS 49:10

The scepter shall not depart from Judah, nor a ruler's staff from between his feet until Shiloh (or if שִׁלּוֹ "until he whose it is") come and the obedience of the nations (peoples) is his.

§A. God's blessing on the people of Abraham (Gen.12:3; 15:5) is such that, according to Ex.1:12, "the more they were oppressed, the more they multiplied and spread." We see this in our own day in the way the Nazi Holocaust of 1933-1945 led to the thriving nation of Israel in 1948, growing with a vast exodus of diaspora Jews from the Soviet Union, Ethiopia, and other lands. God keeps his promises as we see in Gen.15:13 and Ex.12:40.

§B. There are modern liberal scholars (not too many of them) who believe that the Exodus from Egypt did not take place historically. Abraham is declared to be a fictional character and his prophecy in Gen.15:13-16 about the Egyptian Exodus is declared to be a *post eventu* literary creation. But we know that it is an historical fact that the Exodus from the Babylonian Exile began around 538 B.C. (see Ezra 1:1-4) and that Jeremiah was a real historical character and his prophecy about the coming Babylonian Exodus in Jer.16:14-15 can be dated before 586 B.C. when Jerusalem's destruction made the Exile in Babylon complete. Now if God can prove to us that the latter Exodus is historical, why should we be skeptical that the former Exodus is historical? The doubters living in the last decade of the 20th century are without excuse for their unbelief since they are themselves eye-witnesses of a full scale Russian Exodus that promises to double Israel's population in just a few years.

§C. This book tells of the enslavement and deliverance of a people and the birth and

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preparation of their deliverer. We hear of a contest between the God of the people of the coming Messiah and the people of Pharaoh and his false gods. We learn of a miraculous deliverance out of Egypt and the journey to Mt. Sinai (Mt. Horeb). It is on this mountain that God reveals Himself first to Moses and then to the people, requiring by means of a covenant or contract that they be exclusively devoted to Him as a holy nation, with His holy presence accompanying them on the march by means of the tabernacle and the priesthood carrying the law of Moses.

§D. As men had to enter the ark of Noah's salvation to be saved from death, so we must enter the ark of the true Messianic deliverance to be saved. And another deliverer, the baby Moses [מֹשֶׁה] has the idea of "drawing out (of the water)", was also in a tiny ark (the same word is used in both stories: תֵּבָה meaning "vessel," and is probably from an Egyptian loan word meaning "chest" or "coffin"). In the case of both Noah and Moses, the people would have to be baptized into covenantal fellowship with their deliverer to be saved (see I Corinthians 10:2; I Peter 3:20f; II Peter 2:5). And just as the Noah cycle in Genesis shows a glimmer of Messianic typology (see Matthew 24:38; Luke 17:27), so the book of Exodus is also Messianic and eschatological. Both stories point toward a new world coming which only a remnant preserved through judgment will inherit. Moses is depicted not merely as a prophet but as a mediator and judge/ruler who does priestly ministry as well. When he says "a prophet like me" in Deu.18:15, this would include all these facets and by necessity would refer to the Messiah. This is

confirmed by Isaiah who declares that the Prophet Messiah will be a new Moses (Isa.49:9-10). Look at chapter 24:2, where Moses is a type (a perfect model pointing to something higher) of Messiah because he symbolizes God's mediator. Like the expected Messiah-Prophet, Moses is also a Mediator and law-giver (see Isaiah 42:4; Deuteronomy 18:18-19; Isaiah 49:8-9), liberator, the inaugurator of the Kingdom of God, the bringer of the covenant, the one delivered in order to be God's deliverer, the one who rules and judges God's people and raises up the divine dwelling of God in their midst, the tabernacle, the מִשְׁכַּן אֱלֹהִים מוֹעֵד (the sanctuary of the tent of meeting). Actually, Moses and Aaron together give us a picture of the ruler-priest Messiah of Zechariah 6:13 (Yeshua-Zerubbabel) and Psalm 110.

§E. There is a recapitulation of the life of Moses in the life of Jesus. Both are saved from a slaughter of innocents, both are called out of Egypt; Herod is a latter-day Pharaoh. The crucial numbers reappear: twelve disciples to match the twelve tribes; there are forty days in the wilderness to match the forty years of wandering, etc.

§F. However, Moses is not a mere political leader bringing in a this-worldly national liberation or revolution (this is only the "Moses" of the "liberation theology" of Roman Catholic priests in South America). He is a mediator pointing toward an other-worldly God (God's angel goes before the Israelites--see 23:23; 33:2 and they see God--24:10). This God descends from heaven and pitches His tent with His people, Himself dwelling over the אֹרֶן הָעֵדוּת (ark of the testimony) where He sits

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enthroned between the cherubim and over the Word
He inscribed on stone tablets.

§G. Moses sprinkles the elect nation (Exodus 24:8) just as the Messiah will sprinkle the elect nations (Isaiah 52:15). In both cases the elect are redeemed as a blood-covenanted possession. Furthermore, in the book of Exodus, Egypt's "new king who knew nothing of Joseph" (Exodus 1:8) is a prefigurement of the Anti-Messiah of the book of Revelation, where the Exodus-like plagues of God's wrath (angry judgment) fall on the Anti-Christ Beast's end-time Sodom civilization. So Pharaoh's fall gives us a foreglimpse of the fall of the Beast and his last-days "Babylon" civilization we see pictured so vividly in Revelation 16 (see also Rev.11:8).

§H. The Gospel of John is also organized much like Exodus, with "signs" in both books convincing the people of the credibility of each saving Mediator. While there are seven signs in John there are ten signs building up to the Exodus of Moses. These ten are דָּם (blood 7:14-24); צַפְרָדִּיִּים (frogs 8:1-15); בְּנֵי־עוֹלָם (gnats 8:16-19); עֲרֹב (flies 8:20-32); דֶּבֶר (pestilence on livestock 9:1-7); שִׁחִין (boils 9:8-12); בָּרָד (hail 9:13-35); אֲרָבָה (locusts 10:4-20); חֹשֶׁךְ (darkness 10:21-29) מַכַּת בְּכוֹרוֹת (slaying of firstborn 12:29-32). These are recited every year in the Passover Seder, which is eaten with מַצּוֹת unleavened bread and מַרְרִים bitter herbs (see 12:8). Read carefully 12:1-27. Notice the mixed crowd or rabble עָרֶב רַב (large motley group) in 12:38 and remember the parable of the tares and wheat in Matt.13:25. Not all were prepared for holy battle (13:18).

§I. Normally, passages like 12:37-39 are used in the Seder to explain the matzah or unleavened bread. Ex.12:42 explains why some Jewish people stay up all night for the ליל festival. Read the breath-taking description of the parting of what is traditionally called the "Red Sea" (ים סוף in Hebrew) in Ex.14. and the $\text{מִי-כְמֹכָה בְּאֵלִים יְיָ}$ song in Ex.15:11 found in the synagogue liturgy. Notice a key theme of the entire Torah in Ex.15:13, "You guided them by Your strength to Your Holy Abode."

§J. A Messianic theme in Exodus is the refrain we heard in Genesis 37:8, where Joseph's brothers taunt Joseph with the question: "Do you think that you will indeed be king over us and rule us?" In Exodus 2:14 Moses, even though he has been raised in a palace as a prince, is likewise taunted, "Who set you as an official and judge over us?" This is a continuation of the theme we will see again in King David's life and in Isaiah 53 where, once again, the spiritually anointed Leader is sent by God but rejected by the people. In the case of both the Mediator of the Sinai Covenant and also the Mediator of the (Jer.31:31-34) Messianic New Covenant, the Savior-figure who sprinkles דָּם with the blood of the Covenant (Ex.24:8; Isaiah 52:13) is called the עֶבֶד (Servant) of the Lord (Ex.14:31; Isa.52:13).

§K. Prince Moses will be a type of the Messiah, just as Joseph "prince among his brothers" (Gen. 49:26) was. Genesis 49:10 tells us that the obedience of the nations will come to the Messiah descended from the tribe of Judah, but Scripture gives us various pictures of him. For example, the Jewish people

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(some of them, that is) meant to do Yeshua Son of Joseph harm, but God meant to bring good out of it by saving many people (Genesis 50:20). Also, Genesis offers the promise of land and life but ends with everyone being sucked into a tomb (see Genesis 49:29-33), and the body of Joseph going back to that tomb in a 400 year long trek (Genesis 50:24-26; Exodus 13:19). But a victory over the defeat of that tomb will occur when "the 70" (Exodus 1:5) burst forth from the tomb of Egypt in a great exodus of "600,000" (Exodus 12:37). This was possible because of midwives who didn't believe in abortion (1:17), who did believe instead in the God of Abraham, Isaac and Jacob as the God of the living. This awesome God commissions Moses (2:15-4:23) while he is a shepherd in Midian on Mt.Sinai (Horeb) to deliver His people with **מִצֵּה הָאֱלֹהִים** (the rod of God) performing signs and wonders (this word "wonder" **מוֹפֵת** in Ex.7:3 we will see again in a key Messianic passage in Zechariah 3:8).

§L. The God of Israel reveals to Moses his personal covenant Name which contains his character, that he is the God who always is (Ex.3:14), the eternally self-existent true God. This one true Lord is the author of salvation (Ex.6:1-8), and he explains that he is going to remember his covenant with the Patriarchs (Ex.2:24) and then he will plunder the Egyptians (3:21-22; 11:2-3 12:35-36) and harden Pharaoh's heart before he brings out Israel from Egypt with a mighty hand. God has many marvelous reasons for this (see 6:1; 7:3; 9:16; 10:1-2; 11:9; 14:4; 18:11). The plagues of the Exodus were acts of judgment. The plagues were also deliberate denigrations of the destructive deities and idol

religion of the Egyptians (12:12), the kind of Holy War that Moses and Joshua will be continuing as preparations are made to invade the Holy Land. Ex.6:6 says "I am the Lord, and I will free you from the burdens of the Egyptians and deliver you from slavery to them. I will redeem (I will be the לֹאֶלְמֵי Redeemer, literally buying you back from slavery by putting a blood sacrifice ransom on every door). I will redeem you with an outstretched arm and with mighty *acts of judgment*." But in doing these acts of judgment, in pouring out the plagues, God promises to "make a distinction between my people and your (Pharaoh's) people" (Ex.8:23; Gen.3:15). This is the key to what John means in Rev.3:10, "Because you have kept my word of patient endurance, I will keep you from the hour of trial that is coming on the whole world to test the inhabitants of the earth." Believers have been taken out of judgment and they will not be "destroyed with those who destroy the earth" (Rev.11:18); just the opposite, they will be raptured first (Rev.11:12). God will "take" them like he took Enoch and Elijah. However, not all the tribulation plagues of Exodus necessitate evacuation for God's people to escape them (see 8:22; 9:20-21,26,34; 10:23; 11:6-7). This should prompt us to anticipate an imminent rapture but not to presume that rapture is the only way God can protect his saints while we pours out bowls of wrath and plagues of judgment on the worldly people all around his chosen ones. See Romans 9: 22-23.

§M. Like a typical reprobate who continually refuses to humble himself before God (10:3), the proud unregenerate Pharaoh does not believe even though all the terrible plagues of judgment and wrath fall

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on him. But these plagues the Lord uses to "distinguish" between Egypt and Israel (11:7), for He is redeeming a people of slaves set apart to worship Him (10:26) and so become a free nation of priests to God. The Lord will make his covenant with his redeemed people, and they will remember the covenant in a solemn covenant meal, the Passover Seder (chapter 12), פֶּסַח דִּמְרָר. Chapter 13 hearkens back to Genesis 22 and shows that only the first-born of the redeemed will be included in the פְּרִיֹן הַבֵּן (redemption of the son--see 22:29d-30). When the first-born of Pharaoh and Egypt was struck down while the first-born of Israel was preserved alive even before the Red Sea parted, these events showed the Israelites that they were being delivered from destruction by One who is omnipotent and can alone assure their future (their future lay with the ruling heir, the firstborn). The early Messianic Jews had the same realization when they saw God likewise save and raise his own firstborn Son from the dead and effect their and His "exodus"--see Luke 9:30 and I Cor. 5:7. Matthew also presents Jesus as the New Moses, just as Isaiah looks forward to a new exodus of salvation and the Messiah to lead it (see Isaiah 49:9-10).

§N. The Passover lamb was a vicarious sacrifice for the first-born heir, who represented the whole community and its future. The Passover Lamb purchased the redemption of those who were saved and its blood on their houses literally bought them so that they became the people whom God bought or acquired (קָנָה Ex.15:16; 12:23-27). Atonement money (30:11-16) was meant to remind the Israelites of the ransom given in the blood sacrifice of the Passover

lamb and in the tent of meeting, that is "the ransom given for your lives" (30:16). Trace the word for lamb in Hebrew (לֶמֶן) from Genesis 22:7 to Exodus 12:3 to Isaiah 53:7. Messiah is the coming Passover Lamb, the redemptive-savior of Abraham's progeny. He is the one that Isaac asks for (unwittingly not only for his own redemption but also for the purchased redemption of all Abraham's children by faith).

§O. Sometimes, as in the case of the detour the Israelites took through the desert rather than the more direct route to Israel, God has a reason for making us take longer to reach our objectives. The disheveled ex-slaves needed time to get disciplined and organized. We disciples also sometimes need more time and therefore should not get discouraged when our long-range goals are not reached over-night. See 13:17-18. The important point is that we must wait on the Lord who will remember his people (2:24). The Lord works very quickly when he wills to do so. It took only *three months* for the Lord to bring his Lamb-redeemed (13:13-14) and Red Sea-baptized people to Mount Sinai (Horeb) where he met with their mediator Moses for one year and where Israel became a blood-covenanted nation! These latter two events look forward to the mediator Messiah on the Mount of Transfiguration and the remnant apostles of Israel at the Last Supper Passover Seder, when we too became a blood-covenanted people.

§P. One of the twelve sons of Jacob was Levi. He had a son named Kohath who had a son named Amram whose children were Aaron and Miriam and

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Moses. Aaron had a son named Eleazar who had a son named Phinehas (read about Eleazar's death in the last verse of Joshua). In the book of Exodus Moses is depicted as a Levite who in chapter 32 leads a priestly vanguard of zealous Levites in setting the standard of holiness for the Israelites in the wilderness. Many Hebrews are still slaves in Egypt, spiritually speaking, worshipping the Egyptian bull god Apis (the golden calf) with orgiastic worship (the Hebrew word **פִּזְזָה** in 32:6 has, according to the medieval rabbinic commentator Rashi, sexual connotations). The point is that the called out assembly of the Exodus is in need of a *second* Exodus, a new creation Exodus from the "Egyptian" idolatry and bondage within and the hard-hearted "Pharoah" of their own proud and unspiritual nature. Moses has been to the mountaintop and has seen the pattern of God's coming salvation (25:9,40; 26:30), but the people, lacking his vision, murmur against God's leader, break the covenant, and perish ("without a vision the people perish" [Prov.29:18]--not realizing that there is a spiritual march and a discipleship discipline necessary to reach salvation's goal.) The people develop increasing carnality, rebelliousness, faithlessness, ingratitude, unteachability, anger and cowardice until God condemns them and replaces them with a new-born people that emerges at the end of the forty year wilderness wanderings. Only the new-born "inherit the earth" of the land of Israel in the end! But *God* is the Prime Mover of the Exodus; it doesn't depend on Moses' eloquence (or lack of it--4:10; 6:30) or even on Israel's competence. He will say, "Israel, come forth!" and she who was dying in chains in an unclean land of

idols will come forth living and free, destined for holiness and abundant new life. Notice the power encounter is between the "New Age" Antichrist pseudo-miracles and occult arts of magicians in Pharaoh's court and the power of the Holy Spirit (7:11; see II Thes.2:9-10; Rev.13:11-18). We see that Antichrist oppression is of a political and religious kind and that it is diabolically designed to hinder worship of the true God and His Messiah (see 13:13).

§Q. In many ways Moses prefigures the Messiah. Moses himself is no messianic hero, however, but a limited man who needs Aaron as his press secretary and spokesman, and Miriam as his music and choreography worship leader. Through Jethro's advice (Reuel is probably the man's personal name and Jethro is his Midianite priestly title), Moses wisely admits his need for a vast division of labor as far as leadership is concerned (18:18, 21), because the job of שופט (Judge) was getting too large for him. So we see Moses as a model of the true spiritual leader, one who spends time on the mountaintop alone in intercessory prayer and communion with God as well as in meditation on the Word, and then allows a host of others to help him carry the load of work, which would be too heavy for him to bear alone. He does this by supervising their work which is compartmentalized and graded in complexity under properly fitted leadership so that as problems go up the hierarchy, most get solved before they reach him.

§R. Exodus 29:4 shows the priest's baptism as a complete bath. This priestly "mikveh" or water immersion is the source of the consecration ritual for

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service to God (19:14) and the proselyte initiation ritual which is New Covenant baptism. See the word מִקְוֶה (mikveh) in Exodus 7:19 and Genesis 1:10. There is baptismal typology in the parting of the Red Sea and in the washings of the priests as they are installed in their ministry. Deliverance and redemption, however, are not *ritually* received (rituals are commanded but as "wilderness tests" of obedience and faith, not for their supposed magical properties). Deliverance and redemption come through faith in the ransom of the Passover Lamb (later fulfilled in the Messiah) that heals us from the plagues of sin and death (Ex.15:26; 23:25; Isa.53:5,7).

§S. The promised life God offers (later fulfilled in the death, burial and resurrection of the Messiah) is symbolized in time (Sabbath and Festivals of Sacred Calendar) and in space (Holy Camp, Tabernacle and Promised Land).

§T. In front of the tent of meeting was the basin for washing and the altar of the burnt-offering. In the Holy Place was found the golden table with the bread of the Presence and beside it, the lampstand. In front of the curtain on the Holy of Holies was an incense altar. In the Holy of Holies was the ark of the covenant with the Ten Commandments inside and the mercy seat functioning as its lid, with the two cherubim facing each other on top of the mercy seat.

§U. Typology of Messiah is seen in the tabernacle's construction, since he is the perfect pattern of God's saving presence with men: he is the bread of life, the לֶחֶם פָּנִים bread of the Presence and he is the

שֶׁלֶחַ upon which all our sustenance rests; he is the מְנֹרָה the Lampstand, the light of the world; he is the מִזְבֵּחַ הַקְטָרֶת (the altar of incense), He is the sweet fragrance of salvation's incense; He is מִזְבֵּחַ הָעֹלָה (the altar of burnt-offering); he is the great high priest, the acceptable sacrifice, the one mediator, the בַּיִת basin who baptizes us with the Holy Spirit, the law-giver, the door, the mercy seat, the blood, the victim, and the Word as well as the Presence who tabernacled with us in the flesh. Isaiah says He is even the covenant (Isa.42:6).

§V. Exodus 30:30 is the origin of the word מָשִׁיחַ or Messiah. Priests were anointed with a special oil, and among laymen only the Davidic King (Himself a priest after the order of Melchizedek) was anointed. When David's dynasty became acknowledged as the Messianic line, "God's anointed" (Mashiakh) became a portentous way of referring to David's Messiah-bringing dynasty. (See the Hebrew word in Psalm 2:2 and Daniel 9:26).

§W. In the theology of Exodus, Egypt is not just exited; it is judged and condemned, just as is the old humanity in the momentous sacrifice of the Lamb of God. The true people of God is a remnant within the "rabble." Not all Israel is Israel. The royal idol of Pharaoh was a serpent god, a cobra, and the most important of all Egyptian devils was Apophis represented by a serpent. Genesis 3 has this in its background since Moses is the author. The Serpent god of this world is being rejected.

§X. Ironically, Moses finds he has a more gruelling challenge in dealing with the people of God than he

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did with the people of Pharoah. Nearly stoning him, they crave the sensual delights of their former life of slavery, not realizing that these will bring upon themselves the evil diseases of Egypt (see Exodus 15 and Deuteronomy 7). The murmurers are always yearning to get out of the ministry and have a "normal life." Doubting that God can "furnish a table in the wilderness" (Psalm 78:19), many fail to endure to the end and be saved.

§Y. As we see in the Servant Songs of Isaiah, both Israel and Messiah are God's first-born Son (see Exodus 4:22; Psalm 89:27). They are both the "seed" of Abraham, but Isaiah 53 says that he makes atonement for the people. "For the transgression of my people was he stricken" (Isa.53:8).

§Z. We see much eucharist typology in Exodus: the Passover lamb communion meal (with blood protection for covenant-keepers), the manna "test of obedience" meals (teaching not to "gather" faithlessly in the flesh but to wait on the Lord and trust in the Lord's providence and his provision), and the legislation about strangers and outsiders needing to be consecrated in the covenant initiation of circumcision to partake of Passover, as well as the sections on the elders eating and drinking with God.

§AA. Exodus 36:2 speaks of the artists God used to make His worship beautiful and acceptable to Him (see also Ex. 35:10-19; 35:30-36:7). If the worshippers sacrificing and meeting God at the tabernacle are a prophetic foreshadow or type of the people of God, then each congregation should have its artisans and artists today to coordinate and

embellish the gifts and talents that each worshipper is prompted by his own heart to bring to God's service. In Exodus we see the leaders coordinating the arts and the artistic contributions of the people for the esthetic enhancement of worship. It's important to remember that Solomon's Temple and other artistic achievements of great beauty (such as the Bible itself as a literary achievement) are used by God to attract the heathen to come and taste and see that the Lord is good. No church should underestimate the power of the arts in attracting outsiders.

§BB. Exodus chps.35-40 tells about the building of the Tabernacle (a type of portable royal pavilion-palace for God to dwell in as His people travelled with Him toward the Promised Land of new life). The fire and cloud (Ex.40:34-38) associated with it from the time of its completion are a sign that God indeed dwells there.

§CC. At the end of Deuteronomy we find Moses, a preacher who has not practised what he preached, ready to die and not yet entering the promised land. God had almost killed him once before (possibly in a deadly illness) over the commandment of מילה circumcision (Ex.4:26).

§DD. In the book of Exodus we learn about many Jewish matters of importance:

the Lord calls Himself the אֱלֹהֵי הָעִבְרִים God of the Hebrews (7:16);

the Lord gives the prohibition on travel and

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fire-building on Shabbat (16:29-30; 35:3);

the testing of Moses occurs (compare Ex.17 and Num.20);

we see the Amalek (17:14) people over whom King Saul got in trouble for not killing their king (I Sam.15:8),

the people of God are called to be a priestly kingdom and a holy nation (19:6);

the reverential glory attached to the ministry is seen in the striking ceremonies and clothing of the priests (28:40-43);

we see the trumpet or shofar and catch its eschatological significance (see 19:13,16 and I Thes.4:16);

the Ten Commandments which form the basis of all other laws in the Bible are introduced (20:1-17);

a depiction of God's nature is given to us (34:6-7);

the fear of the Lord is seen as a preventative against sin (20:20);

the redemption price of a slave is thirty shekels of silver (see Zech.11:12 and Matt.26:15; 27:3,9);

the typology of Moses the Judge points to Messiah the Judge, since, to come before such a Judge means to come before God (see 22:9);

the Angel (Messenger) of the Lord will have the Name or Presence of God in Him and will be virtually the equivalent of the Lord Himself and therefore a picture of Mal.3:1--see Ex.23:20-21;

the reason for the Holy War in the Holy Land concerns the seven indigenous peoples there who were made **קִרְיָה** (devoted under the ban of destruction--Ex.23:32-33;

§EE. Much of this book is taken up with the detailed plans for building the Tabernacle as an acceptable place for God to dwell and be met by His people. In fact it is called **אֹהֶל מוֹעֵד** the tent of meeting." Notice the fulfillment that comes with serving the Lord there. "The Israelites had done all of the work just as the Lord had commanded Moses. When Moses saw that they had done all the work just as the Lord had commanded, he blessed them" (Ex.39:42-43).

§FF. On Moses' authorship, see 24:4,7 which says "Moses wrote down all the words of the Lord"..and read from "the **סֵפֶר הַבְּרִית** Book of the Covenant." On the other "book," the Book of Life, referred to elsewhere in Scripture, see Ex.32:33.

§GG. The Messiah is **עִמָּנוּ אֵל** (Immanuel or "God-with-us"), the Word of God (God's Wisdom, His Son) who descends from heaven to Mount Sinai to dwell "with us" in the **קֹדֶשׁ קֹדֶשׁ** (Sanctuary, Holy of Holies) of the Tabernacle of the Tent of Meeting, where God pitches His Royal Pavilion among His people and can only be approached with Biblically specified blood sacrifice acceptably mediated.

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§HH. The temporary Tent of Meeting that Moses set up before the tabernacle was erected is mentioned in Ex.33:11.

EXODUS 3:13-14

13.

וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הֲנֵה אֲנִכִּי בֹא
אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהִי
אֲבוֹתֵיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מַה-שְּׁמוֹ
מַה אֶמַּר אֲלֵהֶם:

14.

וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה
וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי
אֵלֵיכֶם:

EXODUS 3:13-14

13.

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14.

And God said unto Moses, I AM WHO I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

EXODUS 25:40

וּרְאֵה וַעֲשֵׂה בְּתַבְנִיתָם אֲשֶׁר-אֶתָּה מְרַאֶה בְּהָר:

EXODUS 25:40

And see that thou make them after their pattern,
which was shown thee on the mountain.

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§A. A whole book of the Bible is devoted to underscoring that Biblical (as opposed to Talmudic) Judaism is a faith requiring blood sacrifice for the forgiveness of sins. On Mt. Sinai the Lord made it clear that He could not be truly honored as God without blood (7:37-38). We were bought at great price, and all the blood of bulls and goats pointed to the blood of the Lamb of God who takes away the sin of the world. When we meditate on this book we see at what great price of blood the world was redeemed. For, as in the institution of the New Covenant (Matt.26:28), so the Old Covenant was instituted by blood sacrifice (Ex.24:3-8). In Leviticus we see that this is emphasized with no less than eight types of offerings:

the sin offering **חטאת** (Lev.4:1-35; 6:24-30) to atone for specific unwitting sin; different animals or offerings were required, depending on the rank of the offender--ruler, priest, or common person, poor person, very poor person; the offerer laid his hand on the victim and identified with it (as we must identify with Messiah); this blood alone was put on the horns of the incense altar (4:16-18) in the Holy Place; on the Day of Atonement, this blood was taken into the Most Holy Place and manipulated as for a leprous unclean people (Lev.14:7; 16:14). The priest performed ritual eating with part of the meat in the temple area; the Lord's Supper looks back to this since we are New Covenant priests (John 6:49-58);

the guilt or trespass offering **עוון** (the same word is predicted about the Messiah in Isaiah 53:10) to atone for unwitting sin requiring restitution (this was also

eaten; read Lev.5:14-6:7; 7:1-7; whenever God or someone else was defrauded or cheated of what was rightly his, this sacrifice was necessary. Like the leper who, because of his uncleanness, defrauds God of acceptable service and needs the cleansing blood applied to his ears, hands, and feet (see 14:12-14), so we, who have defrauded God of much service because of our uncleannesses, need the blood of the Messiah applied to our whole being.

the holocaust **עֹלָה** or burnt offering to atone for unwitting sins in general; the priest had to keep the fire burning continuously (Lev.6:8-13) because the victim had to be burned completely and there were sacrifices morning and evening. In the Lord's work the minister has to keep the revival fire burning continuously by not neglecting the Word and prayer and other ministry duties (see Acts 2:42; Heb.10:25).

the cereal offering **מִנְחָה** to secure or retain good will (not a blood sacrifice but fine flour, olive oil, and frankincense offered along with such); unless the offering was for his own sin, the priest could eat part of it (6:16; 7:9), and this was one of his "altar rights," just as we have certain altar rights at the Table of the Lord that unbelievers have no right to share (Heb.13:10).

the peace offering **שְׁלָמִים** or fellowship offering to render thanks to God; the priest took the sacrificial meat and the cakes or wafers and gave them back to the repentant sinner to eat wherever he chose. This is a picture of the privileges and benefits that accompany the ministry of the laity and also points to the Lord's Supper.

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the drink offering **נֶסֶךְ** was denied the priest and completely poured out, just as our lives must be wholly expended for the Lord (see II Tim.4:6) and we must not get involved in civilian pursuits (II Tim.2:4);

in addition there was the thank offering **תּוֹרָה** for a blessing received,

the vow offering **נֶדָר** upon completion of a vow,

and the freewill offering **נִדְבָה** "from a glad heart" (a voluntary offering, such as was given at the three holy convocations: Passover, Pentecost and Tabernacles).

§B. In some of these sacrifices, hands are laid on the victim, which must be without flaw, and the victim then, with this physical contact, becomes (through the gracious gift of saving faith) a substitute, and vicarious atonement is thereby appropriated for the sinner (see Leviticus 1:4). With the touch of the hand and the faith of the believer, the sin transfers to the victim whose bloody death expiates (removes) the sin from the sinner and propitiates (appeases) the wrath or anger of God against sin. Thus the sin is covered or atoned for. In Leviticus 4:1-3 we see that sin doesn't get off scot-free...somebody has to pay. We see the bull come forward to pay, just as later we see the *perfect* victim, the filial Word of God, the man Yeshua Hamashiakh, come forward to pay (as foretold in Isaiah 53). In Leviticus 4:15 we see the elders of the community lay their hands upon the head, just as later they unwittingly laid their hands upon the head of the eternal Word Himself,

the Messiah Priest-Lamb. In this respect the Lord's death was not only an **זָבַח**, it was also **חַטָּאת** that is, a sin offering for the whole community. In fact *all* of the sacrifices find their fulfillment in the death of the Messiah. On Yom Kippur, the High Priest lays both of his hands on the head of the victim, confesses over it all the perverse sins and transgressions of the people, putting them on the head of the doomed victim, who will bear **וְשָׂא** them away outside the camp to the wilderness where it will die (notice Lev.16:22 and Isaiah 53:12 "He bore the sin of many"). The covenant of salt referred to in Lev.2:13 symbolizes permanence, which is an aspect of both salt's preservative quality and God's covenant love for his people.

§C. God spoke to Moses about such critically important matters from the **אֹהֶל מוֹעֵד** Tent of Meeting (Lev.1:1). And the grace of God is emphasized in the fact that Aaron, although he had made a golden calf for the people and was completely unworthy to be a minister (like Peter, like Paul), and although he in no way *earned* the personal relationship to the King of Kings that the Covenant offered, nevertheless the grace of God was such that God revealed to Moses how He wanted to be worshipped in the Tabernacle and then God had Moses ordain Aaron and instruct him to perform all the holy priestly duties as are written out in this book, the book of Leviticus. Nevertheless, not many should become teachers and engage in the priestly service of teaching, since those who teach will be judged with greater strictness (James 3:1), and Leviticus warns us several times about what will

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happen to priests who are careless in their duties.

§D. In Leviticus 4:31 it says, "Thus the priest shall make atonement (כִּפּוּרִים) for him, and he shall be forgiven." The perfect Word of God, who came to Moses with this oracle, Himself came later as our eternal priest and made expiation for us with his own flawless life poured out in a bloody death so that we could be forgiven. This is "the ram of the guilt offering" (Lev. 5:16) that God promised to provide for Abraham (Genesis 22:11-14; Isa.53:10). Leviticus 9 promises the glorious Presence of the Lord will *appear* to you if the enjoined sacrifice is accepted (9:1,5-7, 23); Yeshua is the Word of God's Presence appearing among us as Immanuel (God-with-us). Notice I Cor.15:5f says "he appeared."

§E. In chapter 10 we see that two priests went beyond what is written and the Lord permanently retired them from their כֹּהֲנִים (ordination), just as many great pastors and evangelists, involved in the "illicit fire" of wine, women and financial corruption, have likewise been ingloriously defrocked and wiped out of the ministry by the Lord. If we know the Lord Yeshua and we are priests who have entered the Tent of Meeting, then why do we break the law and drunkenly crave wine (Lev. 10:9)? If you are in the Lord's ministry, you cannot go anywhere you want or do anything you want; you "must not go outside the entrance of the Tent of Meeting lest you die" (10:7). We must not touch anything unclean, lest we grieve the Holy Spirit and break our Rev. 3:20 communion with the Lord, to which Lev. 10:17 points. If anyone thinks that he is so gifted and invaluable to the Lord that he can get away with

secret sin, he should remember that God had for priests only Aaron's four sons and God put half of them to death! No man is indispensable with God; all of us can be eliminated and replaced (God replaced the whole people of Israel in the wilderness!), so we should meditate on this book and fear God. God seems to be saying in Lev.10:2-3, "Offer right sacrifices, o ministers, or you will be sacrificed." The eye-witnessed detail in Lev.10:5 reminds us of Acts 5:1-11 where two other ministers committed high-handed sin. Aaron's sons deliberately shunned the fire from God (Lev.9:24) and offered unholy fire (10:1) of their own choosing.

§F. In chapter 13, we see that God's minister must examine the flock and sometimes infected members must be quarantined and dealt with apart from the others. Suppose you as a spiritual leader interviewed a lonely bachelor with a history of fornication and suppose he was seeking admission to your ministry because he was "lonely" for lady companionship. Would you see this as "leprosy" and quarantine him? Or would you play the Jewish matchmaker and rush to "meet his needs?" We need to make sure that all of us keep our "itch" (Lev.13:30) under the examination of the Lord's body through faithful submission to the House of God where we've been called.

§G. Lev. 16:2 tells us about the פָּרֹכֶת (or curtain veiling the Holy of Holies) and about the אֲרֹן קֹדֶשׁ (the Holy Ark) and regarding the atonement cover or כִּפָּרִית, where God Himself appears. In Rom.3:25 the word ἱλαστήριον is the word for Messiah's sacrifice of atonement, and it is a direct

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reference to this Greek word which is also found here in the Septuagint translation of Lev.16:2. So Yeshua is where God appears in holy sacrifice. Yeshua sprinkles the nations in a cosmic Yom Kippur sacrifice, according to Isaiah 52:15, since he is the cosmic and eternal priest of Psalm 110:4. **שְׂעִיר־אֲזַחַז** is generally translated "scapegoat" by in Lev.16:10. It cannot mean demon (see Lev. 17:7).

§H. In chapter 18 polygamy (18:18) and homosexuality (18:22) are condemned and sexual sins are made one of the grounds for exile which is threatened (compare 18:25 to 18:28; also 26:34). Since the illicit and incestuous unions in Leviticus 18 seem to be referred to in Acts 15:20 and Matthew 19:9, a case can be made that Jesus allowed no other grounds for divorce and remarriage (other than **πορνεία**). **πορνεία** would have been the grounds for the annulment of Joseph's marriage to Mary had she been guilty of this kind of sexual deception during the engagement period (see Matthew 1:19), and in that case had he remarried he would be considered married only once (I Timothy 3:2). Other than these types of exceptions, Yeshua considered the marriage vow indissoluble.

§I. If one intends to be a leader in God's work and if one knows that his calling entails it, one should seek ordination, not necessarily a prestigious academic degree. The Bible says nothing about prestigious degrees (except that Jesus condemns the idolatous and caste-creating use of titles in the Lord's House--Matthew 23:5-12), but it says plenty (even in Leviticus) about ordination! Do you think someone should not have to possess a medical license

(that can be revoked if they engage in malpractice) if they want to be a doctor or a medical healer of bodies? If this is true, why do you think you should be able to lead in the Lord's work without a similar recognized appointment holding you accountable for your moral and doctrinal integrity? Just as Exodus gives minute details for the building of the tabernacle, so Leviticus gives minute details for how the priests (ministers) are to be ordained so they can be overseers who inspect the worshippers according to the exact laws and regulations protecting the holiness of God's people. God wants quality control and quality control inspectors to insure holiness in his worshippers. This is why Paul lays down qualifying principles for the standards ministers must keep (see I Timothy 3 and Titus 1). Anti-clericalism is the renunciation of the ordained ministry and is a reaction against clericalism, wherein the clergy is turned into a caste system that abuses ministerial privileges and lords it over the laity. But anti-clericalism is itself a sin against God's Word because God *does* want clergy and He does want them ordained.

§J. In Lev.8:22-32 we see the ordination ceremony. Moses officiates. (See also Ex.29:19-34 and its description.) Notice that a man cannot ordain himself. Aaron and his sons are dependent on the God who called them to dress them in the holy priestly garments using his "dresser" Moses. The minister's hands, ears, and feet are made holy and sanctified and consecrated for holy service by the purifying blood. From now on, everything the minister touches, or listens to, and every place he frequents must be part of his holy priestly business

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because it is all under the blood (see Lev.8:23,30). The minister's hands have been filled with holy work and he must be about God's holy business (see 8:26-28). God will uniquely sustain the minister in all this (Ex.29:33), but the minister must eat the offering God provides in the place where God assigns him (8:31-36) and not journey out in his own stubborn will to minister wherever he pleases. To do so might mean the death of his ministry (see Lev.8:35). These are some of the many deep spiritual truths in Lev.8, and there is a sense in which these truths apply to both lay and ordained ministers, though the specific teachings regarding ordination are emphasized.

§K. In Leviticus 26:39-45, God promises he will expel and return the Jewish people to the land of Israel as part of his moral dealings with the world. Therefore, how can anyone write a treatise on ethics and leave such matters out entirely? Paul didn't in his treatise on ethics called the Epistle to the Romans (Romans 9-11).

§L. God is a land leaser and a leaser of harvests, according to Leviticus 25:13-24. The Holy Land belongs to Him, and even the Jewish people are aliens there resident with God. He will throw unclean tenants out of his Holy מִשְׁכָּן (dwelling, tabernacle) and off of His Holy Land אֶרֶץ הַקֹּדֶשׁ. Therefore, we must repent of all our uncleannesses and tremble at His Word.

§M. Against the rationalizing reductionism of the Midrash (Leviticus Rabbah vii), Leviticus does not say the study of the Torah will fulfill the

imperatives of its commands. Leviticus 17:11 demands divinely acceptable sacrificial blood, not mere Torah study. Those who say that Leviticus gives no warrant for a Messianic re-interpretation of its text should remember one important fact. If a later canonical prophet of the Holy Tanakh points to the Torah and gives it a typological Messianic meaning (as Isaiah does by apocalyptically applying the word **דָּשַׁן** from Leviticus to the Davidic Servant of the Lord in Isaiah 53:10 and the word **נָזַף** "sprinkle" from Leviticus to Isaiah 52:15), then a Messianic re-interpretation of Leviticus is in fact implicit in the Tanakh, and is not merely read in gratuitously by Christians. In the Torah, and especially in Leviticus, blood was always associated with God's saving covenant and Holy Word, and the Sovereign Lord enthroned above the atonement cover over the ark of testimony cannot be approached without Biblically prescribed blood acceptably mediated (note the High Priest on Yom Kippur--Lev. 16).

§N. Since God is holy, there is no shadow or unclean thing in Him. He is living; the unclean are dead. He must cover or remove or atone for sin to stay in contact with unclean sinners seeking His fellowship. We cannot experience His presence in congregational worship unless we approach Him with acceptable sacrifice removing our uncleanness. We bring the sacrifice he requires to his House but not merely to the minister; we bring this sacrifice to the Lord Himself as the worshippers do in the book of Leviticus. Meditating on Leviticus can help any believer maintain a sacrifice of holiness: a clean mind, a clean body, a clean house, clean clothes, and

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clean contacts (see Leviticus 15) because we have been made clean and then holy or set apart for exclusive service in Yeshua, and every aspect of our lives must reflect this. However, the dirty, the poor, the helpless are not excluded from God's concern and neither should they be from ours (19:14,32; 25:17,36,39-43).

§O. Jewish feasts are Passover פסח and Unleavened Bread, Pentecost (variously called First Fruits or Feast of Weeks or the Feast of Harvest שבועות, Trumpets תשעה באב or the Jewish New Year, Atonement יום כיפור Yom Kippur, Tabernacles or the Festival of Booths סוכות (see the reference to this festival's אֶתֶּרֶג or citrus and the לולב or palm branch in Lev.23:40), with its concluding day, technically a holiday in itself שמיני עצרת, the Eighth Day of Assembly referred to in John 7:37 and Lev.23:39. (חג המצות is in Esther and חג המצות is predicted in Daniel 8:11 and mentioned in John 10:22). The Jewish people rest on Shabbat שבת (pronounced Shabbes by Ashkenazic [European-origin] or Yeshiva-trained Jews). Seven weeks after Passover is שבועות Pentecost, the rest period for harvesters, and this period is supposed to be literally counted day by day from the waving of the sheaf (Hebrew עמר--Lev.23:10) by the priest when the coming harvest is dedicated to the Lord until Pentecost when the harvest arrives. (In the New Covenant the Lamb of God was offered at Passover and the Harvest arrived seven weeks later a Pentecost). The nation itself rests on the seventh month at Rosh Hashanah. Every seventh year is a sabbatical when the land is to rest, and every seventh seven of years everything is to rest, slaves

are to be released etc--this is the year of Jubilee (see the 70 weeks of sevens in Daniel 9 when the Messianic Age brings in the final rest.)

§P. The נֶר תָּמִיד or perpetual light above the synagogue ark and its Torah scroll derives from Lev.24:2.

§Q. Notice this key verse.

קדושים תהיו כי קדוש אני

"You shall be holy because I am holy" (Lev. 19:2). The word "holy" is a key word in Leviticus, appearing there more than any other word. But Leviticus 19:15 is the "kingly law" of Yeshua: "You must love your neighbor as yourself." (Also see Deut.10:19.)

אהבת לרעה כמוך

To love our neighbor there are times when we must with gentleness and love, respecting his dignity as a creature in the divine image, nevertheless rebuke him. God warns that we will incur guilt ourselves if we *don't* rebuke him (Lev.19:17).

§R. Sins of a deliberate, wilful, "high-handed" nature (remember Korah?--Nu.16) could not be atoned for (Num.15:30-31) and the book of Hebrews uses this fact to warn the apostate against any deliberate, wilful renunciation of the Lord. Deliberate idolaters, Sabbath-breakers, blasphemers, murderers, adulterers, false-witnesses and the like who disobeyed the Ten Commandments with a high hand were put to death in the Old Covenant dispensation, and their sins

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were not atoned for (see also Heb.5:2; 6:4-6; 10:26-31; Deu.17:12; Ps.19:13). This is why Paul is quick to point out that his violent crimes against the Messianic Jews were done in ignorance (I Tim.1:13). The way some of the Pharisees are speaking against the Holy Spirit prompts Jesus to warn them about sinning beyond the reach of atonement forgiveness.

§S. Moses completed the building of the Tabernacle (a type of portable royal pavilion-palace for God to dwell in as His people travelled with Him toward the Promised Land of new life) just as God showed him on the holy mountain of Sinai, exactly one year after the Exodus (Ex.40:17). But, just as God sometimes gives us something first and only *then* shows us what to do with it, Moses did not receive all these detailed instructions in Leviticus until the month following the completion of the building of the tabernacle. Lev. 27:34 tells us that these are the commandments that God gave Moses during the year that the people of Israel were at Mount Sinai. These were given to insure the purity of the priest and the priestly nation, and to insure that God's House would be kept clean enough for such a holy God to dwell there. The decontamination process we see in Lev.14:34 for houses infested with dry-rot or fungus is necessary for these houses to be inhabitable by a clean and holy people; similarly the Day of Atonement provides a similar function to make it possible for God to continue to dwell in His House in the midst of His people.

§T. God made sure the book of Leviticus was included in the Bible so that the people might be "no

more dull of understanding" when it comes to His Holy Covenant faith, His Holy presence, His holiness, and His acceptable sacrifice.

§U. I John 1:7 sees the death of the Messiah as a sin offering. John 1:29 sees it as a vicarious burnt offering, and Hebrews sees it "outside the camp" (Lev.4:12; Heb.13:13). The author of Hebrews proves that Yeshua was a priest, for only priests could offer the blood. As Ps.110:4 and Isaiah 53 was fulfilled in our Messiah Cohen (Priest) so this verse in Lev.4:20 was fulfilled in Him:

וּכְפֹר עֲלֵהֶם הַכֹּהֵן וְנִסַּח לָהֶם

The priest shall make atonement for them, and they shall be forgiven.

§V. The High Priest was anointed with oil (Lev.8:10-12) just as the coming Messiah ("Anointed One") Priest would be the king anointed by the Holy Spirit (Isa.42:1; Ps.110:4).

§W. Everything starts when you are confronted by sin (Lev.4:28). Then there is the vicarious part (you must touch Jesus--Lev.4:29) and the mediatorial part (the priest makes the kill and offers the blood, which is what He did).

§X. When the priest changes clothes, this typifies our regeneration as priests of the New Covenant (Lev.6:10; Rev.1:6).

§Y. Notice Lev.9:1-6 gives us the order of God's salvation in that first there is sacrifice and

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suffering, then there is theophany and glory. This is one of the passages Paul is referring to in I Cor.15 when he says the Messiah died, was buried and appeared, according to the Scriptures. Which Scriptures? Scriptures like these in Lev.9:1-6.

§Z. Lev.14:34 says that Israel has been given to the Jewish people as a homeland but Lev.26:32-39 makes the point that by no means will they have unconditional security in Israel if they sin in their unbelief in the Scriptures (see 18:24-25,29; 20:22-26). The land will cry out as it did against Cain and vomit them out.

§AA. This is a summary of some of the מצוות or commandments and other points of interest to us in the book of Leviticus.

The מקוה is variously prescribed in Lev.15.

The key purpose of much of Leviticus is given in Lev.15:31, "Thus you shall keep the people of Israel separated from their uncleanness, so that they do not die in their uncleanness by defiling my tabernacle that is in their midst.

The law of butchering and כִּשְׁר (fit, proper) foods come from Lev.17:13 and 11:1-47.

Why many ultra-orthodox Jews wear the פאה is given in Lev.19:27.

Hebrews 10:25 was written with Lev.19:30 in mind.

Astrology, New Age practitioners and every kind of

occult lure is rejected by Lev.19:31; 20:6,27.

Sacrificing children to the god Molech is forbidden in Lev.20:2-5.

Homosexuality is forbidden in 18:22 and 20:13.

Modern day Israeli jurisprudence needs to study Lev.24:22 and 19:34 and look more kindly on Gentile Christians who want to live in the Holy Land. Also see Ex.12:49.

Lev.27:30 mentions the tithe called מעשר meaning one-tenth.

LEVITICUS 16:14-17

14.

וְלָקַח מִדָּם הַפֶּר וְהִזָּה בְּאַצְבָּעוֹ עַל-פְּנֵי הַכִּפֹּרֶת קִרְמָה
וּלְפָנֵי הַכִּפֹּרֶת יִזָּה שֶׁבַע-פְּעָמִים מִן-הַדָּם בְּאַצְבָּעוֹ:

15.

וְשָׁחַט אֶת-שְׂעִיר הַחַטָּאת אֲשֶׁר לָעֵם וְהֵבִיא אֶת-דָּמוֹ
אֶל-מִבֵּית לַפָּרֹכֶת וַעֲשֶׂה אֶת-דָּמוֹ כְּאֲשֶׁר עָשָׂה לְדָם הַפֶּר
וְהִזָּה אֹתוֹ עַל-הַכִּפֹּרֶת וּלְפָנֵי הַכִּפֹּרֶת:

16.

וּכְפָר עַל-הַקֹּדֶשׁ מִטְמֵאת בְּגֵי יִשְׂרָאֵל וּמִפְשְׁעֵיהֶם
לְכָל-חַטָּאתָם וְכִן יַעֲשֶׂה לְאַהֲל מוֹעֵד הַשָּׁבוֹן אֹתָם בְּתוֹךְ
טְמֵאתָם:

17.

וְכָל-אָדָם לֹא-יְהִיָּה בְּאַהֲל מוֹעֵד בְּבָאוּ לְכַפֵּר בַּקֹּדֶשׁ
עַד-צֵאתוֹ וְכַפָּר בָּעֵדוּ וּבָעֵד בֵּיתוֹ וּבָעֵד כָּל-קָהָל יִשְׂרָאֵל:

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LEVITICUS 16:14-17

14.

And he (Aaron the high priest) shall take of the blood of the bull, and sprinkle (see Isa.52:15, same word) it with his finger on the front of the atonement cover; and before the atonement cover shall he sprinkle of the blood with his finger seven times.

15.

Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bull, and sprinkle it upon the atonement cover and before the atonement cover.

16.

And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17.

And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

§A. Numbers tells the story of a remnant going forward while most people backslide or lose their way in rebellion and self-will. Israel is on her way from Mount Sinai to the plains of Moab on the border of Canaan, where, through the temptations of the Moabites and Midianites, many will succumb to "Balaam's error" of idolatry and immorality (see Numbers 25; 31:16 and II Peter 2:15 and Jude 11) and rebel against the Lord and His leaders and die in the wilderness. "Balaam's error" surely turned the Lord against Israel then and it will turn the Lord against the church today, though many who are lukewarm in the church think such sins are not so serious. But Phinehas was the zealous minister (he was a priest and, as the grandson of Aaron, he serves as a "military chaplain" in Num.31:6) who put to death Cozbi the immoral Midianite woman and her Israelite lover (25:1-15) because of this same kind of sin, which precipitated the holy war against the Midianites.

Num. 10-21 tells of the 38 years, almost 40 years (1447-1407 BC) of wandering that the rebellious Israelites were divinely sentenced to, wandering not only in the Transjordan but particularly in the five different wildernesses of the Sinai Peninsula: the Wildernesses of Zin, Shur, Etham, Paran, and Sin. In eleven days they traveled from Mt. Sinai (Horeb) to the hill country of the Amorites, Kadesh-barnea, which is about 40 miles south of Beersheba. God had given the Amorites over to them, but this became the fateful turning point of unbelief, and it was not till near the end of Moses' life, some thirty-eight years later, that these Amorites (both Sihon and Og were Amorite kings--see Deut.3:8; 4:47)

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were defeated. The people of Israel were so close and yet so far to the Promised Land, but it was at this time that they rebelled and were defeated by the Amalekites (Num.14:39-45). It says these latter defeated them because they "*presumed* to go up to the heights of the hill country, even though the ark of the covenant of the Lord, and Moses, had not left the camp." If we run ahead of the leadership the Lord has assigned over us, we run the risk of spiritual defeat as believers.

§B. From the book of Numbers we can learn much about the function of administration (Greek διακονία, meaning the spiritual authority to rule or administer a ministry--see Romans 12:7). Those who say they lack this gift (and can therefore excuse themselves) are wrong because the Parable of the Talents emphasizes that we all will have to give an accounting for our stewardship of our talents (Matt. 25:14-30; Rom.14:10; II Cor. 5:10) and this would include the way we administer the ministries God entrusts with us. The message of Numbers is that we must humbly learn to administer our assigned duties because unclean rebellion will bring chaos and death in the wilderness.

§C. Num.1:2 says, "Take a census of the whole Israelite community." A first principle of church growth strategy is to count what you've got and then to count what you've had and then to see if you are growing, and if so, at what rate. Here it is ominous statistics gathering indeed, because we know from 14:29 this is in reality a *body* count of those rebels who would be put to death in the wilderness for failing to pick up their cross of

obedience in order to see the Promised Land (see 26:63-65). Compare the army muster in chapter 1 with the army muster in chapter 26. In the Lord's march to victory, the rebels fell out of step with their God and were "numbered" for death and were not called out to be part of the victorious assembly (קָהַל or ἐκκλησία from the root meaning "called out," that is, a congregation called out from a world alienated from God, the church, the community of the elect, the chosen people). God "had their number." Moses makes the first count with Aaron and then, a generation later, shortly before his own death, makes the last count with Aaron's surviving son Eleazar (Aaron's generation having died off) serving as high priest. When you look at the white hair of the aging Moses and when you look at Joshua and Caleb, you see that only non-rebels live to see the promise fulfilled. The rebels lose the vision and perish in the wilderness (Prov.29:18). This is an important theological idea in the book. The Levites are numbered in chapters 3 and 4, and they are literal stand-ins for the Firstborn of Israel who were in turn given to the Lord in exchange for the Firstborn of Egypt (see 3:11-13). Chapter 2 shows the "decent and in order" way the tribal camp was masterfully arranged and administered by their true Leader, the Lord of Glory.

§D. Num.1:16 talks about the chieftains elected by their tribes, so the election of presbyters and leaders by ministers and congregations is not the injection of unbiblical politics into church polity or government. Therefore, we are to be *members* of a congregation, having been "enrolled" or "counted" or "numbered" פָּקַד *for war* (1:3). The idea here is of

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a group of troops divinely summoned into assembly to be counted and enlisted by means of a military roll call, and we are not to sniff at or run from congregational business meetings and elections as beneath us, though the danger of overweening bureaucratic control and religious politicking in the Lord's body is real.

§E. Num.1:47-53 shows there has to be a set-apart leadership to protect the purity of the faith from the distortions of the ignorant and the unqualified. The ministers literally camp around the Word (the Ten Commandments are in the Ark of the Covenant) to protect sound doctrine. Therefore, ordination is God's will for those accountable for sound doctrine and the care of souls. Aaron and his sons (the priests descended from Levi through Kohath and Aaron--see Ex.6:16-20; Num.4:5,15,19; 18:1-20) are distinguished from the Levites, who do not touch the holy things or enter the sacred areas, on pain of death, but assist the priests (see 1:47-53; 3:5-37; 18:2-7), which non-Levites are not permitted to do. This is important to keep in mind to understand the sin of Korah because as a Levite he tried to usurp priestly authority. This was also the sin of Antiochus Epiphanes who allowed the priesthood to be usurped. "He has allowed you to approach him, and all your brother Levites with you; yet you seek the priesthood as well" (16:10). Every pastor-baiting rebellious layman, every false teacher and false prophet commits the sin of Korah (see Jude 11).

§F. Chapter 2 highlights the wisdom of God as an administrator with each tribe given its own position, each person his own clan, family and tribal

grouping, each tribe its own order of breaking camp, its own assigned leadership hierarchy, its own identifying banner, its own order of march, its own position relative to the mobile central sanctuary, with the Levites in the middle protecting the Tabernacle (this was also true when the Israelites were marching) and with the tribe of Judah (the tribe of God's anointed leader, the Messiah) leading out as the vanguard and with the tribe of Dan coming last as the rearguard. Here is a place where the Word of God and the Messiah are connected in the Tanakh, as in the logos Christology in John chapter 1. Judah is the tribe of the Messiah (Genesis 49:10) and is therefore the first to break camp (Numbers 2:3,9) and makes the first offering (7:12) and sets out first in the march from Sinai (10:14). See Proverbs 8:23 where God's Wisdom, His Word, is also "first" as well as Judges 20:18, where the Messiah's tribe is likewise called "first."

§G. Notice in 3:5-10 there is full delegation of the work of the ministry throughout the tribe of Levi, just as there should be today in the Body of the Lord. 4:16 says, "Responsibility shall rest with Eleazar son of Aaron the priest for the lighting oil." Each believer has a responsibility in the ministry that should be delegated to him. Paul says, "See to it that you fulfill (the responsibilities) of your ministry (Col.4:17)."

§H. In 3:11-13 we see the Levites as a type of the elect, those called to be God's own possession, those who are not their own, but have been bought with a price (3:44-51). However, since they have no land and receive the **מעשר** (tithe) in compensation

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(18:21-24), there is a definite corollary between them and the Lord's ministers.

§I. In chapter 5 we witness a trial by ordeal for an allegedly unfaithful wife that points forward to a better kind of probe, the word of knowledge, a spiritual gift that has replaced this Old Covenant lie detector test and, moreover, has made it as applicable to men as to women.

§J. In chapter 6 we see an example of a vow of commitment that the laity, men or women, could take, the ascetic נָזִיר (Nazarite) vow, where they set themselves apart for temporary withdrawal from the world unto God and this included avoiding intoxicating beverages, contact with the dead, and cutting the hair. Paul talks about vows and took some himself. Have you discerned the Lord's will for your life so that you know what your vow of commitment is? Nu. 6:13-18 deals with the Nazarite vow, Paul's involvement with it later leading, we know (Acts 21), to his martyrdom in Rome, as he sealed his vow of obedience with his death and filled the empty martyr's seat of Judas at the Last Supper. Do not be hasty to take vows (and make no James 5:12 oaths), since we must keep them exactly (6:21).

§K. Chapter 7 emphasizes that when one initiates any type of new ministry one should first *dedicate* it formally to the Lord. Moreover, every Sabbatical year (seventh year) the unfarmed land rested (Lev.25:1-7) and the children of Israel *rededicated* themselves by gathering on Succoth (the Feast of Tabernacles) and publically reciting the covenant provisions of the Torah to which Israel

under Moses had committed itself (see Deut.31:10; 15:9-18.). Also at the end of seven sabbaths of years of seven times seven years, the so-called Year of Jubilee יוֹבֵל, the Hebrew slaves went free, debt was forgiven, and land was returned to the original tribal occupants (Lev.25:8-54) by means of (in the case of the poor) the kinsman-redeemer (Lev.25:25-28). The poor were liberated from the debts and the enslavement to the rich into which they had fallen, and the rich, who had accumulated vast land acquisitions, were divested of some of their filthy lucre. All this happened on the Day of Atonement every 49 years (Lev.25:8-9) and such is the essential background for understanding Isa.61 as Jesus quotes it in Luke 4:18. This was theoretically how the law worked, if it were actually enforced, which would keep too much wealth from falling into the hands of a few. Unfortunately evil rulers do not always enforce just and merciful laws, and the period of the 70 years of Exile was actually a punishment for violating this part of the Torah, as God said in effect, "I am not mocked: if you will not give me my sabbaths and let the land rest every seven years, I will take my sabbaths anyway and you will sit in Exile waiting for the land to rest until its appointed sabbaths are completed" (see Lev.26:34-35; II Chron.36:20-21).

§L. Chapter 8:6,15,21,22 show that your ministry begins with your water initiation, and therefore we need to create pre-baptismal

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instructional materials and classes so that we baptize only serious people willing to become serious Bible students and lay ministers and not double-minded people intent on backsliding. This means we must have pre-baptismal as well as post-baptismal classes.

§M. Chapter 8:19 shows where Paul gets his ecclesiology. He sees ordained ministers as *מִתְּנוּנֹת* (gifts) to the church in Ephes.4:11.

§N. Chapter 9:15-23 shows that we must stay deep in prayer in order to discern when the Lord is moving us out in a new venture and when he is encamping us. Many prayerless grumblers, their feelings or their pride hurt by some imagined slight, stay with a congregation only until their patience runs out or they get bored and then they drift to something else, which instead of another *congregation* may be the world, because these malcontents often backslide completely. They moved without looking for the cloud ascending from the tabernacle, without watching for the place where it settled down (9:15-23). Their ears were not attuned to the sound of the two silver trumpets, one blowing to assemble the leaders (which departing backslider cares if he is a leader?) and both trumpets blowing to assemble the whole congregation to move out together (10:1-10). See I Thes.4:13-18 on how our ears are to be tuned to the rapture's trumpet. Read Ps.90 to see the wrath of God being revealed from heaven (Rom.1:18) against Israel in the wilderness.

§O. Chapter 10:8 says that the Israelites didn't make war without music. This shows how important the ministers of music are in the Lord's body. From

10:11 to 14:45 we march with the Israelites from Sinai to Kadesh-barnea, which takes us no more than 2 months. The complaining started here in the wilderness of Paran and the Israelites provoked God to anger (11:1-3, 4-35; Pss.78:26-31; 106:13-15). But, when Moses is rebelled against, we are told that Moses is greater than a prophet and in this sense a unique mediator of revelation (12:6-8); it surely is in this sense that the Messiah will be "like me" (Deut.18:15), but he too will have his Peter's and his Judas's rebel against him.

§P. Chapter 11:25b says of those set apart for ministry with the 15th century BC lawgiver Moses, "And when the Spirit that was on him (Moses) rested upon them, they spoke in ecstasy but did not continue." Is this unfortunate situation also true of you? Jude 20 says that we should continue to pray in the Spirit (meaning tongues) as we build ourselves up in the most holy faith studying and meditating on the Scriptures.

§Q. In chapter 12 Miriam the prophetess has to be physically healed to cure her of a rebellious mouth. Her offense was that she slandered God's leader. 13:32 says that 10 of the 12 spies slandered the vision of God's prophet and so turned the people away from it, refusing to urge the people to conquest. For that crime a whole generation wandered in the wilderness under divine wrath and a death sentence (14:21-23, 34-35). Let us not give an evil report by saying, "It can't be done here, the giants are too big!" Such an unbelieving leader will be doomed to become a mere caretaker of wandering dead men walking in their own blind flesh.

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Numbers is a book that shows the folly of wandering in the lusts of one's flesh. Num.15:1-21:20 tell the story of this wilderness wandering. And, lest the backslider harden his heart and go all the way and apostasize, Num.15:22-31 warns (along with Heb.10:26) that there is no atonement for deliberate, defiant sin. The wilderness period was remembered by some of the prophets as the time of Israel's apostasy (Amos 5:25-26) when she did not keep covenant faithfulness with her Lord (see Josh 5:2-9 and compare Acts 21:21). The תַּזְזִי (Num.15:38) tassels were to be worn to remind the Israelites not to forget the word and follow their own lusts. But the final refutation to the folly of the old-timers who focus on the "giants" and say "it can't be done" is that it *was* done with 1820 fewer people the second time around, when the Israelites finally went in and possessed the Promised Land (compare the census in 26:51 and 1:46).

§R. Chapter 18:21-32 says that not just anyone is to receive the tithes but only God's *ordained* leadership. Some love the tithes but not the years of ministerial training and the accountability of ordination that goes with them. Some independent ministries, *without any accountability to us or to anyone else but themselves*, love our money but not our doctrine.

§S. Chapter 19:1-10 shows that because of our uncleanness we must have faith in the blood of Yeshua and be baptized into Him, for He is the antitype of the red cow who died outside the camp and became the baptism that cleanses us from our sins forever.

§T. Chapter 20:12 gives the ominous warning that even Moses would die outside the Promised Land like Miriam (20:1) and Aaron (20:22) because, although he was besieged by rebellion from his own family and others, Moses did not trust God enough to keep his head in all situations (II Tim.4:5) and did not obediently honor the Lord who delivers us from all our critics and slanderers. Moses did not honor God as holy before the people and so he too lost a blessing (27:14). Moses should have known that no weapon formed against us will prosper. Then he would have honored God as holy before the people no matter how they taxed their leader's patience. The disobedience of the people does not excuse the disobedience of the leader.

§U. Notice that bitterness against God's leaders is just a step removed from bitterness toward God himself (21:5).

§V. Chapter 21:8 points toward the One who, though He was the Son of God and without sin, yet he took the form of the likeness of sinful flesh (Romans 8:3), the flesh of the corrupt children of the Serpent (Gen.3:15; John 8:44), and was lifted up, so that men might look on him and live. See John 3:14-15. The snake Moses lifted up on a standard at the end of the wilderness wanderings, before the conquest of the Transjordan began, points to the Son of Man being lifted up and drawing all men unto Himself (John 12:32).

§W. Balaam's donkey speaks because "the Lord opened its mouth" (22:28). The Syrian prophet Balaam with his talking donkey points toward Saul the

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persecutor, who, on his horse on the way to Damascus, wanted to curse the people of God, the Messianic Jews, but could only bless them (24:9). Like the talking snake in Gen.3, this talking donkey is placed at a cross-roads as far as human destiny is concerned. Those who make the decision of faith will be blessed (24:9; Gen.12:3). Balak (bah-LAHQ) is king of Moab (his god is Chemosh--Num.21:29), and he looks down from a mountain and sees Israel camping tribe by tribe on his territory as they are passing through on their way to the Promised Land. His is in league with the Midianites, whom Moses will defeat in Num.31 and whom Gideon will have to fight later in the time of the Judges. King Balak knew he needed divine help to oppose Israel so he looked for the type of professional preacher who is always harshly denouncing everybody, so he could sic such a preacher on the Moses and the Israelites and defeat them with curses. So Balak begins by trying to tell Balaam what to preach and what to prophesy and attempts to persuade this Gentile prophet Balaam (בְּעֹלָם beel-AHM) to curse the chosen people. Of course, we know that Balaam will be killed later (31:8) and God knows that even his donkey knows the fear of the Lord better than Balaam, but for the moment money does not corrupt his ministry (22:18). Later, even illicit sex will become a source of corruption to the true faith as well (25:1). The most important prophecy Balaam utters is 24:17 which is the כּוֹכַב (star) that shall come out of Jacob and shall become the star of David, the Messiah.

§X. Notice how Korah starts a rebellion against Moses in chapter 16 even though Moses has taken

nothing for himself (16:15). It is important to note that the only thing that keeps the people from going down to Sheol is that they do not rebel against God and his leadership (16:26-34). Our mutterings can be the death of us (17:25). The battle cry of church-splitting rebels is Numbers 12:2-3.

§Y. Chapter 27 (also 36) speaks of the equal inheritance promised to women, so the laws of inheritance included provisions for daughters. This should be seen within the larger context of the book as a whole, since Israel was herself nearly disinherited as a nation on at least two occasions (see chapters 11 and 14). Moses had married a non-Israelite (12:1) woman, a fact that might have set a bad example for the people about the sanctity of their inheritance, but this was actually just a pretext Aaron and Mariam used to challenge the authority of Moses for the sake of their own personal ambitions rather. We see that God grants us our inheritance as a gift, but we still have to fight the good fight and seek first the kingdom in order to enjoy it (note the tribes of Gad, Reuben and the half tribe of Manasseh son of Joseph received the Transjordan land as a gift but they still had to fight with the other tribes first before they could enjoy their inheritance--see Num.32).

§Z. Chapter 27:15-23 teaches that we leaders should have assistants we are equipping to take over our ministries (as Moses equipped Joshua). The ministry can continue in a manner that is decent and in order only when these transitions are anticipated and prepared for.

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§AA. See chapters 25 and 31:15-16 on the consequences of sexual sin.

§BB. Notice the Levites were given 48 towns but no land allotments. Would it be a bad application of exegesis to say that the Levitical towns and pastures (chapter 35) might be warrant for a congregation providing its pastor with a parsonage or its equivalent?

§CC. In 35:13 we see there were six cities of refuge. Even today, people who have disagreements in one congregation seek refuge in another. But where there has been a case of unrepented sin and a person flees one congregation to join another as a kind of "city of refuge," pastors should co-operate in matters of intra-congregational discipline.

§DD. Notice that the priests and Levites are responsible to Aaron (18:3). A congregational board and its deacons should be responsible to the pastor. A "board-run" congregation is not Scriptural, because they can make the pastor a mere errand boy to do their bidding, and he loses his prophetic voice in the body. However, leadership must be shared, as Jethro emphasized to Moses.

§EE. Yehoshua (Joshua) (called Yeshua in Nehemiah 8:17) is called the Servant of the Lord in Numbers 27:18, "the man in whom is (the) Spirit," making him a prophetic sign of the One who is to come, the Servant of the Lord filled with "My Spirit" (see Isaiah 42:1). See also Zechariah 3:8; 6:12 where another later Yeshua is similarly pointed to as a portent or ominous sign of the Messiah.

§FF. The Bible of the Jewish Diaspora from the third century B.C. until the Messianic era of Jesus was the Greek Old Testament, the Septuagint. In Greek the name of Joshua/Yeshua/Yehoshua in Nehemiah 8:17 and in the Torah is Ἰησοῦς or Jesus. God always has his two witnesses because Deuteronomy 19:15 says that everything has to be supported by two witnesses. So at crucial junctures, like at the transition from the wilderness into the Promised Land or at the return from the Exile, God had as his two witnesses one man from the tribe of the Messiah and one man bearing the personal name of the Messiah: that is, Caleb from the tribe of Judah and "Jesus" (Joshua) entering the Promised Land; and Zerubbabel from the tribe of Judah with "Jesus" (the High Priest Joshua) returning from the Exile (see the book of Zechariah). One set of two witnesses were raised up from the "tomb" of Egypt and the wilderness, and the other set were raised up from the "tomb" of the Babylonian Exile. Wherever at least two witnesses meet, there is the Lord with his true church in their midst.

§GG. Notice the elaborate dedication of the altar הַמִּזְבֵּחַ in Numbers 7.

§HH. The Israelites leave Mt. Sinai and eventually arrive in Moab (Num.22-36), with major stops at Hazeroth (10:11-12:15), Paran (12:16-19:22), and Kadesh (20:1-21:4). There are some 18 encampments from Kadesh-barnea to the wilderness and back to Kadesh-barnea (33:18-36). It is in the wilderness of Zin, at the end of the wanderings, that Moses and Aaron anger God and are also sentenced to die in the wilderness (see §T). Moab is the last stop,

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where Moses' last will and testament, the book of Deuteronomy, will be delivered. God commanded Moses to keep this travel diary (Luke kept one undoubtedly in writing the book of Acts), and you may wish some day that you had kept a spiritual diary. How could Wesley have benefited the church as he did with his writing gift if he had not kept his journals?

§II. Notice the Lord speaks from the tabernacle in Numbers 1:1 and not from Mt. Sinai, so the Word emanates from the tabernacle where the glory of God resides. The Word of God will likewise "tabernacle" in the Messiah (John 1:14) and emanate from Him. The Heavenly Lord is travelling from Egypt to Israel embodied in the tabernacle. The people, by murmuring against Him, are opting out of being His fellow heavenly travellers. So this paradigm will speak its object lesson for all time to Ideal Israel.

§JJ. Kadesh-barnea, (kah-DESH bar-NAY-ah) an oasis at the southern edge of Israel, is the area the Israelites used as a staging arena for their conquest of Canaan (Numbers 13:26), encamping there while their spies scouted the land (13-14; Deut.1). It was from there that Moses tries to have a successful "church" business meeting to vote to take the land, a vote that took 38 years to attain, because the rebels were wandering in the wilderness until they returned to the same place nearly forty years later (33:36-37). Aaron died there. It was also at this place that the Israelites complained about the hardship of their wanderings, so angering Moses that he struck the rock (Num 20:1-13; Exod. 17:1-7) and

forfeited his own marching privileges with those who went in and possessed the land.

§KK. We can conclude our services with the Aaronic benediction (6:24-26) remembering, if a woman lights the Shabbes candles, that the Aaronic priests lit the seven-lamped menorah (8:1-4).

§LL. We need to approach the study of this book with "fear and trembling" and with Rom.15:4 and I Cor.10:11-12 in mind.

§MM. Notice the death of the high priest provides release for the guilty (35:25) just as the death of the Messiah-Priest (Psalm 110; Isaiah 53) provides release for us.

§NN. "There was an order of march for the Israelites, company by company, when they set out," (10:28) and so there is for us. Know your leaders and loyally hang tough with them.

§OO. Important verses to meditate on: Num.32:23. Are you qualified for work relating to the אהל מועד tent of meeting (see 4:35)? You have been charged with a literal responsibility to carry (4:47); do you know what it is, and are you doing it? The Israelites all had people over them in the Lord (7:2); do you (Heb.13:17). They brought to the Lord's House talents and valuable things that could be used in the service of the Lord (7:4-5); what are you bringing to the Lord? Look at 10:10. Some live in New York City, the largest Jewish city in the world and feel no obligation whatsoever to remember them with a messianic congregation or a messianic

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calendar. Hobab, a relative of Moses by marriage, is offered a blessing for continuing in Jewish ministry (10:32); that blessing is offered to you. 10:33-34 speaks of seeking a resting place, and how God does this for us--compare this theme in Heb.chps.3 and 4. Compare Moses question in 11:13 to Jesus' question to Philip in John 6:5. Some get out of step with God because of a good thing; but if we put a good thing before God, He may give us too much of a good thing, until it becomes loathsome to us, even a plague--11:20,33.

PP. It says the Spirit rested upon them and they prophesied--11:25. Compare Acts 19:6 and the baptism in the Holy Spirit. Meditate on Num.14. So often we have heard, "They will never be able to start a messianic congregation. They are Gentiles. Jews will never go for this. It's going to fall apart. There are too many giants against them!" Or we hear, "We've been in this wilderness all this time and you still haven't given us a messianic congregation--what are you doing, trying to lord it over us? See 16:13-14. Men blame leaders instead of their own sins--16:14. Men make false accusations--16:15. Avoid the waters of Meribah ("Quarreling")--20:13. We need a different spirit, the spirit of Caleb--14:24. The rabbis say that the Gentiles can be righteous by following the laws of Noah, but 15:15 says the same sacrifice is necessary for both Gentiles and Jews.

§QQ. See 18:16 where you see the words פְּדוּתִי (the redemption of the son) a ceremony on the 31st day of the firstborn Jewish boy's life when five shekels (or silver dollars) are given to a Jewish

person who claims to be a Kohen and buys the boy back or redeems him from the Lord, since all firstborn males of Israel belong to the Lord. This ceremony is not performed on a Sabbath and or to the firstborn of Priestly or Levitic parents. It's important to know about this ceremony and feast if you are dealing with Jewish people with a religious background.

NUMBERS 27:18

וַיֹּאמֶר יְיָ אֶל מֹשֶׁה קַח לְךָ
אֶת יְהוֹשֻׁעַ בֶּן נּוּן אִישׁ אֲשֶׁר
רוּחַ בּוֹ וְסָמַכְתָּ אֶת יָדְךָ עָלָיו:

NUMBERS 27:18

And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him.

NUMBERS 34:19

וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמִטָּה יְהוּדָה כָּלֵב בֶּן יִפְנֶה:
NUMBERS 34:19

And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh.

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§A. Scientists search for natural laws and governments enact civil laws, but the greatest body of divine law ever given to man is summed up by Moses in this book. Moses underlines the seriousness and importance of Deuteronomy several times. He says that all the words in it are "no trifling matter for you, but rather your very life" (32:47; 4:1,3-4; 4:40). Indeed, with this book Moses confronts all with life and death, exhorting all to choose life (30:15,19-20). The life-span of individual Jewish people and their protection from deportation and exile, their physical health, prosperity, the well-being of their children, the esteem of their nation in the eyes of the world (4:6-8), and their good fortune in every aspect of life, even longevity of life (11:21), even life itself, all hinged on their attention and obedience to the words of this book. But what is true of them is also true for everyone else, even for us who read the Bible and look to the God of Israel for our salvation.

§B. Moses and the people are poised just outside the territorial borders of Israel, encamped at Moab (29:1), an ancient kingdom east of the Dead Sea in what is today the modern country of Jordan. Visualize their position. Look at a map. They are across from Jericho, on the opposite side of the Jordan River. Moses is now near death, one hundred and twenty years old (34:7), writing and teaching the people his last hymn, depositing with the priests and elders his last writings (31:9), laying hands on his successor to leadership Joshua (3:28; 31:7-8; 34:9), preaching his last sermon, expounding and reinterpreting the Law that God gave at Mt. Sinai (Horeb) in the context of a renewal of the

contractual agreement (covenant) between Israel and God as a new generation prepares to obey the Law in holiness and actually go in and take the Holy Land. Deut.4:44-49 sets the scene for the whole book which Moses delivered as a sermon in Moab.

§C. When Moses led the people of Israel to the threshold of the Promised Land, he encountered, near the point where the Jordan runs into the Dead Sea, סיחון Sihon king of the Amorites. This is in territory that today belongs to the country of Jordan. Also, to the north, in the area of Bashan, which includes the famous (formerly, before the 1967 Six Day War, *Syrian*) Golan Heights, the army of Moses encountered another famous Amorite king, the king of Bashan, the giant עוג Og (see 3:11). God authorized Moses to conduct a holy war (no heathen crusade for "Allah" or "Hashem" or "Mother Church") against these wicked peoples and put them under חרם ("destruction" 7:26, that is, devoting them to God). This means that their destruction was necessary at that particular time because they stood in the way of God's plan to save the world by means of a holy land and a holy nation of priests. For if at this early period the Hebrew nation were corrupted by the heathen peoples occupying the Holy Land, there would be no hope of reaching the other nations through the Jewish people. This process of a necessary and just war had been waiting since Abraham's time (Gen.15:16) and God had Moses actually begin the process to give Joshua and the others "on the job training" in how to continue it (see 3:21-22; 7:1-6,17-26; 12:2-5, 29-31; 20:1-20). Og and Sihon and what God does to them are a preview of how the Lord will fight for Joshua and the rest

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of Israel's God-ordained leaders in the years ahead--3:21-22. The same God who fights against Pharaoh and Og and Sihon will fight against the heathen occupiers of the Holy Land--7:18. (At the Second Coming the Lord will fight against the heathen occupiers of the whole world.)

§D. Destroying idols (a task Moses knows they won't carry out completely--31:27) in the Holy Land is on the top of the list of statutes and ordinances that they must diligently observe in the land. In Deut.12 we have the laws that will become Israel's own eviction notice when they don't obey them and have to go into the Exile.

§E. Practically the whole book is a sermon, and the fact that, 38 years before, the previous generation had been commanded to go in and take the Holy Land by force and had nevertheless rebelliously (9:23) and faithlessly disobeyed God is the chilling reality giving such a dramatic setting to Moses' sermon. All of these rebellious parents are now dead, having eventually perished in the wilderness wanderings, inspite of Moses' intercessions (9:18-29; 10:10-11). The question for decision (30:19) is whether their children, this new generation of adults alive at the time of the end of Moses' ministry, will repeat the mistakes of their parents and die, or whether they will obey the Torah and in holiness take the Holy Land and live to worship the Lord there in His Holy Dwelling (12:11-26; 14:23-25; 15:20; 16:2-16; 17:8-10; 18:6; 26:2; 31:11).

§F. "You shall not act as we are acting here today, all of us according to our own desires, for you have

not yet come into the rest and the possession that the Lord your God is giving you" (12:8-9) Each generation has an opportunity to obey God and go in and destroy idols and possess what God has prepared for it. This is true of all **למען ישראל** (artists for Israel), but we should also be warned that the only time the word artisan/craftsman **שֹׁרֵף** is used in Deuteronomy, it is used of one who prostituted his talent to make an idol for himself (27:15). Preachers, as they use the arts in ministry, should remember that the Word is preeminent and that the prophet is one set apart from the people who remains before the Lord to get His Word for the Lord's flock (5:27-28).

§G. It is important to know who the Hittites were (see Gen.23:3). They were a people whose kings had written contracts and treaties with the nations (like Syria) who became their vassals (dependent states). We know from scholars like M.G. Kline that a vassal state was granted certain rights in return for loyalty and obedience to the Hittite king, just as the land-use rights to the Holy Land were granted to the chosen people by their Holy King, the Lord God. The covenant that God gave Moses at Mt. Sinai is similar in literary form to the sort of covenant or treaty that a Hittite king made with his Syrian vassal, including: a preamble in which the Sovereign identifies Himself (Deut.1:1-5); a historical prologue in which the Sovereign rehearses all His past benefits (Deut.1:6-4:49); a "stipulations" section listing the covenant requirements imposed on the vassal (Deut.5:1-26:19); a "covenant ratification" section including a provision for treaty renewal and specifically listing the covenant sanctions in terms of

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the kinds of curses and blessings that will encourage compliance (27:1-28:68); and, finally, succession arrangements for continuance of the covenant (see 31:1-34:1 where Joshua is designated as Moses' successor and also see 18:15-19 where the Messiah and the prophetic tradition leading to Messiah's advent come together to comprise Moses' ultimate successor, the New Joshua, the Messiah--Isaiah 49:8). But it is important to remember that the above, often alluded to by scholars, is not the whole story. More than merely copying the form of an existing treaty, God, as a free act of grace, set Israel "in His love," and then He laid out certain commandments by which Israel was warned to "keep yourselves in the love of God" (Jude 21) and "continue in my covenant" (Heb.8:9; Acts 2:42). The specific divine directive was to go into the land and rid it of all idols (Deut.7:5-6) just as the Great Commission of the New Covenant was to go into all the world and preach the Gospel (Matt.28:19-20).

§H. Around the 13th or 14th centuries (during roughly the same timespan as the life of Moses) these Hittite kings gave their Syrian vassals written covenants similar to the kinds of treaties we see in Exodus and Deuteronomy (notice the Ten Commandments 5:6-21). This is a powerful argument that Moses is the primary author responsible for the writing of these books of the Bible. Those who deny Mosaic authorship discount the facticity of 5:3, which is like depriving I Cor.15 of the apostolic eye-witness testimony of Paul and the others that undergirds the truth credentials of the Gospel (see 11:7).

§I. The Babylonian Exile and the Exile of A.D.70 and every "holocaust" that Israel has endured can be understood only in terms of the Deuteronomy sanctions. The repeated pattern of national sin and rebellion against the prophetic preaching of the Torah of Moses followed by the invasion of foreign armies, siege, exile, deportation, repentance in the diaspora, divine favor, and return to the Holy Land can only be understood in terms of the covenant blessings and curses such as are listed in Deuteronomy. (Although Anti-Semitism seems to be suggested in 28:37, Zechariah 1:15 is an important tempering Scripture here, for there is no one-for-one relationship between Israel's sin and her punishment at the hands of the nations.) However, like a tenant being evicted from his apartment because he broke the rental contract or covenant with the landlord, so Israel has definitely been evicted more than once to show the nations that the God of Israel is the true God and means business when He commands Israel and all nations to repent and believe in Him. Also, as far as believers are concerned, when Paul read Deuteronomy, he made spiritualized applications along these lines to the covenant communities he set in order (see I Cor. 9:9 and Deut. 25:4; I Cor. 11:27-32 and Deut. 28:15f) and warned the members that sinning might get them evicted by means of sickness and death from the Lord's Supper. We need to understand the covenant aspect of our faith so that our disobedience and faithlessness does not get us evicted from the place of blessing God intends for our lives.

§J. Israel is described in this covenant as a divinely set apart people intended to enjoy a privileged

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relationship to their Lord (see 1:31; 32:6,9), one that is permitted by God as fulfillment of His promises to the patriarchs (7:8; 29:12-13; 4:21), but requires obedience to all the covenant stipulations (from the heart, not legalistically), including transmitting the teaching to each generation's children. This trans-generational holy requirement is accomplished by constant teaching, example, and pedagogical aids designed to indelibly etch on the memory and the heart of young and old alike, and, not only this but also consciously quarantining the nation, the family, and impressionable minds from the heathen world (6:4-7:6). But the most important stipulation of the covenant is also a gift: regeneration (10:16; 30:6; see also Lev.26:40-41; Jer.4:4; 9:25; Rom.2:29). (The Messiah is surprised that Nicodemus could be a ruler in Israel and not understand this--see John 3:3-10--and that the Pharisees could turn the law into a bewildering maze of legalisms and thereby lose love and justice and compassion). Salvation and right standing before God, according to the authoritative message of Moses, does not come through herculean feats of legalistic observance (30:11-13) nor through merit based on humanly-derived righteousness (7:7; 8:14; 9:4-7) but through loving, loyal, obedient faith in the word of God (30:14,20; 6:4-5,13,16; 8:3; 10:12; 11:1,13,22; 30:20) which, according to Moses, necessitated love of the neighbor as well (10:19). As far as human merit before God is concerned, even Moses fell short and needed God's unmerited favor and mercy (32:48-52). Nevertheless, God's commandments must be obeyed (28:1,58-59), and the antinomian who lawlessly ignores God's commandments does not love God (19:9; 30:16). Moreover, how one responds to

false doctrine is a test of one's true love of God (13:3). Yet ultimately, loving God is impossible without regeneration (30:6).

§K. Deut. 1:39 says "your children who do not yet know good from bad." Luke chapter 2 shows Yeshua as a boy who had reached the age of moral accountability called in Hebrew בן מצוה. If you think children's ministry is not especially important, underline the word children everytime it occurs in chapter 6.

§L. Chapter 1:16 can be applied to the modern community of believers in this way: don't have cronies or cliques or favorites or you will destroy justice and equity in the house of the Lord's people.

§M. Chapter 1:29-33 is the Gospel according to Moses that was rejected at Kadesh-barnea (that fateful turning point of unbelief) when the 10 spies gave the evil report. Every generation has an opportunity to obey the Lord and to follow Him and to gain new ground for the Kingdom of God, or else to hesitate, and, as this story illustrates, he who shrinks back, he who hesitates, is lost. Every generation is put to a test and a trial--either to march ahead in faith and take some ground for God or to rebel and "grumble in your tents" (1:27) and die with a faithless hardened heart in the wilderness. If even Moses, great though he was, fell short of the Lord's holy expectations and was punitively replaced, how much more should we be careful to obey God's Word (3:25-28).

§N. We don't take away from God's Word (4:2).

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Scripture interprets Scripture. We worship God only at the divinely acceptable altar and before the appointed priest that He promises to show us (by His canonical prophets--see 12:4-7) and we know from all the prophetic puzzle finally filled in (the ultimate altar and priest is Yeshua on the of sacrifice. We beware of syncretism caused adding to the canon (4:2; 12:29-32; 13:1; Prov.30) Talmudic Judaism is a syncretistic pseudo-Jew religion, because, adding to and subtracting from Torah (Jesus is subtracted and autonomous-from-Jesus-the-tree-of-life pseudo-wisdom is added and pursued as in Gen.3:6).

§O. Why we *study* through the Word every year is clear from 4:9; 5:1. Not to do so is to adversely affect our children (5:29). Example: a couple takes their children to religious services, but do not personally study the Word with them and disciple them; the children grow up and marry nominal believers and suffer the tragedy of divorce. Note: the *next* generation of children are consequently the victims of broken homes. Do you see from this example how the sins of the grandparents affect their grandchildren? Could this not have been avoided if each generation had been taught the Torah in the power of the Spirit? Live in the Word! Don't let the thoughts of the Lord out of your mind or out of your heart? (6:7)

§P. The unregenerate man can only obey the Bible legalistically since he lacks the Holy Spirit's power to rise to the law's higher moral challenges and since he does not have the prophet's insight into higher obedience in holy love. However, those who do not

grapple with the Law (thoughtlessly setting up a too sharp antithesis between Law and Grace), are those who may choose an easy and cheap, lawless "grace" that is more antinomian ignorance than holy reverence for God's Biblically defined will. We are not under the Law's penalty but we are not free from the Law's moral severity. "Under (the dispensation of) Grace" means under an even more severe morality, not an amoral lawlessness (see Rom.6:1-14).

§Q. In 7:12f concrete physical blessings including healing are promised to the obedient. God also promises He is going to get His victory among the heathen (7:24). That is the basis on which we can attempt great things for God.

§R. One reason God doesn't always answer our prayers quickly is given in 8:2-3.

§S. Deut.12:28 warns against following other gods who have not proved themselves to you. How did the true God prove himself? By two Exoduses, one from the first death with Moses as the leader (see the magnificent description in Exodus 14:15-31); the other from the second death with Yeshua as the leader. Also, the true God has proved Himself by power encounters such as in Numbers 17 and I Kings 19. This is why the gifts of the Holy Spirit must not be neglected today: power encounter is still needed to defeat the idols of the heathen and show that Jesus alone is Lord.

§T. What implications can you draw from 16:19-20 about Bible believers going into politics and about

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social justice being part of the Gospel? (See also 24:19-22).

§U. Look at נִבִּי in 18:15. This section foretells the prophet like Moses that God will raise up in the Promised Land. Isaiah 49:9-10 speaks apocalyptically of the Messiah as a New Moses. The immediate (not final) fulfillment of this Deut. 18:15 prophecy is Joshua (whose Aramaic/English name is Yeshua/Jesus--see Nehemiah 8:17 in the Hebrew Bible). Joshua is a type of Messiah because he is an agent of grace to the Gentile Rahab but of damnation to the seven wicked nations trodding down the Holy Land, the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites and Jebusites. The rabbis likened David to Moses, and since David's house will bring Messiah the Lawgiver (Isaiah 42:4), we should not be surprised that Moses says another prophet is coming "like me," and the first prophet to come after Moses has the name of Jesus or Yeshua/Joshua the son of Nun. (See also the notes on the book of Joshua.)

§V. Look at 19:15. The people of God, the local קהל assembly called out for eschatological salvation, is at least two witnesses according to Matt.18:20. Note Moses and Aaron going before Pharaoh, Joshua and Caleb entering the Promised Land, the high priest Yeshua/Joshua and Zerubbabel returning from the Exile to build the Second Temple, John and Peter rushing into the empty tomb at the end of the Gospel of John, and the church being raptured before the final destruction of the world's destroyers (see Rev.11, especially 11:18). Yeshua sent the 70 out in two's, which meant that he sent out 35 tiny

churches, and Paul and Barnabus were themselves a church as they together planted many house churches in the first missionary journey. More churches could be planted if this fact were appreciated and people did not "despise the day of small things" (Zech.4:10) as they planted new works for the Lord.

§W. Deut. 22:5 tells why we have to have a dress code.

§X. Read 22:15. Modern parents are often promiscuously irresponsible in the matter of protecting their children's sexual purity. See 7:3-6.

§Y. Grace brings a marvelous "exception to the rule" in Deut.23:3 for Ruth the Moabitess.

§Z. Deut.27:26 emphasizes that the Law does not justify or clear of guilt but brings everyone condemned to Messiah needing salvation (Galatians 2:16; Romans 3:19), for indeed Moses testifies that everyone whose actions "do not elevate the words of this law" is pursued by the law's curses. So from this verse (27:26) we see the universal need for salvation from the curse of the law (Gen.6:5; I Kings 8:46; Eccles.7:20; Prov.20:9; Pss. 53:3; 14:3; 130:3; Isa.53:6; 64:6; Mic.7:2; Rom.3:23; Gal.3:22; I John 1:8; 5:19). Further, we see that the whole reason the Messiah was accounted cursed and struck down by God (Isa.53:4; Deut.21:23) was in order to make atonement for us and redeem us from the curse of the law (Gal.3:13). For the legal demands of the Law entail curses (Deut.27:1-26; 28:15-68) and these stand against us sinners and pursue us as part of

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the burning wrath of an offended Holy God until the record is erased, the sin is expiated (removed), and the penalty is set aside in the atonement (Col.2:14). And ultimately the curse on mankind is universal, not limited to those who receive the Torah, but pursuing all the race of Adam (see the curse section in Gen.3:14-19) who forfeit eternal life (Gen.3:22-24) without regeneration (Deut.10:16; 30:6).

DEUTERONOMY 10:16

וּמַלְתֶּם אֶת עֵרְלַת לִבְבְּכֶם וְעֲרִפְכֶם לֹא תִקְשׁוּ עוֹד:

DEUTERONOMY 10:16

Circumcise therefore the foreskin of your heart, and be no more stiffnecked (stubborn).

DEUTERONOMY 30:6

וַיִּמַּל יְיָ אֱלֹהֶיךָ אֶת-לִבְּךָ וְאֶת-לֵבִי וְרַעְךָ
לְאַהֲבָה אֶת-יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ
לְמַעַן חַיֶּיךָ:

DEUTERONOMY 30:6

And the Lord thy God will circumcise thine heart, and the heart of thy seed (descendants), to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

DEUTERONOMY 18:15-19

15.

נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמוֹנִי יָקִים לְךָ יְיָ
אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן:

16.

כָּבֹל אֲשֶׁר שְׁאַלְתָּ מֵעַם יְיָ אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם
הַקָּהָל לֵאמֹר לֹא אִסְףָּ לְשִׁמְעַת אֶת קוֹל יְיָ אֱלֹהֵי

וְאֵת הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא אֶרְאֶה עוֹד וְלֹא אָמוּת:

17.

וַיֹּאמֶר יי אֵלַי הִיטִיבוּ אֲשֶׁר דִּבַּרְוּ:

18.

נָבִיא אֲקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כְּמוֹךָ וְנִתַּתִּי דְבָרִי בְּפִיו וְדִבֶּר אֲלֵיהֶם אֵת כָּל אֲשֶׁר אֶצְוֶנוּ:

19.

וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמָע אֶל דְּבָרִי אֲשֶׁר יִדְבֹּר בִּשְׁמִי אֲנֹכִי אֶדְרֹשׁ מֵעַמוֹ:

DEUTERONOMY 18:15-19

15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall listen;

16. According to all that thou desiredst of the Lord thy God in Horeb (Sinai) in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17. And the Lord said unto me, They have well spoken that which they have spoken.

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not listen unto my words which he shall speak in my name, I will require it of him.

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§A. Joshua ("the Lord saves") was formerly named Hoshea ("salvation") until Moses changed his name (Num.13:8,16). He was from the tribe of Ephraim, meaning he was a descendent of Joseph. The Greek Septuagint Old Testament translates his name Ἰησοῦς or Jesus. He was Jesus the "son" of Joseph. Isa.49:8 says the Messiah will be a new Joshua, "Thus says the Lord; in a time of favor I have answered you, on a day of יְשׁוּעָה (Yeshua = "salvation" = also the name of Joshua--see Neh.8:17 in Hebrew Bible) I have helped you; I have kept you and given you as a covenant to the people, to establish the land, *to apportion the desolate heritages.*" Zech.6:12 says that Joshua/Yeshua's name (Ezra 3:8) is כִּנְיָ (or "Branch" of David, that is, the Messiah). With all this in mind, we shouldn't be surprised if we see Messianic typology in this book. Isaiah certainly did when he read it (Isa.49:8).

§B. The book begins with Moses commissioning Joshua and telling him over and over again to be courageous and strong in the Word. The responsibility for a fierce military conquest is on his shoulders and he must hear and heed the bold military plans of God and then execute them with precision and fearlessness.

§C. The Transjordan tribes (Reuben, Gad and the half-tribe of Manasseh) are told to seek first the kingdom of God and go over to fight for the land of their brother tribes and then, they are assured, God will grant them the enjoyment of their own inheritance.

§D. After the appearance to Joshua of the angelic commander of the Lord's army (5:13-15), Jericho is soon conquered. But sin in the camp brings defeat when Ai אִי is attacked, and only when the sinner is dealt with does victory once again come to Joshua's forces. Fulfilling Moses's command (Deut. 27:4-5), Joshua builds an altar on Mt. Ebal and the people observe a covenant ceremony there (Josh. 8:30-35). This is in central Canaan at the pass between Mount Ebal and Mount Gerizim. At the end of the book, when hostilities have died down, Joshua assembles all Israel again and charges them with a farewell address, and then gathers them at Shechem for a ceremony of covenant renewal (24:1-28). Loyalty to God is a theme of these sections and of the whole book, and something Achan showed by his sin that he lacked. When Joshua copies the law (8:32) he is doing what the royal head of Israel will one day be obligated to do (Deu.17:18), adding to the Messianic typology the Scriptures invest in him.

§E. The first 11 chapters of the book of Joshua deal with the invasion of Canaan under Joshua, the salvation of Rahab, and the prayerless mistake with the deceiving Hivites of Gibeon. We see that Joshua's base camp is at Gilgal, where God "rolled away" the disgrace of Egypt when the Israelite men were circumcised (compare גָּלַלְתִּי "I rolled away" and גָּלַל in 5:9). From this place of spiritual cleanness and responsiveness to God (which is what circumcision symbolizes), God gives Joshua the bold plans he needs to brilliantly take the whole land.

§F. A good general knows that the point of initial

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attack has strategic implications for every part of the total battle plan of the war. Like a brilliant war strategist, God has Joshua take Jericho and Ai first, then swoop south in a second campaign against the cities there, and finally turn to the northern campaign to secure the whole area in just three elegant moves. We need to ask God to give us bold plans to take the whole area where we're called for God. We need to become convicted by a verse like 18:3, "How long will you be slack about going in and taking possession of the land that the Lord, the God of your ancestors, has given you?" We need to pray for the strength of Caleb (14:10-11) to do battle for the Lord. Then we need to go through the whole land and make a written description of what is actually out there as we spy out the challenge of the field of ministry God has given us (18:4). Then we need to ask God where our "Shiloh" is, because that is where the tent of meeting is set up, and that's where the people meet God (18:1) for edification, prayer, and divine guidance (18:10) as God shows us our various tasks and the ground he has already won for us. (Shiloh was where the Tabernacle was erected following Joshua's conquest of Canaan.) As we execute the bold campaign plans that God gives us we can rest assured that the victory is His and is on the way. Read the major summary 11:18-20. Look at 13:6-7. We need to see the "land" of our sphere of ministry as a target for spiritual warfare to be claimed for the Lord and to be apportioned out to be conquered in revival. What is *your* apportionment? Where do you live? Who are you ministering with? Does God want to move you? (See 23:3-16.) Remember that your ministry is a sacred trust given to you by the Lord.

Do not lightly leave one fellowship and drift to another. God put you where you are and only God should move you.

§G. Chapter 12 lists the Israelite conquests. The occupation of the land is described in chapters 13-21 with special emphasis on Caleb of the tribe of Judah. The Transjordanian question of the altar is settled in chapter 22. Deuteronomy forbade the disloyal act of offering sacrifice anywhere except in the one central sanctuary (Deut.12:13-14). Those who believe that Jericho's walls fell (Josh.6) only in the imagination of this book's author should read archeologist Dr. Bryant G. Wood's article in the March-April 1990 issue of Biblical Archeology Review. A study of ceramic remnants, carbon-14 dating, seismic activity in the region and even some tumbled walls give impressive evidence that the city was burned around 1400 B.C. Because Jericho is in a rift valley, it is prone to earthquakes, geophysicists say, that could cause the blockage of the Jordan River as well as the destruction of the walls of the city. Earlier archeologists had been digging in the wrong places and erroneously asserting that there was no evidence that the city had been destroyed during the period when the Bible indicates Joshua's conquest took place.

§H. Review the notes in Deuteronomy and Numbers on the Messianic typology in the book of Joshua. This is not a book on how to have success in general but in particular, in particular regarding the work of the great commission, which is to take the whole world for God, Israel first and then the nations. This whole book is prophecy in type, with Joshua the type of the Warrior Word Yeshua, and

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the book of Joshua a picture of the whole body of Messiah breaking out in the great commission march to take the world for him.

§I. The book is also a great teaching on the indispensable quality that the Lord's leader must have--strength! See 1:7-8 and 17:14-18. The strength comes from prayer and the Word. A believer can go through the worst this world has to offer and be as strong as a lion, if he meditates on every verse of the book of Joshua. God has given us many promises from His Word to draw strength from. Do you see from 17:14-18 why a leader has to be strong? The people are only as strong corporately as their leader. Leaders must be qualified and called, duly accountable and under authority, and strong in the Word and in vision (29:18) to serve the Lord in purity and holiness with compassion for his sheep.

§J. Faith is a matter of heart knowledge given as a gift, even to unworthy prostitutes like Rahab in Jericho (2:9,12). However, faith is also a matter of the will, a matter of heart loyalty to God which can affect a whole family if that family has one loyal-to-God witness. Notice the recapitulation of the Passover theme--Rahab's household will be passed over when God's holy wrath rages and burns through Jericho, consuming the wicked. The destroyer will see the red sign of covenant protection and pass over all who are under its covering. With Rahab's "passover" she becomes a type of all the world's Gentiles coming under the red sign of covenant protection in the New Covenant Passover of the Lord's Supper. Rahab and Ruth lead

the Gentiles of the world into the Israel of God. Josh.2:12 proves that God blesses those who bless his people (Gen.12:3), and Rahab, an ancestor of David and Messiah Jesus (Mt.1:5), shows by her life that it was always God's intention that "all the peoples on earth will be blessed through you" (Gen.12:3).

§K. Note that baptism (3:5) is to prepare for the battle of serving God. It is also a symbol of covenant purification (5:2-3) as is circumcision (5:1-9; see Col.2:11-13).

§L. The ark of the covenant of the Lord was where God's presence in his Word dwelt. Josh.4:7 says, "The waters of the Jordan were cut off in front of the ark of the covenant of the Lord." In the New Covenant, the same eternal, saving Word who parted the seas of chaos at creation and at the Sea of the Exodus and at the water of the Jordan has triumphed over the sea of death itself, bringing the order of the New Holy Age into eschatological victory over this world's present chaos.

§M. The Lord gives his minister a certain authority as a leader (4:14) if he has a genuine place of recognized leadership in the Lord's Body. It is not necessary to get pushy to establish this authority--it's just there. Proverbs 18:16.

§N. The purpose of Biblical miracles and any true miracle that happens today is to bring people to a point where they have a saving fear of the Lord and His inerrant Word (see Rahab's speech in 2:9-13).

§O. Then as now music and shouts of praise are

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important in breaking the yoke of spiritual oppression in worship (see 6:5).

§P. Josh.6:18 is why we avoid worldly enticements and all the wicked things the heathen covet. Whoever loves the world is an enemy of God, and whoever covets what has been devoted to destruction may become himself a thing devoted to destruction (7:12). This is the crucial lesson that Achan can teach us, and it is the very reason modern men need to get rid of their yoga and New Age books and occult lore and extra-terrestrial beliefs and any other spiritual fixation that cannot be sanctified by the word of God. Whoever defies God's ban on things like pornography and other worldly things set apart for destruction and tries to hide such things under his tent will find God's anger aroused and the blessing of God has been removed. Such sin can contaminate others and destroy a whole ministry (see 7:2-5).

§Q. Chapter 6:21-24 is a picture of what actually happens when we are saved: people all around us go to hell but we are spared, a fact that should bring fear rather than conceit or arrogance (Romans 11:19-22).

§R. Look at chapter 9. Can you discern when false brethren slip in secretly among you? See Jude 4. You can't discern them if you don't watch the people in your life in prayer (9:14-15). Are all the people in your life really God's choice for you?

§S. Chapter 14:6-15 is a case study to prove (through Caleb of Judah) that the central theme of

the Torah is true (1:8)--that loyalty to the Word of God brings blessing. Look at the typological preaching possibility in 15:16-17. Because He overcame the world, the Father has given His Word the Bride of Messiah.

§T. To the extent that you don't dispossess the devil in your life, to that same extent the children of Satan will clutter your life and "dwell" with you "to this day." (See Josh.15:63).

§U. Chapter 18:1-6a gives us the kind of survey with bold plans that congregation planters do before they plant a congregation.

§V. Chapter 21:41-43 is a major summary. Read it. Chapter 22:1-6 says to seek first the kingdom of God and all these other things shall be added to you as well.

§W. Isaiah infers in Isaiah 49:8 that the Messiah will be a new Joshua. It is important to note that the immediate (not final) fulfillment of the Deuteronomy 18:15-19 Messianic prophecy is Joshua. Joshua is indeed both a prophet and like Moses because it was to Joshua and not to Moses that God gave the revelation of the exact boundaries of the tribal portions of *Eretz Yisrael* (the land of Israel). Several times in the book Joshua proves he is a prophet. "Thus says the Lord," Joshua begins in 24:2, using the formula of a prophet. Like Moses, Joshua has a burning bush experience (compare Ex.3:5 to Josh.5:15). The Jordan river parts like the Red Sea, and when Joshua stretches out his sword, God gives him victory as when Moses stretched out his rod in

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the book of Exodus. God says to him, "I will be with you as I was with Moses" (Josh.3:7). God hardens the hearts of the indigenous Canaanite population just as God hardened Pharaoh's heart (Josh.11:20) and then God shows Joshua the brilliant strategy he should use to defeat them. God says, "I will be with you as I was with Moses" (3:7; 4:14). Moses died in the wilderness because he angered God, but Joshua led the people victoriously to the promised life in the Holy Land. Thus, Joshua is a prophetic sign of the King Messiah, the ruler from among his brethren who, like Moses and Prince Joseph, the Savior in Egypt, would lead the true remnant Israel from the rebellious unbelief resulting in death to the faith resulting in eternal salvation and Messianic deliverance and inheritance foreshadowed in the book of Joshua.

§X. In the Torah there is the עֵץ הַחַיִּים (the tree of Eternal Life--Genesis 3:22) and the עֵץ הַמָּוֶת (the tree of the curse of the Lord--Deuteronomy 21:22,23). The body of a man, even a King, hanging executed in the open air was considered accursed by God (that is, put under His judgment--see Joshua 8:29; 10:26). Isaiah 52:13-53:12 teaches that "My Servant, the Branch of David," the Messiah, had to become accursed sin for us, taking the punishment we deserve (Isaiah 53:5). All our sins and rebellion had to be put on His head as the Yom Kippur scapegoat (Lev.16:21) and sin offering (Lev.16:15) sprinkled on the nations (Lev.16:15; Isaiah 52:15).

§Y. The book of Hebrews (Heb.4:3,8,11) speaks of Joshua and the promise of rest. The land of Israel

was to be a place of rest (Josh 1:13) from Israel's enemies (Josh.21:43-45; 23:1). But the reason for the Exile which came to Jerusalem roughly 800 years later is given in Josh.24:20. However, Joshua says clearly, "As for me and my household, we will serve the Lord" (24:15).

§Z. Since the Hebrew name of Jesus was Joshua, we are reminded of Jesus when we read in Josh.4:4 "Joshua summoned the twelve men from the Israelites" (see Mark 3:14). Get out a map of Israel. Notice that Jesus had his headquarters for his spiritual conquest of Israel in Capernaum. Joshua used Shiloh (18:1-10) as headquarters for a time, but the covenant renewal meetings of all the tribes were at Shechem (see Josh.24). Shechem was especially revered because it was Abraham's first campsite when he entered the Promised Land, and it was the place where God appeared to him and where he built an altar after the Lord promised to give him the land (Gen.12:6-7).

JOSHUA 24:29

וַיָּהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ בֶּן
נֹון עָבֵר יֵי בֶן מֵאָה וְעֶשְׂרִי שָׁנִים:

JOSHUA 24:29

And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old.

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§A. II Thessalonians talks about the Apostasy or religious rebellion of the people of God in the last days, an event that ushers in the revelation of the Anti-Messiah, whom only the Second Coming of **הַמָּשִׁיחַ נָגִיד הַשֵּׁפֶט** (Messiah Prince the Judge) can destroy. But here in Judges we see the Apostasy of Israel and how **הַמַּעַל** (ha-MAH-ahl, the treachery, defection, apostasy, revolt), each time it occurs, receives a divine answer as God raises up another Judge to effect Israel's deliverance from the bondage of idols and foreigners with their foreign gods.

§B. The period of the judges begins roughly around 1370 B.C. and lasts about 300 years until the reign of King Saul. The judges listed in this book are Othniel, Ehud, Shamgar, Deborah/Barak, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson (we will hear about two more judges when we read I Samuel--namely Eli and Samuel). There is no monarchy during this period. One of the sons of Gideon, Abimelech, makes an abortive attempt to set up a dynastic kingship after the death of his father Gideon, but this evil despot fails ingloriously and shares Sisera's shameful fate (4:21) of being put to death by a woman (9:53). One of the crimes of Abimelech was killing all his rivals in the seventy sons of Gideon. However, one escaped (Jotham) and on Mount Gerizim delivered a withering diatribe satirizing the monarchy (see 9:7-21), his curse ((9:20) being fulfilled in 9:49. All of this warns about evil kings ahead and also points to the need for a "shepherd" king after God's own heart which was idealized in David and in the Messiah.

§C. Judg.21:25 is a theme of the book as well as a

warning against independent-minded religion: "in those days there was no king in Israel; everyone did what was right in his own eyes." Judg.18:30 shows how syncretistic heretical religion not grounded in the inerrant Bible led to idolatry which would in turn later lead to eventual exile and destruction. There are those who trust their feelings in religion and don't care about the rational-historical underpinnings of our faith. These are the ones who waste no time on careful interpretation of the Bible and do not discipline their feelings in careful submission to the Scriptures. On this, see Judg.18:20 where a religious man experiences joy in the deadly doctrines he carelessly believes, proving that feelings are an unreliable index of the truth. This theme is noticeable in chpt 17 as well: a rootless Levite, who is completely independent from the larger religious body of Israel, wanders around and eventually gets mixed up in heresy. In this way a center of false religion was set up in the newly settled city of Dan that rivaled the tabernacle at Shiloh. Beware of spiritual isolation: it says they "had no relationship with anyone else" (18:7b). Many people today are isolated in an independent congregation and loyal to a flock only as long as it takes to get their needs met; then they break fellowship and depart. Similarly, in this book we see that Israel was willing to submit to its judges only long enough to eliminate Israel's oppressors. Such wayward and temporary submission amounted to no true submission to God. Israel during this period was constantly returning to her apostate submission to the Canaanite gods, Baal and Astarte.

§D. The people of Gibeah, which belonged to the

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tribe of Benjamin, committed an unspeakable crime similar to those committed by Sodom and Gomorrah. The Benjaminites refused to allow their city to be punished, causing a civil war in which their population was so depleted that the survival of the Benjaminite tribe was threatened. Judg.19-21 tells this story and how a new source of marriage partners was provided for the tribe of Benjamin.

§E. Notice that one must inquire at the ark of the Word of God (20:26-28). This means that everyone, even the finest preacher, needs to be sitting under preaching and needs to be submitted to leadership (Heb.13:17). The church in Judg.20:2 is presented as an eschatological war muster, and 21:9 shows that God keeps attendance. Some are willing like Gideon to "put out a fleece" before they make decisions, but are otherwise uncovered and unaccountable pastorally in the major decisions of their lives.

§F. Pray for the Spirit of God to come upon you when you minister (see 3:10; 6:34; 11:29; 13:25; 14:6,19; 15:14).

§G. Look at the picture of second generation nominalism in 2:10. The young people in the congregation pose this threat and this challenge, and gives the congregation the opportunity to know spiritual warfare (3:2).

§H. In 6:29-32 we see that the fertility, sex-cult god Baal is impotent and can no more protect his own altar here than he can when challenged by Elijah in I Kings 18. This point explains how Gideon got his name "Jerubbaal" ("Let Baal contend with him").

§I. Samson was from the tribe of Dan. In 14:12 we see Samson the sage or wise man. This aspect of him typifies Messiah Sage מְשִׁיחַ חָכָם as does also Solomon and the book of Qohelet (Ecclesiastes) and all the Wisdom Literature in the Bible (Proverbs, Job, etc).

§J. Samson and Samuel and John the Baptist were under a vow for their whole lives, as is anyone called to the ministry.

§K. In the case of Samson and Hosea, it was God's permissive will for God's prophet to marry an unbeliever, but don't you try it (14:4). Intermarriage with the heathen led to idolatry and apostasy, which in turn triggered God's anger and resulted in God allowing an invasion of enemies and plunderers (Aramaeans, Moabites, Ammonites, Amalekites, Canaanites, and Philistines), and these were punishments for Israel's faithless disobedience to God's command to go in and subdue the land and wipe out the heathen inhabitants (see Ex.23:33; 34:12-16; Num.33:55; Deut.7:2,5,16; Josh.23:7,12). See the notes on Gen.6:2 in the Hebrew section, Jude 5-7 in the Greek section, and notice in Genesis the "sons of God" Adam, Abel, Seth, Enosh, Enoch, Noah, Shem, Arphaxad, Shelah, Eber, etc and you will see the weight of the exhortation that Samson's parents are giving him in Judg.14:2-4.

§L. The secret of Samson's strength was in his uncompromised commitment to God and His Word, symbolized by a secret vow. When he lost that, the strength of God left him and he became an ordinary man again, as every backslider knows.

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The tears from the Holy Spirit (Psalm 126:6) and the zeal for the Word of God are all we as believers have. If we lose these, we are weak as ordinary men and will be "ruled by the Philistines" (15:11). Samson's weakness was lack of self-control in regard to his flesh. The book of Proverbs was written to keep others from making his mistakes.

§M. Delilah betrays Samson for money. Jesus was a judge, the World Judge, who was also sold and betrayed for the money of his friend. Throughout this book we are told about each judge that he died, but Jesus lives! Samson, like Jesus, is led off to judgment as weak as any man. There is a Messianic paradox in the way this Judge's life ends: Samson is mocked like Jesus on the day of his death, a time when he is ironically victorious in God (16:25). However, for Samson as for Jesus, there is weakness before strength and humiliation before exaltation (16:21-22). Messianic Psalm 110:3 says "from the womb of the dawn you will receive the dew of your youth" (see also Isaiah 53:10-12).

§N. In contrast to Delilah, Deborah is a role model for women in spiritual leadership, an **דָּבָר** **בְּיִשְׂרָאֵל** (mother in Israel--5:7).

§O. Look at Judg.13:22. Notice that the Angel of the Lord was more than an angel. He was a theophany of God himself (see Gen.16:7,13), as the Word took on visible presence. This was the Word of God before He came on the scene as Yeshua the man. His name is a mystery, an open secret that must be disclosed in the knowledge of salvation by the Holy Spirit to the heart. "Yeshua" (meaning "the

Lord is salvation" or "the Lord God of salvation") is revealed throughout the Bible. See 13:18 and the notes on Joshua and also Zechariah. Read the whole Samson story starting at chapter 13. See Judg.13:18, where the Angel of the Lord has the same name in Hebrew as the Messiah Himself in Isaiah 9:5-6, which is פלא ("wonderful").

§P. Notice Jephthah in chapter 11, even though he subdues the Ammonites, makes a rash vow that is not grounded in the Word of God and in God's will and it costs him dearly. This teaches us to watch and pray in all our decisions.

§Q. In the book of Judges, whenever there is a crisis and the people need to be rescued, God raises up a מושיע "one delivering, saving" (from the verb ישע). However, the people seem to be their own worst enemies. They fail to separate themselves from the gods of the people of the land, which were a snare to them (see 2:1-2). Since God himself is the מושיע (deliverer) (He is also the Judge--see 11:27), He allows the odds to be stacked against those who are his servants, so that God himself will be more obvious as the deliverer in the situation, that it is He *alone* יחיד (11:34) who is the true Savior. See the story of Gideon starting in chapter 6.

§R. See Judg.19:22. As in ancient Greece and in many modern cities, homosexuality was common in Canaan.

§S. Notice: Judah, because she is the tribe of the Messiah of the nations (Genesis 49:10) must go first

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(Judg.20:18) and have preeminence.

JUDGES 20:18

וַיִּקְמוּ וַיַּעֲלוּ בֵּית-אֵל וַיִּשְׁאַלוּ בְּאֱלֹהִים
וַיֹּאמְרוּ בְּנֵי יִשְׂרָאֵל מִי יַעֲלֶה-לָּנוּ בַּתְּחִלָּה
לְמִלְחָמָה עִם-בְּנֵי בִנְיָמִן וַיֹּאמֶר יְיָ יְהוָה
בַּתְּחִלָּה:

JUDGES 20:18

And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

§A. Neither Edgar Allan Poe nor any other modern writer formulated the short story as we know it. It was invented by God long before. Ruth is a short story, though of course, its material is history and not fiction.

§B. Judges and Ruth are so different in tone that it is amazing that they take place during the same time period. In contrast to the murder and lust of Judges there is the wonder of how much Ruth endeared herself to people who should have been strangers. A miracle quietly transpires in this story, and people who might have considered Ruth an enemy because of her Moabite ancestry, were instead drawn to her by the cords of God's love. Love is a wonderful thing. The story of Ruth is saying, look how God's love binds people together, with a bond that even death cannot sever, for God is the God of the living, and even the dead are not beyond his protective, loving hand.

§C. Look at Ruth's story. Ruth's husband Mahlon is dead, he left her no son, Naomi he left no grandchildren. Mahlon's property is languishing untilled in Bethlehem, and all seems hopelessly lost. Who can help her? Who can reclaim the land and bring a harvest of prosperity again? Who can redeem the dead? No one, it seems. The land has seen famine, the dead are gone.

§D. But is anything too hard for God? Read the story and watch God go into action! Watch him redeem the lost property and put the deed of ownership back into the name of the deceased. All right, you say, God can redeem the land perhaps.

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But can God redeem the dead? Can the dead live again? Can a corpse have a child?

§E. Again we ask, is anything too hard for the Lord? Look at this true story, recorded in the annals of the history of King David! In this true story, the dead man's widow even conceives the dead man's child, giving us a foreglimpse of Isaiah's virgin in Isaiah 7:14! And what a child! The child that is on the way in this story is the Davidic King of Judah, even the Messiah! *Now*, the story is saying, after all that, you, reader, should believe that God is the God of the living, who can redeem the world and the land and who can make alive even the dead.

§F. Ruth had neither a Jewish mother nor a Jewish father! But she has entered Ideal Israel (יִשְׂרָאֵל; יִשְׂרָאֵל, meaning "upright one" or "law-upholding one," a poetic name for the true Israel of God--see Isaiah 44:2; Deut. 32:15; 33:26; 33:5) *by faith alone* (Gal. 2:15-21), by an individual *choice* to turn away from the former heathenish direction she was going and by making a *personal decision* to turn back and join the people of God and to take their God as her God (1:16-17). (Moab symbolizes for Naomi a heathenish neglect of God's people and God's House, because Bethlehem means "House of Bread," and she has felt the covenant curses of famine, death, and childlessness as a result of her moving in a heathenish direction that neglects God's House--Deut. 28:18, 21, 24). But Ruth has become a "supernatural Jew" through the new birth and has entered "Upright" Israel by what alone made her upright, that is, *faith* (Hab.2:4; Gen. 15:6;

Psalm 106:31; Gal.2:16), and Ruth has entered Upright Israel ahead of those who say they are Jews but are still spiritually uncircumcised, still heathen at heart, as Naomi seems to be until she comes back to Bethlehem and begins to see God bless one of the Gentiles, her daughter-in-law Ruth (contrast Ruth 1:15 and Ruth 2:20). Ruth's regenerated, circumcised heart made her part of the true circumcision, the true Israel of God, and we who are regenerated in the church have also entered Israel with Ruth the Moabitess and with Rahab.

§G. The point that the story is leading to is how great God's blessing is on this Gentile woman--more than she could ever see in her lifetime. (God has also similarly blessed us more than we can see in our lifetime.) She became a direct ancestor of King David and, through him, Ruth became a direct ancestor of the promised Messiah Himself! The irony of God's hand on Ruth's life is a theme of the story. His providential care for her, the way her footsteps are literally ordered by the Lord (Psalm 37:23), the gracious way her faith is answered by his provision--these are all highlighted by the fact that she is an outsider, alone, a widow, a non-Jew, a foreigner, a member of the excluded, (cursed by the Law--Deu.23:3) Moabite people, a pagan who had known only death and a false religion and was now poor and helpless in a strange land.

§H. God's special providential care toward those on their way to salvation is a theme of Ruth. Everywhere this Gentile widow turns, she is blessed, because she has been given a heart to bless God's people (Gen.12:2). Just as she does not forget her

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mother-in-law, God does not abandon his **רַחֲמֵי** (covenant-keeping loving kindness) with Ruth and with the living and the dead (Ruth 2:20). God makes everything work together for good for Ruth, even a famine, even the death of her husband (Romans 8:28). God uses the famine in Israel to get Ruth's future mother-in-law Naomi to move from Bethlehem to where Ruth could meet her in Moab. God uses the death of her husband to free Ruth to begin a wonderful, spiritual pilgrimage. God, who withdraws the rain, now brings the early rain and the later rain to end the famine and bless the land with the harvest, which is a reward for covenant-obedience (Deut 28:4). But, here is where the wonder really begins. God leads the widows back to Bethlehem for a harvest greater than they could ever imagine, a world harvest led by the Messiah Himself, the world Harvester "to whom the nations belong (Gen.49:10)." (Notice carefully the **בְּנֵי** redeemer son of Judah at the threshing floor in Ruth 3:2). The World Harvester, the Messiah will be born there in Bethlehem a thousand years later (see Micah 5:2).

§I. God gives Ruth a strange and marvelous love. God gives Ruth a love for her mother-in-law and for the people of God. God gives her the courage to say good-bye to her heathen sister and to go to Israel with her mother-in-law. Then God brings her to a very special man, a man of substance, a man of destiny, the most wonderful husband she could ever have dreamed of, in fact a husband far beyond her imagination, an absolutely unique man of royal blood, the only man in the world who was Ruth's contemporary and was at the same time destined to

become a direct ancestor of King David and of the Messiah Jesus. And the wonder is that God led this Gentile woman Ruth to find favor in his sight and become related to him in holy covenant love. For this man (Boaz) from the Messianic tribe of Judah become Ruth's kinsman לַאֲלֵ (redeemer), protecting the family, the dead as well as the living. This man from the tribe of the Messiah married Ruth and redeemed (bought back) the land of Ruth's dead husband and raised up an heir to carry the dead man's name. So the dead man's inheritance was not wiped out. God is the God who saves the living and the dead through a Redeemer from the tribe of Judah. Here it is important to remember that ἀπολυτρώσεως or הַפְּדוּתָה (redemption) as in Romans 3:24 means release on payment of ransom. Had Yeshua (Jesus) not paid the ransom of his blood as our לַאֲלֵ (redeemer) we could never have been bought back from sin and death and judgment. Our plight would have been more hopeless than Ruth and Naomi, these two tragic widows.

§J. In the Bible, God is also the protector of widows. In Bible times, a woman without the covering of a husband was in danger of exploitation or of sexual molestation or even being carried off. Because of our sin nature and our sin practices, we were carried off and on the slave market auction block of sin. We needed a redeemer to buy us back. Jesus is rich and can do that because Jesus is not in debt to Satan. Jesus has no sin nature and no sin practices. If we humble ourselves like a poor widow and turn to him to redeem us, he will put the wings of his garment over us and protect us from all hurt and loss. Jesus will be to us what Boaz was to Ruth

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and Naomi. This book of the Bible is extremely important because it shows the tribe of Judah and a coming redeemer of the Jews and Gentiles, the Messiah, who will fulfill Gen.49:10.

§K. The secret of Ruth's blessing was her faithfulness. She remained where God placed her. She refused to leave her mother-in-law, she remained with her in life and refused to leave her in death (1:16-18). Ruth remained faithfully where God placed her. She remained in Boaz's field. Boaz said, "Stay with my workers until they finish harvesting all my grain" (2:21) and she obeyed him. Ruth didn't go to the field of someone else where she might have been harmed (2:22). The passage says "she stayed close to the servant girls of Boaz to glean until the barley and wheat harvests were finished. And she lived with her mother-in-law" Naomi (2:23). Ruth remained with the people of God, and she kept her heart loyal to her Lord and His people. She is a אִשָּׁת חַיִּל "noble woman" (see Ruth 3:11; compare same exact words in Prov.31:10).

§L. Notice how God leads Ruth out of her heathen past into a future place of blessing with God's people. God leads her to just the right field, one that God can eternally redeem with new life and an abundant harvest, a field that will become Ruth's own, allotted for her before time ever was, her portion, signifying eternal life (see Romans 9:6-11).

§M. In the Bible, your land signifies your eternal inheritance in God, your allotted portion forever. There are two kinds of people in the world. Those who despise their birthright of eternal life and

neglect the House of God, and those who love the people of God and the courts of God's Temple. There's no redemption, no redeemer, no hope for the land or the dead in "Moab."

§N. Notice, on this field of the Redeemer of Judah, God gives Ruth true **מנוחה** (security--1:9; 3:1). He sustains Ruth with food and a home and a husband and even makes her the great grandmother of the great King (see Ruth 4:21-22). Judges 21:17 says that marriage was given to get an heir to avoid extinction, to avoid being wiped out. But the ultimate heir that Ruth will be given is the Messiah, the One that will burst out of the grave and wipe out death itself.

§O. Those with heathen hearts may not believe this, but they are still back in Moab. Ruth has come to the Promised Land and she has had her heathen heart cleansed and reborn in God's love, and she has come to hope in the God who raises the dead. Her hope has cleansed her, too, as it says, "every man who hath this hope in him purifieth himself, even as He is pure (I John 3:3)."

§P. Then Ruth, who was humble enough to do any chore, any task, no matter how menial--so great was her love for God's people--then Ruth faithfully abides in God's love, and God makes Ruth's name great. And in the story, all this providential blessing is introduced so subtly that the reader barely see it as he reads. Yet at the end of the story, God's grace becomes overwhelmingly wonderful, just as when the believer reflects on the providential care of the Lord on his own life. Like

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Ruth, we find that God was subtly blessing us all along, even before we knew him.

§Q. When going to the Jewish people, it is essential to identify with them as Ruth did. When a Jewish person asks you about your faith, if your deeds and your lips say, "My faith is Jewish. These are my people," your sincere love and seriousness will get a definite reaction from the Jewish people, as it did for Ruth.

§R. The לִוְיָהוּ is introduced in the book of Ruth. Look at 3:9. The לִוְיָהוּ is the kinsman-redeemer who shows kindness to the living and to the dead, and redeems the inheritance of those who have died. This is what the Messiah does, and Boaz, the son of Judah (Gen. 49:10) who takes the Gentile bride, is a picture of the לִוְיָהוּ Jesus, who rose from the dead to redeem the church.

§S. Naomi had to be made empty in order that God could lead her back to Him and fill her with blessing. There is a kind of chiasmus in the fact that the land of Israel is empty when Naomi goes out of it full, and the land is full when she comes back to it empty. She had to leave a place called בֵּית לֶחֶם ("House of Bread") and return מֶרָא ("bitter") to it (the name Naomi means pleasant, but life's blows make her bitter until God starts to open her eyes as she sees a Gentile "daughter" blessing her and being blessed by God with Israel's blessings, a Rom.10:19; 11:13-14 fact which provokes Naomi to jealousy to come back to God in her own heart). Only when things got as bad as they could be in a heathen land, and all of her loved ones were

dying, only *then* did Naomi, bitter Naomi, turn around and repent of the heathen direction of her life, and start heading back to God's House and God's people. Then God could make it clear that He was blessing her through her return to God's people. It's important to remember that the child in the story, Obed, is called "Naomi's son." (See Ruth 4:17.) Naomi's unredeemed property has to be purchased and it belongs to her husband and her son Mahlon (both deceased) and the son Obed also belongs to them and to Naomi. The child would be known as Obed son of Mahlon son of Elimelech. The son would be Naomi's protector and the heir of the land, insuring that it would stay in the family. So God is making it evident to Naomi that He is redeeming her life because she has returned to him. This is a solemn warning to the backslider, but it has a loving expression in this beautiful little book.

RUTH 3:12

וְעֵתָהּ כִּי אֶחָם כִּי אִם גֵּאֵל אֲנִכִּי וְגַם יֵשׁ גֵּאֵל קְרוֹב
מִמֶּנִּי :

RUTH 3:12

Though it is true that I am a kinsman-redeemer,
there is a kinsman-redeemer nearer than I.

§A. This two-part work begins with the pollution of the religious worship by Eli's apostate sons who were priests during the time when the great prophet Samuel (born ca.1105 B.C.) was a child. The two-part work ends with a foreshadowing of the *purified* Temple worship which was the Messianic vision of King David (died ca.970 B.C.). A subtle indication of this is the linen ephod אֶפֶד worn both by little Samuel (I Sam.2:18) and many years later by King David (II Sam.6:14). The ephod of the high priest was an apron-like garment with an ornamented vest containing the תְּאוֹרִים וְתֻמִּיִּם Urim and Thummim used to determine the will of God (sacred lots that were cast to determine whether to go to war, etc).

§B. The priesthood we see being purified as the story of I-II Samuel unfolds looks forward to the perfect Messiah-Priest who is coming (Ps.110:4). A man of God comes to Eli and prophesies to him about the priesthood of his ancestor Aaron (see I Sam.2:27f). Eli is told that he and his sons will be replaced by another Aaronic family, which turns out to be the family of Zadok. Eli's priestly branch will be broken off and "I will raise up for myself a כֹּהֵן נֶאֱמָן a faithful priest" (2:35), says the Lord. Zadok צָדוֹק and his priestly sons will replace Eli and his sons, just as David the king after God's own heart will replace Saul the unfaithful monarch and will take his crown (I Sam.28:17; Rev.3:11). Yeshua/Jesus finally and completely fulfills 2:35 through Psalm 110:4 and Zechariah 3:8 and Isaiah 53:10 (although Zadok was the immediate fulfillment).

§C. One of the reasons King Saul angered God is

because he usurped the role of priest (I Sam.13:8-15), thus showing his lack of respect for God's holy priesthood and for the king's covenant obligation to keep the Law (see Deut.17:14-20). When he attacked and caused the death of the priests at Nob, that was the last straw, though he had already been condemned for rebelliously disobeying God in regard to the Amalakites (15:1-35; see Ex.17:8-16; Deut.25:17-19). The only priest to survive the massacre at Nob was Ahimelech's son Abiathar, who, because he later supported David's son Adonijah instead of Solomon as David's heir to the throne, was finally banished, leaving the Aaronic priesthood to Zadok and his sons. Since Ahimelech and Abiathar are descendents of Eli, we read the story of I-II Samuel knowing there is a curse on them and that their branch of the Aaronic family tree will eventually lose the priesthood (see §B.)

§D. Eli should have feared God enough not to eat and drink judgment on himself, especially in view of his unholy priestly sons (see Lev.10:1,2,16-20). The backdrop of Eli's decadent priesthood is the ominous military threat of the Philistines, who are on the brink of subjugating the whole land and are already in some sense holding sway (13:19-22), in spite of Samuel's best efforts (7:2-17). The sinful people discover that the ark will not work as a good-luck charm or a magical weapon. Without repentance and obedient holiness, Israel will be defeated, as Samson found out in his own experience with the Philistines. But the Philistine god Dagon cannot stand in the presence of the ark; rather, it falls in broken obeisance. This means that if the people of God through their sin lose the power of God, that does

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not mean that *God* has lost his power. God is the true king of Israel, and the people need to beware of the tyrannical exploitation they may be asking for when they act like other nations and demand a king. It turns out that King Saul, lacking covenant loyalty to the Word of God, falls short of the theocratic ideal, and his life becomes a foil against which to view the description of the Messiah in II Sam.7:12-17, "But I will not take my steadfast love from him (David's Son, the Messiah), as I took it from Saul, whom I put away from before you (David)."

§E. In I Sam.17 we see the killing by the youth David of the Philistine champion Goliath (10 feet tall and weighing in with a 150 lb.coat and a 19 lb. spear head) and thereafter the beginning of Saul's jealousy and eventual unraveling (18:7-8). Later Saul tries to kill David, but God puts a wonderful brotherly love for David in the heart of Saul's son Jonathan, who rescues David from Saul's murderous wrath and seems to know quite unselfishly that David and not he will inherit the throne (20:13-15). David's wife Michal, Saul's younger daughter, also helps David escape (19:11-17). In the Philistine city of Gath David has to use his wits to save himself, pretending to be mad. The Philistine king Achish **אֲכִישׁ** later makes David his mercenary and gives him the village of Ziklag (though as his mercenary David outwits him and destroys non-Israelite villages in a holy war rather than his own Jewish people). In any event, Achish is convinced enough by David's acting to let him do whatever he wants (see 21:10-15) except fight side by side with the Philistine (29:3-11), something David doesn't want to

do anyway, especially against his own people. Up to this point David with his own private army seems to act like a sort of Jewish Robin Hood, even hiring himself out as a private police force. When a wealthy sheep owner Nabal (נָבָל = "fool") rejects David's help and thereby proves himself a true "fool," his death opens the door for his widow to become David's wife. This woman, Abigail, is carried off from Ziklag by Amalekites (30:2) along with "the women and all who were in it" (it = Ziklag). In a foreshadow of the coming rejected Messiah, David is almost stoned by his own people, very much like Moses (Ex.17:4; I Sam.30:6), both of them being the rejected "servant of the Lord" (Deut.34:5; I Sam.25:39; Isa.53:11). Chapter 8:8 shows that God is a rejected God; therefore, we should not be surprised that the Messiah is a rejected Messiah (Isaiah 53). But notice that when David the King is rejected by the Jewish people, he is accepted by the Gentiles, the Philistines (see Acts 28:28)! Then, after that, the Jewish people accept him and crown him king, as we shall see in II Samuel. At the end of I Samuel, signalling that the people of Israel once again have no king and need David their King to be their deliverer, a horrible picture comes into view: Saul and Jonathan and all Saul's sons are killed in battle by the Philistines at Mount Gilboa.

§F. The second chapter contains ominous warnings against those who are dabbling in religion and have not had the new creation experience of the new birth. What happens to the judge and priest Eli's materialistic and hedonistic minister sons happens to Goliath and to Saul: God becomes their enemy! What a fearful thing! Look at how the Eli priestly

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household was replaced, indeed how the Shiloh Temple itself was replaced (Jeremiah 7:12, 14). Shiloh was destroyed by the Philistines and replaced as a religious center by Gilgal in the Jordan Valley near Jericho. The Jerusalem Temple itself became the replacement during Solomon's reign.

§G. But the most poignant part of the early section in I Samuel is the story of Hannah and Samuel. How important a mother is! Look at the dividends received from making sure a child has good training in the faith. Samuel was the greatest man of his time, but it was only because he had a great mother! If you can read this section without tears in your eyes, there is something wrong with your reading. Samuel was the last of the judges and a great prophet, a Levite (I Chr.6:26) who lived in Ramah in the territory of Ephraim. Chapter 9:17 shows us a word of knowledge in operation along with Samuel's prophetic gifts (I Cor.12:8; I Sam.3:11-14; 9:16; 10:1-7). Notice that Ramah was his headquarters but he had an annual preaching mission (I Sam.7:16) to various cities. He was rejected by the elders who wanted a king (I Sam.8:7). But no set-back ever stopped him from pushing ahead for the Lord. He was a man of prayer (I Sam.12:23). He set many things in order (I Chr.9:17-26) in the House of the Lord. He left a valuable heritage in his writings (see I Chr.29:29; I Sam.10:25). He organized an unforgettable Passover (II Chr.35:18). When he kisses מֶלֶךְ the anointed King (I Sam.10:1), he is acting out a Messianic prophecy (see Ps.2:12). Notice that the ruler מֶלֶךְ (I Sam.10:1), the coming Messiah, is called God's King, God's Anointed one מָשִׁיחַ (see I Sam.2:10; 10:1; 12:3,5; 16:6; 24:6; 26:9).

See the doctrine of the resurrection in I Sam.2:6. The institution of the king came into being to protect the people from their enemies. Since the greatest enemy of man is death, this is the connection between the King Messiah and the resurrection of the dead (see I Sam.10:1). Notice in Hag.2:5 it says, "the desired **תִּמְנָח** of all nations will come." This is a Messianic reference to I Sam.9:20, "on whom is all Israel's **תִּמְנָח** (desire) fixed, if not on you?" Micah 5:2, a Messianic prophecy, may have come to Micah as he was meditating on I Sam.16:1, where God says to Samuel, "I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons."

§H. Notice chapter 3:7 shows that the living Word of God, the Messiah, must reveal himself to us and give us a new heart and a new spirit or we have no knowledge of God. We must have "the Word of God revealed" to us through a "spirit of wisdom and illumination" (Eph. 1:17) or we may remain as ignorant of the Bible as Eli's sons.

§I. See I Sam.6:4,14, where the Word of the Covenant (in the Ark) with the **זָבִיחַ** guilt offerings (Isaiah 53:10) returns to the field of Jesus. See Lev. 5:14-6:7; 7:1-6; 16:14-17; Isaiah 52:15; John 6:53 on blood sacrifices and the Word.

§J. Chapter 8:3 has Samuel repeating Eli's sin as nepotism degenerates into second generation nominalism.

§K. A minister must stay small in his own eyes (15:17) unless he wants to be replaced. There is

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always a David waiting to replace you if you become a proud Saul.

§L. When you go into the ministry, don't imitate anyone else. Find what you do best and do that for the Lord (17:39).

§M. Look at 23:2-3. Israel's military strength is still a testimony to the strength of God, even today.

§N. But 20:31 shows the folly of building your own kingdom.

§O. Chapter 21:4 points to the Davidic priesthood of the King Messiah, for only priests could eat this bread (see Psalm 110 and Zechariah 3:8). Only the nation of priests **מִמְלֶכֶת כֹּהֲנִים** (Ex.19:6; Rev.1:6) of the New Covenant can eat the bread that Jesus offers (John 6:53; Heb. 13:10).

§P. Look at chapter 23:2 again. Do you inquire of the Lord every day about the day's proceedings and decisions? If you do, your victories will increase.

§Q. "Strongholds of En Gedi" (23:29) means inaccessible places. Do you have them? Have you learned to hide in the Lord from Saul and the devil? We need periods of quiet and rest every day in our quiet time and daily devotions.

§R. Look at chapter 24:6. Unlike Saul, David would not allow himself to become jealous of another minister or to attack (in envy) a fellow minister. David feared the Lord too much for that. Do you?

§S. Chapter 28 has an important lesson: after you expel sinners from your place of authority or kingdom, make sure you don't get carnal and go back and consult with them (see also Psalm 1).

§T. Chapter 30:6 says to find your strength in the Lord, not in how well you are doing in relation to others or from the standpoint of their expectations.

§U. I Samuel is an amazing character study of the tragedy of King Saul. A slow breakdown in his character is carefully presented to us as a warning. We too could become like him, jealous, cracking under pressure, not obeying God with fearful care and attention to detail, taking our eyes off God, laying down carnal and arbitrary policies, getting out of step with the Spirit. If we don't hate sin as much as God commands us to, He may lose patience with us and replace us, if we abuse our privileges. God doesn't want to be obeyed *our* way; He wants to be obeyed *his* way. See chapter 15 and what happens if we rebel against this teaching. Saul's personal Meribah/Massah experience took place at Gilgal where his rebellion cost him his ministry (review I Sam.13:8-14; Ex.17:1-7; Num.20:1-13; Ps.106:32; 95:8; Deut.33:8; Heb.3:8), repeating in his kingly person the experience of the children of Israel in the wilderness. Also he repeated the sins Israel committed when she entered the Promised Land: Saul almost caused the death of Jonathan (compare Jephthah's daughter Judg.11:39 and I Sam.14:28-30) and Saul committed the sin of Achan (compare Josh.7 and I Sam.15:13-23).

§V. Notice the importance of spiritual song in

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16:14-23. Very often in a service there is not enough liberty in the Spirit to preach until, through singing, the demonic oppression in the room is lifted (see I Sam.18:10-12). I Sam.16:17 says that the Lord's musician must be an artist who can play well.

§W. The man of God is necessarily a refugee in a wicked and God-hating world, but God gives David favor and guides his steps to safety. See chapter 19. In chapter 22 we see the wickedness of Saul, who has no respect for God's ministers. This is called anticlericalism. Increasingly the world is filling up with Sauls and preparing for the Great Tribulation when the church will be under a final massive assault of anticlericalism. See 23:14.

§X. Notice the connection of the Spirit of God with the new birth--I Sam.10:6. Notice that when David seemingly lost everything at Ziklag, he "strengthened himself in the Lord his God" (30:6).

I SAMUEL 3:7

וְשִׁמוּאֵל טָרָם יָדַע אֶת-יְיָ וְטָרָם יִגְלָה אֵלָיו דְּבַר-יְיָ:

I SAMUEL 3:7

Now Samuel did not yet know the Lord: The Word of the Lord had not yet been revealed to him.

I SAMUEL 10:6

וְצִלְחָה עָלֶיךָ רוּחַ יְיָ וְהִתְגַּבִּיתָ עִמָּם וְנִהְפַכְתָּ לְאִישׁ אֲחֵר:

I SAMUEL 10:6

And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be changed into a different person.

§A. The first few chapters chronicle the power struggle between the house of Saul and the house of David, including the murder of Abner, the commander of Saul's army, by Joab, David's commander. It's important to understand that both Abner and Absalom's acts of sleeping with royal concubines were efforts to prove each had acquired royal status (see II Sam.3:7; 16:22). During this time, David has to consolidate the military behind his regime and persuade Israel and those backing the dynasty of Saul to receive him as their king. The restoration of Michal as his wife reenforces David's status as Saul's son-in-law and therefore the legitimacy of his claim to Saul's throne. In the course of the book, all of the potential claimants to the throne from the house of Saul are eliminated, with the exception of Jonathan's lame son Mephibosheth whom David spares to sit at his table. Jerusalem is taken from the Jebusites and established as the capital of the united kingdom. But David reminds us of Moses. Just as David arrives at his zenith, having been anointed king of Judah and then seven and a half years later having been anointed king of all Israel (both times at Hebron), he sins. Calamity arises against him "out of (his) own household" (II Sam.12:11). David's sons struggle for David's throne, Absalom eliminating the firstborn heir and preeminent claimant Amnon and attempting to seize the throne, then Solomon purging the oldest surviving son Adonijah, but this is part of the story of I Kings.

§B. In chapter II Sam.6 David dances in a white linen priestly garment before the Lord and bitter Michal the daughter of Saul is destined to die

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childless as she hardens her heart against God and His people. When David brings the ark of God to Jerusalem and purchases the property for the Temple's construction (II Sam.6:15-16; 24:24-25), he is making it possible for the Son of David to build the House of God, an act that will become one of the most important Messianic prophecies. Notice the Angel of the Lord, so important in relation to the promise of an heir for Abraham (Gen.18) and so decisive in the Exodus (Ex.14:19), is now in evidence once again at the site selection of the Jerusalem Temple (II Sam.24:16), pointing to Isaac's lamb (Gen.22:7-8) that will be provided, the Lamb of God, the Messiah.

§C. See the Messianic title in II Sam.6:21 נָגִיד מְשִׁיחַ "prince over Israel." (Compare מְשִׁיחַ נָגִיד Dan.9:25.) Notice David "distributed food among all the people" (II Sam.6:19) as his greater Son does in the miraculous feeding of the 3,000 and the 5,000 in the New Testament.

§D. Notice very carefully the messianic prophecy that Messiah would come from David in II Sam. 7. See the obvious Messianic interpretation given to this prophesy as it is rendered in I Chron. 17:13. The fulfillment of the all-important promise in II Sam. 7:16 ("your house and your kingdom will endure forever before me; your throne will be established forever") necessitated the resurrection from the dead of David's "seed" מְשִׁיחַ King Messiah Yeshua (Jesus), which was done to fulfill the Word of God (II Sam.7:21). Notice in the Bible "the servant of the Lord" is another appellation for David (II Sam.3:18; 7:5,20,25-29) and "my servant David" עַבְדִּי דָוִד is

another appellation for the Messiah (Ezek.34:23), making "the servant of the Lord" a Messianic title as it is in Isa.52:13; 53:11.

§E. II Sam. 11 shows that David was safer when he was poor and fighting giants than when he was rich away from God's Messianic battlefield. Run from your Bathshebas and find divine safety with your Goliaths!

§F. Paul uses the metaphor of a battlefield and the command to "endure hardship" like a good soldier when Paul deals with the subject of the ministry and of doing the work of an evangelist (II Timothy 4:5). Study Uriah in chapter 11 and you will see an illustration Paul could have used.

§G. Note the cronyism between Joab and David and avoid it. God hates overweening bureaucratic control and religious politicking in His House. Here it leads to Uriah's murder, adultery, and the host of evils described in the remainder of II Samuel.

§H. In chapter 12 a perfect crime is ruined by a prophet with a word of knowledge.

§I. Notice that the Lord is not mocked. "With the crooked God shows himself shrewd" (II Sam.22:27). Whatsoever you sow, even as a believer, you may indeed reap even in this life. II Sam.12:11-12 show all the reprisals that follow the Bathsheba sin (see fulfilment 16:21-22). There is punishment even in this life for sin.

§J. II Sam.12:20 indicates that, nevertheless, David

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allowed no root of bitterness to crop up between himself and the Lord.

§K. II Sam.13:15 shows us the difference between real love and lust.

§L. One reason we need to watch in prayer: to have divine wisdom against the wicked counselors Satan will use to infiltrate our ministry, but whose wisdom God can turn into foolishness as He did with Bathsheba's grandfather Ahithophel (see II Sam.15:31; 17:14,23; Rom.1:22; I Cor.1:20).

§M. David's anguished love for his rebellious son who usurped his father's throne at Hebron, Absalom, (II Sam.13:39; 18:33) is a picture of "God so loved the world" (John 3:16) and also it pictures the anguished love for apostate Israel felt by the heart of God in verses like Luke 13:34 and Rom.9:1-3. Ittai, the faithful foreigner, a warrior among David's mighty men, is a picture of faithful Gentiles being grafted in while the unfaithful natural branches are cut off (see II Sam.15:21; 18:2).

§N. Remember vain, ambitious Absalom's long hair and how it got him caught in the end? Avoid carnal ambition in the ministry or, like Absalom, you'll be caught and ensnared by your own vanity. (See chapter 15:3-4 for the modus operandi of this expert church-splitter).

§O. In chapter 15, Hushai, David's adviser, hangs back to be his spy in league with the descendents of Aaron, that is, Zadok and Abiathar and their messenger sons. (See I Sam notes, par.§B and §C.)

§P. II Sam.17:23 shows Ahithophel as a type of Judas, the man who thought he could outwit the Son of David and ended up hanging himself. This type of betrayal is referred to in places like Psalm 41:9 and 55:12-14. Even David's own son Absalom betrayed him, and betrayal is part of the Messianic sufferings we must all endure. Paul says, "Demas in love with this passing world has deserted me" (II Tim.4:10). Family members (Mic.7:6; Matt.10:36) and ministry partners sometimes do this to us, and we must not grow bitter when it happens.

§Q. In II Sam.19 17 Joab is replaced by David as head of the army but this changes in chapter 20. Along with Abonijah and Abiathar, Joab will be purged by Solomon in I Kings as a fulfillment of David's curse (II Sam.3:26-29,39) upon him for his insubordination.

§R. II Sam.22:31 ("the word of the Lord is flawless") is an argument for the inerrancy of the Bible.

§S. Look at "Let your hand fall upon me and my family" in 24:17. Here we have the vicarious suffering of the Davidic Messiah, toward which Ezekiel 4 is also pointing (as well as Zechar.13:7). The Temple with it's vicarious priestly sacrifices (Lev.10:17-18) are also in view in this II Sam. 24:17 context. Jesus is the new Temple and the sins of Israel fall on David's family when they fall on Jesus. II Samuel shows the fall of David from his throne and his ascension to it again after suffering. This foreshadows what will happen to the Messiah who has "nothing" (Dan.9:26) and loses his throne when he is "cut off" (Isa.53:8,12b) but regains it when he

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is resurrected from this death and ascends to the right hand of supreme power (Psa.110:1; Isa.52:13-15; 53:12a). We assume Jesus deliberately chose the Mount of Olives for his Gethsemane weeping because of II Sam.15:30; at least the divine choice was deliberate. Notice that Jesus has Peter, James and John just as David has "the Three" (II Sam.23:19). When Isaiah says that the Davidic Messiah will be "oppressed and afflicted" but he will "not open his mouth" (Isa.53:7), Isaiah may be thinking of II Sam.16:9-13. Also in Isa.42:1; 61:1 he may be thinking of II Sam.23:2. Notice the Messianic Davidic covenant is a **בְּרִית עוֹלָם** "an everlasting covenant" (II Sam.23:5), language used of the New Covenant (Jer.31-31-34; 32:40; Ezek.37:24-26). Gen.49:10 is in view in II Sam.22:44-46.

§T. It is important to correlate one's study of the Psalms with the study of I-II Samuel (see Psalms).

§U. The area of Edom, which was spared during the conquest of the land, was later conquered by David (II Sam.8:13-14) just as Balaam prophesied (Num.24:18). David also defeated Moab (II Sam.8:2,13-14) just as Balaam had prophesied (Num.24:17). David eliminated the threat of the Philistines (II Sam.5:17-25; 8:1) and the Arameans (modern Syria)--see II Sam.8:3-8; 10:6-19--as well as the Ammonites (II Sam.12:19-31) and Amalekites (I Sam.30:17). Finishing the work of Joshua, David extended Israel's borders from Egypt to the Euphrates, fulfilling prophecy (Gen.15:18; Josh.1:4). It is therefore not surprising that Isaiah saw Israel's ultimate deliverer as not only a new Joshua (Isa.49:8) but also a new David, or a "Branch" **נֶחֱמָץ** descended

from David's line (Isa.9:6-7; 4:2; 11:1-10; 53:2; 7:14).

§V. The word for the "gospel" or "good news" is found in II Sam.18:27 בְּשׂוּרָה טוֹבָה.

II SAMUEL 7:16

וְנֵאמָרוּ בֵּיתְךָ וּמַמְלַכְתְּךָ עַד עוֹלָם לְפָנֶיךָ בְּסֶאֱךָ יְהוָה
נָכוֹן עַד עוֹלָם:

II SAMUEL 7:16

And thine house and thy kingdom shall be
established for ever before thee: thy throne shall be
established for ever.

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§A. With Jerusalem in ruins and the Davidic throne seemingly destroyed forever, the prophetic author of I-II Kings sets out to vindicate the Word of God to the faithful. There's a reason why this has happened. Prophecy has been fulfilled. Curses have overtaken the covenant-breakers. And God's word is still true, and the Son of David, the King Messiah, will yet come. David's throne will rise again. This is the message of faith from the midst of the Exile.

§B. Two key passages are II Kings 25:27-30 and I Kings 9:6-9. The Messianic hope is still alive in the Exile in Babylon. A descendent of David (Jehoiachin) is alive and being favored by the King of Babylon as the book reaches its hopeful conclusion at the end of II Kings 25. This means the Messianic promise is still realizable and is in fact in the process of being worked out, that is, in the fullness of time. The reason for the destruction of all the other thrones, other than that of the Messiah, is given in I Kings 9:6-9, where Solomon is given this solemn divine warning (which the book shows by exhaustive historical documentation was no idle threat): "If you turn aside from following me, you or your sons, and do not keep my commandments and my statutes that I have set before you, but go and serve other gods and worship them, then I will cut Israel off from the land that I have given them; and the house that I have consecrated for my name I will cast out of my sight; and Israel will become a proverb and a taunt among all peoples. This house will become a heap of ruins; everyone passing by it will be astonished, and will hiss; and they will say, 'Why has the Lord done

such a thing to this land and to this house?' They will say, 'Because they have forsaken the Lord their God, who brought their ancestors out of the land of Egypt, and embraced other gods, worshiping them and serving them; therefore the Lord has brought this disaster on them.'

§C. In chapter 11 of I Kings we see Solomon himself turn aside from following God, and his backsliding is described in 11:4, "For when Solomon was old, his (foreign) wives turned away his heart after other gods; and his heart was not true to the Lord his God, as was the heart of his father David." This turning point in Solomon's life (begun in 3:1) presaged the downfall of all the kings and kingdoms in I-II Kings. Doomed is the usurper's throne of the Northern tribes of Israel, an apostate throne that both detracts from the Messianic hope of David's throne in Judah and also divides God's kingdom. In 722 B.C. we will see the demise of this kingdom of the Northern tribes in the Assyrian dispersion (II Kings 17:5-23). The ten tribes of Israel were destroyed because they raised up rival gods and sacrificed to them on rival altars in rival sanctuaries (perfering Dan and Bethel to Jerusalem--see 12:28-29) with a rival priesthood (12:31) and their kings sat on rival thrones at Shechem, Penuel, Tirzah, and Samaria. Generally speaking, the kings of the Northern tribes continue the sins of apostasy of their first king Jeroboam (931-910 B.C.), and even Jehu (841-814 B.C.), who ruled in Samaria for 28 years and fathered a 100 year-old dynasty, was no exception, even though God used him as a bloody nemesis against evil tyrannical rulers in the Holy Land. With the exceptions of Asa (22:33)

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Jehoshaphat, Hezekiah, and Josiah, the kings of Judah also generally amount to a sorry lot.

§D. At the beginning of I Kings we find the throne of David, with his choice of successor Solomon, threatened by certain enemies. These receive God's vengeance: Adonijah (who plotted to seize the throne), Joab (who supported Adonijah's treachery), and Shimei (who cursed David and disobeyed his son Solomon), as well as Abiathar the priest (of the accursed house of Eli--see I Sam.2:27-36). Like Moses speaking to Joshua, so David, from his deathbed, speaks to Solomon (2:1-9) and gives him his solemn charge. The Temple must be built; so must the king's palace and throne room and the walls around the royal city of Jerusalem. By this time Zadok is wearing the high priest's vestment, confirming the prophesy against Eli calling for a new priestly line (see I Kings 2:35). At Gibeon, we see a divine wisdom that rules and reign in life which all believers should pray for. King Solomon goes to Gibeon to sacrifice and to beseech such wisdom from God. The Lord gives it to him "to execute justice" (3:28). Like the Son of David we see in the New Testament, Solomon also wisely appoints 12 officials over all Israel (4:7,27) and with great wisdom administers the kingdom. I Kings 4:20-21 summarizes this period in the life of Solomon. And just as the Temple became one of the wonders of world-wide pilgrimage, so "people came from all the nations to hear the wisdom of Solomon" (4:34), divine wisdom which is still wondered at in the wisdom literature of the Bible like Ecclesiastes and Proverbs. In this, although she was initially a "doubting Thomas" (10:7), even the Queen of Sheba

becomes a believer and Messianic Gentile pilgrim (10:6) symbolic of the church.

§E. The Temple of Solomon (which took seven years to build and stood less than 400 years) was extensively decorated and overlaid with gold, that "the whole house might be perfect" (6:22). Of course we know that the perfect Temple of the Spirit was yet to come in the Messiah's body (see John 2:19-21; 20:22), and that the temple of this Son of David (Solomon), having begun in 960 B.C, would be torn down in 586 B.C. Nevertheless, its dimensions and furnishings preach through architecture, sculptor, painting, and other arts of the perfection that was to come in the Messiah. For example, its Holy of Holies was designed as a perfect cube, approximately 30 feet by 30 feet by 30 feet. It was divided into אולם (oo-LAHM) portico, היכל (hey-KHAL) main hall, and רביר (duh-VEER) inner sanctuary. In the portico were the ornate cast bronze pillars supporting the entrance; in the main hall were the golden tables for the לחם הפנים bread of the Presence, the מנורות gold lampstands, and the altar of incense; in the inner sanctuary was the ארון ark of the covenant. The הים המוצק molten sea (a huge bowl or tank for the priestly ablutions) and the altar of the burnt offering were in front of the steps leading up to the portico. The Temple was adjacent to the palace of the Son of David (see the great judgment throne of ivory 10:18), and the total symbolism of the complex of the house of the Lord/house of His Anointed King of Kings (10:23) says that God, the sovereign master of the universe and the head of Israel, can only be approached through blood sacrifice acceptably interposed for

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God's covenant people by Messianic Priestly mediation.

§F. In the synagogue today, the נֵר תָּמִיד Ner Tamid, the eternal lamp suspended above the ark is a symbol of the Messiah, for I Kings 11:36 says "Yet to his son I will give one tribe, so that my servant David may always have a lamp before me in Jerusalem," the lamp being a symbol of the permanence of the Davidic dynasty through the coming Messiah.

§G. In I Kings 5, unfortunately, Solomon becomes like Pharaoh to his own people, resorting to forced labor to build the house of the Lord, his own house, the Millo (fortification), and the wall of Jerusalem. He did not enslave the Jews (see I Kgs.9:22) but there was apparently enough oppression that the Northern Tribes could say to Solomon's son, Rehoboam, "Your father made our yoke heavy. Now therefore lighten the hard service of your father and his heavy yoke that he placed on us, and we will serve you" (12:4). This became one of the causes of the division of the kingdom into the kingdom of Judah and the kingdom of Israel after Solomon's death. As Solomon succumbs to the idolatry of the foreign gods of his foreign wives and as he abuses his God-given wisdom to entangle himself with ties with Egypt (note the accumulation of horses and women--see the warning of Deut.17:16-17), we see that he is no perfect king. Only the Messiah will bring the perfect king with the perfect house and the perfect kingdom. But we are co-laborers with God and we, like Solomon's temple builders, must work reverently (see I Kings 6:7). Notice that the

Son of David needed an artist for Israel (I Kings 7:13-14) and He still does today.

§H. Notice that Solomon dedicated the Temple during סִכּוֹת the Feast of Tabernacles (8:2). Look at 8:10-11 where we see the first Azuza Street experience among the קהל ישראל assembly of Israel. Notice the Temple was the place where God's Spirit and Presence and Name might dwell and the place where the Word of God in the ark of the covenant was to "incarnate" itself, in a sense, for I Kings 8:21 says, "There I have provided a place for the ark, in which is the covenant of the Lord that he made with our ancestors, when he brought them out of the land of Egypt." As such, the Temple points toward "your son who shall be born to you (David)." He will "build the house for my name." (See I Kings 8:19.). The Messiah would be the eternal successor of David (see I Kings 8:25; 9:5). The "Lord's Servant" is the Davidic king (I Kings 8:59; Isa.52:13-53:12), for it says that the Lord "maintains the cause of his servant and the cause of his people Israel." David's throne chair, ironically, become a cross, however, because the monarchy itself is destroyed by the Exile. Indeed, Pilate sits where the Son of David should reign, but does so only in the Millennium. After Rehoboam loses the kingdom about 926 B.C., never again does a descendant of David (other than Jesus the Messiah) rule over Israel.

§I. When Solomon backslides (mainly in his old age), God raises up adversaries against him (see chp 11). The conquered peoples rebel and the Northern tribes rebel also. Hadad the Edomite, Rezon of Syria (Aram), and Jeroboam are all instruments of

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Solomon's punishment. Ahijah of Shiloh prophesies the division of the kingdom and the ascendancy of Jeroboam to the throne of the Northern tribes (see 11:35). This comes to a climax when רְחֹבָם Rehoboam (930-913 B.C) tries to be a tougher "Pharaoh" than Solomon.

§J. Note carefully the prophecy concerning the coming righteous king יְהוֹשֻׁעַ Josiah (640-609 B.C.) in 13:2, who is named by name (as Jesus is in Zech.6:11-12 and as Cyrus is in Isa.44:28f) and who will destroy this pagan altar later during the time of Jeremiah's revival preaching. In chapter 13 we hear about "the man of God who disobeyed the word of the Lord" (13:26), a major theme of the whole of the book of Kings. Ahijah of Shiloh is an important prophet. He prophesies the Assyrian dispersion of the Northern tribes (14:15-16) and the kind of dynastic destruction that will characterize the kings of the Northern tribes. In what transpires we see that בַּעֲשָׂא Baasha (908-886 B.C.) kills off (fulfilling the prophecy of 15:27-30) the dynasty of יֶרְבֹּעַם Jeroboam (930-909 B.C.), זִמְרִי Zimri (885 B.C) the house of Baasha, עֹמְרִי Omri (885-874 B.C.) the house of Zimri, and יְהוּ Jehu (841-814 B.C.) the house of Omri, each a nemesis of God, and each pointing to the assassinations and coups and countercoups that lead to the demise of this apostate throne of Israel in 722 B.C.

§K. The apostate people of the Northern tribes are worshipping the fertility gods Baal and his consort Asherah, because Omri, after he establishes Samaria as his capital, marries his son Ahab to a foreign Phoenician wife named Jezebel (princess of Sidon)

who had converted Ahab to this pagan faith of Baal worship and then initiated a persecution of the true prophets of God on a vast scale. God confronts the people by bringing an a tribulation drought and forcing Ahab to search for terms with Elijah, who, after being miraculously sustained in the wilderness and through a widow in Zarephath, demands a contest on Mount Carmel in which the true God and the true prophet alone will live, the others, losing the contest, will forfeit their lives along with their worthless altar. When the prophets of Baal are slaughtered because their god cannot light his own sacrificial fire, the divinely imposed three and half year drought concludes in a mighty torrent of rain (proving the Lord, not Baal sends the blessing of rain, fertility and life), Elijah runs ahead of Ahab to his second place of residence (not Samaria but Jezreel near Mount Gilboa). There the wrath of Jezebel drives Elijah back into the wilderness to hide once again and to come like Moses redivivus to Mount Sinai (Horeb) where God commands that a purge of idolatry be set in motion as Elijah anoints Hazael of Syria, Jehu of Israel and Elisha as prophetic successor to Elijah (19:15-16), all called to be the divine nemesis of idolatry and apostasy. See the prophecy (21:20-24) that Jehu will fulfill. After Naboth's ancestral property is seized and his life is taken, Elijah announces the Lord's word against both Ahab and Jezebel (21:17-24). As the book concludes, Ahab and Jehoshaphat are going to war against Syria, and the godly king Jehoshaphat wants a prophecy from a prophet of God. Micaiah מִיכָיָהוּ foresees (22:17) the coming devastation and defeat and, as prophesied (21:19), Ahab is killed in spite of all his precautions in the ensuing battle.

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§L. Notice that those who try to use their holy office to commercialize and profiteer off of God's holy things will not find true prosperity (22:48).

§M. The priest Azariah in I Kings 4:1 is the son of Zadok (see I-II Samuel §B. and §C.).

§N. The miracle that happened for Elijah at Mt. Carmel points back to Lev.9:23-24.

§O. I and II Kings tell how an entrepreneur (any of the "dreamers who do") named Solomon built a Temple, which unfortunately, as we see at the end of this two-part book, is destroyed by sin, as the author of I-II Kings, writing in the Exile to Jewish people in the Exile, explains to them the reason for the Exile and its devastation. The Temple of the body of Jesus was also destroyed by sin, but His Temple was destroyed for sin. But sin led to the destruction of Solomon's Temple and the Exile. Nevertheless, we see how Solomon was given divine wisdom (see I:5:13-14...the Bible is not anti-scientific) and also prosperity in order to accomplish his assigned task.

§P. We should notice that King Solomon was given many artists and co-laborers. Indeed, even the kingship itself belonged to God but was entrusted provisionally to Solomon (II Sam. 7:14) and was not the prerogative of self-promoting men (I:1:37; 2:15). He prayed for and received from God the wisdom (I:3:9) most of the other kings in this story lack. Solomon is a type of the Wisdom of God, the חֵכְמָה אֱלֹהִים who became the Messiah (I:10:24). God surrounded Solomon with people of quality to help

him carry a heavy burden with expertise. He with the twelve mentioned in I:4:7 is a type of the peaceful (Solomon שלמה sounds like shalom שלום in Hebrew) Mashiakh Ben David who will reign in peace on earth during the Millenium, just as his warrior/king father David is a type of the Warrior Word (Revelation 19:13) who will come to destroy the wicked at the end of history. In I:7:7 we see Solomon as the anointed King/Judge typological Messiah figure (I:10:18), along with Hiram as the artist for Israel (I:7:14), and in this pairing we see something similar to what Moses and Bezalel (Exodus 31:2) had been in the Torah.

§Q. The Temple is that meeting place between God and man where the Holy Spirit comes down when the Word of God tabernacles with God's people (I:8:10) and God's people can approach his presence. Without a vision for this communion of God and man, the people perish. But God is faithful, even if men are not (I:9:4-9), and we see in I:7:51-8:16 the milestone the whole first quarter of the Bible has been driving toward: the completion of the Temple with the glory of God filling it. What was lost in Gen.3:19-24 (the hope of the glory of God which is eternal life) is now beginning to be regained--do a concordance study of the word "glory" in the book of Romans to get a fix on the gospel as the Gospel of Glory) is starting to be regained. The Temple being filled with glory is a picture of the coming incarnation and outpouring of the Holy Spirit on the people of God. Of course the promise in I:8:25 remained unfulfilled until the line of David is raised to reign forever in resurrection glory on Passover 30 A.D. Whenever a foreigner looks toward His torn

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down but gloriously raised up Temple (I:8:41f--see also Amos 9:11), the New Covenant blessing goes forth to that foreigner. This is why we have been set apart (I:8:53) as a tabernacle on the Great Commission march and we offer our sufferings and levitical sacrifices as the priestly House of our Suffering Lord to carry the Good News to the ends of the earth. The itinerate prophetic bands of Elijah and Elisha and Paul and modern evangelists and missionaries are just as much "the church" as stationary congregational preaching points. The true church is wherever the elect are rightly disciplined by the proper hearing and sharing of the Word.

§R. David's great son had wisdom. God's greater Son *was* Wisdom, as Proverbs 30:4 makes clear. [It will not do to try to bring Israel into Proverbs 30:4 as the Son, since the context reflects back to Proverbs 8 and especially 8:30. Israel is scarcely mentioned in Proverbs. The figure of a son toiling by the side of his father was a familiar one, and is an arresting metaphor for God's primordial Wisdom toiling creatively in the beginning with God. Likewise, Psalm 2:7, Psalm 89:27-28, and Isaiah 9:5-6 are passages where the Messiah is pictured as God's Son, God's firstborn בְּכוֹר in the sense of his heir coming in divine glory as in Daniel 7:13-14, that is, on the clouds with God to "divide the spoil with the strong" (Isaiah 53:12) and to govern eternally (Isaiah 9:6-7).]

§S. In chapter 11:4 we see that Solomon's God-given wisdom was foolishly seduced by a muddle-headed ecumenicalism just as the prostitute religious community apostatizes in II Thes.2:3; Heb.10:26; II Tim 4:4; I Tim 4:1. If we join this apostasy, we

can be sure God will always raise up a way to judge us (I:11:15-17). This is a dominant theme in Kings--that "You only have I known: therefore, I will punish you for all your sins..." since "judgment begins at the household of God." God is a just God and he will remove the guilt of His House from the blood of the innocent by punishing the culpable, for God is a great King (I:2:31). Solomon, Elisha, Jehu, Joash, Josiah, Nebuchadnezzar all represent God's prophesied holy nemesis against sinners.

§T. Rehoboam is a warning against an authoritarian style that tries to Lord it over the sheep and splits the church.

§U. Note carefully p. 502-503 in the NIV Study Bible. You should be able to insert the prophets and their approximate dates into the dates of the rulers of Israel and Judah so as to get a fix on who is preaching to whom.

§V. The life-or-death struggle with Rabbinic Judaism's Baalism (Kabbalah occultism, Talmudic gnosticism, Rabbinic clericalism, etc) that Elijah fought is still going on.

§W. In the Elijah cycle God gives his guerrilla warrior-prophet a free room (I Kings 17) and his office was in Zarephath so that he could have a one-man show to pull down the strongholds of Satanic lies destroying the house of Israel. This was near the Jordan where Elijah had once hid to begin his Mount Carmel fight for the true Jewish faith which John the Baptist would continue.

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§X. James 5:17 tells us that this time of tribulation in I Kings 17-19 lasted 3 and a half years. It was then that Jezebel and her husband King Ahab tried to shut the door of revival on the prophet Elijah. But what happened? God rained down tribulation on Queen Jezebel and King Ahab. God rained down a life-quenching drought on their evil, God-rejecting world, a real tribulation that went on for three and a half years. But did Elijah get raptured before the trouble started? No. Did Elijah escape being persecuted by the spirit of Anti-Christ in Ahab and Jezebel? No. Was rapturing Elijah *before* this time of trouble the only way God had of keeping the prophet from that hour of trial God was bringing on the world (Revelation 3:10)? No.

§Y. Not at all. How we like to limit God with our neat little prophecy charts! God didn't rapture Elijah before that three and a half year tribulation! God *hid* Elijah in the desert for "times, time and half a time"--three and a half years! (See also Rev. 12:6.) And the earth helped Elijah! (See also Rev. 12:16.) The brook quenched his thirst and he ate meals catered by ravens!) Then when the tribulation had served its purpose and the false prophets had come to their Anti-Christ destruction, *then* God raptured Elijah! The true church was hidden "underground" during the time of trouble. The true church of "7000 who had not bowed their knee to Baal" gave their witness and risked martyrdom for God during Elijah's three and a half year tribulation. The true church was a guerrilla group of refugees pursued by an evil world yet bravely serving the Lord at all costs, whether that involved a sacrificial life-style or martyrdom.

I KINGS 3:28

וַיִּשְׁמְעוּ כָל-יִשְׂרָאֵל אֶת-הַמִּשְׁפָּט אֲשֶׁר שָׁפַט הַמֶּלֶךְ
וַיֵּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי-חֲכָמָה אֱלֹהִים
בְּקָרְבוֹ לַעֲשׂוֹת מִשְׁפָּט:

I KINGS 3:28

And all Israel heard of the judgment which the King had judged; and they feared the King: for they saw that the wisdom of God was in him to do judgment.

I KINGS 8:43

אָתָּה תִּשְׁמַע הַשָּׁמַיִם מִכּוֹן שְׁבִתְךָ וְעָשִׂיתָ כְּכָל
אֲשֶׁר-יִקְרָא אֵלֶיךָ הַנִּכְבֵּד לְמַעַן יֵדְעוּ
כָּל-עַמֵּי הָאָרֶץ אֶת-שִׁמְךָ לִירְאָה אֹתְךָ כְּעַמְּךָ
יִשְׂרָאֵל וְלִדְעוֹת כִּי-שִׁמְךָ נִקְרָא עַל-הַבַּיִת הַזֶּה
אֲשֶׁר בָּנִיתִי:

I KINGS 8:43

Hear thou in heaven thy dwelling place, and do according to all that the foreigner asks of thee: that all people of the earth may know thy name and fear thee, as do thy people Israel; and that they may know that this house, which I (Solomon) have built, is called by thy name.

I KINGS 17:3

לֶךְ מִזֶּה וּפְנִיתָ לְךָ קִדְמָה וְנִסְתַּרְתָּ בְּנַחַל
בְּרִית אֲשֶׁר עַל-פְּנֵי הַיַּרְדֵּן:

I KINGS 17:3

Get thee hence, and turn thee eastward, and hide thyself by the Kerith Ravine, east of the Jordan.

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§A. To the good kings of Judah (there are no good kings of Israel) listed in I Kings (§C.) a case could be made for possibly adding **יְהוֹשָׁפָט** Joash (835-796 B.C.), **אֲמַזְיָה** Amaziah (796-767 B.C.), **אֲזַרְיָה** Azariah (Uzziah) (792-740 B.C.), and **יֹחָזָבֵד** Jotham (750-735 B.C.). However, it must be said of Joash that he foresook the Lord and served idols after the death of the priest Jehoiada (II Chron.24:15-18); it must be said of Amaziah that he backslid into the worship of Edomite idols (II Chron.25:14-16); of Azariah (during whose reign Isaiah, Hosea, and Amos began their preaching ministries), that he tried to usurp the priesthood and was punished with leprosy (II Chron.27:20); of Jotham, during whose reign Micah was preaching, that he failed to cleanse the Temple of its pagan influence which caused many to continue their evil ways (II Chron.27;2,6).

§B. Fire comes down from heaven as at Mount Carmel to protect Elijah in II Kings 1, and finally Ahaziah of Israel is told that he will die and God's word is fulfilled (1:17). This means we are at the year 852 and we will go all the way to 586 B.C. in this book. The battle of Qarqar (853 B.C.) is not recorded in the Bible. If it were, this might be the place for it. It was fought in Syria and it held back the Assyrian advance into the territories of Syria, Israel, and Judah for a time.

§C. The expression "company of prophets" **חֲבֵרַת הַנְּבִיאִים** found starting in 2:3 means "members of the prophetic order." These were a confraternity of preachers gifted with miraculous powers and with

the gift enabling them to prophecy. We hear of them in Bethel and in Jericho.

§D. That Elijah is Moses or even Joshua redivivus is shown by his parting the Jordan river (II Kings 2). His rapture is also described (II Kings 2) and Mal.4:5-6 looks for just such a prophet of repentance at the time of the Messiah or the end of days. Notice the Hebrew verse at the end of this section, II Kings 2:10. Notice that Elijah's rapture, when it occurs, is secret as far as the world is concerned, and, from Elijah's point of view, according to II Kings 2:10, it is questionable as to whether Elisha himself will see it. Also, see Heb.11:5 which says (quoting the Septuagint), οὐχ (not) ὑρίσκειτο (he [Enoch] was found) διότι (because) μετέθεκεν (He translated) αὐτὸν (him) ὁ θεός (God, subject emphasized). As far as the people were concerned it was a secret rapture like Enoch's because "he was not found." Only Elisha saw him go up. To "translate" μετατίθημι here is a technical meaning "to convey or remove to heaven without natural death."

§E. Elisha, having received a "double share of the Elijah's spirit," also parts the Jordan, purifies a poisonous spring of water (2:22), curses small boys who jeer at preachers with an attack by mauling she-bears (2:23-25), prophesies the defeat of Moab and calls forth water for a thirsty army which looked like blood to their Moabite enemies (3:1-27), does multiplication miracles with a jar of oil belonging to a destitute preacher's wife (4:1-7) and twenty loaves of bread (4:42), cures infertility (4:8-17) and raises the dead (4:18-37), neutralizes poison in some food (4:38-41), cures leprosy (5:1-19),

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renders a judgment miracle against Gehazi (5:19-27), retrieves a floating axe head from the Jordan River (6:1-7), hears "in the Spirit" the military plans of the king of Syria but is protected by horses and chariots of fire (6:8-17), blinds these enemy soldiers of Syria (6:18-19), feeds his enemies (6:20-23), foretells famine relief (6:24-7:20), directs the Shunammite woman on how to survive a seven-year famine *in absentia* (8:1-6), and prophecies the overthrow of the Syrian king Ben-hadad by Hazael (8:7-15).

§F. In 9:4 we read about a "young prophet" who, at the command of Elisha, anoints Jehu king of Israel and prophesies that he will be the nemesis of God against Ahab and Jezebel, after which Jehu kills Jezebel's son Joram (852-841 B.C.) king of Israel and Ahaziah (841) king of Judah. Then Jehu killed Jezebel (9:30-37) in Jezreel. (The wicked daughter of Ahab usurps the throne of David and tries to slaughter her way to power as the queen of Judah after this--her name, Athaliah queen of Judah, and she rules Judah from 841-835 B.C. until little seven year old Jehoash is restored to the throne by the godly priest Jehoiada.) The slaughter of wicked Ahab's dynastic heirs along with adherents of Baal worship continues in chp 10.

§G. Jehoash of Judah repairs the Temple in II Kings 12, a task that every church has to do from time to time. King Joash of Israel visited Elisha on his deathbed (13:14) and received prophecies about coming wars with Syria. When Elisha dies, a corpse resurrects after touching the bones in Elisha's grave.

§H. II Kings 15 gives us the gruesome story of how the various kings of Israel kill each other off as the throne of Jeroboam moves toward self-destruction.

§I. Notice the duplicated material (II Kings 18:13-20:19 = Isa.36:1-39:8) not only in Isaiah but also in Jeremiah (II Kings 24:18-25:21 = Jer.52:1-27).

§J. In 734 B.C. the Assyrian threat referred to in §B has reemerged, Syria and Israel are threatening King Ahaz (735-715 B.C.) of Judah for not joining their alliance against Assyria. Ahaz trusts ruthless King Tiglath-Pileser of Assyria more than either God or the prophet Isaiah and calls in Assyria's aid against these two Northern enemies of Judah. The Assyrians attack (Shalmaneser V and Sargon II begin and end this campaign) and Israel is defeated and destroyed in 722 B.C. as Amos (760-750 B.C.) predicted (Amos 5:2). But trouble is in store for Judah, as Isaiah warned. In 701 B.C. Sennacherib's Assyrian army surrounds Jerusalem and a great tragedy would have ensued had not God intervened (see II Kings 18:13-19:37). Then, the king of Judah reigning during this time, Hezekiah (715-686 B.C) son of Ahaz became ill, almost died, was healed and received 15 years additional life with the "sign" of Ahaz's "sundial" having its shadow reversed as God "backs up the clock," as it were (20:1-11). However, at that time Hezekiah imprudently showed his royal treasures to a visiting Babylonian delegation, opens the door for the Babylonian Exile a little over a hundred years later. Hezekiah's worst legacy was his wicked son Manasseh, the worst king Judah every knew: a single-handed cause of the punishment of the Exile (21:1-18).

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§K. In II Kings 22:1-23:30, Josiah (640-609 B.C.) king of Judah becomes acquainted with a lost book of the law of Moses and such fear falls on him that he removes foreign and idolatrous cult from the Temple (622 B.C.) during a unique time in the history of the Jewish people, when Jeremiah, Nahum, and Zephaniah were preaching in Jerusalem. Its important to study all these last five chapters of II Kings to get the historical background necessary to read the book of the prophet Jeremiah.

§L. Notice that when the Word of God is rediscovered, revival follows (II Kings 22).

§M. But the Kingdom of Judah was doomed. In 605 B.C. Nebuchadnezzar of Babylon carried off into Exile many including Daniel; in 597 B.C. Ezekiel was among the deportees, and in 586 the final destruction of Judah's kingdom was complete. Except for the brief 100 year (167-63 B.C.) Maccabean period there was never again a kingdom of Judah. The Northern tribes and the tribe of Judah both broke faith with God and consequently both their kingdoms perished (see II Kings 17:7-18 and II Kings 17:19-20; 24:1-4). This is a major theme of II Kings.

§N. A few kings to think about. Omri **עֲמֹרִי** established Samaria as his new capital and the site of his palace. He also promoted cultural relations with Phoenicia, sealed by the marriage of his son Ahab **אַחָאב** to Jezebel. Jezebel was responsible for corrupting the Northern Kingdom and his daughter Athaliah greatly hurt the Kingdom of Judah. Ahab's son Jehoram **יְהוֹרָם** and Jezebel were killed by Jehu **יְהוּ** (ending the dynasty of Omri). Jehoshaphat

יהושפט king of Judah reigned during this time. He was the son of a God-fearing king of Judah, the energetic and religious Asa. It was Jehoshaphat who sent the princes, Levites, and priests out to the people to teach the Law of Moses. The unfortunate marriage of his son Jehoram יהורם (both Jehoshaphat and Ahab had sons by the same name) to Ahab's daughter Athaliah was a result of the peace-making efforts between his kingdom and Ahab's, but much grief came of it, including a futile commercial navy venture with Ahab's son Ahaziah. Jehoram (848-841 B.C.) son of Jehoshaphat paid for his murderous apostasy (he killed several of his brothers) in the way Judah's enemies were strengthened in the time of his reign (especially the Edomites, Philistines, and Arabs). He died of a horrible disease of the bowels. About a hundred and ten years later the Northern Kingdom is in its death throes ready to be destroyed by the Assyrian Empire (722 B.C.) and Ahaz אחז is king of Judah (732-715 B.C.). He is the father of Hezekiah יהזקיהו and the son of Jotham; he is also the grandson of the leprous king of Judah Azariah (Uzziah) and the great-grandson of King Amaziah (796-767 B.C.). Ahaz descended from Ahaziah (853-852 B.C.) through Joash. Ahaziah was killed at Jezreel by Jehu (see Hosea 1). Unlike these more godly individuals, Ahaz sold out to the Assyrians in order to buy assistance from the military threat of the evil Pekah king of Israel and Rezin of Damascus. This cost Ahaz his military and religious independence, obliging him to import from the Assyrians their pagan religious practices (worship of stars and sun, child sacrifice, occult consultation with wizards and necromancers, etc.) His son Hezekiah tried to counter all this by a reform

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movement that included repair of the Temple, destruction of idols, a Passover celebration involving people from the Northern Kingdom, organizing the priests and Levites for regular religious services, reinstituting the tithe, preparing for Assyrian siege by building a water tunnel, and many other godly acts. 701 B.C. was the year Sennecherib held Hezekiah captive behind his Jerusalem walls "like a bird in a cage." This also may have been the year Hezekiah almost died but was given a healing and a life-extension. You should know something about each king so you could identify them by name if given information about them on a test. For example, which king lived an extra 15 years and gave the Babylonians a tour that Judah would live to regret? _____

§O. Notice the foreglimpse of the incarnation in I Kings 3:28, where it says that the Wisdom of God was inside the King of Israel. We should not be that surprised that the ultimate Temple and the Messiah are one and the same, since they are both called by "My Name" (see I Kings 8:43 and Isa.9:6; Jer.23:5-6).

II KINGS 2:10

וַיֹּאמֶר הַקָּשִׁיתָ לְשֹׂאֹל אִם תֵּרְאָה אֹתִי לִקַּח מֵאִתְּךָ
יְהִי-לִּי כֹן וְאִם-אֵין לֹא יִהְיֶה :

II KINGS 2:10

He (Elijah) answered, "You have asked a hard thing; yet, if you see me as I am being taken from you, it will be granted you; if not, it will not."

§A. Since II Chron.36:22-23 is virtually identical with Ezra 1:1-3a, a case can be made for common authorship. If so, the author, if he wrote I-II Chronicles as well as Ezra-Nehemiah (incorporating the memoirs written by Nehemiah), could not have written this work before 445 B.C. when Nehemiah returned to Jerusalem. It is certainly possible that Ezra is the author as the Talmud attests. A later hand may have added a few touches, but the bulk of the material may be the result of Ezra's ministry. If Ezra were a young man in 458 B.C. when he embarked for Jerusalem, he might still have been alive toward the year 400 B.C. which is the approximate time when this corpus of literature reached its final stage of editing.

§B. Much of the Hebrew Bible was available to the Chronicler and many other (now lost) writings as well. These he used to preach to the post-exilic Jerusalem community his long sermon known to us as I-II Chronicles.

§C. Whereas the author of I-II Kings is writing from the Babylonian Exile, the author of I-II Chronicles is a post-exilic Jerusalem writer and one with a heightened Messianic expectation, who wants to tell the whole story of God's electing love and providential care, from Adam to David's coming Son (this is the story the genealogies are telling), viewing all of history from the point of view of the Messianic covenant God made with David (II Sam.7). In I Chronicles, chps 1-10 lead to an idealized David (in many ways a typological portrait of the coming Messiah); chps 11-29 detail the events of David's rule that have primarily Messianic or eschatological

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significance. In II Chronicles, chps 1-9 is about David's preeminent son Solomon (also idealized into a Messianic type--I Chron.22:10--with a golden reign) and most of this section is about the building of the Temple for the God of Israel who is coming to dwell with His people forever; chps 10-36 are about David's later sons, the kings of Judah, all seen in a certain sense as foreshadows of the final "David" who would sit on "the throne of the Lord." As Moses receives the plans for the Tabernacle from God and hands on his ministry to Joshua, so David receives instructions about the Temple and hands on this divine legacy to שְׁלֹמֹה Solomon (see I Chron.22:13), whose שָׁלוֹם "peace" points the people to Joshua's מְנוּחָה "rest" (see I Chron.22:9). Everything divine emblem connected with the planning of the Temple--the Levites, the singers, the musicians, the gatekeepers, the orders of the holy priesthood, the Temple worship in the divinely chosen city of Jerusalem--all these help the Babylonian returnees liberated by the Persian Empire to see themselves not as merely in Jerusalem worshipping at the Temple but as the Exile-chastened remnant of Messianic salvation (the שְׂאֵרֵי יִשְׂרָאֵל the "remnant of Israel") preparing the ground for the coming of the long-awaited Messianic kingdom, as it says in I Chron.17:14, "I will set Him (the King Messiah) over My house and My kingdom forever, His throne will be established forever."

§D. I Chronicles tells us much about leaders. The author of this book was preaching at the beginning of a religious revival, and he used the leaders of the distant past as models for those he was exhorting to lead the spiritual awakening of his day.

§E. According to I Chronicles, a leader is someone who offers goals and honors those who reach them. "Whoever attacks the Jebusites first will be the chief officer," David said (I Chron. 11:6).

§F. A good leader is someone who gives something to every person who follows him (I Chron. 16:3).

§G. A leader is someone who has praise in his heart, more praise in fact than those whom he leads, because one of his duties as a leader is to exhort the people to praise (I Chron. 16:7).

§H. A leader also fears God (I Chron. 16:30) more than those who follow him, or else his followers have nothing to learn from him, for what is wisdom but the fear of the Lord? (Prov.1:7)

§I. A leader is a shepherd who counts the sheep and he knows when one is missing. He is a keeper of the flock of God who knows that God does not dwell in expensive religious edifices (I Chron. 17:5). Therefore, a good leader would rather start a few home meetings and have a dozen sheep counted in each one than wait (while people perish) for the purchase of an expensive building to seat the same amount.

§J. A good leader has followers who know and do their duties (I Chron. 23:27-30). This means that every area of the ministry has someone over it and accountable for it (I Chron. 27:25-34).

§K. A leader is someone called by God to do something for God, and a good leader is someone

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strong enough in the Lord to do what God has called him to do (I Chron. 28:10).

§L. A good leader is someone who can uncover the skills of those he serves, and can help them experience the honor of serving God (I Chron. 28:21).

§M. A leader can set a good example in giving and can thus credibly challenge others to give (I Chron. 29:5).

§N. A leader in the Biblical context is a person "with a God-given capacity *and* with a God-given responsibility to influence a specific group of God's people toward God's purposes for the group." (*Dr. J. Robert Clinton, Leadership Training Models, p.11*). Notice in this excellent definition these 4 ingredients in a good leader: 1)giftedness, 2)a sense of accountability to God for those being influenced, 3)the group is limited and definable and so defines the leader, 4)there is in the giftedness the recurring ability to determine God's direction for the group (this is why pastors often resign--they sense they have lost this ability for a particular church).

§O. Leaders love to rank themselves based on their supposed sphere of influence: small group, community, intercommunity, regional, inter-regional, national, international. A pastor will tend to rank pastors at the apex of his leadership hierarchy. A researcher/strategist/theologian will disagree and assert that researchers/strategists/theologians are at the apex. The truth is that all are just little shepherds tending to tiny (but important) aspects of God's vast master plan.

§P. Do you know your gift-mix? Is it expandable? Can you match your leadership roles to your strengths?

§Q. What is your present role in the Lord's body?

§R. What are your personal goals?

§S. What is your commitment to missions?

§T. A good leader doesn't back away from challenges. Hebrew and Greek may take a little work. But if Jehovah's Witnesses are willing to do the work to get out every day in a disciplined way and attempt to use Hebrew and Greek to convince people that Jesus isn't divine, then how can a good leader do less than work as hard?

§U. I Chron.10:13 tells why Saul died. This is a warning to us.

§V. I Chron.15:16 shows that the Word is to be brought forth in the midst of joyful singing and wonderful music. If you have a great pulpit ministry but neglect the ministry of music, the Word will not be brought forth as it should be. There should be ministers in charge of the music--see 15:27 and the worship service depicted in II Chron.29:20-30.

§W. Study in Hebrew the clear Messianic prophecy at 17:10-14.

§X. Study I Chron. 21:17. A rabbi might say, "We have no teaching about King David's Son, the

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Messiah, which condones any Messianic human sacrifice for sin." Oh, no? Look at I Chron. 21:17-18 where David makes a reference that would have to include the Messiah and the Messiah's Temple when David says, "O Lord my God, let your hand fall upon me and my family, but do not let this plague remain on your people." Meditate on the Messianic "Son of Abraham" shown us in Isaac (Gen.22) and Joseph and Jonah (to say nothing of Isaiah 53) and you will see the Messianic prophecy regarding human sacrifice and the Messiah's person, that is, His death and resurrection.

§Y. In chapter 28, notice how David is a new Moses (the post-exilic Chronicler is saying that the Messiah who is coming now that we are back from the Exile will be a new David like Moses). Isaiah says this explicitly in Isa.42:4 and 49:9.

§Z. Do you make a sacrifice of thanksgiving every morning and every evening (I Chron.23:30)? If not, now you know why depression sometimes attacks you.

§AA. Why the Song Service is important: When King Jehoshapat had to fight a battle where he was horribly outnumbered, he appointed "men to sing to the Lord and to praise him for the splendor of his holiness as they went out at the head of the army...(and)...as they began to sing and praise, the Lord set ambushes against (their enemies)." (II Chron.20:21-22)

§BB. Some will have itinerant teaching ministries (like that described in II Chron. 17:8-9 though more will hopefully be teaching home Bible studies and

building them up until a congregation planting can evolve).

§CC. Some of our students will become missionary evangelists. What are the keys to becoming an evangelist? (Hint: they both have to do with revival because without revival, an evangelist is only an entertainer performing an empty religious charade.) One key is discovering and falling in love with--almost as though for the first time--the Word of God. The great revival under Josiah began when Hilkiah the priest said, "I have found the Book of the Law in the Temple of the Lord" (II Chron.34:15). A lady preacher told Josiah the other key in II Chron.34:27--he humbled himself and was genuinely sorry for his sins and wept.

§DD. One of the themes of II Chronicles has to do with what makes a good leader. The author makes the point that what leaders need is not necessarily "success" but *revival*. "Success" will destroy some leaders: it says that after King Uzziah "became powerful, his pride led to his downfall" (II Chron.26:16). Again, it says that "in those days (King) Hezekiah became ill and was at the point of death. He prayed to the Lord, who answered him and gave him a miraculous sign. But Hezekiah's heart was proud and he did not respond to the kindness shown him; therefore the Lord's wrath was on him and on Judah and Jerusalem" (II Chron.32:24-25). Leaders tend to fluctuate between fear and discouragement on the one hand and pride and arrogance on the other, because they forget how unimportant they are in themselves, since, as God said to King Jehoshaphat, "the battle is not yours,

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but the Lord's" (II Chron.20:15).

§EE. King Jehoshaphat "had some good in him," but he was always getting himself in deep trouble by political alliances and business partnerships with unbelievers (see II Chron.19:2; 20:35-37). Do you have people entangled in your life who are not God-fearing and regenerated? Ephesians 2:2 says that the spirit of Satan is at work in them. How can light and darkness yoked together expect to prosper and be blessed by the Lord? We must learn to keep the world at arm's length and show our unsaved friends "mercy mixed with fear, hating even the clothing spotted by corrupt flesh" (Jude 23).

§FF. If a nation yokes itself with a Satan-influenced (Ephesians 2:2) president, that nation will pay the consequences. Look at II Chron.28:19: "The Lord had humbled Judah because of Ahaz king of Israel, for he had promoted wickedness in Judah and had been most unfaithful to the Lord." Should believers care if an unregenerate becomes president? Of course! One U.S. President's favorite verse in the Bible was: "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land" (II Chron.7:14).

§GG. But what does revival look like? One picture of it is given in II Chron.5:14 where it says of the priests in Solomon's newly constructed Temple in Jerusalem, that they "could not perform their service because of the cloud (of the Lord's presence), for the glory of the Lord filled the temple of God." What

does it mean to say that a person is "walking in revival"? And how important is this? King Solomon answers that question when he says that God steadfastly maintains the Covenant with his servants who "walk before him with all their hearts" (II Chron.6:14). Even many believers desperately need revival.

§HH. Some have neglected being faithful to a body of believers where the Lord wants them to be protected, like He protected little seven year old King Joash. The Devil was trying so hard to destroy little King Joash that Satan even had his grandmother Athaliah (daughter of Ahab, who usurped the Davidic throne 841-835 B.C.) trying to murder him. But the Lord had him surrounded with ministers and little Joash was hidden in the house of the Lord where the Devil couldn't touch him. Do you have a church home where you are submitted under pastoral care? If not, you are like little Joash would have been had he been wandering around on the streets with his demon-possessed enemies looking for him.

§II. It's so easy to neglect personal study of the Word and prayer and let one's pastor do all that so we can be free to give our heart to our careers and friends and relationships and other things and just drop in for a few services or watch a few religious television shows to convince ourselves that we are not backsliding away from revival. But what does the Word say in II Chronicles: "The Lord is with you when you are with him. If you seek him he will be found by you, but if you forsake him, he will forsake you" (15:2). Don't you realize you will

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dry up in unfruitfulness unless you seek the Lord in personal prayer and Bible study and fellowship? People cannot be won to the Lord by you unless you are close to the Lord. It says this in II Chron.15:9 about King Asa's personal revival, that "large numbers had come over to him from Israel when they saw that the Lord his God was with him."

§JJ. How does personal revival begin? It begins with the fear of the Lord, when you and I realize that we represent God to people and therefore that we must fear the Lord because He will hold us accountable for how we live as his representatives. II Chron.19:6 says it well. Here King Jehoshaphat is charging judges with their responsibilities. However, he might as well be speaking to us since believers will judge the world with Jesus and even angels (I Cor. 6:2-3). King Jehoshaphat says, "Consider carefully what you do (in other words, how you live and speak), because you are not judging for man but for God...Now let the fear of the Lord be upon you" (II Chron.19:6-7). That's the warning. Now here's the promise: King "Jotham grew powerful because he walked steadfastly before the Lord his God" (II Chron.27:6).

§KK. Unfortunately, many of the wicked kings we study in this book and in I and II Kings were willing to change their religious commitments as light-heartedly as Catholics become Jews or Protestants become Muslims today. Note what wicked King Ahaz said when he sacrificed to the gods of Damascus, "The gods of the kings of Aram (Syria) help them; I shall sacrifice to them and they will help me'; but they were his ruin and that of all

Israel" (II Chron.28:23). We do not ask anyone to change their religion in order to prosper. We ask people to have the courage to believe the truth. Then we identify with them and work with them so that their religious expression of their commitment to the truth avoids as much cultural dislocation as possible. That's why we want to see established messianic synagogues in Jewish neighborhoods and messianic mosques in Arab neighborhoods. That's why we are focussing on cross-cultural evangelism and congregation planting. (See the author's two books, *Everything You Need To Grow a Messianic Synagogue* and *The New Creation Book For Muslims*.)

§LL. Many Israelis and Jews do not believe in hell. The Holocaust has led many Jewish people even to disbelieve in God. However, various kinds of holocausts are predicted in II Chron.7:19-22, since judgment begins at the household of God. This should make Gentiles and nominal backslidden Christians fear as well, because if God did not spare the Jews, "neither will he spare you Gentiles" (Romans 11:21). Look at the warning of II Chron.7:19: "But if you turn away and forsake the decrees and commands I have given you and go off to serve other gods (like the humanistic and non-Biblical gods of Talmudic Judaism and Secular Humanism) and worship them, then I will uproot Israel from my land (holocaust!), which I have given them, and will reject this temple I have consecrated for my Name. I will make it a byword and an object of ridicule (anti-Semitism!) among all peoples." This is the negative message, a severe warning not to neglect receiving the Holy Spirit and the

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the circumcision of new birth (Deut.30:6) so that one desires to study the Word of God and so that one can be taught by the Holy Spirit to interpret it correctly and not with a carnal and unspiritual mind. However, on the positive side, we can point to the fact that God blesses those who honor God's Word, showing how that anti-Semitic "Haman" Saddam Hussein was militarily defeated on Purim, 1991, and how America was miraculously blessed with less than 100 casualties in the Persian Gulf War because she protected God's people and obeyed Gen.12:3.

\$MM. But there is a greater positive message to be seen in II Chron. Since Yeshua (Jesus) is risen with those he has already spiritually resurrected unto eternal life, his Body (the whole house of true believers) is the everlasting Temple that God has made for his Word and his Spirit to inhabit. If we are filled with his Spirit, the gifts of the Spirit can operate in our life. God says in II Chron.7:16 "I have chosen and consecrated this temple so that my Name may be there forever. My eyes and my heart will always be there." God's Name is his personal self-disclosure. The personal Word of God, the Messiah of Israel, is that self-disclosure of the Father. When we are filled with the Holy Spirit various gifts can flow through us: preaching, inspired utterance, ministry, teaching, encouraging, contributing, leading, comfort, supernatural wisdom, supernatural knowledge, miracles, supernatural faith, healing, discerning evil or other spirits [see II Chron.18:21 when a false prophet like Rev. Moon is unmasked because God's prophet can discern that he has a lying spirit], tongues and their

interpretation, planting a congregation, leading someone or many people to commit their lives to Jesus, caring for God's people, helping and more. Through the gifts of the Spirit we can be the eyes and heart of Messiah, for his eyes and his heart always dwell in his Temple which is the people of God.

§NN. II Chron.16:12 says "In the thirty-ninth year of his reign (King) Asa was afflicted with a disease in his feet. Though his disease was severe, even in his illness he did not seek help from the Lord, but only from the physicians." The Bible does not teach that when you are sick you should not see a doctor. However, even if you do see a doctor, you should look to the Lord to give the doctor wisdom and to be the ultimate healer in the situation. God promises not only to heal our land but to touch us individually if we have a change of heart and repent and confess that we have done wrong and have acted wickedly and if we turn from our old ways completely and turn back to God (6:37-38). Will you make a commitment right now to start putting personal prayer, personal Bible study, and personal ministry first in your life and to make ministry preparation a priority so that God can use you? Ask God to give you the wisdom of Solomon and the discernment you need to yield to God for a total healing.

§OO. The glory cloud that appears at the dedication of both the wilderness Tabernacle and the Temple of the son of David (Solomon) is a type of the incarnation. See II Chron. 5:7-14 and also Ex. 40:34-35; II Chron. 7:1-3. Notice what happens in

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II Chron. 5 when the Word in the ark enters the Temple: "then the Temple of the Lord was filled with a cloud." See II Chron.6:32-33: both the Servant of the Lord and the Temple are to be lights to the Gentiles (a related theme is found in Isaiah). Both the Messiah and the Temple bear the Name of God (Jer. 23:5-6; Isaiah 9:6). Note also II Chron.7:4 where the Lord's Word entered His House in order to trigger divinely acceptable blood sacrifice--all this is a type of the Incarnation. Note II Chron.7:19-22. The sins of Israel's kings brought the Exile of Israel and the destruction of the Temple (events which are themselves a prophetic picture of the death of the Incarnate Word).

§PP. The hope of Scripture (including II Chronicles and Ezekiel) is that David's great Son the King Messiah would raise up a Temple worthy of the new holy age. His resurrection body is that Temple. Like Joshua, who brings the people of God toward their promised rest, so Solomon the son of David raises up the Temple and brings the people of God toward Messianic rest (II Chron. 22:8-9; Josh. 11:23; 21:44).

§QQ. Look in the Hebrew Bible at the mention of Satan in I Chron.21:1.

§RR. One can see why the Persian King Cyrus is called מָשִׁיחַ "Messiah" in Isa.45:1, since he undertakes to cause the Temple to be rebuilt. He is also mentioned climactically at the end of II Chronicles, showing God's sovereign hand in the affairs of the people He is saving.

I CHRONICLES 17:13

אֲנִי אֶהְיֶה-לוֹ לְאָב וְהוּא יִהְיֶה-לִּי לְבֵן...

I CHRONICLES 17:13

I will be a Father to Him, and He shall be a Son to Me...

I CHRONICLES 21:17-18

17.

וַיֹּאמֶר דָּוִיד אֶל-הָאֱלֹהִים הֲלֹא אֲנִי אָמַרְתִּי
לְמַנּוֹת בָּעָם וְאֲנִי-הוּא אֲשֶׁר-חָטֵאתִי וְהָרַע הָרַעוֹתִי
וְאֵלֶּה הַצֹּאן מֶה עָשׂוּ יְיָ אֱלֹהֵי תְהִי נָא יָדְךָ בִּי
וּבֵית אָבִי וּבְעַמְּךָ לֹא לְמִנְפָּה:

18.

וּמִלֶּאךָ יְיָ אָמַר אֶל-נָדָב לֵאמֹר לְדָוִיד בִּי
יַעֲלֶה דָּוִיד לְהִקִּים מִזְבֵּחַ לַיהוָה בְּגֵרֹן אֲרֶנוֹן הַיַּבֵּס:

I CHRONICLES 21:17-18

17.

And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed: but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18.

Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

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II CHRONICLES 6:10

וַיִּקֶם יְיָ אֶת-דְּבָרוֹ אֲשֶׁר דִּבֶּר וְאִקּוּם תַּחַת דָּוִיד
אָבִי וְאָשַׁב עַל כִּסֵּא יִשְׂרָאֵל כַּאֲשֶׁר דִּבֶּר יְיָ וְאֶבְנָה
הַבַּיִת לְשֵׁם יְיָ אֱלֹהֵי יִשְׂרָאֵל :

II CHRONICLES 6:10

Now the Lord has fulfilled his word that he promised; for I have succeeded my father David, and sit on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord, the God of Israel.

§A. Look at Ezra 3:8. Like Ezra the priest, the high priest *Yeshua* (Aramaic; Hebrew: Joshua) son of Jehozadak (alternately Jozadak) and his son Joiakim were descendents of the Aaron-Zadok family line (see I-II Sam. §B. and §C). This man is the one in Zech.6:11-12 whose personal name is the Messiah, giving us an extremely important and impressive prophecy that pinpoints exactly what the coming Messiah would be named, 'Ιησοῦς or Jesus.

§B. CHRONOLOGY: 722 B.C. Samaria falls as the northern kingdom of Israel begins the Assyrian deportation and dispersion. ca.712 B.C. Isaiah predicts Cyrus will be the name of the one who will rebuild the Temple (Isaiah 44:28; 45:1, 13). 605 B.C. Jeremiah predicts there will be 70 years of Exile (Jeremiah 25:11; 29:10). 586 B.C. Temple destroyed. From 586-516 (70 years) there is no temple until it was finally completed ca.516/515 B.C. after many delays, when King Cyrus of Persia conquers Babylon in 539 B.C. and sends the Jewish Persian governor Zerubbabel and the high priest Yeshua back to Jerusalem in 538 B.C. (Esther's story took place around 483 B.C. and Malachi may have prophesied around 433 B.C., after Nehemiah returned to Persia. Haggai and Zechariah prophesied in Jerusalem around 520 B.C.) Ezra returns to Jerusalem in 458 B.C. and Nehemiah returns in 445 B.C.

§C. This corpus called Ezra-Nehemiah tells the story of how God's people struggled and were divinely aided in finally rebuilding the Temple and refortifying Jerusalem so that its walls could protect its people, the restored remnant of Israel. When we read the book of Nehemiah we will see that the

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restored Jewish commonwealth (with a Jewish Persian governor, Nehemiah) faced many problems. Nehemiah tells us about unfair interest (Neh.5), Tobiah the Ammonite camped out in Temple quarters (Neh.13), Sabbath-breakers, stolen tithes (see also Mal.3:8-12), and heathenish infiltration into the people of God by such means as intermarriage of the holy people with foreign idol-worshippers. But Ezra had to bring the people back to the Word of God and make their purified worship of God a first priority. So the altar and the sanctuary were first, and this was primarily Zerubbabel and Yeshua's work from 538-515 B.C finally completed after Darius I (522-486 B.C.) gave his official permission, though the foundation of the Temple was laid as early as 536 B.C. Then came the reforming work of Ezra in 458 B.C during the reign of Artaxerxes I (465-424 B.C.). Finally came the rebuilding of the walls when Nehemiah arrived in 445 B.C.

§D. Ezra 2:62 speaks of certain people who could not prove they were children of Abraham and were therefore disqualified for the ordained ministry. Today if you lack the witness of the Holy Spirit within you that God is your Abba father (Roman 8:15-16) you lack the new birth relationship to Abraham and his Son the Messiah necessary for salvation and for a call to the ministry.

§E. In Ezra 2 and Nehemiah we see that ecumenical unity with unregenerate religious leaders is impossible and forbidden by Scripture. It is in fact just this that creates the apostate Prostitute riding on the Beast in Revelation 17. The "Samaritans" in Ezra-Nehemiah were Assyrian imports from Babylon

and elsewhere, who claimed to worship the God of Israel but had grossly compromised the faith. What fellowship does darkness have with light?

§F. Furthermore, marriage with unregenerate spouses is absolutely forbidden, since they have no part in the congregation of Israel. Today we see that many religious Jews are endogamous (marry only within their own people) and this they understand to be one of the mitzvot (commandments) according to Nehemiah 10:30. It would not be socially realistic for ministers to simply ignore this. Those called to minister to these Jewish people may need to enculturate ethnically to a great extent and, like Ruth, incorporate themselves fully, remembering the endogamous Jewish social structure reflected in Ezra-Nehemiah. Unless there are hundreds of messianic synagogues, messianic yeshivas, messianic Jewish singles ministries and youth ministries, etc., (creating a socially realistic messianic Jewish marriage market for messianic Jews) the Jewish religious community may see the messianic movement as a sacreligious attempt to ethnically destroy their endogamous tribal identity as Jews. Instead our "Ruths" (even if like her they lack Jewish parentage) may become just as Jewish as Ruth became, identifying Biblically with the Moabitess, and thinking of themselves as "grafted in," humble members of Ideal Israel, the kingdom of God. Our "Ruths" should put the Bible first, and at the same time like her they are free to eat as Jews, worship as Jews, marry as Jews, bury as Jews, and give their children to marry as Jews. To marry a woman whose ethnic orientation remains "outside the tribe" may hurt a minister's credibility in Jewish

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ministry (see Neh. 7:63-64). These people, who are called to do this, however, must always *humbly* submit to the Bible and never to mere rabbinic "human precepts" (Matt.15:8-9) when it comes to such ultimate concerns as the definition of who is a member of the true congregation of Abraham. Arrogant, Biblically illiterate "Ruths" who idolize all things Jewish and have a patronizing condescension toward anything non-Jewish are *not* what the Bible is calling for. And all believers should have a love that reaches out to all the people groups of the whole world, not merely the Jewish people. The Good News is to the Jews first *but also the Greek!* The "Ruth" who only wants to learn to read her Hebrew Tanakh so she can witness in the Jewish Deli but doesn't care to learn to read her Greek New Testament so she can witness in the Greek Diner is not a Biblical believer in the truest sense of Rom.1:16. The rabbis may love her but the Messiah may one day rebuke her. Becoming a child of Abraham requires faith that works itself out in love (Gal.3:26-29; 5:6).

§G. Our unscriptural timidity in making this Ruth-like ethnic incorporation of joining the tribe and identifying with the tribe in order to win the tribe is one of the unscriptural hesitations in the body of Messiah that is holding back the end-time revival among the Jews. Matthew 28:18-20 commands us to make messianic learners of whole peoples and tribes, not to destroy their social structure and threaten their tribal existence by socially naive evangelistic congregation-planting strategy. Question: If you feel you must be married, does your prospective mate share your vision

and feel called to minister to the same cultural people group where God has placed you?

§H. Leadership pointers in Ezra/Nehemiah: when in fear, worship (Ezra 3:3). This reminds you of the most important thing to remember: that the hand of the Lord is on you (Ezra 7:28).

§I. Fast and pray for direction before you embark (Ezra 8:21).

§J. When unbelievers are sanctified by God to offer you anything, never compromise your testimony to them in your relations with them (Ezra 8:22). Remember, ministry is not a mere business proposition but every project must be a testimony to the Lord who drives money changers out of his Temple. Never take down your guard (Neh. 4:23). As Paul told Timothy, "Always keep your head." This means never "provide them a scandal" with which to reproach you. (Neh. 6:13) (Never let yourself be found in an embarrassing position that compromises your testimony, since your whole ministry can be hurt for years with hundreds of people by one indiscretion.) Don't confide in the people you minister to, and be very very careful in whom you confide or what you divulge to anyone (Neh. 6:19). Never bring crass commercialism into the Lord's household, for we are all, rich and poor, brothers (Neh. 5:7). As an evangelist, never give unbelievers an excuse to reproach us for materialism or commercialism (Neh. 5:9). Always keep promises (Neh. 5:13).

§K. Notice the financial accountability in Ezra 8:33

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where the priests had to reweigh the Lord's treasure to insure no misappropriation of funds. Do you understand petty cash receipts, purchase orders, the receipt/disbursement ledger of accounting, two signatures on checks, annual trustee board meetings to review books of the ministry organization, filing a 990 form with the IRS, etc.? Notice that the tithe is for the ministry and should be handled by duly ordered, accredited, and accountable ministers. Much money is wasted today buying mansions and Swiss villas for charlatans because gullible believers don't follow the Word (see Neh. 10:39). (Note: a not-for-profit religious organization can engage in any activity as long as the proceeds do not contribute to the profit of its officers and boards of directors and as long as the activity is in line with its statement of purpose. See Neh. 13:8 for a violation of this).

§L. When planting a congregation or starting a new ministry of any kind, let your first step be to ask God to show you who your "Levites" are (deacons, board members, staff) and begin sharing the vision and the responsibility of the ministry with others. (See 3:8 and 8:24.) Choose as leaders (see Ezra 8:18) people who are more trustworthy and God-fearing (Neh. 7:2) as well as people who have a natural leadership charisma or acknowledged spiritual position in the community (Neh. 7:70) and/or enculturative flexibility that accompanies the gift of apostle, because if these "catalyst" people can be won to your cause, those families interlocked in their group are more apt to follow their leader. Nehemiah 4:18 says "The trumpeter stood beside me." This means that if you are the leader you should have staff

meetings and inform your people of policy so that they understand that the "trumpeter" stands beside you. Then they will be less likely to press the panic button (or blow the trumpet) or make any big decisions without clearing it in conjunction with your God-ordained leadership. You should have brief, well-organized staff meetings to deal with problems as they arise (Neh. 4:20); you should work hard (Neh. 4:21), and you should stay under the covering of the community where God has placed you (Neh. 4:22). Don't neglect the prayer life of that community for this is where the saints watch.

§M. When you as a builder lay the foundation of a new ministry (Ezra 3:10) by starting that Bible study or fellowship or traveling group, remember that you must first begin co-laboring with God to woo and assemble the core people, prayerfully setting goals and dates, visiting people, beginning mail (learn computers) and telephone ministry, getting co-workers (see Ezra 6:18 for an example of collaborative duty roster making) involved in direct evangelism, preparing Bible lessons, song sheets, music, refreshments, etc. When you assemble your core people, point out the need to them (Neh. 2:17) and share the feasibility of your vision based on the planning and research you have done (see Neh. 2:13, 17) and then share your testimony (Neh. 2:18) and build their faith until they are ready to make the commitment. Avoid the prima donnas (Neh. 3:5) and those whose spirits are not right (Neh. 2:20). When all is ready, have an official kick-off night (Neh. 3:1) to dedicate the enterprise to the Lord. Help your co-workers develop a sense of ownership in the enterprise, where they see they have a stake in its

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success (Neh. 3:29). You may need to have a newsletter which lets all the principal participants know what each other is doing (see Neh. 3) and "render honor to whom honor is due" (Romans 13:7). Ask the Lord to give you the wisdom so that it can finally be said, "the people's heart was in the work." (Neh. 4:6)

§N. As a preacher, you seek the inspiration of the Holy Spirit to preach with this purpose: get the people to throw their weight into the task of rebuilding the Household of God (Ezra 5:1-2). Get the people to think about the legacy that they will leave to posterity for the Lord. By the beginning of Ezra 6, Cyrus had long been dead but his legacy was not lost. What will your legacy be? Zechariah and Haggai's preaching should be studied in this context.

§O. The people had the strength to make progress in building the Kingdom of God through their ministry labors because they were urged on by the expository preaching of the Word of God (see Ezra 6:14). Look at 7:6. As a סֹפֵר (scribe), Ezra was not just a calligrapher/copier; he was a trained teacher and interpreter and prophetic expositor with a profound knowledge of God's laws and commandments. All his studying finally paid off; someday so will yours as a preacher through the arts who knows the Word and how to rightly interpret it artistically and with spiritual power. When are we going to make the "Ezra" commitment? It says, "For Ezra had set his heart to *study* the teaching of the Lord and to *do* it, and to teach the laws and rules to Israel." (EZRA 7:10) Many have

had an opportunity to study, but because of their spiritual or cultural myopia or immaturity have passed it by for various superficial reasons and rationalizations. Now they don't have the Ezra "study goods" and have only themselves to blame for imminent ministry opportunities they are not ready to seize. This is not a matter of the prestige of our teaching institution; it is a matter having to do with the discipline of the learner. Our goal is to get you to be expository preachers through the arts, to have a good theological library and to know how to use it (see Neh. 8:8 for a definition of expository preaching). This is so you may go and establish new ministries throughout the world and see many come to salvation.

§P. A minister defined: someone who is "commissioned"...to inquire or regulate Judah and Jerusalem according to the law of your God, which is in your care (Ezra 7:14). Like a missionary speaking to his sending agency, Nehemiah said, "Send me" (Neh. 2:5) and the Bible says the question came back, "How long will you be gone and when will you return?" And Nehemiah "gave him a date." So we see that Nehemiah did not go drifting abroad indefinitely like many "missionary bums" I met in Israel in 1981, but he had a project goal (to build a wall of protection, spiritually and physically, in a particular place, fortifying Jerusalem) and he had a time goal to finish his job for the Lord in a certain time frame. Furthermore, he did what a missionary must do with the pastors and evangelists that he is training: he set a sacrificial example (Neh. 5:15).

§Q. An undisciplined person isn't fit to be a deacon,

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much less an elder (I Tim. 3:8). Nehemiah trusted the Lord and did not succumb to intimidation and threats. He would not run or allow himself to show fear in front of those he was leading (Neh. 6:11). However, the servant of the Lord must not quarrel; he must be kind to everyone, hoping that God will give his enemies the grace to turn and to acknowledge the truth (II Tim. 2:24-26).

§R. As a missionary to Israel, Ezra had to raise support, exempt ministry from taxes, and appoint leaders--an apostolic function! (Ezra 7:14-25). When your theological education has you readied and you are found trustworthy by the Lord and duly approved and accredited, some of you will undoubtedly form not-for-profit ministries, each with its own tax-exempt status, tax deductible receipting legal capability, statement of purpose, constitution and by-laws, name, board of directors or trustees and officers. Then you will be doing the work of Ezra. This is what your studies are meant to prepare you for. At the time of Ezra, scribes were qualified to teach and preach. Unfortunately very few Bible schools or seminaries today prepare such real scribes when they attempt to prepare people for the ministry. Knowing Hebrew and Greek is not even a requirement in many schools.

§S. Notice: when you do something for God, or even when it looks like you might, many people under Satan's thumb are going to get angry (see Nehemiah 2:10; 3:3f etc.) Therefore, don't tell the wrong people or even the wrong believers what you intend to do (Neh. 2:12), lest by casting your pearls before swine, they turn and hurt you. Then later when

things get off to their wobbly start, don't let any tactless pessimist despise the day of small things (Zechariah 4:10). Do a secret and intensive survey of the problem before you start grandly announcing to everybody that you have found the solution (see Neh. 2:13--"I went by night"). If you are going to start a congregation or new ministry, what kind, with whom, where? Where is it needed? What is God's plan? Where are God's co-workers?

§T. To build a congregation, our objective is to win unbelievers to the Lord, leading them to confess him in prayer, before the congregation, in the water, in the Lord's Supper, and in community commitment as members of the local body. Do you see the sanctifying theme in the Passover Communion and its discipling tension in Ezra 6:21? We should keep records and lists each month and totals each year of the exact number of people who confessed the Lord in the sinner's prayer, the number who confessed him before the congregation, the number who confessed him in the water, and in the Lord's Supper, and in membership. (Register your members--Neh. 7:5). We need the computer to help us keep this hard data. (See member's pledge 9:38; 10:29; 10:39). Numbers are very important, and if we are not growing something is desperately wrong and we need to keep changing our methods until we find what touches hearts and wins countable disciples. Half of our time needs to be spent "watching" in prayer, not being ignorant of the Devil's devices, knowing that Satan backs off when he knows you know what he's up to (Nehemiah 4:9-10). We need to get new believers doing this so that they are perfected and consolidated in their

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new faith by learning to pray and then getting the leading of the Lord in where to go to witness for Yeshua/Jesus.

§U. Notice that as a missionary to Israel, Ezra did more than organize a congregation; he also organized a school or yeshiva--see Neh. 8:13 where he gathered the leaders to study the Bible.

§V. Questions: How could you use Ezra 1:2 in witnessing to Iranian Muslims? How could you use Ezra 1:3-6 to raise your support as a missionary to Israel today? Could you use Ezra 2:63 to make a case for the teaching that duly qualified ordained ministers should be present when the ordinance of the Lord's Supper is served? When the tithe is collected (Neh. 10:38)? What book of the Bible do you have to read to get more details on Ezra 4:6? (Hint: see Esther 1:1.) How does God effect a reversal in chapter 6 of Ezra? What might you ask the people to do when you read the Word before you preach (hint: see Neh. 8:5)?

§W. Ezra 1:8. Sheshbazzar may have been either the uncle of Zerubbabel or his other name.

§X. Ezra 4 begins telling how in 536 B.C. the work on the Temple began but was delayed and interfered with. The author then goes into a long digression after 4:4 in which he tells of similar later opposition to rebuilding the walls of Jerusalem. Finally, 4:24 resumes the story from where 4:4 left off. To follow the digression, note the dates of Xerxes (486-465 B.C.) and Artaxerxes I (465-424 B.C.). The narrative regarding the Temple begins again at 4:24

with the year 520/519 B.C. under Darius I (521-486 B.C.), who is the father of Queen Esther's husband, Xerxes (also called Ahasuerus. It is during this crucial year that the resumption of the Temple building begins (see Hag.1:15).

§Y. Enemies to the rebuilding of the city of Jerusalem and the Temple used intimidation, lawyer harassment, attempted infiltration, lying, accusations, spies and informers to the Persian monarchy. But, from the standpoint of Daniel chapter 9, these "delays" were actually measured by God, who had already predicted the exact year in which the Messiah would begin his ministry, calculated from the year that the decree would go forth to rebuild Jerusalem. Also, the Temple was calculated by God not to be completed until Jeremiah's seventy years were up, so God was letting Israel's enemies slow things down until 516 B.C., when the 70 years would be up. See notes on Daniel.

§Z. See Ezra 6:14. Under the preaching of Haggai and Zechariah, Zerubbabel and Yeshua resume work on the Temple in 519. Darius I makes a search in the archives for their authorization to do this given to them earlier by King Cyrus. When this authorization is found, Darius I gives his decree. Delay is now over, the Lord's work proceeds. The Temple is completed March 12, 516 B.C. 70 years after its destruction. The Temple is dedicated by sacrifice and the Passover is Celebrated--see chapter 6. Notice how this points to Jesus, who on the night of his arrest, had a Passover and the next day made the sacrifice. Then on the third day, God raised up the Temple of everlasting life.

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§AA. See Ezra 7:11. 458 B.C. is possibly the count-down date of Daniel's first 69 "sevens" (Daniel 9:24-27). It works out if a solar calendar is used. The commission of Nehemiah (Neh.1:1,11; 2:1-8) in 445 B.C. is another possible count-down date of Daniel's 69 "sevens" if a lunar calendar is used.

§BB. Look at 8:15. The Levites were the deacons of the Old Testament, in charge of gates, supply rooms, implements (but not making incense).

EZRA 3:8

וּבְשָׁנָה הַשֵּׁנִית לְבֹאֵם אֶל בֵּית הָאֱלֹהִים לִירוּשָׁלַם
בְּחֹדֶשׁ הַשֵּׁנִי הָחִלּוּ זֶרְבָבֶל בֶּן־שֶׁאֲלִיָּאל וְיֵשׁוּעַ בֶּן־
יֹצָדָק וְשָׂאֵר אַחֵיהֶם הַכֹּהֲנִים וְהַלְוִיִּם וְכָל הַנְּבָאִים
מִהַשְׁבִּי יְרוּשָׁלַם וַיַּעֲמִדּוּ אֶת הַלְוִיִּם מִבֶּן עֶשְׂרִים
שָׁנָה וּמַעְלָה לְנַצֵּחַ עַל מְלֶאכֶת בֵּית יְיָ

EZRA 3:8

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Yeshua (Jesus) the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

EZRA 7:12-17

12.

אֶת־חֲשֶׁמֶתָא מֶלֶךְ מַלְכֵיָא לְעֹזְרָא כְּהֵנָּא סֵפֶר רָתָא

13.

דִּי-אֱלֹהֵי שְׁמֵיָא גָמִיר וּכְעָנָת:

מִנִּי שֵׁם טַעַם דִּי כָל-מִתְנַרְבַּב בְּמַלְכוּתִי מִן-עַמָּה

יִשְׂרָאֵל וּבְהִנֹּחֵי וְלֹיֵא לְמַהֲרָ לִירוּשָׁלַם עִמָּךְ יְהִי:

14.

כָּל-קָבֵל דִּי מִן-קֶדֶם מְלָכָא וְשִׁבְעַת יַעֲטוּהִי שְׁלִיחַ
לְבַקְרָא עַל-יְהוּד וְלִירוּשָׁלַם בְּדַת אֱלֹהֵךְ דִּי בִירְךְ:

15.

וְלִהְיָבְלָה כְּסָף וְדָהָב דִּי-מְלָכָא וַיַּעֲטוּהִי הַתְנַרְבוּ
לְאַלֹהֵי יִשְׂרָאֵל דִּי בִירוּשָׁלַם מִשְׁכְּנָה:

16.

וְכָל כְּסָף וְדָהָב דִּי תַהֲשִׁיכַח בְּכָל מְרִינַת בָּבֶל עִם
הַתְנַרְבוּת עִמָּא וּבְהִנֵּיא מִתְנַרְבִּין לְבֵית אֱלֹהֵהֶם דִּי
בִירוּשָׁלַם:

17.

כָּל-קָבֵל דְּנָה אֶסְפֵּרְנָא תִקְנָא בְּכִסְפָּא דְּנָה תּוֹרִין
דְּכָרִין אִמְרִין וּמִנְחָתָהוֹן וְנִסְפִּירוֹן וְתִקְרַב הִמּוֹ
עַל-מִדְבָּחָה דִּי בֵית אֱלֹהֵכֶם דִּי בִירוּשָׁלַם:

EZRA 7:12-17

12. Artaxerxes, king of kings, unto Ezra the priest,
a scribe of the Torah of the G-d of heaven,
greetings:

13. Now I make a decree, that all they of the people
of Israel, and of his priests and Levites, in my
realm, which are minded of their own freewill to go
up to Jerusalem, go with thee.

14. Forasmuch as thou art sent of the king, and of
his seven counselors, to inquire concerning Judah
and Jerusalem, according to the Torah of thy God
which is in thine hand;

15. And to carry the silver and gold, which the
king and his counselors have freely offered unto the
God of Israel, whose habitation is in Jerusalem.

16. And all the silver and gold that thou canst find
in all the province of Babylon, with the freewill
offering of the people, and of the priests, offering
willingly for the temple of their God which is in
Jerusalem:

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(Some scholars use a lunar calendar and compute from the time (445) that Nehemiah received a commission from the same king. However, in either case, Daniel's 69 "sevens" puts us in the time-frame of the ministry of Jesus.)

NEHEMIAH 7:39

הַכֹּהֲנִים בְּנֵי יִרְעֵיָה לְבֵית יֵשׁוּעַ...

NEHEMIAH 7:39

The priests: the descendants of Jedaiah (through the house [family] of Jeshua)...

§A. Five books of the Hebrew Bible are known as חֲמִשָּׁה מְגִלּוֹת (the Five Scrolls). Song of Songs is read on the Sabbath of Passover week (*Sephardim* read it on Seder night and Friday afternoons). Ruth is read on Shavuot (Pentecost). Ecclesiastes is read on the Sabbath of the week of Tabernacles (Succot). Lamentations is read on the Ninth of Av, a fast commemorating the destruction of the Temple. And, finally, the book we are studying, the Scroll of Esther, is read on Purim.

§B. Both Esther and Job could be produced as plays or musicals with a high professional production level. In Aaron Frankel's *Writing the Broadway Musical*, he shows how to lay out the scenario for a story by identifying the points in the play, visualized as a series of scenes, where the conflicts in each scene rise to a crescendo requiring song and/or choreography. Here are a few ideas on how to organize the telling of Esther's story in this way. A few possible lyric lines for songs have been put in quotation marks. Why not think of how you could write an original play or musical to be presented every Purim in your ministry, and to be usable in Jewish outreach? (Try your own creative hand--you can polish the ideas below or come up with better ones):

§C. Scene: Persian city of Susa (modern Iran). Time: 483 B.C.

§D. Possible ideas for a scenario with a few song lyric ideas: King Ahasuerus and company (tipsy): "Queen Vashti, you're not acting very pretty." Queen Vashti could sing a song to her maidens to go

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tell the King she is now a "liberated" woman. The chorus made up of King Ahasuerus's counsellors or **חֲכָמִים** ("wise men"--Esther 1:13) could lament the rebellious female population of the country and how Queen Vashti will start an insurrection in every home. A national domestic revolt is imminent, right in homes of the nation! These wise men could sing, "It's a scandal! Things are getting out of hand! Queen Vashti refuses to come at the king's command! (see Esther 1:12)." On a serious note, Esther 1:22 can be taken as an allusion to the fall of mankind in Gen.3.

§E. Esther singing in front of the harem: "So if I'm Jewish, why don't I come out of the closet?" (Make sure the diction fits the character and is in good taste and in agreement with Scripture. Does this work?) (Look at Esther 2:10-11.) A certain dramatic license is acceptable sometimes. Esther could sing or recite some of the great Messianic prophecies in her Hebrew Bible, and she could dream of the Messiah being a great King just as she, by the providence of God, might become a great Queen. However, rather than try to keep her life and her throne, in a later scene she is urged by her uncle Mordecai and her conscience to decide to lose her life and her throne for the sake of her people's salvation. The play's ending tells us, however, that whoever loses his life can get it back through faith (Luke 9:24; see Esther 4:14). But the drama could hinge on Esther as she reaches this crisis decision to lose everything and so matures through suffering, finally saying (or singing), "If I perish, I perish (Esther 4:16), I must proclaim the truth."

(Paul said, "I am ready to die in Jerusalem"--Acts 21:13). Her attention could be drawn to the example of the suffering Messianic figure of Joseph, who said, "God sent me ahead of you to preserve for you a שְׂאִרִית (remnant) on earth and to save your lives by a great deliverance (Gen.45:7)."

§F. Mordecai (after he overhears the assassination plot of Bigthan and Teresh against King Ahasuerus): "I keep my ears open so I never lose my head--but why does everyone want someone's head? Why does everybody hate the Jews? Let my life be given me--that is my petition " (see also Esther 7:3). These are possible working song titles. He can refer to his ancestor Saul's battle against that race of anti-Semites called the Amalekites and their king, Agag (see 3:1). Unfortunately, like Joseph, Mordecai is forgotten. Instead, Esther 3:1 tells us that King Ahasuerus promotes Haman. But those who are exalted will be humbled, and pride goes before the fall. Mordecai is even in more danger when word leaks out that he is a Jew (Esther 3:4). A yellow star could be pinned on Mordecai, and a tattoo could be slapped on his arm to dramatize 3:3-5. The pogrom plot begins ironically in the month of Passover in Esther 3:6-7 (the people are "sold" as in Egypt--see Esther 7:4) and the pogrom countdown will be 11 months long, finally to be executed on the 13th day of the 12th month.

§G. Haman and Ahasuerus possible duet (after Haman gives him the money for the king's treasury to pay for the pogrom): "I'd like to propose a toast (to the death of the people of the Lord of Hosts.)" Notice that the shameful and death-dealing results of racial

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hatred are so terrible that great bewilderment at the horror of it all seizes the population (see Esther 3:15). Notice also that any demonic pleasure anti-Semites enjoy is short-lived, for what follows is like a terrible hang-over from an extended drinking bout. But, meanwhile, while the wicked drink and get drunk, the godly fast and pray for deliverance (4:1-3). And those who are truly sober and ready to stand in the battle will not run from their Jewish uniform of sackcloth in order to hide in "civilian" clothes (Esther 4:4). It should be clear in this drama that "prayer changes things," (see also 4:16) but prayer requires courage and fearless confession of the truth in order to make its effect, since faith without works is dead.

§H. Mordecai and Esther duet based on Esther 4:14: "For such a time as this." Chapter 4 is where the crisis of decision takes place. Everyone is in a position of some kind of influence and can plead for the salvation of the Jewish people. Therefore, everyone should be able to identify with Esther's crisis. All believers come to the royal dignity for such a time as this (Rev.1:6; I Pet.2:5,9), and have a Rom.15:27 obligation regarding the physical well-being of the Jewish people. And if we fail at our obligation, God will raise up someone else to evangelize the Jewish people (Esther 4:14). But since God has called us to the kingdom for such a time as this, we should look for his divine favor (Esther 5:2,8; 2:15,17; 7:3; 8:5) and enablement and open doors (5:3). Notice that in Esther chp 6 Mordecai gets the favor Esther already has received, and finally that favor spills out on the entire people of God throughout the land. On the other hand there is

an omen of *disfavor* overtaking the accursed Haman in Esther 6:13. If we ask the Lord and trust him, he will give us something supernatural that will be attractive and will win favor for the cause of the Lord's people and their Scriptures.

§I. Haman (after the scene at the end of chapter 5): "I'm happy and light-hearted without God, (and I'll be even happier without the people of God!)"

§J. Ahasuerus: "What honor has been given to this man of God (Mordecai)?" Great villain's aside: "Whom would the king wish to honor more than me?-- Esther 6:6)

§K. Haman: "In all modesty, who would the King desire to honor more than Haman the Magnificent? Haman the Incomparable? Haman the Sublime? Haman the Glorious etc.?"

§L. Possible trio: Esther and Ahasuerus and Haman: "Who but a devil would dare to try to destroy the Jews?" (Haman could pretend innocence as he sings along in the trio.)

§M. Esther (solo on 8:17 מִתְיָהָרִים): "How does one become a Jew?" (The fear of God comes on you and your heart is cut by the circumcision of the Holy Spirit unto conviction and faith in the Messiah of the Hebrew Scriptures. Esther could recall stories she had heard of the coming of the Messiah who would be like David and Joseph and suffer for his people as a victim like one of Haman's victims.)

§N. What are some of the themes of this story?

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1. Getting drunk gets Ahasuerus into trouble twice, once with a divorce and the other time by flirting with anti-Semitism and genocide when he plots a pogrom with Haman.
2. Women's rights (Queen Vashti refusing to bow to this woman-crazy husband of hers) and resisting idolatry (Mordecai the Benjaminite refusing to bow to Haman the Agagite--see I Sam. 15; Exod. 17:14-16; Deut. 25:17-19).
3. Ahasuerus and his gradual deliverance from anti-Semitism as he meets one beautiful Jew and has his mind, that Haman and Satan nearly poison, delivered. This gets us into the roots of anti-Semitism: see Esther 3:8, hatred of a people who are different belies hatred of a God who is different. Why do people hate the Bible and pass laws that contradict it? Because people are lawless by nature and need a new heart.
4. Ahasuerus is delivered from anti-Semitism by, of all people, a woman. (God can use a woman to do anything, and this is another theme: the most unlikely and the weakest vessels can be used by God for great purposes). And God can use unlikely people in Jewish ministry, too, to effect a "great deliverance" (Gen.45:7)!
5. Another theme: drunken lust to exploit people for the sake of fleeting worldly power versus true Biblical sacrificial service to God's people.
6. Notes on Esther's character: the closet religious witness, who is ashamed of her faith. A big

dramatic question to which the play should provide a suspenseful answer is: will she or will she not come out of the closet and, whatever the possible loss, tell people what she believes?

7. Another theme: luck versus providence, and how God controls both ("What a divine coincidence!" could be a refrain in the score). God uses all things to arrive at his own final goal of protecting his people and keeping them alive until the King of the Jews returns: feminism, beauty contests, insomnia,

8. The enemies of the true people of God will always fall into the pit that they have dug--Proverbs 26:27.

9. The origin of the festival of Purim and the coming eschatological event it points to, where all the enemies of Israel, all the Hamans lacking God's heart, will be separated out and destroyed. Daniel 12:2; 7:13-14.

§O. COMIC POSSIBILITIES: the King's don't-call-us-we'll-call-you extermination of drop-in visitors, which builds suspense when Esther drops in unannounced, etc. Also, look at the chance for Haman to make a great extended double take (a la Oliver Hardy) at the end of 6:10.

§P. IMPORTANT STAGE BUSINESS: dealing with the King's ring and the reversal when Mordecai gets it from Haman in 8:2. Seriously, the Messiah (see "My Servant" = the Messiah Zech.3:8, Isa.42:1; Hag.2:23) is called God's signet ring in Hag.2:23. See Esther 8:10 and the reversal from Esther 8:2. Why

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do the nations rage against the Lord and his anointed, his signet ring, the Messiah? On other reversals, see Mordecai's reversal, Esther 6:3-6; Haman's reversal, Esther 7:10; 8:5; 9:24; the Jewish people's reversal 9:1; etc.

§Q. Haman is a type of the Anti-Christ in the Bible (along with Pharaoh, the king of Babylon, Antiochus Euphron, Caligula, Nero, Hitler, Saddam Hussein, and all anti-Semites. This book makes the astounding statement that God is at war with all anti-Semites, and God will curse those who curse the Jewish people (Gen.12:3). The Messiah himself will return at the final battle at the end of days (Armageddon), which will be the last battle of God against anti-Semites. Esther 9:5 is a picture of the Day of the Lord in the Hebrew Bible (Amos 5:9-14; Zeph.1:14-18). See also Esther 9:2,16.

§R. The whole show could be done in modern dress with Haman in a Nazi uniform. We need to create spectacles that will draw outsiders to God's House, just as God did with the splendor of the Temple and the annual pilgrimage festivals.

§S. Typological exegesis of Esther. The Messiah's bride will not be ashamed of him, that he is from the tribe of Judah. The bride that does not come to him (Vashti = apostate religion) forfeits any privileged position and is replaced by the bride that "boldly approaches the throne of grace, so that we may receive mercy and find grace to help in time of need" (Heb.4:16; Esther 5:2).

§T. Notice, as in I Cor.15:4, the turning-point day

of deliverance is "the third day" (Esther 5:1).

§U. See 9:10. When we taste the dainties of the anti-Semites and enjoy their fleeting pleasures, we lose our kingship and royal power, as Mordecai might have (he didn't). However, Modecai's ancestor learned this lesson the hard way when he seized the plunder of Amalek (I Sam.15:17-19), unlike Abraham who abstained from the plunder (Gen.14:22-24).

§V. Notice פורים Purim is to be a time of joy שמחה and feasting and gladness and a time to send gifts of food to one another and presents to the poor (Esther 9:22). If this festival were celebrated each year in the church, less anti-Semitism would be found there. A Purim play could help laugh the devil out of the sanctuary. Since, according to Romans chps 9-11 the church "joins" Israel, Esther 9:27 applies to the church, because the text says, "the Jews accepted as a custom for themselves...and *all who joined them*, that without fail they should continue to observe these two days every year."

§W. Mordecai's work in the last verse ("he sought the good of his people and interceded for the welfare of all עַרְוֵי his seed"--Esther 10:3) sounds like the Messiah in Isaiah 53:12,10 ("he made intercession for the transgressors...and he shall see עַרְוֵי seed").

§X. Important note: Saddam Hussein's army was destroyed on the very day of Purim, 1991, proving any Haman who threatens to destroy Israel can still be brought down by the God of Israel.

§Y. See Isaiah notes, paragraph §G, on the

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importance of Esther in properly interpreting Isa.7:14.

ESTHER 8:17

וּבְכָל-מְדִינָה וּמְדִינָה וּבְכָל-עִיר וָעִיר מְקוֹם
אֲשֶׁר דִּבֶּר-הַמֶּלֶךְ וָרְתוֹ מִגֵּיעַ שִׂמְחָה וְשִׁשׂוֹן
לַיהוּדִים מִשָּׂתָה וַיּוֹם טוֹב וְרַבִּים מֵעַמִּי
הָאָרֶץ מִתִּיָּהָדִים כִּי-נָפַל פַּחַד-הַיְּהוּדִים עָלֵיהֶם :

ESTHER 8:17

In every province and in every city, wherever the edict of the king went, there was joy and gladness among the Jews, with feasting and celebrating. And many people of other nationalities became Jews because fear of the Jews had fallen on them.

§A. The question for the sages of Israel that the book of Job (a Gentile sage from Edom--see Job 1:1; Lam.4:21) grapples with is: in the face of the riddle of life's sufferings, what answer can חכמה (wisdom) bring to vindicate both God and suffering Man as nevertheless righteous and worthy?

§B. The divine answer comes in the form of a drama whose diction is a long dialogue poem sandwiching its dialogical wisdom between a prose prologue and a prose epilogue. It could be staged with Job himself as the narrator who goes in and out of the story like the protagonist in Arthur Miller's *After The Fall* or Tennessee Williams' *Glass Menagerie*. Or it could have a Sherwood Anderson's *Our Town* narrator, possibly using the Devil himself as the narrator. Must reading for the art of writing a play is Sam Smiley's *Playwriting: The Structure of Action* (Prentice-Hall Publishers.) Perhaps you could adapt this Bible drama for the stage and use it as a community outreach project. If you got it published, it could be used on stages throughout the world.

§C. At the beginning of Job, a demonic wager puts both God (God's worth in Himself) and Man (the worth of Man's love for God) to the test. See 1:8-11; 2:3-5. Is God really worth anything (do His people really believe so?), or is religion merely an opiate of the people, as in Karl Marx's demonic challenge? Remember, Job is a type of Messiah, as we will show (see §X below). Since Job's life is exposed to Satanic attack as we see in these passages, this very attack also points forward to the attacks of Satan against Jesus, both in the beginning of his ministry, at the turning point after he shares

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his coming crucifixion with his apostles, and at the Lord's Supper (see Mark 1:13; 8:27-33; John 13:2)

§D. Chapter 1:21 offers the instinct of faith to answer life's biggest riddle: why do we suffer? In fact, how can God be good if He allows us to suffer? The answer of 1:21 must be probed in depth as the protagonist (hero) is tested in depth, and this probe necessitates a dramatic dialogical interrogation of both God and Man, utilizing wise men or sages.

§E. Chapter 3:1-31:40 offers the solution to the riddle given by Job's three friends: you are suffering for sin; therefore, repent and your sufferings will vanish!

§F. In chapter 32:1-37:24, Elihu presents his solution to Job's riddle: you are undergoing a divine discipline of love to deter you from further sin; therefore, stop claiming innocence like the wicked do before God, and stop calling God's justice into question.

§G. God's solution finally appears in chapter 38:-41:34. In brief, God replies that to encounter God, whether in abasement or abundance, is enough and is worth everything. Then, in the epilogue God "restores what has been taken" (Joel 2:25; Job 42:10f) and "all things work together (co-operate) for good for those who love God and are called according to his purpose" (Romans 8:28).

§H. Have you ever had a Job experience? Our Messiah did. Paul did. Paul seems to be talking about all true witnessing saints in II Corinthians chapter 4. Can you cast your testimony in the form of a before-and-after Job experience so that God

gets the glory and is worth it all in the end? We will overcome the devil by the word of our μαρτυρίας (Revelation 12:11).

§I. There was once a minister who had a "Job" experience. He was called on the carpet by his overseers, who accused him of heresy. Then his family deserted him and he lost his home. Then his friends came around and lectured him on not being a good family man. Then all the religious people avoided him. He even lost his ministry appointment and was left all alone. In all this he had done nothing wrong, but he held on to his righteousness and cried out to God for vindication.

§J. This minister waited for God to vindicate his innocence and to stop the mouths of his detractors. Satan was behind the whole plot, because it was the ministry of the man of God that was being unjustly discredited. After a long period of being put to the test, the Lord restored everything that He had allowed to be taken from the man of God. In fact, the man of God received back from the Lord his ministry appointment, home, etc. Not only that, the biggest publishing houses, colleges, churches (even the President's church) opened to the man of God. Then he learned by experience what he had believed already by faith: that God is worth everything and is worth losing everything for. Do you see how Job could be done in "modern dress?" Could you write a novel, a screenplay, a drama on Job?

§K. Have you had a Job experience of dying to self for our Messiah and coming back to life with "all these things added unto you as well"? Could you

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write your personal testimony as a tract and give it out in evangelism, using the theme of Job in the way you tell your story of how God saved you and proved Himself real to you at the end of your struggle of faith?

§L. What is a theodicy? See chapter 36:2. What is the two-tier structure of reality presented in Job? How is it like the structure of reality presented in Revelation and the rest of Scripture? What is a theophany? See 38:1-42:6.

§M. Do you see how ministers who make outlandish salaries bring Satan's accusation against them (1:9)?

§N. Look at chapter 5. Eliphaz infers that Job is a fool (5:2) whom God is correcting (5:17). He tries to comfort Job but wounds him with false accusations. Job is pictured more and more as a kicked-down sage, who is a type of Messiah, and Job's wisdom is that which comes from suffering in the flesh (I Peter 4:1). Like our Messiah, Job prays for his enemies in 42:8. A play could be written presenting the crucifixion of Job and his restoration after humiliation that would make very clear the fact that this play is pointing to Jesus. The three wise men could be variously presented as either three Magi as in Matthew 2 or as three Pharisees taunting Job around his "cross" or as three Ph.D's or philosophers, or all of the above.

§O. Look at 6:14. Paul says, "All men forsook me."

§P. Job's question in 9:2 is answered in Habakkuk 2:4.

§Q. Look at 9:33 and 16:18-21. Is not our Messiah our defender (παράκλητος פֶּרְקֻלִיטָא, meaning a friend of the accused person called to speak in his favor) against Satan's accusations? See Job 31:35, I John 2:1 (KJV), Job 33:23-26.

§R. Job 14:14 is answered by Job 19:25-26. Remember the לֹאֵל from the book of Ruth? This word is found in Job 19:25.

§S. Job 34:33 is a good point for Gospel rejecters.

§T. Chapter 38:33 is a good point for proud scientists who accept the godless cosmogony of evolution instead of the book of Genesis properly interpreted in the light of other Scripture. The whole section starting from chapter 38 reveals the weakness, ignorance, unworthiness and stupidity of puny man so prone to arrogance.

§U. To sum up, in the book of Job the hero is presented by the unknown author as the ideal man of wisdom literature, a sage, prosperous, blessed of God and honored of men, one who is upright in character and on no account can be tempted to curse God, so great is his wise fear of the Almighty. A crisis occurs in Job's life that leads him to seek God in a deeper way. So extreme is Job's situation that nothing less than a personal encounter with God will suffice. Job's despair brings him to the point of discovering that philosophy and religion are מִנְחָמִי לְדָל "miserable comforters" (16:2). He needs to know God personally, nothing less will satisfy the gnawing yearning within his soul. He has many questions, many "whys" that only God Himself can

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answer. Mere human wisdom and conventional piety, which the other actors in this drama personify, are amazed and confounded by Job's questions.

§V. Only occasionally, and almost as an afterthought, do they ask penetrating questions. For example, without appreciating the profundity of the question, Bildad asks Job, "How can a man be **קִיָּם** righteous before God?"

§W. This is really the question of the whole book. If man serves God and is blessed, how can it be proven that his service was not mere unrighteous self-serving opportunism. On the other hand, if man serves God and is *not* blessed but cursed, how can it be proved that a) the righteous fare any better than the wicked, either in this life or in the next? b) that there is a resurrection in any case? c) that there is a mediator in heaven without whom no man can stand vindicated and redeemed as righteous before a righteous God? Like Job, we must prove that our suffering is not deserved but for the glory of God (I Pet.4:12-17; John 9:3).

§X. While Job stands rejected and forsaken with mockers around him (17:2), he reminds the reader of the picture we have of the suffering Servant of the Lord in Isaiah 53 or the mocked Davidic King in Psalm 22 (compare Job 27:4 to Isa.53:9). In the midst of the false accusations Job "holds fast to his righteousness" (27:6) and waits on the Lord to confirm the innocence of his cause (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted here. We

have seen this picture before in that other sage, the judge of Israel, Samson, being made sport of by the Philistines (Judg.16:25) or in the King of Israel, David the sage, pretending to be mad before a similar scoffing Philistine audience (I Sam.21:13-15). When sages like Moses or David are nearly stoned by the people (Ex.17:4; I Sam.30:6) we see this reemerging picture of the rejected, righteous Sage of Israel. Significantly, the Son of David is depicted as the sage *par excellence* in the life of Solomon in I Kings. Then II Chronicles intensifies this portrait and gives Messianic prophetic significance to David's Son as the Messiah Sage of Israel. Finally, Isaiah combines the two portraits of the sage found in Job and Solomon and depicts the Davidic Servant of the Lord as the mocked and rejected sage filled "with the spirit of wisdom" (Isaiah 11:2) who seems to labor "in vain" but trusts his cause to the Lord (Isa.49:4) and, after mockery and rejection (Isa.53:2-4), is finally vindicated by God as righteous (see Isa.53:11-12). So the book of Job gives us one of our most important glimpses of the coming Messiah.

§Y. This book does not merely pose the most pressing questions of life. It also gives us some profound answers. We discover that true faith has to be tested. The whole book is a test of Job's faith, the integrity of which Satan throws into question in the prologue. Job comments on this test by saying with the affirmation of faith, "He knows the way that I take; when He has tested me, I shall come out like gold." We also discover in this book that faith is knowing God and being known by God, and mere religious or philosophical assent is not faith nor can such intellectualism substitute for a personal

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relationship where the true God is personally known. "How can a man be צַדִּיק righteous before God?" The book of Job tells us that God vindicates man's faith. Abraham the sage had faith in God and God vindicated him as righteous (Gen.15:6). The righteous shall live before God by faith (Hab.2:4).

§Z. But what difference does all this make if there is no resurrection for the righteous? *Is* there a resurrection in any case?

§AA. To get the answer of the book of Job we need Job 19:25-27, where we also find the answer to the other question the book asks, namely, is there a mediator in heaven without whom no man can stand vindicated and redeemed as righteous before a righteous God? The Job 19 passage should be studied with Job 16:18-21. In these passages Job's faith affirms the bodily resurrection of the dead. He also affirms by faith the existence of a heavenly mediator between God and man whom he calls עֵדִי "my witness" and שֹׁהֵרִי "my advocate" (16:19) and מוֹכִיחַ "my arbitrator" (9:33) and גֹּאֲלִי "my redeemer" (19:25). And just as Job himself has to make priestly intercessor for his friends at the end of the book, literally mediating between them and God (Job 42:7-8), so this heavenly figure vouches for Job from on high (16:19) and at last stands upon the earth when Job is bodily resurrected (19:25). Like that other heavenly Messianic figure, the angel of the Lord, in Job 33:23 we see this heavenly מַלְאָךְ (angel/messenger), this מְלִיץ (Mediator) coming to Job's defense. However, he does more. He provides a priestly כֹּפֶר (ransom), redeems Job's soul from going down into the Pit (Job 33:28), and

makes it possible for Job "to see the light of life" (compare the Messianic text of Isa.53:11 in the Dead Sea Scrolls to Job 33:28). But Isa.59:20 says that the גואל (Redeemer) coming to Zion is no mere angel but the Messiah. Therefore the word in Job 33:23 should more properly be translated "messenger" than "angel" because the מלאך (angel/messenger) of the Lord" is no mere angel in Judg.6:14 (where he is called "the Lord"), just as the Messiah is no mere מלאך (angel/messenger) of the Covenant" in Mal.3:1 (where he is also called "the Lord"). Therefore, seen from the fuller perspective of the entire Hebrew Bible, Job is indeed looking for the one the Jewish people called the Messiah. Like Job, Daniel also sees the coming resurrection and the resurrected saints being given the kingdom at the end of days by a heavenly Messianic figure (see Dan.12:2; 7:13-14).

JOB 19:25

וְאֲנִי יָדַעְתִּי גֹאֲלִי חַי וְאַחֲרָיוֹן עַל-עֲפָר יָקוּם:

JOB 19:25

For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

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§A. No one has an excuse for not having a deep prayer life and devotional walk with the Lord! The software has already been written for it! The Lord has provided the most vigorous prayerlife you can imagine, and all you have to do is let the Holy Spirit put it into your mental computer. I'm referring to the Psalms.

§B. If the Messiah, God's Word who is "the light that lightens every man," is your "operating system" then you are not a religious spectator but a Kingdom warrior like David and you are the target of demons and hellish opposers of God. The Psalms have a militant and embattled pressure, which, if they are the thoughts of your prayer-life, will keep you in the race of the ministry. They will also keep you on guard in the onslaught of demonic battle as a victorious and rejoicing soul-winner.

§C. Like the protagonist in Kafka's *The Trial*, the servant of God is often hedged in on every side. Then he must fight his way out in prayer as David does in Psalm 35. Read Psalm 35:11-19. These are the times when we are too weak to pray as we should (Romans 8:26). Then we can pray and sing in our heavenly prayer language and in spiritual song, and we can also pray the Psalms, letting God's Word to us become our word to God. There have been times in my life when I was so weakened by Satan's plots that my enfeebled prayerlife had to go on the "automatic pilot" of the Psalms and all I could do was read the Psalms and sing them antiphonally out loud to the Lord days on end till I could literally no longer speak. See Psalm 69:3. But thank God for his Word which is a prayer warrior's sword

with which we can cut our way free of every depressing confusion.

§D. In short, the Psalms have been provided for us through David and other lyricists (these were originally lyrics used in worship with musical accompaniment). Some of you may create melodies and choruses to be used in worship utilizing the words of the Psalms as your lyrics. A very important arts project to the body of Messiah right now would be to visit a Sufi meeting and do research on how to develop messianic Muslim use of music with the Psalms. Another research project could be to visit various synagogues and do the same thing with a messianic Jewish use of the Psalms.

§E. Your familiarity with I and II Samuel will help you not to ignore the possible historical context of these Psalms, particularly the ones ascribed to David. For Example, Psalm 51 may refer to II Samuel 12, when Nathan exposed David's sin with Bathsheba. The 23rd Psalm may reflect the "valley of the shadow of death" where David fought Goliath or similar dangers he experienced. For a full attempt at this kind of reconstruction of the Psalms into their original historical setting, see the Reese Chronological Bible, Bethany House Publishers.

§F. Psalm 11 may be referring to David's flight from Saul, when Satan was trying to kill David and David was an innocent refugee from Satan, who had in effect seized the throne by possessing King Saul. (Look at Psalm 11:1-2.) All true believers are refugees from the god who rules the kingdom of this world, and take care when worldly spokesmen speak

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well of you, for if they called the head of the house Beelzebul, how much more the members of his household! (Matthew 10:25) And if they crucified the head of the house, do you think Satan's government will always let the members of the house reign already like kings? (The Corinthians made this mistake--I Corinthians 4:8). The New Testament makes clear that human government will eventually become the Beast and the church will be persecuted by it. You must recognize that your existential situation is the same as David's. He was seated in heavenly places with Jesus just as we are (we are priests and kings), but he was constantly embattled by the spirit of anti-Christ in Saul and Absalom as a refugee king hiding in the Lord and always very weak in order to be strong in God. If this isn't true in your experience, it may be because you are sitting around like David's brothers when Saul's army was being challenged by Satan's spokesman, Goliath. If all you have is a comfortable Sunday morning religion, start witnessing and begin some messianic ministry and watch your situation be instantly transformed just as David's was when he took Goliath's challenge and got the Devil's attention (see Psalm 69:9). Yet, like David, you will prevail in time because the battle is the Lord's, and He is the "savior of fugitives" (Psalm 17:7).

§G. Psalm 110 proves that the Messiah is יהוה Lord and will be a priest. When you put Ps.110:1-4 together with Mal.3:1; Zech.4:14; 3:8; and Ezra 3:8 you get Yeshua's priestly sacrifice of Isa.52:13-53:12.

§H. Note Ps.1:4 in the Jerusalem Bible: "It is nothing

like this with the wicked, nothing like this!" (lyric poetry expresses passion).

§I. Ps.2:7-8 Today I have become your father = relationship, not sexual concept. Jesus is the only one, the unique one of God, not the *sexually* (and therefore in the beginning non-existent) *begotten* one of God. This is the heresy of Arius, the first "Jehovah Witness." μονογενής in John 1:14,18; 3:16 means "unique one." Explain to Muslims that Jesus is the Son of God only in the sense that "like begets like," and the Word is like the Father in *His divine essence*--not Son in the sense that God got married and had a child who did not exist until he was sexually procreated. The Word of God is his personal Word uniquely of his own substance and perfectly reflecting Him in fellowship, as a son does his father, but the analogy breaks down on the human level since father's pre-exist their sons and the Father did not pre-exist his Word.

§J. Another note on Psalm 2. Another reason it "has been given to you not only to believe on him but also to suffer for him" (Phil. 1:29) is because there is a war going on and war always brings suffering. Ps.2 depicts the war going on between the Seed of the Woman and His seed and the Seed of the Serpent and His anti-Christ seed.

§K. Psalms 3, 4, 5, 6, and 7 are individual prayers of entreaty.

§L. 5:3 Do you have a devotional life like this? Do you watch for God in everything?

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§M. Read Psalm 8. The Word of God is called the Son of Man in John 1:1,51 because He is the image of the invisible God (Col. 1:15), and he is the light that enlightens every human being created in the image of God (John 1:9). He is the eternal Son of the Father who was destined to be incarnated as the Son of Man and the "ruling heir" (Col. 1:15) into whose hands all authority is given (Matthew 28:18).

§N. Psalm 8:1-2 alludes to natural revelation, that God has made his glory, majesty and power known to mankind in the stars and in nature (Romans 1:19f), and even children are not ignorant of this natural revelation, so men are without excuse. Dr. Allan R. Sandage of the Carnegie Institution's observatories in Pasadena, California, is a cosmologist and astronomer. Speaking of the stars he says, "I find it quite improbable that such order came out of chaos. There has to be some organizing principle. God to me is a mystery, but is the explanation for the miracle of existence why there is something instead of nothing."

§O. Look at Psalm 13. Our entreaty is always in the context of praise, for a double-minded man bitter in his lack of faith should not think that he will get anything from the Lord.

§P. In Psalm 14 we see that no one is righteous before God, as Paul makes clear in Romans 3. Without faith it is impossible to please God (Heb. 11:6), since no one but God is good (Mark 10:18). When David speaks of David's righteousness in Ps.143:2; 18:20-24; 17:3; 7:8, he is speaking of the righteousness of faith and faithfulness to God's

covenant; he is not contradicting Ps.14:3. On the necessity of faith in regard to righteousness, see Ps.62:8; 78:21-22,37; 81:12; 116:8-10.

§Q. The type of guest the Lord welcomes is seen in Psalm 15: one who never uncharitably slanders someone else (15:3) and one who stands by his commitments at any cost (15:4). Some of the students who drop in at our school are so willing to drop out, because they think God is as uncommitted to ministry preparation as they are. "Demas in love with this passing world has forsaken me and has departed," Paul said, of one of his seminary students.

§R. Psalms 16:10-11 contains the hope of the resurrection of the King of Israel. Peter bases his first sermon on this in Acts 2.

§S. Have you experienced not only the knowledge of salvation, but its ground (what's behind it)--God's love for *you*? See Psalm 18:19: "He rescued me, since he loved me." God loves *even me*! He saved me because he loved me. Say it often to yourself. Use it often in witnessing. Augustine used Psalm 18:25-26 to teach a rather simplistic theory of double-predestination that Calvinists love to espouse. However, to say that God has a "secret counsel" whereby he has, irrespective of human response, condemned arbitrarily to hell whomever He pleases is not Scriptural. To claim one's election in this light can also lead to pharisaic presumption, just as seeing reprobation in this light can lead to Islamic fatalism and evangelistic and social irresponsibility. Paul warns about this pharisaic presumption in Romans 11 where, having assured us that all the people of God

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seen as a *corporate* entity are "once saved, always saved." But then Paul goes on and warns the believers in Rome that they should not get presumptuous *individually* but rather fear that they could be *individually* cut off. Jesus also warned Christian preachers in the strongest terms that they could be cut off (Matthew 7:21-23). However, there is a doctrine of individual assurance (II Peter 1:10, see Psalm 37:23-24), just as there is a doctrine of a universal call and unlimited atonement (I Tim. 2:4-6). The so-called "secret counsel" is not secret at all, but the electing counsel of the Father is His electing Word publically reveal in the man Yeshua the Messiah (Matthew 11:27; Ephesians 1:3-7). However, this is not to say that someone can, by sheer unaided human will, save himself. This is the heresy of Pelagius, who rejected original sin (despite Psalm 51:5) and believed that man could choose salvation without any help from God in circumcising the heart, which Pelagius said was not desperately wicked. But Jesus said, "You did not choose me, but I chose you," meaning that God gives us a new heart (Ezekiel 36:26), because with our own fallen heart of stone we could never find God without God's help. However, if we will to seek God (John 7:17), if we make ourselves a new heart (Ezekiel 18:31), God will draw near to us (James 4:8). So human responsibility to respond to the Gospel cannot be minimized in the human responsibility for sin which is taught in the so-called doctrine of total depravity. Having said all this, it is nevertheless true, that our own choices, whether to accept God's mercy in the Messiah or reject it, even though these choices are real and are our own, cannot overarch or dominate God's choices, which are prior and

decisive.

§T. Psalm 19:7-10 and Ps. 119 deal with the inerrancy of the Bible, which is the Book whose every word is authored by the Spirit of the Word from the Father (see I Peter 1:11, 3). This is the doctrine of verbal, plenary inspiration of the original autographs. These last two paragraphs will be covered in more detail in the section on Historical Theology in this book.

§U. A good setting for Psalm 22 is in II Samuel 15:30 where David experienced something of the messianic rejection as the Messiah did on the cross.

§V. See Psalm 27:1. If God is your strength, how strong are you?

§W. Are you witnessing every day? See Psalm 40:10. Out of the abundance of the heart the mouth speaks. Above all, guard your heart from growing slightly cold and your testimony from growing slightly muted (Psalm 73:25-28).

§X. See Psalm 49:7-9. Look at the Stephen-Saul debate in *The Rabbi From Tarsus* monodrama for the significance of this verse. Only a God-Man can save us. Therefore, any kind of Arianism that loses the deity of the Word and any kind of gnosticism that loses the fully human incarnation of the Divine Word leads to heresy and to another "Jesus" and another (damnable) Gospel (Psalm 107:20; II Cor. 11:4; Gal. 1:9). We are not worshipping a human idol (Psalm 56:4).

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§Y. Don't get idolatrous and become "star-struck" on religious leaders (Psalm 62:9), but neither be arrogantly disrespectful so as to presumptuously disregard the office of those who are serving in the body of the Lord.

§Z. Read Psalm 63 and ask yourself if you love God like David loved God, with a reckless abandonment. David loved even his enemies (Saul and Absalom) with a mad King's crazy kind of love (see the picture of David feigning madness with the King of the Philistines Achish in I Samuel 21:13.) This was why David was a man after God's own heart. Another "mad king" went to the cross with this type of love, and Paul said, "If we are out of our minds, it is for the sake of God" (II Cor.5:13). The spirit of antichrist in Saul when he slaughtered the high priest Ahimelech (I Samuel 21) was desperately trying to destroy David, but David had faith to go right into the devil's cave with love so radical he would even let his rebellious son almost destroy him, even as God so loved the rebelling world (John 3:16). David is a type of the Warrior Word who will return to set up his victory over his enemies in the millenium.

§AA. Ps.129:5 says of every Haman, every Hussein who hates Zion, "May all who hate Zion be put to shame and turned backward."

§BB. However, soldiers who go into battle fighting for the Lord's people (if indeed it *is* the Lord's people that they are protecting) can look to a promise in Ps.91:7, "A thousand may fall at your side, ten thousand at your right hand, but it

(destruction) will not come near you. You will only look with your eyes and see the punishment of the wicked." In 1948 when Israel had to fight for her independence as a nation, in the 1956 Sinai campaign, in the Six-Day War in 1967 when Jerusalem was reunited, and in the 1973 Yom Kippur war, we believers had grown used to hearing about battlefield miracles being reported about *Israelis*; but in the 1991 Persian Gulf War, when Saddam Hussein's troops anti-Israel troops were defeated on Purim, this time the miracles we were hearing about were concerning *American* troops and, among other things, the low number of casualties was truly "miraculous," as top U.S. military officials readily admit. The Bible says, "In Judah God is known" (Ps.76:1; 147:19-20). It also says that God will "rise up and have compassion on Zion (Jerusalem), for it is time to favor it, the appointed time has come" (Ps.102:13). Gen.12:3 says that God will bless anyone who blesses Israel. America defended Israel (remember the Patriot missiles shooting down the Scud missiles fired at Israel?) and, miraculously, had only 89 casualties in the Persian Gulf War and the American economy is now starting to revive. So there is a blessing for America now, and the same blessing that was on the soldiers will be on you when you preach the Good News "to the Jew first and also the Greek." "Pray for the peace of Jerusalem: 'May they *prosper* who love you'" (Ps.122:6). And when you go on the street and begin street preaching you shall not be put to shame. You shall have an answer for every objector (Ps.119:42,46).

§CC. I was praying the Psalms to the Lord today,

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and He showed me the secret of how to be happy. "Happy are those who do not follow the advice of the wicked (see Ps.1:1; 26:4-5)." Happy are those whose delight is in the תּוֹרָה (law) of the Lord, and on his law they meditate *day and night*" (Ps.1:2). Why are they happy? Because "the law of their God is in their hearts; their steps do not slip" (Ps.37:31). "Happy is everyone who fears the Lord, who walks in his ways. You shall eat the fruit of the labor of your hands; you shall be happy, and it shall go well with you" (Ps.128:1-2). Happy are all those who choose the דֶּרֶךְ הַחַיִּים (the way of life)--Jer.21:8. Such a person has found what Ponce De Leon looked for in vain--the fountain of youth, because Psalm 1:3 says he will be like a tree whose leaves do not wither! That's us! And we yield our fruit in its season. The Bible says, "The righteous flourish like the palm tree...they are planted in the house of the Lord...in old age they still produce fruit; they are always green and full of sap" (Ps.92:12-14).

§DD. What keeps us happy? Keeping God's precepts (Ps.119:56). This is just as true for the young as for the old. "How can young people keep their way pure? By guarding it according to your Word" (Ps.119:9). Taking our eyes off selfish gain and empty vanities and instead treasuring God's word and delighting in its counsel--this is how we avoid sinning (Ps.119:11,24,36-37). And in every misery of life the Lord's Word is our great consolation, a delight that makes us wiser, more understanding with every step we take in its light. "Great peace have those who love your law; nothing can make them stumble" (Ps.119:165).

§EE. The wicked are not so. They have no true taste for the Word of God. The Bible is one book they don't pour over! They have no knowledge, their hearts always go astray, and they do not regard God's ways (Ps.95:10). They do not call upon the Lord (Ps.14:4). The wicked refuse to take refuge in God but seek refuge in money (Ps.52:7). Trusting in their own works, they do not regard the works of the Lord (Ps.28:5). Their god is not the true God but a worthless idol, and "those who make them (idols) are like them" (Ps.115:8). Ps.36 says there is no fear of God before their eyes, and they do not really reject evil either, though, as far as God is concerned, they flatter themselves in their own eyes that their own iniquity cannot be found out or despised by the Lord. The wicked say in their heart, "God, you will not call us to account" (Ps.10:13). The drunkard may go to church, the bigot may go to synagogue, but God is not fooled. True faith repents. Yet their heart is not steadfast towards Him. They are not true to His covenant (Ps.78:37). God is not in all their thoughts. "They did not keep in mind His power, or the day when He redeemed them" (Ps.78:42). So God gave them over to their stubborn hearts, to follow their own proud counsels (Ps.81:12), and the Lord who sees and is close to the lowly "perceives the haughty from far away" (Ps.138:6).

§FF. To the ungrateful wicked God says, "What right have you to recite my statutes, or take my covenant on your lips? For you *hate discipline*, and you *cast my words behind you*." (Ps.50:16) "Not another Bible!" he says, as you offer it to him. But the Lord replies, "Mark this, then, you who forget

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God, or I will tear you apart, and there will be no one to deliver. Those who bring *thanksgiving* as their sacrifice honor me; to those who go the right way I will show the salvation of God" (Ps.50:22-23).

§GG. On the other hand, the Lord "is near to all who call on Him, to all who call on Him in truth." Those who fear the Lord will find their desires fulfilled (Ps.145:18-19). But as far as the wicked is concerned, suddenly you will look for him but you will not find him, the wicked will die, and on that very day their plans will perish.

§HH. Not so the righteous. "For the righteous will never be shaken; they will be remembered forever. They are not afraid of evil tidings (bad news); their hearts are firm, secure in the Lord. Their hearts are steady, they will not be afraid; in the end they will look in triumph on their foes. They have distributed freely, they have given to the poor; their righteousness endures forever; their horn is exalted in honor. The wicked see it and are angry; they gnash their teeth and melt away; the desire of the wicked comes to nothing" (Ps.112:6-10).

§II. What I have been giving you is some of the "wisdom" Psalms. These have the wisdom theme that you get in the other wisdom literature in the Hebrew Bible. The prophet has his contribution to God's Word. The priest has his. The King of Israel has his. But this kind of literature comes from the sage or wise man. You find wisdom literature in the book of Job, in Proverbs, in Ecclesiastes and other places. What I'm talking about also relates to the Messianic prophecies in the Psalms.

§JJ. For example, while Job stands rejected and forsaken with mockers around him (Job 17:2), he reminds the reader of the picture we have of the suffering Servant of the Lord in Isaiah 53 or the mocked Davidic King in Psalm 22 (compare Job 27:4 to Isa.53:9). In the midst of the false accusations Job "holds fast to his righteousness" (Job 27:6) and waits on the Lord to confirm the innocence of his cause (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted here. We have seen this picture before in that other sage, the judge of Israel, Samson, being made sport of by the Philistines (Judg.16:25) or in the King of Israel, David the sage, pretending to be mad before a similar scoffing Philistine audience (I Sam.21:13-15). When sages like Moses or David are nearly stoned by the people (Ex.17:4; I Sam.30:6) we see this reemerging picture of the rejected-yet-vindicated-as-righteous Sage of Israel. Significantly, the Son of David is depicted as the sage *par excellence* in the life of Solomon in I Kings. Then II Chronicles intensifies this portrait and gives Messianic prophetic significance to David's Son as the Messiah Sage of Israel. Finally, Isaiah combines the two portraits of the sage found in Job and Solomon and depicts the Davidic Servant of the Lord as the mocked and rejected sage filled "with the spirit of wisdom" (Isa.11:2) who seems to labor "in vain" but trusts his cause to the Lord (Isa.49:4) and, after mockery and rejection (Isa.53:2-4), is finally vindicated by God as righteous (see Isa.53:11-12). So the book of Job gives us one of our most important glimpses of the coming Messiah.

§KK. Also notice particularly the following Messianic

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prophecies in the Psalms. Pss.2:2 and 20:6 which speaks about the Lord and his מָשִׁיחַ (Anointed, Messiah), always with reference not merely to David but to David and the Messiah arising from his genealogy as it says "to David and his אֶרְוֶה (his seed) forever" (Ps.18:50; II Sam.7:12). I Chr.17:11 explicitly states this as a prophecy of the coming Messiah, "I will raise up your אֶרְוֶה (offspring) after you (David), *one* of your own sons, and I will establish His kingdom. He will build a house for me, and I will establish His throne forever. I will be his Father and He will be My Son (see also Pss 2:7; 89:26-27 the Son is called the בְּכוֹר "the Firstborn," the King of Kings). I will not take my steadfast love from Him, as I took it from him who was before you (i.e. King Saul). I will confirm Him in My House and in My kingdom forever, and His throne shall be established forever." The nations of the whole world will be His heritage and possession belonging to Him (Ps.2:8; Gen.49:10; Ps.144:2). Therefore every king had better reverently "kiss the Son" (Ps.2:12; I Kings 19:18) and reverently bow to the coming Messiah Son of David (see Ps.18:43-45).

§LL. David is prophesying about the eternal Messiah-Priest, the eternal כֹּהֵן (cohen, priest) that is coming (Ps.110:4). Now by definition a cohen must make a sacrifice. However, David keeps prophesying about violence being directed at his own person, including himself and not only David but also, more importantly, the Messiah arising from his genealogy. He says, פָּאֲרוּ יָדַי וּרְגְלֵי "they have pierced/have bored/have dug holes in my hands and feet" (Ps.22:17; Zech.12:10). However death is not the end. "God will ransom my soul/life from the power

of Sheol/the abode of the dead, for He will receive me" (Ps.49:15). "Prolong the life of the King; may His years endure to all generations! May He be enthroned forever before God" (Ps.61:6-7). "He asked you for life; you gave it to Him--length of days forever and ever" (Ps.21:4; 110:3-4). Although the necessary sacrifice is emphasized in Ps.50:5 ("Gather to Me My אֱלֹהֵי My godly ones, who made a covenant with me by sacrifice!"), the grave itself is defeated, for God will not let His אֱלֹהֵי "Godly One" (a title of the Messiah in Ps.89:19, אֱלֹהֵיךָ "your Godly One") see the Pit of corruption (Ps.16:10). Like the Passover Lamb of God, he "keeps all his bones" (Ex.12:46; Ps.34:20).

§MM. For further Messianic prophecies in the Psalms see Ps.41:9; 55:12-15,20-21; 45:6-7; 69:7-10,19-21; 89:3-4,34-51; 118:22-23; 132:11,17-18; 145:13.

§NN. David was an ominous sign, a מִוִּפֶּת (portent Ps.71:7) of the coming Messiah just as the 520 B.C. High Priest יֵשׁוּעַ Yeshua/Jesus (Ezra 3:8) was a portent (Zech.3:8) to many and his name is the Messiah's name (Zech.6:11-12).

§OO. Notice both God and the Davidic Messiah are called רֹעֵה יִשְׂרָאֵל "the Shepherd of Israel" (Ps.78:71; 80:1) and the Messiah is addressed as God in Ps.45:6 (see also Zech.12:8 and Isa.9:6). The first objective of the Messiah Son of David was to provide a dwelling place for God (Ps.132:5). This was done only in one Son of David, Yeshua, in whom came the Incarnation. Only here did God raise up an eternal Tent for Himself, where His Spirit and His Word could dwell with Him forever. Any other

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temple is fleeting (Ps.39:4,12) and sinful (Ps.51:5;14:3b;53:2-3), fallen and dying. Only Jesus was the sinless priest who rose from the dead and reigns forever as a Tabernacle in which we may dwell with God with a clean heart and a new and right spirit (Ps.51:10). Notice עַבְדִּי "My Servant" is a Messianic title in Ps.89:20 as it is in Isa.52:13-53:12.

§PP. Read the Psalms through this month and sing to the Lord a new song (Ps.149:1). Sing 27:1; 34:1-4; 68:19-20; 119:105; 125:2; 133:1; 134:1-2.

§QQ. As you pray for your own and other ministries, be sure and read the following: Ps. 20:1,4; 25:3-5,16-18; 27:13-14; 30:5; 31:19-20; 32:8-9; 33:18-19; 34:18-19; 37:4-9,34; 51:1-19; 55:18,22; 56:11; 68:6; 73:25-26; 84:11; 86:16; 102:28; 103:8-18; 107:40-43; 112:6-10; 118:5-9; 121:1-8; 126:5-6; 127:1-2; 130:1-8; 138:3-6; 139:13-18; 141:3-4; 147:10-11.

§RR. "I cry to God Most High, to God who fulfills his purpose for me" (Ps.57:2). "Let me hear what God the Lord will speak" (Ps.85:8-9).

PSALM 14:3

הַכֹּל סָר יַחְדָּו נִאֲלָחוּ אֵין עֹשֶׂה
טוֹב אֵין גַּם אַחֵר:

PSALM 14:3

They are all gone aside, they are all together become filthy: there is none that doeth good, no not one.

PSALM 16:9-11

9.

לִבִּי שָׂמַח לִפְנֵי יְיָ וְיִגַּל כְּבוֹדִי אֶף-בְּשָׂרִי יִשְׁבֹּן לִבְטָח:

10.

כִּי לֹא-תַעֲזֹב נַפְשִׁי לְשָׂאוֹל לֹא-תִתֶּן חֲסִידְךָ לְרֹאוֹת שַׁחַת:

11.

תוֹדִיעַנִי אֲרַח חַיִּים שְׂבַע שְׂמֵחוֹת אֶת-פָּנֶיךָ נִעְמֹת
בְּיָמֶיךָ נִצַּח:

PSALM 16:9-11

9. Therefore my heart is glad, and my glory rejoiceth: my flesh (body) also shall rest in hope.

10. For thou wilt not leave my soul is Sheol; neither wilt thou suffer thine Holy One to see corruption.

11. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

PSALM 22:15(16)-18(19),27(28)-31(32)

15(16).

יָבֵשׁ כַּחֲרֵשׁ כָּחִי וּלְשׁוֹנִי מִדְּבַק מִלִּקְוֹחֵי וְלַעֲפָר-מָוֶת
תִּשְׁפֹּתֵנִי:

16.(17).

כִּי סָבְבוּנִי כָל־בָּיִם עֲדַת מְרַעִים הַקִּיפוּנִי כָאֶרֶץ יְרֵי וְרָגְלִי:

17.(18).

אֲסַפֵּר כָּל-עֲצָמוֹתַי הֵמָּה יִבְיטוּ יִרְאוּ-בִּי:

18.(19).

יַחֲלִקוּ בְּגִדִי לָהֶם וְעַל-לְבוּשִׁי יַפִּילוּ גִזְרֵל:

27.(28).

יִזְכְּרוּ וַיֵּשְׁבוּ אֶל-יְיָ כָּל-אֲפָסִי-אֶרֶץ וַיִּשְׁתַּחֲווּ לִפְנֵיךָ
כָּל-מְשַׁפְּחוֹת גּוֹיִם:

28.(29).

כִּי לִי הַמְּלוּכָה וּמִשַּׁל בְּגוֹיִם:

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29.(30).

אָכְלוּ וַיִּשְׁתַּחֲווּ כָּל-רֶשָׁנִי-אֶרֶץ לְפָנָיו יִכְרְעוּ כָּל-יְהוּדֵי
עָפָר וְנִפְשׁוּ לֹא הָיָה:

30.(31).

זָרַע יַעֲבֹדֵנוּ יִסְפָּר לְאֹרְנִי לְרוּר:

31.(32).

יָבֹאוּ וַיְגִידוּ צָרָתוֹ לְעַם נוֹלָד בִּי עֲשֵׂה:

PSALM 22:15(16)-18(19),27(28)-31(32)

15(16).

My strength is dried up like a potsherd; and my tongue sticks to my jaws; and thou hast brought me into the dust of death.

16(17).

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

17(18).

I may tell all my bones: they look and stare upon me.

18(19).

They part my garments among them, and cast lots (gamble) for my clothing.

27(28).

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee.

28.(29).

For the kingdom is the Lord's: and he is the governor among the nations.

29.(30).

All they that be rich upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

30.(31). Posterity shall serve him; future generations

shall be told about the Lord.

31.(32).They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

PSALM 27:10

כִּי-אָבִי וְאִמִּי עֲזָבוּנִי יְיָ יֹאסֶפְנִי:

PSALM 27:10

When my father and my mother forsake me, then the Lord will take me up.

PSALM 33:6

בְּדִבְרֵי יְיָ שָׁמַיִם נִעְשׂוּ וּבְרוּחַ פִּיו כָּל-צִבְאוֹת:

PSALM 33:6

By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

PSALM 49:7(8)-9(10)

7(8).

אֵחַ לֹא-פֹדֶה יִפְדֶּה אִישׁ לֹא-יִתֵּן לְאֱלֹהִים כֶּפֶר:

8(9).

וַיִּקֶּר פְּדִיּוֹן נַפְשָׁם וְחֹרֶל לְעוֹלָם:

9(10).

וַיְחִי-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְׁחָת:

PSALM 49:7(8)-9(10)

7(8).

No man can by any means redeem the life of another, nor give to God a ransom for him:

8(9).

For the ransom of a life is precious (costly)--no payment is ever sufficient:

9(10).

That he should live on for ever, and not see

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corruption.

PSALM 51:5(7),10(12)

5(7).

הוּ בְּעוֹן חִלְלֵתִי וּבְחַטָּא
יַחַמְתֵּנִי אֱמִי:

10(12).

לֵב טָהוֹר בְּרָא לִי אֱלֹהִים
וְרוּחַ נָכוֹן חֲרַשׁ בְּקִרְבִּי:

PSALM 51:5(7),10(12)

5(7). Behold I was shapen in iniquity, and in sin did my mother conceive me.

10(12). Create in me a clean heart, O God; and renew a right spirit within me.

PSALM 56:10 (11)

בְּאֱלֹהִים אֶהְלֵל דָּבָר בְּיְיָ אֶהְלֵל דָּבָר:

PSALM 56:10 (11)

In God will I praise (his) Word: in the Lord will I praise (his) Word.

PSALM 72:8-11

8.

וַיֵּרֶד מִיָּם עַד-יָם וּמִנְהַר עַד-אֲפִסִּי-אֶרֶץ:

9.

לִפְנֵי יִכְרְעוּ צִיִּים וְאֵיבֹי עָפָר
יִלְחָבוּ:

10.

מַלְכִי תִרְשֵׁשׁ וְאֵיִם מִנְחָה
יֵשִׁיבוּ מַלְכִי שָׂבָא
וּסְבָא אֲשַׁכֵּר יִקְרִיבוּ:

11.

וְיִשְׁתַּחֲווּ-לוֹ כָּל-מְלָכִים כָּל-גּוֹיִם
יַעֲבֹדוּהוּ:

PSALM 72:8-11

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10. The kings of Tarshish and of the isles (islands, distant shores) shall bring presents: the kings of Sheba and Seba shall offer gifts.

11. Yea, all kings shall fall down before him; all nations shall serve him.

PSALM 89:27-44

27.

הוא יקראני אבי אתה אלי וצור ישועתי:

28.

אף-אני כבוד אתגהו עליון למלכי-ארץ:

29.

לעולם אשמור-לו חסדי ובריתי נאמנת לו:

30.

ושמתי לעד זרעו וכסאו כימי שמים:

31.

אם-יעזבו בניו תורתי ובמשפטי לא ילכו:

32.

אם-חקתי יחללו ומצותי לא ישמרו:

33.

ופקדתי בשבט פשעם ובנגעים עונם:

34.

וחסדי לא-אפיר מעמו ולא-אשקר במונותי:

35.

לא-אחלל בריתי ומוצא שפתי לא אשנה:

36.

אחת נשבעתי בקדשי אם-לרוד אביב:

37.

זרעו לעולם יהיה וכסאו בשמש נגדי:

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38. כִּירַח יִבּוֹן עוֹלָם וְעַד בְּשֹׁחַק גִּאֲמֹן סֵלָה:
39. וְאַתָּה זִנְחָתָּ וְהִמָּאֵס הִתְעַבְּרָתָּ עִם-מְשִׁיחֶךָ:
40. גִּאֲרָתָהּ בְּרִית עֲבָרְךָ חִלַּלְתָּ לְאֶרֶץ נִזְרוּ:
41. פָּרַצְתָּ כָּל-גְּדֵרֹתָיו עֲמָתָּ מִבְּצָרָיו מִחֲתָהּ:
42. שָׁסְהוּ כָּל-עַבְדֵי דָרְךָ הִיָּה חֲרָפָה לְשֹׁכְנָיו:
43. הֲרִימוֹת יָמִין צָרָיו הִשְׁמַחְתָּ כָּל-אוֹיְבָיו:
44. אַתָּה-תָּשִׁיב צוּר חֲרָבֹו וְלֹא הִקִּימְתּוֹ בְּמִלְחָמָה:

PSALM 89:27-44

27. Also I will make him my first-born, higher than the kings of the earth.
28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
29. His seed also will I make to endure for ever, and his throne as the days of heaven.
30. If his children forsake my torah, and walk not in my judgments;
31. If they break my statutes, and keep not my commandments;
32. Then will I visit their transgression with the rod, and their iniquity with stripes.
33. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.
34. My covenant will I not break, nor alter the thing that is gone out of my lips.
35. Once have I sworn by my holiness that I will not lie unto David.

36. His seed (descendent, i.e. the Messiah) shall endure for ever, and his throne as the sun before me.
37. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
38. But thou hast cast off and abhorred, thou hast been wroth (very angry) with thine anointed.
39. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.
40. Thou hast broken down all his hedges; thou hast brought his strongholds to ruin.
41. All that pass by the way spoil him: he is a reproach to his neighbors.
42. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.
43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
44. Thou hast made his glory to cease, and cast his throne down to the ground.

[We see starting at verse 38 the Messianic exaltation replaced by humiliation, the two themes being in counterpoint throughout the Psalms and in the Messianic paradigm given to us in the life of King David.

PSALM 107:20

יִשְׁלַח דְּבָרוֹ וַיִּרְפְּאֵם וַיַּמְלֵט מִשְׁחִיתוֹתָם:

PSALM 107:20

He sent forth his Word and healed them, and delivered them from their destructions (literally pits, graves.)

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PSALM 110:1.

- לְרוֹד מִזְמוֹר
נָאם יי לְאֲרֹנִי שֵׁב לְיָמִינִי
עַד אֲשִׁית אִיבֶיךָ הָדָם לְרַגְלֶיךָ
2. מִמָּה עֲזָרְךָ יִשְׁלַח יי מִצִּיּוֹן רֹדֶה בְּקָרֵב
אִיבֶיךָ:
3. עַמְּךָ נִדְבָת בְּיוֹם חֵילֶךָ
בְּהִרְרֵי קָדֶשׁ מִרְחֹם מִשְׁחָר לְךָ טַל יִלְרֹתֶיךָ:
4. נִשְׁבַּע יי וְלֹא יִנָּחֵם
אַתָּה כֹּהֵן לְעוֹלָם עַל רִבְרֹתֵי מַלְכֵי צָדִיק:
5. אֲרֹנִי עַל יְמִינְךָ מִחֵץ בְּיוֹם אֲפֹ מְלָכִים:
6. יִדְּיוֹ בְּגוֹיִם מְלֹא גְיוֹת מִחֵץ רֹאשׁ עַל אֶרֶץ
רָבָה:
7. מִנְחַל בְּרָרְךָ יִשְׁתֶּה עַל כֵּן יָרִים רֹאשׁ:

Psalm 110

The Lord said unto my Lord. Sit thou at my right hand, until I make thine enemies thy footstool.

2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.

3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.

4. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

5. The Lord at thy right hand shall strike through kings in the day of his wrath.

6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries;

7. He shall drink of the brook in the way: therefore shall he lift up the head.

PSALM 146:3

אַל-תִּבְטַח בְּנָדִיבִים בֶּן-אָדָם שֶׁאֵין לוֹ תְּשׁוּעָה:

PSALM 146:3

Put not your trust in princes, nor in the son of man
(mortal man), who cannot help (save).

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§A. The fear of the Lord is the beginning of Wisdom (1:7,29; 9:10; 15:33) and "life indeed" (19:23). Moreover, whether to fear the Lord is a choice (1:29) with ethical implications (14:2; 16:6) that are a matter of life and death (21:16). The aim of acquiring wisdom is acquiring more trust in the Lord (22:19) as we seek Him (28:5). The waywardly complacent fool makes the wrong choice (14:16,33; 15:7; 17:16), and the Book of Proverbs strongly exhorts the pursuit of Biblical wisdom as something of incomparable value (16:16; 23:23), asserting that whoever does not tremble at the wise words of Scripture is a doomed fool (19:16), even if he is outwardly religious (15:8; 21:27; 28:9) and generally presumed righteous (20:9; 21:2; 30:12).

§B. The Book of Proverbs deals with practical wisdom, with matters like marrying well and finding a good spouse (see 18:22; 31:10-31). Also wisdom itself is something that is found. Wisdom (חֵכֶמָה) is presented metaphorically as a lady street preacher (1:20-33; 8:1-9:12) and is contrasted with the lethal allure of Dame Folly (אִשָּׁת פְּסִילוֹת "a woman of folly"), presented in contrast as an adulterous street walker (2:16-19; 6:24-7:27; 9:13-18; 23:27-28; 30:20). Both women make strong appeals to the passersby in front of their respective houses. The house of one is blessed and the other is cursed (see also 14:1), and all who enter the house of one or the other will share in either the house's blessing or its curse. This poetic teaching against sexual immorality falls within the larger theme of "bad company destroys good morals" (I Cor.15:33) which includes 1:10-19; 2:12-22; 3:31-35; 4:14-19; 14:7; 22:5,14,24-25; 28:7; 29:3; 31:3 and passages which deal with ethical qualities like

envy, greed, covetousness, violence, mercy, generosity, and kindness (11:24-26; 15:27; 21:13,21,26; 22:9,16,22-23; 23:4-6,17; 24:1; 27:4; 28:20,22,25; 28:27; 29:7; 30:14-15).

§C. Seen in a feminine image, Wisdom is the most desirable of women and the tree of life (3:13-18; 4:22; 8:35-36--see also 11:30). Seen in a masculine image, he is the Father's Son (Prov.30:4), working as a master worker, a carpenter's assistant used instrumentally to create the world (3:19; 8:22-34).

PROVERBS 8:30

וְאֵהִיָּה אֶצְלוֹ אֹמֶן
וְאֵהִיָּה שֹׁשְׁעִים יוֹם יוֹם
מִשְׁחָקָת לִפְנֵי כָּל-עֵת:

PROVERBS 8:30

"Then I was by him (at his side), as an artisan (craftsman). I was filled with delight day after day, rejoicing always before him."

(When the Word became flesh, he became the craftsman at Joseph's side...Joseph the carpenter from Nazareth, Joseph the son of David; likewise, the Word in the beginning was the craftsman at the side of God. The feminine metaphor with which this chapter began has changed to a masculine one. אֹמֶן is a masculine noun meaning artisan or craftsman. Another possible meaning is foster-child. In any case, as Keil and Delitzsch have shown, at this point in the chapter the feminine determination disappears. See how the word is used in Jeremiah 52:15. To be filled with the Spirit of God like

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Bezalel meant to be filled with wisdom to build creatively as a craftsman--see Exodus 31:3. Thus Wisdom is pictured as a craftsman *with* God, even as John 1:1 says, "In the beginning was the Word and the Word was *with* God." In Proverbs 30:4 more light is thrown on this passage: Wisdom is like a *Son*, a *Son* working creatively at his Father's side. However, Hosea 11:1-4 shows that the divine fatherhood is moral and spiritual, in contrast to the sexual or physical ideas of the Baal cults, or in contrast to the ignorant scoffers at the Biblical doctrine of God the Father of His Word Yeshua. These critics show the same ignorant tendency to create a non-biblical strawman "trinity" and then burn it down with ill-informed polemics, like the ignorant railings of certain Muslims against the Qur'anic version of the "trinity.")

PROVERBS 30:4

מִי עָלָה-שָׁמַיִם וַיֵּרֶד
מִי אָסַף-רוּחַ בְּחֶפְזוֹ
מִי צָרַר-מַיִם בְּשָׁמְלָה
מִי הִקִּים כָּל-אַפְסֵי-אָרֶץ
מִה-שָׁמָיִם וּמִה-שָׁם-בָּנוּ כִּי תִדְעַ:

PROVERBS 30:4

"Who hath ascended up into heaven, or descended?
Who hath gathered the wind in his fists? Who hath
bound the waters in a garment? Who hath
established all the ends of the earth? What is his
name, and what is his Son's name, if thou canst tell?"

[It will not do to try to bring Israel in here as the Son, since the context reflects back to Proverbs 8 and especially 8:30. Israel is scarcely mentioned or

thought of in Proverbs. The figure of a son toiling by the side of his father was a familiar one, and is an arresting metaphor for God's primordial Wisdom toiling creatively in the beginning with God. Likewise, Psalm 2:7, Psalm 89:27-28, and Isaiah 9:(5)6 are passages where the Messiah is pictured as God's Son, his firstborn in the sense of his heir coming in divine glory (see Daniel 7:13-14 on the Son who comes in the clouds with God) to "divide the spoil with the strong" (Isaiah 53:12) and to govern eternally --Isaiah 9:7(6).]

§D. The folly of the Fall (Gen.3:1-24) itself is alluded to in Prov. 3:5-7, "Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths. Do not be wise in your own eyes; fear the Lord, and turn away from evil" (see also 11:2; 12:9; 14:12; 15:25,33; 16:5,18-19; 18:12; 19:3; 21:4,24; 25:6-7,27; 26:12; 27:1-2; 28:26; 29:23, which also touch on the sin of pride and presumption).

§E. The book advocates honoring God with the tithe (3:9-10) and remaining docile before Him to hear and obey His Scriptural commands (3:11-12; 10:8,17; 12:1,15; 13:1,13; 15:5,10,12,31-32; 19:20,25; 20:18,30; 21:11; 24:6; 25:12; 27:5-6,17; 28:23; 29:1) lest one backslide (26:11; 28:4). Obeying God requires hard work, diligence, and shrewd planning for future needs (6:6-11; 10:4-5,26; 12:11,24,27, 13:4; 14:4,23; 15:19; 16:26; 18:9; 19:15,24; 20:4,13; 21:5,17,25; 22:7,13; 24:27,30-34; 26:13-16; 27:18,25-27; 28:19), as well as self-control (16:32; 19:19; 20:1; 23:19-21,29-35; 25:28; 29:11,22; 31:4-5),

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straightforwardness and honesty of speech (4:24; 6:12; 10:10-11; 12:17,19,22; 14:5,25; 19:9,28; 21:6,28; 26:23-28; 30:8) and foreswearing all treachery, dishonesty, and injustice (3:29; 10:2; 11:1,9,20; 13:5; 16:11; 17:23; 18:5; 20:17,23; 22:28; 24:10-12,24-25; 28:13), remembering that God hates the slanderer (10:18), the gossip (11:13; 16:28; 18:8; 20:19; 26:20,22), the sower of discord (6:12-19; 13:10; 26:21), and the one who gloats (24:17) or belittles people (11:12) or is bitterly vengeful (24:29; 25:21-22) or is a mocker (30:17).

§F. Part of the task of teaching shrewdness to the simple (1:4) is warning him not to offer property as collateral for his neighbor's debts or to similarly go into debt himself (6:1-5; 11:15; 17:18; 20:16; 22:26-27; 27:13). Also he must be taught to be sensitive to the reactions of others and how they are perceiving him (25:17; 27:14,23).

§G. "Hatred stirs up strife, but love covers all offenses" (10:12), "whoever walks with the wise becomes wise" (13:20), meaning that we should stay in fellowship with fellow believers and maintain a loving relationship with them (see 17:9). But "the one who lives alone is self-indulgent" (18:1a). "What is desirable in a person is loyalty" (19:22a; 20:6; 25:19; 27:10).

§H. Notice that the sage no less than the prophet preaches the Torah and warns about its curses (see 2:22; 10:30; Deut.28:63-67)

§I. This book was written "for the wise" (1:5) but it was also written for young people (1:8,10; 19:27;

22:6), who will perish without discipline (13:24; 19:18; 22:15; 23:13-14; 29:15,17). This book reminds us, and we always need reminding, that "a good name is to be chosen rather than great riches" (22:1).

§J. This is a book concerning self-control and common sense in matters of work, diligence, speech, honesty, and sex.

§K. Prov.1:22. The fool does not study the Word, does not tremble at the Word, does not acknowledge it by his life though he may always be "learning" it (II Tim. 3:6-7). He has not been "made into a learner with a teacher" according to Matthew 28:19-20. A disciple is a "learner with a teacher."

§L. Prov.1:33 Fearing no mischance means not fearing what Sartre feared, the radical contingency of life, that "anything can happen." (See 29:25; 28:1 and do a concordance study on "fear" in the book of Proverbs.

§M. Prov.2:1-5 We study to know God, to please Him in all things, and to enjoy him forever.

§N. Prov.3:11-12 Can you take correction from ministers?

§O. Prov.3:31 One year the New York Post headlines on April 16 "MARVELOUS!" and the picture was a prize fighter bleeding and knocked senseless. Do you have any idea how angry this kind of stupidity makes God?

§P. Prov.4:13 This matter of spiritual study is a

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life-or-death matter.

§Q. Prov.4:22 Have you learned to use your Bible as a therapy system to bring inner healing (and consequent bodily healing) to yourself?

§R. Prov.4:23 Be very careful upon what you set your affections.

§S. Prov.5:8 Flee from the lusts of youth and avoid even the appearance of evil. Learn to run from disgrace and hide from temptation in the Lord.

§T. Prov.5:17 Polygamy is out, monogamy is in.

§U. Prov.6:6-11 Get a job, and don't be dumber than an ant.

§V. Prov.7:11 Don't let any spirit drive you, whether it be the demon of gluttony, autoeroticism, gluttony, gambling, or workaholicism.

§W. Prov.8:22 Creation's wisdom is created, but the rationality of God in creation is uncreated, and it was this power in God that came on the scene as the man Jesus. Humanity has wisdom the animals lack because, unlike animals, we are created in the image of God. But God always imaged Himself by his rationality in the Logos, the logic of God. The Messiah is the חֵכְמָה אֱלֹהִים (the Wisdom of God) who gave Moses the pattern for the Tabernacle on Mt. Sinai (Exodus 25:40).

§X. Prov.9:13 We should strive to act on the prompting of the Holy Spirit rather than on impulse.

§Y. Prov.10:8 Be aware of the worthless speech in your life.

§Z. Prov.10:9 Secret sins will disgrace you.

§AA. Prov.10:17 Stay under church discipline. Become a disciple.

§BB. Prov.10:28 If you are moving into maturity in the Spirit there should be deep joy in your life.

§CC. Prov.11:2 is a key theme.

§DD. Prov.11:7 Put this together with Psalm 1 to define who the wicked are and use it to lead people to Biblical discipleship.

§EE. Prov.12:2-3 This typical proverb shows that deism is wrong. God actively and morally intervenes in his world, though his hand is veiled to the unwise.

§FF. Prov.12:11 Be an entrepreneur for God, one of the dreamers who do.

§GG. Prov.12:15 Do you know the difference between servile "submission" and Biblical "accountability"?

§HH. Prov.13:2 The whole world is filled with political treachery and military violence. Work only with sifted people you have tested first.

§II. Prov.13:13 and 30:5-6 are reasons why we believe in the inerrancy of the Bible.

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§JJ. Prov.13:20 Can you avoid a sterile quarantine from your unsaved friends and still witness to them without losing your testimony with them?

§KK. Prov.14:22 What is your arts project? Do you have a vision to reach the lost through the talents God has given you?

§LL. Prov.14:31 Think about the poor we pass daily on the sidewalk and how we insult God by the way we treat them.

§MM. Prov.15:1 Learn to be soft and humble and gentle in speech as a minister.

§NN. Prov.15:19 Your nightly prayer should be, "Make me industrious tomorrow, Lord, and give me strength and wisdom to know what to do to serve you."

§OO. Prov.15:32 When someone rejects the Gospel ask why they hate themselves.

§PP. Prov.17:19 This is a pitfall in the ministry: a bitter sarcastic tone in the voice.

§QQ. Prov.17:22 Never let Satan have your sense of humor.

§RR. Prov.18:13 is the first rule of counselling.

§SS. Prov.22:6 is why you should consider children's ministry. My Sunday School teacher was Pauline and God knew all the potential little Pauls she was investing in. With the Lord now, her works still

follow her.

§TT. Prov.22:15 Traces of original sin.

§UU. Prov.23:20 Avoid gluttony.

§VV. Prov.24:7 Have you ever noticed that the unsaved have little to contribute to a spiritual discussion? By the fruit of their lips you will know them.

§WW. Prov.24:19-20 The problem of the prosperity of the wicked is solved.

§XX. Prov.25:21-22 Love your enemies.

§YY. Prov.28:4 The unspiritually broadminded are carnally muddle-minded.

§ZZ. Prov.28:9 Backsliders can't pray.

§AAA. Prov.28:13 Why we need to confess the Lord before the congregation.

§BBB. Prov.28:25 Envy is at the root of most quarrels, though it hides under other pretexts.

§CCC. Prov.28:26 Get in touch with Jesus and follow his promptings.

§DDD. Prov.30:7-9 The two-way temptation of money.

§EEE. Prov.30:20 God, show us our moral blindness and wretchedness.

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PROVERBS 3:19

יְיָ בְחֵכְמָה יָסַד-אֶרֶץ בּוֹיָן שָׁמַיִם בְּתַבּוּנָה:

PROVERBS 3:19

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

PROVERBS 8:23

מֵעוֹלָם נִסְכַּתִּי מִרִאשׁ מְקֹרְמֵי-אֶרֶץ:

PROVERBS 8:23

I was appointed from everlasting, from the first (beginning), or ever the earth was (begun).

PROVERBS 30:6

אֵל-תּוֹסֵף עַל-דִּבְרָיו פֶּן-יֹכִיחַ בְּךָ וְנִכְזַבְתָּ:

PROVERBS 30:6

Add thou not unto his words, lest he rebuke thee, and thou be found a liar.

§A. Shakespeare said, "We owe God a death...but death is a fearful thing."

§B. There is an unconscious terror of death in Man, who knows that the significance of his life shrivels at the words "unto dust shalt thou return." In the gruesome shadow of death, the whole life of Man is made to seem as so much empty and lonely loitering at the gates of an infinite abyss. There is a word for this emptiness in Hebrew, the word הֶבֶל which means empty, unsubstantial, a passing elusive "vapor." This is what life is without a personal knowledge of God.

§C. The author, who calls himself קהלת "leader of the Assembly," בן-דָּוִד מֶלֶךְ בִּירוּשָׁלַם "son of David, king in Jerusalem," finds that death has thrown a shroud of gloom and meaninglessness over every kind of work that man does "under the sun." God's work endures (3:14; 7:13), but man's does not. Death sees to that. And therein is the riddle of life. What can *dying* man gain from all his work (1:3)? What can *mortal* man achieve from all his labor, in view of his rapidly approaching demise (2:22)? There is a time to die (3:2), but death is life's biggest riddle. What possible gain can workers have from all their life-long toil (3:9) since death causes them in the end to toil "for the wind (5:16)?" A generation comes and goes to death and is forgotten (1:4; 2:16). Death makes all toil "wearisome" and predictably futile and, since everything dies, everything is déjà vu (disagreeably the same). People of long ago and people yet to come will both alike be forgotten and all their labors will be forgotten because of that great leveller called Death.

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Death is what makes life at heart such an unhappy business, and there is nothing man can do about this crooked state of dying affairs (1:15). So this life in itself is found wanting, and death is the reason. Many who claim to be Jewish claim that life is wonderful *as it is*, but these people are not Biblical Jews, any more than that Jewish man Karl Marx was a Biblical Jew with all his philosophizing about the worker's existence "under the sun."

§D. The French philosopher Pascal noticed how we habitually block out the thought of our own coming demise. We do this in order to maintain a fragile sense of mental happiness. Death is an end too incomprehensibly ominous to contemplate. Yet our thoughts keep returning to glower at its reality. And though we try to divert ourselves with continuous activity and company and "unhappy business," we know that each of us must ultimately die and see everything we have done unravelled into nothingness. Where can we then find pleasure in anything we do? What in the world, what under the sun, are dying men to do with their meaningless lives?

§E. The author makes a test of various activities and pursuits: wisdom, madness, folly, pleasure, laughter, wine, women, song, great building projects, great "life works," great acquisitions, possessions, treasure-collecting, and he finds only emptiness and meaninglessness in all these. Whatever pleasures these things brought him were fleeting indeed. The more wisdom he acquired, the more sorrow he became aware of. The more money he acquired, the more vexation came with it. Death robs all men,

because everyone goes to the grave naked and penniless. So what use is money, in the face of death? And since the sage and the fool must both go to the same all-consuming grave, what use is wisdom, in the face of death?

§F. The author acquired much wisdom and his wisdom remained with him (2:9), although wisdom can be ephemeral even in this life, in view of senility and the effects of aging, so grimly portrayed in chp 12. But since man cannot extend his life or control what happens after his death, all that his wisdom attains for him may fall into the hands of some foolish oblivion as soon as he dies, so what good is wisdom, anyway, in the final analysis? The same fate (death) befalls everyone. No man has an heir he can really trust, since even one's posterity is also subject to death and chance, which can, and eventually will, given sufficient time, play havoc with anyone's legacy. So death destroys life's meaning. Death makes one hate life (2:17). Death makes one hate one's work (2:18). Wise men, for all the work of their minds, are no better than mad men or fools because all alike die. Indeed, man is no better than the beasts who are also subject to the same fate. And man is ignorant! Man doesn't know what God has done or will do (3:11). Man doesn't know what will take place after his death. Man doesn't know if his human spirit awaits a fate different than animal extinction (3:20-22). Man needs God to give him some answers, because if death completely swallows and obliterates man, then Mankind that God created to work and till the ground and have dominion over the animals is himself no better than an animal.

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§G. This is the problem. Death. What is the answer? Is there anything that death cannot obliterate? Yes, the author of Ecclesiastes says. The work of God. It endures and death has no dominion over it (3:14). But what is the work of God? What *does* God do, in the final analysis? *God judges everyone*, and he has appointed a time to judge the world (3:17). God judges the sinner by bringing all things he does into judgment (11:9). The sinner's life is dispensed with not as the sinner pleases but as God pleases, and the wages of sin that God pleases to dispense is a meaningless death (2:26). *But death cannot obliterate this judgment that God metes out.* Therein is where lies the hope of the resurrection from the death, which this book questions but does not negate. The author does not merely say, "Eat, drink and be merry, for tomorrow we die." In fact he says just the opposite. He says, "I've tried that, and I don't recommend it." God will bring everything into judgment (11:9); therefore, *fear God* (5:7). Do not live for this world because this world in itself is meaningless and empty and fallen and dying. Live for God and enjoy everything that he gives you as a gift from him. Otherwise, there is no pleasure in this life. Death is man's lot. To be able to accept this as a fact of life is itself a gift from God. God is a mystery and creation was created good but it is now fallen (7:29). Man has limits to his wisdom. There is no power in man that will save him from the day of death.

§H. All he can say is that death cannot take away the good that the God-fearer has. "It will be well with those who fear God, because they stand in fear

before him." The author seems to be questioning and looking for something new under the sun (1:9-10), which was what the Messiah is when he comes walking out of the tomb in his glorious resurrection body. Otherwise, "there is no work or thought or knowledge or wisdom in Sheol (the abode of the dead), to which you are going" (9:10). The righteous and the wise and their deeds are "in the hand of God" who endures and whose judgment not even death can thwart. This is the assurance of wisdom that makes the resurrection of the dead the vibrant hope and the only answer to the riddle that death poses to the author of this book.

§I. Philosophers like David Hume may say that they are not afraid to die, but put a pistol to their breasts, then threaten to kill them, and see (with Boswell and Johnson) how the wisest philosopher will behave. The illusions of genteel philosophy will not help us face the rude indignities of death when they brutally rap at the door.

§J. The problem of evil as it churns bitterly around in our minds often tempts us to doubt the existence of God, especially a God who is safely removed from both suffering and death and waits austere in heaven to judge us. If we think of death's inescapableness and even of Jesus (Hebrew "Yeshua") as "a nice, dead prophet," where do we have to go with the guilt of our moral failures as our years quickly arraign us into the courts of the inevitable graveyard?

§K. Facing the evil of the human condition and the absurd, meaningless, sniper fire of death picking off

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everyone around us, we begin to feel a deep inner unhappiness and anxiety. We ask ourselves, what is lurking at the bottom of all our fears--is it not the fear of death? Many psychological researchers are now saying that the fear of death has a central place in human life, so much so that some believe a culture's very concept of reality, its model for "the good life," and its moral codes are all intended to protect people psychologically from the ubiquitous terror of death. Of course, Freud disagreed that every fear is ultimately the fear of death. Yet he does admit that "the dread of death, which dominates us oftener than we know, is...usually the outcome of the sense of guilt."

§L. We suspect that a certain amount of our present sufferings come from our own faithless treacheries haunting us from the past. And the dread of something worse possibly coming back to torment us *after* death prevents us from ever being fully at ease with our dwindling and frail mortality. In light of death's unknown hellish judgments, as Hamlet says, "the conscience does make cowards of us all." Death is truly an awesome "undiscovered country" from whose dreadful domain no traveller can return.

§M. Yet the English philosopher Hobbes once wrote, "God, that could give life to a piece of clay, hath the same power to give life again to a dead man, and renew his inanimate and rotten carcass into a glorious, spiritual and immortal body." This very point is what separates the religion of the Bible from that of Homer, for the Greek gods could not revive the dead. They were not truly omnipotent. But omnipotence is precisely the claim of the God of the

Bible whose Hebrew prophets even predicted the coming of the Messiah. Their promise was that through this coming King and Redeemer, God would personally destroy death and bring immortality and bodily resurrection to light at last.

§N. However, the Torah teaches that the penalty of unintentional evil that must be paid to redeem God's people from ultimate divine judgment is the death of a sacrificial victim called an אֲשָׁם "ah-sham" guilt offering, which had to be brought to the priest for slaughter (Leviticus 5:14-19). The prophets said that the coming Messiah would be an eternal priest and his death would be a momentous "ah-sham" guilt offering for sin (see Psalm 110:4; Isaiah 53:10). The merciful purpose of such a blood sacrifice is to purify humanity from its unpunished sin so that all who turn from evil and have faith can be justly forgiven. How significant it is, then, that hundreds of years before their words were fulfilled, the prophets of the Hebrew Bible predicted that "My Servant" the Messiah would be named Yeshua (or Jesus--see Jeremiah 23:5-6; Zechariah 3:8; 6:11-12; Ezra 3:8). Further, these Hebrew prophets predicted that the Messiah would offer himself as a blood sacrifice and then afterwards see the light of resurrection life (see Isaiah 52:13-53:12 in the Dead Sea Scrolls). As it says in Hebrews 2:14-15, this was to release those who throughout their life have been subject to servitude and bondage through their fear of death (thanatophobia).

§O. Would you like to be freed from that great fear behind all your other fears? Would you like to be delivered from the fear of death and the dread of

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punishment? Would you like to have true peace with God? Isaiah 53:5 says of the Messiah, "the punishment that brought us peace was upon him." His blood and "his wounds can heal you" from the fear of death and the dread of punishment (Isaiah 53:5). But faith comes from exposure to the Word of God as it is obediently taught and studied and faithfully proclaimed. Why rely only on your own thoughts when you can seek to know God's? Reach out to Messiah Yeshua by faith. Trust him to forgive your sins and receive Him and obey Him as Lord *as you worship* among a body of believers where the Bible is believed and faithfully taught.

§P. People don't get saved unless they feel lost. Ecclesiastes (Hebrew, Qohelet) depicts the utter emptiness and futility of life that only the resurrection of the Messiah can alter.

§Q. Do you remember those instant writing pads you played with as a child? You raise the sheet and all your work vanishes...That's what life is like. The only thing that gets preserved is what God calls to judgment (12:14). All else in this life is chasing after wind.

§R. "There is nothing new under the sun," (1:9) yet what is old will also be lost, and memory will not give it permanence, for it too will be forgotten. Only the Word of the Lord will stand forever (I Peter 1:25) and our labors for the Lord (I Cor. 15:58). All empty hedonism, worldly amusements, materialism, secular education, secular art, workaholic personal kingdom-building (with or without nepotism) will pass away. The world with all it craves for is

coming to an end (I John 2:17). God rewards sage and fool alike--with death! (2:16). Therefore, worldly wisdom is an empty mirage.

§S. God is the only one capable of escaping or breaking the empty cycle of vanity described in 2:24-26. This God did in the new creation age that is already dawning in the resurrection of His filial Word, our Savior and Lord, Jesus the Messiah.

§T. Eccles.3:21-22 shows that had the Messiah not brought in the dawn of the resurrection age, there would be nothing for us to do but to be happy in the ministry of our vocational calling. However, since the resurrection *has* occurred, we can be happy in our "tent-making" means to effect the Great Commission ends of the work the Messiah has assigned us (II Thes. 3:7-12; I Thes. 4:11-12; Eph. 4:28). This means denuding ourselves of our own cultural and "class consciousness" regarding educational and vocational status, and to take the Bible and Paul as our model in using the gifts of vocation (and even possibly celibacy) to the Lord's advantage in doing cross-cultural evangelism at home and abroad.

§U. Society is wicked, oppressive, and evil and the life of this world--in itself--is not worth living, arising as it does from the futile envy and mutual jealousy and ambition of dying men (4:4). A philosophical skepticism about yourself will also keep you from bringing worldly ambition into the Lord's work, and will keep you from vain, restless, striving in the ministry. Cure: take a walk in the out-of-doors and meditate on Ecclesiastes. Dream

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dreams for God (without a vision you die), but strip off the vainglory and pompous arrogance (5:6).

§V. Ask God to give you the ability to enjoy life and to keep your heart "occupied with joy" (5:19).

§W. If you are a pastor you will have to marry and bury people. Use the Word! Use Song of Songs to marry and Ecclesiastes 5:15a etc., to bury.

§X. Worldly humor is as empty and sinister as the jestors in Nero's Circus or at Hugh Heffner's Playboy Club (7:5), and every philanderer knows that a woman's worldly laughter is a prelude to the bedroom (Eph. 5:4-5). This kind of affair is far worse than the deprivations of celibacy (Eccles. 7:26-27). 8:15 shows that radical abstinence (health-breaking fasts, etc.) is unbiblical because it impunes the goodness of God's creation. The preamble to all evangelism is 8:5-6: the hope of the worldly dead is extinguished.

§Y. Learn to live in humble and careful fear of the Lord, asking him daily for a wise heart (10:1-2), since you can ruin your whole life's good works and good name with a little folly.

§Z. "Slaves I see on horseback" (10:7) means that the celebrities and stars and princes of this world are in reality mere garbage supervisors since their world is actually a junk heap at the mouth of hell and not Christ's Kingdom.

§AA. A warning for flakey students: "Fools find hard work irksome; he who does not know the way

cannot go to town" (10:15). Our school is to show you the way to do cross-cultural ministry at home or abroad--a task more complex than pursuing a diploma at a diploma mill. You must *do* the ministry, plant a cross-cultural fellowship among Jews or Muslims, etc., write and perform a performing arts ministry vehicle before an audience. If you cannot do anything for God here as an outgrowth of our school, how can you hope to succeed overseas or anywhere else?

§BB. Be careful what you say: it will fly away and be heard afar (10:20).

§CC. Become a good steward of your time (11:6). Also the time is *now* to get your time-management act together.

§DD. Notice the Faulknerian *As I Lay Dying* poetic "death tableaux" in the picture of old age in 12:3-5.

§EE. Eccles.12:12 warns about too many books wearing you out. But don't throw out books related to Hebrew, Tanakh (Old Testament), Greek, New Testament Survey, Messianic Yeshiva studies, Messianic Prophecies and Rabbinic Literature, Judaeo-Christian History and Philosophy, Historical Theology and Doctrine, Cross-cultural communication and the Arts and ministry formation. This is our curriculum at Artists For Israel Institute and books related to these subjects you never have too many of in the teaching and preaching ministry of the body of Messiah.

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ECCLESIASTES 7:29

**עָשָׂה הָאֱלֹהִים אֶת-הָאָדָם יָשָׁר וְהִמָּה בָקָשׁוֹ חֲשִׁבֹנוֹת
רַבִּים :**

ECCLESIASTES 7:29

**God made Man upright, but they have devised many
schemes.**

§A. A book that is traditionally read at Passover is שִׁיר הַשִּׁירִים "The Song of Songs" (meaning "the best of all possible songs").

§B. There are several reasons why Paul is correct when he interprets the book as making reference to the Messiah and his wedding banquet with his people. In Eph.5:25-27, Paul says, "Husbands, love your wives." The Song of Songs contains love poems and refers to the son of David's חתונה (khah-toon-NAH, "wedding") in 3:11. King Solomon here, the son of David, is not the ultimate One who brings peace. One greater than Solomon is here, the rose of Sharon, the lily of the Valley (2:1), the fairest of ten thousand (5:10). And He does have a bride who is faithful to his covenant with her. She is the people of God. He is her king (1:2-4,12) and her shepherd (1:7-8). Paul says, "Husbands, love your wives, just as Messiah loved his people and gave himself up for her in order to make her holy by cleansing her with the washing of water by the word, so as to present her to himself in splendor, without a spot or wrinkle or anything of the kind--yes, so that she may be holy and without blemish." On the same theme, Song of Songs says (4:7), "you are altogether beautiful, my love; there is no flaw in you." And the son of David's covenant bride is called תַּמְתִּי (tahm-mah-TEE) "my perfect one" (5:2; 6:9). It says, Look! "Who is that coming up from the wilderness...leaning upon her beloved" (8:5)? And the answer is, the people of God, for they were married in the wilderness, they became wedlock in covenant marriage with the Lord at Mt. Sinai, and the Passover is the wedding banquet, celebrating the covenant. I Cor.10:4 says

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that the beloved Rock they leaned on in the Exodus wilderness was Messiah. For I Cor.5:7 says, "Messiah, our Passover Lamb, has been sacrificed."

§C. But to keep the bridal garments clean, we need to clean out the old yeast (I Cor.5:7). We need to catch the proud little foxes that spoil the vineyard of our love relationship with the Messiah (2:15). We need to seek him, while he may be found. Song of Sol.3:1 says, "Upon my bed at night I sought him whom my soul loves." "With great delight" He wants you to sit in his shadow (2:3) today. He wants you to be faint with love for Him (2:5) today. Look, it says, who is this making His appearance like the dawn, terrible as an army with banners (6:10)? Look, He is coming, leaping over the mountains, bounding over the hills (2:8). Even tonight he is standing at the wall you have built to shut him out. A garden *locked* is your soul (4:12). But tonight He is gazing into the windows of your inner most being. I'm talking about הַאֵלֹהִים הַיְּהוּדִים, the Lion of Judah, the One to whom the nations belong, the harvester of the world. He is standing even now on His threshing floor, and you are Ruth lying at his feet. "Kiss the Son, נִשְׁקוּ-בֶרֶךְ (Nahsh-koo bar), lest He be angry and you perish in the way. Happy are all who take refuge in Him (Ps.2:12). He is the "desired of all nations" (Hag.2:7), He is *altogether* desirable (Song of Sol.5:16). He is saying to you in love tonight, "Arise and come." God wants to make a Spring visit to your soul. "For now the winter is past, the rain is over and gone. The flowers appear on the earth; the time of singing has come, and the voice of the turtledove is heard in our land. The fig tree puts

forth its figs (are not the Jewish people beginning to turn to Him?), and the vines are in blossom; they give forth fragrance." The Messiah is saying to your soul tonight, "Arise, beloved, come." (See 2:10b-13.) By His death He paid the bride-price and purchased us for Himself, for His very own (8:12). Now He wants to set a seal on our hearts forever (8:6). By His resurrection, He proved that his "love is as strong as death" (8:6). Right now you are a wall. He wants you to become a door he can enter. It's time to turn from self and *yield* to Him. Holy Covenant love *requires* that. Any bride can tell you. But a bride must be clean and dressed in white especially at Passover time. If we come to Him confessing our *need* to be cleansed by Him, we will be able to say, 'I am my beloved's and he is mine' (6:3). "He brought me to the banqueting table, and his banner over me is love" (2:4).

§D. The Holy Spirit wants to awaken love in your heart for the Messiah of Israel tonight. You must open to him and let him ravish your soul. Although editors have tried to format this love song as a drama, their attempts have not been persuasive. Therefore, ignore any dramatic personae supplied in your Bible. These are not in the Hebrew. We must let the Bible interpret itself. This is where God affirms erotic romantic love in marriage. Because marriage itself is a mystery, it echoes on a human level the relationship between the Messiah and his people. For just as the old humanity was made male and female, so the new humanity is made Messiah and his bride.

§E. Chapter 2:7 is a refrain. See 3:5 and 8:4. The

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significance of this refrain seems to be that love must be allowed to grow naturally, in its own time. It is not to be rushed or forced or given an artificial stimulus. Promiscuous modern "dating" is unscriptural and dangerous, like quick-chicken hormones, discos, raunchy rhythm music and low cut necklines. Look at 3:4. Being married is belonging to someone more indissolubly (Matthew 19:6; Genesis 2:18) than one's own parents. This is a mystery, beyond all comprehension, the way of a man with a virgin, that a man leaves his father and mother and joins himself to his wife and they become one body. The New Testament stands firmly against divorce and divorce and remarriage, although these are crosses many so-called "believers" refuse to carry. The New Testament also stands for the equality of women (Gal. 3:28;p I Cor. 7:4; 11:11-12), although this doctrine does not obviate the hierarchy of function in the body of the Lord and in the family, where women and children do not lord it over men, though women can hold offices and can speak for the Lord as prophetesses.

§F. Look at 6:8-9. Like election, erotic romantic marital love is selective, unique, personal and mysterious (why this girl and no other?) It is likely that this poetry was used in the context of weddings. Look at 7:1-7. The poetic imagery is oriental and culture-bound. Just as one man can't see what another man sees in his wife, so it is with cultural divergences in language, ways of perceiving, customs, etc. That's why the gift of apostle is important. Those who have the apostolic cross-cultural gift to go to a particular people-group can see beauty and worth in that culture, whereas

those without this apostolic gift cannot see the same beauty and worth in that particular culture.

§G. Look at 8:1. Loved ones long to be together--they are one flesh and erotic love is the glue to hold them together in holy matrimony for the sake of the children. See Malachi 2:15. Song of Sol.8:10-11 is a polemic against polygamy and its barter mentality where the shared spouse becomes an object for loan. See 8:6. God is a furious cuckold with tender reconciling heavenly love in the one hand and furious betrayed love in the other. (See notes on Hosea).

§H. See Isaiah 7:14 notes on Song of Sol.6:8.

SONG OF SONGS 6:8

שְׁשִׁים הֵמָּה מְלָכוֹת וְשְׁמֹנִים פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר

SONG OF SONGS 6:8

There are sixty queens and eighty concubines, and virgins without number.

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§A. The first six chapters of Isaiah summarize much of the rest of the book. In his prophecy, Isaiah preaches against ethical relativism (5:20), loitering drunks who disregard the Lord and his works (5:11,22), cut-throat land-grabbing nobility (5:8), unjust murderers (1:15,21; 5:7), fortunetellers and fraternizers with pagan mockers (2:6), idol worshippers (2:8), humanism (2:22), blind guides leading the people into disaster (3:12), the haughty rich who exploit in greed the penniless (3:15-16), justice-subverting bribe-takers (5:23) and all those who reject the Word of God (5:24). Invasion by foreign armies (5:26-30), firey destruction, and exile (5:13,29) will cause a reversal of fortune for these people, and the Day of the Lord will cause the haughty rich to be brought low (2:17) and the poor in spirit to become purged in the fire and holy (1:25; 4:3).

§B. Along with the survivors will come in the aftermath the Messiah, the **נְצִיץ** (Branch) of the Lord (4:2) who is identified (in the book of Isaiah itself, not merely in Jer.23:5-6; 33:15 or Zech.3:8) with the **נְצִיץ צְדִיק** (Righteous Branch) of the Lord *and of David*, the **עַבְדֵּי צְדִיק** the Righteous Servant of the Lord (53:11) and David (37:35). This Messiah-Servant is associated with the Lord in many ways: He too is "raised high and lifted up" (compare 52:13; 6:1); He too is glorious, Jesse's glorious root (compare 4:2 and 11:10 with 6:3, noticing also the word **שֹׁרֵשׁ** [root], linking 11:10 and 53:2); He too is the rallying focal-point of the nations (compare 11:10 to 2:2-4 and see the one "to whom the obedience of the nations belongs"--Genesis 49:10; see Ezekiel 21:27 [21:32 in the Hebrew Bible]; Psalm 18:43;

Isaiah 42:1,4; 49:6); He too bears a divine name and governing function (9:5-6); He too is **יְהוָה עִמָּנוּ** (Immanuel, God-with-us), the rightful owner of Israel's land (compare 8:8 and 7:14 to 5:5); He too, this anointed Messiah-Servant (11:2; 42:1), is righteous (see 11:4-5 and 42:21; 51:5). The Messiah-Servant, through the Davidic covenant, witnesses as a light to the Gentiles (9:6) to those outside the covenant (Isaiah 55:3).

§C. Job standing rejected and forsaken with mockers around him (Job 17:2) reminds the reader of the picture we have of the suffering Servant of the Lord in Isaiah 53 or the mocked Davidic King in Psalm 22 (compare Job 27:4 to Isa.53:9). In the midst of the false accusations Job "holds fast to his righteousness" (Job 27:6) and waits on the Lord to confirm the innocence of his cause (Job 42:7-8). So the mocked sage who becomes a fool that the world curses and makes sport of is depicted in Isaiah 53. We have seen this picture before in that other sage, the judge of Israel, Samson, being made sport of by the Philistines (Judg.16:25) or in the King of Israel, David the sage, pretending to be mad before a similar scoffing Philistine audience (I Sam.21:13-15). When sages like Moses or David are nearly stoned by the people (Ex.17:4; I Sam.30:6) we see this reemerging picture of the rejected-yet-vindicated-as-righteous Sage of Israel. Significantly, the Son of David is depicted as the sage *par excellence* in the life of Solomon in I Kings. Then II Chronicles intensifies this portrait and gives Messianic prophetic significance to David's Son as the Messiah Sage of Israel. Finally, Isaiah combines the two portraits of the sage found in Job and Solomon and depicts the

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Davidic Servant of the Lord as the mocked and rejected sage-counsellor (9:5-6) filled "with the spirit of wisdom" (Isa.11:2) who seems to labor "in vain" but trusts his cause to the Lord (Isa.49:4) and, after mockery and rejection (Isa.53:2-4), is finally vindicated by God as righteous (see Isa.53:11-12).

§D. The Messiah is the eternal Priest who sprinkles the nations with a Cosmic Day of Atonement (Yom Kippur) sacrifice. (Ps.110:4; Zechariah 6:11-13; Isaiah 52:15; Lev.16:14-17).

§E. The Messiah is the **עֶזְרָא לַיהוָה** (the Lamb of God) provided from heaven as the sacrifice in order that God's people might be passed over and redeemed from divine judgment, as Isaac was and as the nation of Israel was. God sent His Word and healed His people from the plagues of judgment He poured out on the heathen. God saved His people in order that they might make an exodus to new abundant life in accordance with His gracious covenant promise in the Messiah (Gen.22:8; Ps.107:20; Isa.53:5-6,10; Deut.7:15; Isaiah 42:4,6-7; 40:3; 42:16; 43:19; 49:5-26).

§F. The words "son" and "child" are very important to Isaiah's message. His own two sons are given portentous names (7:3; 8:1-3) and the conception of the second son in the womb of his prophetess-wife is divinely timed. In chps.7-9, Isaiah refers to his own son and to David's son, a son he calls "God with us" and "Mighty God." Isaiah shows us a Deliverer who can rule the world (9:5-6), and yet he marvels at this personage being born as a humble child, just as a little child leads the rest of creation

in the future kingdom--Isaiah 11:6. The future kingdom is described in passages which include 2:1-4; 4:2-6; 11:6-9; 25:6-8; 35:1-10; 60:1-22. The future king of this glorious kingdom is described in passages which include 7:1-12:6; 32:1-20; 49:1-57:21; 61:1-11. The Messiah is the Descendent of the Woman who will battle that Ancient Serpent, Satan (Gen. 3:15), called "Leviathan the twisting serpent" in Isa.27:1.

§G. The secondary, if not primary, meaning of the word **הַעַלְמָה** in Isaiah 7:14 is *virgin* because the same Hebrew word means *virgins* in Song of Solomon 6:8, since the king's female companions were queens and either concubines or *virgins* (see Esther 2:13-14,17), *not mere unmarried maidens who may have previously cohabited with another man*--a capital offense in Israel and a disqualification for the king's harem in the book of Esther. In Esther 2:13-14 there are two harems, one for the virgins, and one for the concubines. Queen Vashti occupied another area, as did Esther when she became queen. Many older Jewish Bibles admitted this by translating its plural form **עַלְמוֹת** as "virgins" in Song of Sol.6:8. In Isaiah 7:14, the prophet is referring to a "sign" for the dynasty of David, and the *ultimate fulfillment of that prophesy* involves no one other than Yeshua, God's **עֲמָנוּ אֵל**, whose virgin mother was betrothed to a descendent of Ahaz's Messianic Davidic dynasty--see Hebrews 7:14; Romans 1:3; Matthew 1:1,16; Luke 3:23,31. *The legal right to the throne came through the father*--see Babylonian Talmud *Baba Bathra* 130a on Deut. 21:16. Also, see Ignatius' Epistle to the Ephesians, "Mary of the seed of David."

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§H. The Branch of the Lord and of David is called "the Lord" in Mal.3:1 and Ps.110:1, since **יְהוָה** refers to **יְהוָה** in Zechariah 4:14 and 6:5. Therefore, we shouldn't be surprised if the name of God is given to the Messiah in Isa.9:5-6. The Hebrew words **מוֹשִׁיעַ** and **גֹּאֲל** found in the books of Judges and Ruth point to this Savior/Redeemer figure, the Messiah. See Isaiah 49:26.

§I. Three kings serve as foils in Isaiah's depiction of the Messiah: Ahaz son of David, Hezekiah son of David (compare 7:4-17 and 27:1-7,21-35), and the Persian King Cyrus, called Messiah (45:1), because he saves the Jewish people from the Babylonian Exile and sends them home to rebuild their land and Temple. About 734 B.C. Rezin King of Damascus (Syria) and Pekah King of Israel organized a coalition to rebel against Assyria. When Ahaz refused to join them and they invaded Judah (7:1), Ahaz appealed directly to Assyria for help, beginning the process of foreign invading armies and exile that would swallow his throne in 586 B.C. Assyria captured Damascus (732 B.C.), Samaria (722 B.C.) and Babylon (defeating Assyria) captured Jerusalem in 586 B.C. Isaiah warned Ahaz's son and successor, Hezekiah about the coming Babylonian captivity (see 39:5-7 and 6:11-12). Isaiah also prophesied about the release from Exile and the return to the land (48:20f).

§J. For prophecies by Isaiah against the nations, see 13:1-14:23; 21:1-10; 43:14-15; chps.46-47 (Babylon); 14:28-32 (Philistia see chp.20 on Ashdod); chp.15-16 (Moab); 17:1-11 (Damascus); chps.19-20 (Egypt); 21:11-12 (Edom); 21:13-17 (Arabia); chp.23 (Tyre);

23:4,12 (Sidon); 10:5-19; 14:24-27; 37:33-35 (Assyria); 18:1-7 (Cush, Nubia south of Egypt); .

§K. Isaiah was well aware of Deuteronomy 4:26-27 which says that sin will cause the people to be "utterly destroyed...and...only a small number of you will remain." Isaiah was also aware of the covenant reprisals in Deuteronomy 28:32-33,36-37,41,45-62. Therefore, when he begins to prophesy, he sees only a few survivors left after God's scourge of judgment is finished (see 1:9; 10:22). Isaiah foresees that Assyria will be God's rod of judgment (10:5) against Israel, though later God would destroy the Assyrian hordes as He did the oppressive Midianites in Judges 7:22-25 (see Isaiah 9:4; 10:24-27). The fulfillment of these very prophecies, as well as 30:31 and 31:8, about the destruction of Assyria came in 701 B.C. (see 37:36-38) when the Assyrian army was supernaturally defeated. Later, the capital of Assyria, Nineveh, would be destroyed in 612 B.C., as Isaiah (31:8-9), Nahum, and Jonah had predicted.

§L. Isaiah also predicts the Babylonian captivity. (See Isaiah 39:5-7; 14:3-4) It is important to keep the historical facts in mind: Nebuchadnezzar the king of Babylon brought down the Assyrian Empire in 605 B.C. at the battle of Carchemish (see Isaiah 10:9) in the Upper Euphrates in South Turkey, and Cyrus the king of Persia brought down the Babylonian Empire in 539 B.C, when Cyrus took the city of Babylon and released the Jewish people to return to Israel (see Ezra 1:1).

§M. So Isaiah saw both the Assyrians and the Babylonians coming as God's instruments of judgment

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on the unrepentant Israelites, and he also foretold the great latter day exodus that would occur when God would bring His people back from Exile and they would stream into Zion with Messianic and Millennial fulfillment. In fact, Isaiah foretold an end-time exodus which would eclipse the Exodus from Egypt. It would be so great he says (Isaiah 43:18) there will be "no need to think about what was done before." This "streaming to Zion" theme is a recurring motif in Isaiah, including the notion that God will make a supernatural causeway (like the highway He made through the Red Sea) for the remnant of repentant and humbled survivors to return to Him through the wilderness. (See Isaiah 2:2; 4:5-6; 14:1-2; 27:12-13. See especially 11:15-16, also ch.35; 10:25-27; 40:3-11; 43:16-21; 46:3-4; 48:21; 51:10; 52:12; 56:6-8; 60:11-14; 63:9-13).

§N. But Isaiah saw that the remnant would be pathetically few (1:9). As we shall see in the second half of Isaiah, a remnant of one, the Suffering Servant of the Lord, will be sacrificially stricken to death for the transgressions of the people as a whole (Isaiah 53:8,10). Over and over the recurring theme in Isaiah is that the cataclysmic fires of judgment continually bring the ultimate Day of the Lord near, the Assyrian and Babylonian armies functioning as divine proxies as the fires of their armies serve to refine the wicked dross from the remnant (see Isaiah 1:25).

§O. For all the rulers of the world are under the control of the God of Israel. The theme of Proverbs 21:1 is seen in Isaiah 37:29 and in the passages about Cyrus. The "nations are but drops in a

bucket," but "the King's heart is in the hand of the Lord" and, if invaders are allowed to punish God's wayward people, it is God's method of refining out that faithless segment of the people who refuse to fear God and repent. So, God, the refiner, has this smelting process to remove waste products (dross) as he tests the metal of His people's faith by means of foreign military threats (see Isaiah 48:10).

§P. Following each cycle of warning and judgment, there is a hopeful promise of blessing, restoration, and the promise of the coming of the Messiah. Notice this judgment-restoration pattern in relation to all the Messianic prophecies in Isaiah, esp. 4:2; 7:14; 9:6-7 (5-6, Hebrew); 11:1-5,10,12; 16:5; 22:22; 32:1; 33:17; 37:35; 42:1-9; 49:1-13; 50:4-9; 52:13-53:12; 55:3; 61:1-2; 63:1-6.

§Q. It is important to note that God uses military defeat and exile to show His people that they are estranged from Him. He is "the Holy One" and their sins have made Him hostile to them and have placed them under His covenant curse (Isa.59:2). But the Good News of Isaiah is the announcement of release from the exile of sin (61:1-4) and from hellish divine estrangement through the coming of the Messiah, God's instrument of reconciliation (see Isaiah 52:7-53:12). Through Him, those who repent will find that, though their sins "are scarlet, they may yet be white as snow (Isaiah 1:18).

§R. See also Isaiah's teaching that hell is eternal torment in Isaiah 66:24; 14:11; 48:22; 50:11; 57:21; 1:31. Cf. also Dan.12:2; Matt.25:46; Mark 9:48; Rev.20:10.

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§S. The nation of Israel as servant (Isa.41:8; 42:19; 44:1) is restored from divine estrangement and exile (Isa.42:1; 49:1; 52:13-53:12) by an individual, the Messiah, the beautiful "Branch of the Lord," "David My Servant" (Isaiah 4:2; 33:17; 37:35; 52:13; 53:11) who restores the nation to a right relationship to God (Isa.49:5-6; 53:11).

§T. Skeptics think Isaiah could not have foreseen the Exile (but see 5:13,29; 6:12; 27:8) and beyond so clearly (i.e. predicting Cyrus King of Persia by name (Isaiah 45:3) and therefore postulate 2 or 3 or more other later unnamed prophets who supposedly padded out the more supernatural parts (i.e. 41:2,25; 44:28-45:5,13; 46:11), cloaking themselves under Isaiah's name, as they wrote at various times over 100 years after Isaiah's death. Some liberal scholars believe "Second Isaiah" wrote chs. 40-55 from Babylon and "Third Isaiah" wrote chs. 56-66 later still, from Israel after the end of the Exile some 180 years after the death of Isaiah. Some liberal scholars think they see the hand of even later "Isaiahs" in chs. 56-66. But all this speculation does not build faith or edify, nor is there any more exegetical warrant for these theories than for the single author assertion, which the New Testament and Jesus Himself affirms (see Mark 7:6). We must remember that the writing prophets of the Hebrew Bible were not ghost writers. It does not seem credible that the Jewish people would know the names of the authors of such tiny books as Obadiah and Joel but not have a clue as to the identity of the author of Isaiah chapters 40-66, probably the most magnificent section of prophecy in the entire Bible. Furthermore, virtually every theme in

chapters 40-66 of Isaiah can be found, at least embryonically, in chapters 1-39, a fact that makes multiple authorship an improbable hypothesis.

§U. Also the many verbal parallels between chs 1-39 and chs 40-66 discredit this liberal theory. King Josiah is predicted *by name* in I Kings 13:2 and Messiah Yeshua is predicted *by name* in Zechariah 6:12 (cf. Ezra 3:8) nearly 300 years and 500 years respectively *before these sons of David were born*. Since the last of these predictions can be proven beyond all doubt, there seems no excuse to doubt the other predictions or, for that matter, Isaiah's authorship of the entire book bearing his name.

§V. Isaiah's message is that, even though the nations will stream to Jerusalem in the end (2:2-3), in the meantime in pride and rebellion both Israel and the nations have exalted themselves against the Lord, and he will judge them in an awesome display of power which will leave only a few survivors (1:9). Therefore, the inference is, if God can "part the sea" for the Exile and the Return, why can he not also use His right arm of power to raise up eternally alive and victorious both the Messiah and the dead for the Millennium (2:4; 11:6-10; 24:23; 33:24) and the new heavens and the new earth (65:17)?

ISAIAH 7:14

לָכֵן יֵתֵן אֲדֹנָי הוּא לָכֶם אֹת הַהִנֵּה הָעֹלָמָה
הָרָה וְיִלְדֶּת בֶּן וְקָרְאָת שְׁמוֹ עִמָּנוּ אֵל:

ISAIAH 7:14

Therefore the Lord himself shall give you a sign;

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Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

[This word הַעֲלָמָה is translated "virgin" not only in the rabbinically translated Septuagint but in older modern Jewish translations of the same word in Song of Songs 6:8, so there is no good reason not to translate the verse as above.]

ISAIAH 9:(5)6-(6)7

(5)6.

כִּי יֵלֶד יֵלֶד לָנוּ בֶן נָתַן לָנוּ וְהָיָה הַמְּשָׁרָה עָלֵינוּ
שְׁכֵמוֹ וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר אֲבִיעֶד
שֵׁר שְׁלוֹם:

(6)7.

לְמַרְבֵּה הַמְּשָׁרָה וּלְשֵׁלוֹם אֵין קֵץ עַל כִּסֵּא דָוִד
וְעַל מַמְלַכְתּוֹ לְהַכִּין אֹתָהּ וּלְסַעֲרָהּ בְּמִשְׁפָּט
וּבְצִדְקָה מִעַתָּה וְעַד עוֹלָם קִנְיַת יְיָ צְבָאוֹת
תַּעֲשֶׂה זֹאת:

ISAIAH 9:(5)6-(6)7

(5)6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty G-d, The everlasting Father, The Prince of Peace.

(6)7. Of the increase of his government and peace there shall be no end; (he will reign) upon the throne of David, and over his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

§A. The godly king Josiah was eight years old when he began to reign (640 B.C.) and forty years old when he was killed (609 B.C.). Around Josiah's 21st year of life, the young prophet Jeremiah began preaching. He was to have many years of preaching ministry, during the following: the reign of the Josiah's 23 year-old son Jehoahaz (609 B.C.) who ruled only three months in Judah and, after being deposed and exiled by Pharaoh Neco, died in Egyptian captivity (Jer.22:11-12; II Kings 23:30-34); the reign of Jehoiakim (609 B.C.), who was installed as king over Judah at the age of 25 and ruled 11 years; the reign of Jehoiachin (598 B.C.), who was installed at age 18 and ruled little more than 3 months before he was taken prisoner to Babylon by King Nebuchadnezzar; the reign of Zedekiah (597 B.C.) who was 21 years old when he began to reign and was blinded by Nebuchadnezzar shortly before the fall of Jerusalem in 586 B.C. The evil reigns of these miserable sons of Josiah were prophesied by Isaiah who said, "I will make boys their princes, and babes shall rule over them" (Isa.3:4). Jer.chp.36 shows Jehoiakim burning the Bible.

§B. Jeremiah objected to God at his call that he was too young to preach, but God silenced him (1:2). God appointed him to be a preacher who would "pluck up and pull down, destroy and overthrow, build and plant" (1:10; 12:14-17). Jeremiah's preaching would cause stumbling blocks (6:21), testing and refining the people (6:27). Fire would come out of his mouth and destroy kingdoms (see 5:14; 23:29). Just as Elijah said there would be neither rain nor dew except at Elijah's word (I Kings 17:1), so Judah would be *uprooted* and taken into Exile and then

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(70 years later--25:11) Judah would be *planted* back in Israel (31:28), but these cataclysmic events would happen only at Jeremiah's word.

§C. Immediately in Jeremiah's ministry God shows him the coming crisis, represented by a "boiling pot, tilted away from the north" (1:13). This pot was going to boil over and pour its hot lava of destruction as foreign soldiers came down on Jerusalem from the north. This threat from the north (1:14; 4:6; 6:1,22; 10:22; 13:20; 16:15; 25:9,26; 31:8) became concrete in the persons of King Nebuchadnezzar's Babylonian soldiers. God is telling Jeremiah to preach that there is no escape from these soldiers. The people have broken God's Law and now God is sending His divine marshalls to put the people under arrest and take them off to Babylon to serve a 70 year prison sentence in Exile. Go peaceably, Jeremiah preaches, and you will live. If the nation humbles itself and waits on the Lord, the nation will return. But whoever attempts to resist the divine arrest will be put to death. They will be like bad figs (24:8), and because of their disobedience God will not give them a heart to know Him (24:7). This was Jeremiah's hard message, which cost him dearly, and brought great persecution down on his head. But, ironically, weak, isolated Jeremiah, the preacher with the dangerous and wrath-provoking message, is in much safer hands than the sonorous-voiced false prophets and power wielding political leaders, who stir up violence against Jeremiah as a traitor. For the Lord promises to protect Jeremiah but to put to death these enemies of his, both Jews and Gentiles, with judgment beginning at the household of God (see

1:18-19; 25:8-9,29) and climaxing in the Day of the Lord (25:33; 46:10). "Flight shall fail the shepherds" (25:35), a prophecy that proved true for fleeing King Zedekiah, the last king of Judah (52:1-11). All the wicked *must* drink the lethal cup of judgment that is coming (25:28), even ultimately that anti-Christ the king of Babylon (Jer.25:26).

§D. The reason for the coming Babylonian Exile is given in 5:18-19, the land of Israel was full of **אֱלִילִים** (idols). See also 9:12-16; 10:5,18,21; 16:11-13. The sin of Manasseh (15:4; II Kings 21:6), especially child sacrifice (Jer.7:30-34) brought great national disaster of Judah, just as the abortion holocaust will bring great grief on America. Consequently, God's wrath burns against her, and God is going to turn Jerusalem into an abortion and it will be no place to marry or to bear children (16:3-4). Jerusalem will be like a rejected prostitute (3:2-3; 4:29-31) because she has stubbornly rejected the Lord, her true husband, and has given herself in spiritual adultery to false gods, the Baals and all the worthless foreign idols that have taken over her land. Nothing short of the Babylonian exile would cure her of this sin of changing her gods (2:11). What is amazing is that the kingdom of Judah does not learn her lesson by seeing the idolatrous northern kingdom of Israel go off (722 B.C.) into captivity because of this very sin (3:6-10); Judah has to undergo a similar punishment herself to get cured of idolatry. But, to put it simply, the main fault that brought all this punishment on God's people was refusal to listen to the prophetic Word of the Scriptures (25:4-7; 32:33-35; 35:15-17).

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§E. Jeremiah did not have a popular message to preach (look at it--13:19; also 15:10), and many people opposed him. Who wanted to hear someone prophesy massacre and national desolation (see, for example 9:22)? But all Jeremiah was preaching was Deuteronomy 28 and its covenant curses (see Jer.11:2-4; 34:18). Nevertheless, some men from Jeremiah's home town (Anathoth near Jerusalem) were so embarrassed and infuriated by his preaching that they started a conspiracy to kill him (11:8-23). The political leaders were stupid, because they did not inquire of the Lord (10:21); also the wise, because they had rejected the Word of God (8:9). And the rest of the people either scoffed at all preaching (5:12-13) or championed the false prophets who contradicted Jeremiah's message predicting war and judgment. Jer.14:16 says that people who listen to false prophets will be destroyed with them (so take heed, you in the cults, or you who love your rabbi or your priest). The false prophets were incompetent to warn against coming disaster because God had not sent them (14:14) and they had no knowledge (14:18). These spiritually stupid false shepherds assured the people of peace even while the flames of war were ready to ignite (6:14; 8:11; 23:30-40; 27:9-22; 29:8-19). The human heart is devious above all else and perverse beyond understanding (17:9). Other lying false prophets in Jeremiah are Pashhur the false priest (20:1), Hananiah the false prophet (28:1-17), Ahab son of Kolaiah and Zedekiah son of Maaseiah (see 29:21-23 which says that a sexually immoral preacher is *by definition* a false prophet). And look what happened to Shemaiah of Nehelam who wrote a scathing letter from the Exile against Jeremiah (29:24-32). False

teachers (scribes, rabbis) nullified the Word of the Lord by their lying pen with which they handed down their own traditions (see Jer.8:8). A true scribe (like Baruch) does not seek great things for himself in a tribulation world that is on the brink of destruction (45:5). Because of these false political and religious shepherds (23:1-2,11-22), the situation in the land was beyond remedy. The people refused to know God (9:6). The time of repentance and revival in Israel had past (8:20); doom and judgment were inevitable on king, priest, prophet, and inhabitant of Jerusalem (13:13). But Jeremiah saw beyond the Exile and the Return and he had in view the New Covenant (31:31-34; 11:10; 22:9) and the coming of the Messiah (23:5-6; 33:14-18) and the shepherds that God would raise up at that time: "I will give you shepherds after my own heart, who will feed you with knowledge and understanding (3:15; see also 23:3-4)."

§F. With the ominous look of a weeping undertaker (9:1) called to preside over the funeral and burial (in Exile) of the whole nation, Jeremiah comes on the scene and makes his doleful appearance (see 15:17). Jerusalem and its neighboring towns are under a death sentence (33:5; 34:2,22). Read 16:1-9. Commanded to celibacy (since what is going to happen to Judah now will make it no place to raise children), Jeremiah is also instructed by God that his devastatingly sad message will close down wedding chapels (7:34). He is to shake the dust of the mourner off his feet (16:5), since deaths *en masse* will now be divine punishment. Mourning is futile when death is judgment and is coming like an epidemic on the entire population. However there

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will be a **שְׁאֵרִית יִשְׂרָאֵל** (remnant of Israel), because God will not make a full end of His people (see 4:27; 5:18; 6:9). A wonderful restoration is prophesied (32:37-41; 33:6-33; 46:27-28). A great end-time Exodus from the north is predicted in Jer.16:14-15; 31:8, which is a prophecy that is not exhausted by the Return from Babylon but must surely also include Soviet Jews returning from the Soviet Union (due north of Israel) in the greatest Exodus ever, one that will shortly double the population of Israel in our own time. The prodigal nation will come home (31:13--"I will turn their mourning into joy") and will be ultimately reconciled to God and to His Messiah (33:14-18; cf. Zech.6:12; Ezra 3:8 his name is Yeshua), through individual moral accountability (31:10-11, 18-20; 29-30) and "one way" (32:39), the way of the new birth circumcision of the new covenant (31:31-34; 4:4; 9:25-26; 32:40; Deut.30:6).

§G. Because of the pressure that was on him, Jeremiah was tempted to wallow in self-pity and to speak bitterly. But God promises that if he will "utter worthy words" God will protect him and make him a "fortified wall of bronze" (15:19-20). But the true prophet must speak God's word faithfully (23:28).

§H. We see Jeremiah as a type of the Messiah (compare Jer.11:19 to Isa.53:7). Like that other Messianic type Boaz in Ruth 2:20, Jeremiah is a kinsman-redeemer (32:7), showing that God will ultimately redeem his exiled land, showing hope in the midst of bitter tragedy (32:24-25). He prophesied the **תִּיַּבּוּשׁ-יַעֲקֹב** (the "time of Jacob's trouble"--30:7) and the destruction of the Temple (7:14; 22:5; 26:4-6) and the Exile and the coming of

the Messiah who will be "raised up" out of this tribulation (30:9), just as Yeshua prophesied the destruction of the Temple and the Roman Exile and the Second Coming (see Mark 13:1-27). When Jeremiah puts the yoke of Babylon on his shoulders, we see the anti-Christ cross-bar of the cross being placed upon the suffering servant of the Lord as a foreglimpse of Jesus and the cross that Rome/Babylon (I Pet.5:13) would put on him. Also, we see Jeremiah buried in mud but then raised to the right hand of power (given favor with both King Zedekiah and King Nebuchadnezzar) in Jer.chp.38. See also 39:11.

§I. Jer.42:18 shows the folly of relying on the deceptive "help" of Egypt. Here we see that we must not look at events or people but listen to the word of the Lord and rely on Him. When it comes to Egypt, even after the Exile, some people never learn (44:7-10). See 44:17-19,25; 7:18 on "the queen of heaven" a Canaanitish goddess of fertility, Ashtoreth (Judges 2:13), a heathenish title shamefully imposed on Mary by the Roman Catholic church.

§J. 39:8 shows Nehemiah's job now awaits him. See also 52:14.

§K. One disciple of Jeremiah's came over 600 years later. Read Jer.16 and Romans 11.

§L. Today Jewish people have been restored to their land (30:18) and are honored in every field of endeavor (30:19).

§M. Saddam Hussein of "Babylon" (modern Iraq)

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should have believed 30:16: "all who prey on you I will make a prey." Also see 50:24; 51:14,41,44,49,58.

§N. On Jeremiah's preaching against the nations, see the following chapters: Babylon (chps.50-51); Philistia (chp.47); Moab (chp.48); Egypt (chp.46); Edom (49:7-22); Tyre and Sidon (47:4); Ammon (49:1-6); Kedar and Hazor (49:28-33); Elam (49:34-39).

§O. Historical facts and dates: 640 B.C. King Josiah, an eight-year-old child, begins his reign. He will only live to be 40 years old and will be killed in battle by the Egyptians, but during his reign there will be a breath of both revival and reform.

627 Jeremiah is called of God to be a prophet. Ashurbanipal, last of the great Assyrian rulers, dies. Judah is under tribute to Assyria whose power was beginning to wane.

626 Nabopolassar begins neo-Babylonian Empire, revolting against Assyria and beginning his 21-year reign. His son Nebuchadrezzar would destroy the Jerusalem Temple in 586 B.C.

621 Discovery of the book of the Law in the temple (Jer.15:16)

612 Ninevah, the capital of Assyria, is sacked by the Babylonians and Medes as Nahum predicted.

609 King Josiah is killed at Megiddo by Neco of Egypt who was on his way to fight to rescue Assyria from Babylon. This is believed to be the famous site known as Armageddon, where Revelation

says the final battle will take place.

609 Jehoahaz (Shallum) ruled Judah for three months before being deposed by Neco and taken to Egypt in chains as collateral to assure high indemnity payments.

609-598 Jehoiakim reigns over Judah as Egyptian vassal enthroned by Pharaoh Neco. He was an evil king (see Jer.22:21).

605 is the year of the Battle of the Assyrian city of Carchemish (the ruins of which are on the Euphrates in what is today Syria and Turkey) which fell when the Assyrian Empire finally succumbed in defeat. Nabopolassar sent his son Nebuchadnezzar to defeat the Assyrian ally Pharaoh Necho and the Egyptians there (the Egyptians had occupied the city but lost the war--see Jer.46) and then Babylonian soldiers entered Israel, taking Daniel etc hostage (II Kg. 24:1). Jehoiakim abandoned Egyptian suzerainty and became a vassal of Babylon. Because the people of Judah had seen a few temporary victories of the Egyptians, they refused to believe Jeremiah's prophecies about Babylon destroying Judah and this brought persecution on Jeremiah. But Jeremiah trusted in no foreign alliances, especially with Egypt (44:26,27). Later the Pharaoh Hophra did prove useless in protecting Jerusalem from the angry hand of Nebuchadnezzar when he began his siege in January of 588.

604 King Jehoiakim burns the Word of God (36:22f) but Jeremiah is inspired to write it again, this time with a judgment upon Jehoiakim (36:24-31).

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601 Beause of a temporary victory of Egypt against Babylonia, the pro-Egyptian party in Jerusalem persuades Jehoiakim that Judah should side with Egypt again in spite of Jeremiah's warning (Jeremiah 22:13-19). This act of rebellion against Nebuchadnezzar spelled Jehoiakim's downfall, and he received the burial not of an honored king but of a donkey (22:19), for Judah's enemies were armed by Nebuchadnezzar to attack her (II Kings 24:2).

597 Jehoiakim dies. Eighteen-year-old Jehoiachin (Coniah), who only reigned three months, is captured. Nebuchadnezzar captures Jerusalem and deports King Jehoiachin to Babylon with many others, including Ezekiel. Nebuchadnezzar replaces Jehoiachin with Zedekiah (II Kings 24:17). Zedekiah, a third son of Josiah to come to the throne, soon after permits nationalistic minded nobles to imprison Jeremiah.

589 Zedekiah's revolt begins.

586 Nebuchadnezzar again occupies Jerusalem because Zedekiah had entered into negotiations with Egypt (II Kings 25:1-7).

586 Destruction of Jerusalem. Zedekiah tries to flee but is captured and taken to Nebuchadnezzar's throne in Riblah (in modern Syria) and Zedekiah's family is slain and he is blinded and taken in chains to Babylon where he died (39:6-7). Jeremiah is released from prison by the Babylonians and given to the care of Gedaliah.

586 Gedaliah appointed governor of Judah and

assassinated. Jeremiah is taken to Egypt where he predicts the conquest of Egypt by Nebuchadnezzar (43:8-13), fulfilled 568-567.

585 Jeremiah in Egypt.

§P. Jeremiah was "a man of strife and dissension for all the land" (15:10), a prophet crucified by the driving, fiery hammer of God's Word, a lonely, weeping prophet of vision who stood out against the shallow optimism and political expediency that would lull his nation into the inevitable divine judgment of war and national disaster. But like Jesus, Jeremiah was without honor in his own hometown (11:21), which was three miles northeast of Jerusalem, a village called Anathoth. He belonged to the tribe of Benjamin.

§Q. What does God require of you? To feed on his Book until you get 'My words into your mouth'--then preach them. We want the Lord's ministries to grow numerically and we want to do all we can to see new people disciplined, but we need to remember that Jeremiah's message was so strident (judgment, defeat, impending death and disaster) that only a small number of people were friendly with him. Ahikam hid Jeremiah when he would otherwise probably have been killed after his third Temple sermon (Jer.26:24) Nahum and Zephaniah and Habakkuk were contemporary preachers. Hilkiah was the godly priest who discovered the book of the Law during the early part of Jeremiah's ministry, and Huldah was the prophetess who helped to spark Josiah's reforms because she prophesied disaster would overtake his nation (II Kings 22:16;

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II Chron 35:1-25). But most people seemed to shy away from Jeremiah. After Josiah died, real persecution was in store for this lonely prophet of God.

§R. A key theme verse is 1:10. God has the nations in his hands like a potter (18:5-10) molding clay pottery and when they displease him, he can squeeze them into destruction like he did Nazi Germany. In the same way God has uprooted and then replanted the nation of Israel (31:27). Here is his promise: Stay in God's will and under his discipline and he "will build you and not overthrow, plant you and not uproot." (42:10) But here is his warning: "I am going to overthrow what I have built, and uproot what I have planted--this applies to the whole land. And do you expect great things for yourself? Don't expect them. For I am going to bring disaster upon all flesh--declares the Lord--but I will at least grant you your life in all the places where you may go" (45:4-5). See 1:13-16; 2:19; 4:5f where Jeremiah also preaches disaster.

§S. The preacher is not ignorant of what God is doing in the world, and as a co-worker with God, the preacher's words are actually God's hammers and planting forks.

§T. Jeremiah foresees God's nemesis, Babylon, coming (just as John in Revelation saw eschatological Babylon coming). And he sees that since Babylon is God's marshall, the only thing for the Jews to do is to put their hands up and submit to the arrest of exile; otherwise, they will be fighting God and will be destroyed. His message sounded like treason to

unregenerate ears, and most people would not listen to him though he preached for 23 years. (See 25:3-14 for a sample of his main message.) How would you like to preach 21:8-10? The seventy year exile was an awesome punishment, a virtual life imprisonment away from one's homeland.

§U. Today, Jeremiah would also be rejected in this world and he would probably also find himself in prison or assassinated. He would probably shout "Howl, you shepherds, and yell...for the day of your slaughter draws near...the peaceful meadows will be wiped out by the fierce wrath of God (25:34,37)." Howl, King Fahd of Saudia Arabia with your personal yacht the size of an oceanliner! Howl Qadhdhafi of Libya with your women bodyguards and international murder unlimited! Howl, Mayor of New York, you Herod who would make it a crime not to hire perverts as money-changers in the Temple! You will not go unpunished! "For I am summoning the sword against all the inhabitants of the earth" (Jeremiah 25:29). Jeremiah preached to the godless that you have rejected the Word of the Lord, so your wisdom amounts to nothing! (8:9)

§V. (But can you say all this with tears? See 8:19-23.)

§W. Unregenerate men are repulsed by a Jeremiah. Unregenerate men are not interested in what God is doing, only what man is doing (humanism). See 1:16. What does the unregenerate do? See 2:13. If the unregenerate loves a god, he loves a strange one. He says, "It's no use" and joins the vast millions involved in the cults. The Jews in Egypt told

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Jeremiah, "I can't give up my cult because I'm so blessed by it." (chapter 44) The unregenerate follows the willfulness of his own evil heart. The unregenerate person is described in 4:22. Even if he is wealthy and cultured, he is still a low-life rebel (5:4-5). He is persistent in rebellion, clings to deceit, and refuses to repent (8:5).

§X. Unregenerates, whether Jewish or Gentile, don't believe the Word of God when it says that a holocaust is coming. They didn't believe the Babylonians were coming, they didn't believe the Nazis were coming, they didn't believe Moses (Deut. 18, 28) so how could they believe Jesus? (Jer. 5:12-14) And Gentile Christians become proud and arrogant, forgetting that the root supports them, not they the root.

§Y. A heart circumcision is needed, opening the heart and cutting away the thickness. But the irony is that those who think they are spiritual Jews are not and those who ARE spiritual Jews don't know they are. Jesus is the living Torah who cuts the New Covenant (Jeremiah 31:31-34) and only he can cut us with the new creation circumcision. A hellish cross of reprisal awaits all those who refuse to submit to his circumcision and believe on Jesus Christ and him crucified (11:6-8). 34:18 shows us what the sacrifice of God (climaxing at the cross) means: repent or this will happen to you!

§Z. God threatens to withdraw the rain (as he is doing in Africa) because the people are like fowlers lying in wait, setting up a trap to catch people: the pimps, the hookers, the bar-hopping nymphomaniacs,

the porno store owners, the lottery ticket sellers, the drunken mothers on welfare, the rock-crazed teeny boppers (see 5:26). And the rabbis, the liberal priests and ministers, the cultists--they all preach an easy soft set of lies and the people who hear them love it (5:31).

§AA. Then there is the problem of clericalism. A prosperous professional clergy casts revels in its gnostic knowledge and cult of adoration and won't do street preaching and be spit upon by irate Jewish people. (9:22-23)

§BB. Do you realize that you are being raised up as God's watchmen? (6:17) You are to watch and pray until you have a word from the Lord. You are to stand in the council of the Lord, and see and hear his Word, and then you are to proclaim it and obey it (23:18, 22) and turn his people back from their wicked ways. A true preacher has a true burden from the Lord; it is the application of a text to the discerned needs of the people he is addressing. A preacher can pray and get a word from the Lord for the people (42:4).

§CC. You are to tell people, "Don't trust your religion. Don't say, "I'm Catholic! I'm Jewish!" (7:3) "I attended mass! I went to High Holy Day Services! (7:8-10). And don't say a word about 'The Queen of Heaven!' (7:18). In Jeremiah's third temples speech (Jer.26) he warned that God was going to make the Temple like Shiloh. From the time of Joshua until the time of Eli, Shiloh had been the place of Jewish worship. But remember Eli and his wicked sons (I Sam.2:12) who ministered there?

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Consequently, the Lord allowed the Philistines to destroy Shiloh and Jeremiah is pointing to another army coming to do the same thing to Jerusalem if the people do not repent.

§DD. Jeremiah is an example of a prophet who is a virtual refugee from the existing authorities, both religious and political. We learn alot about the ministry from him. 22:15-16 speaks about the sacrificial lifestyle of a man of God. He is faithful and fearless for the sake of the flock. Hasn't God given you a little flock? Do you let them stray and scatter? Get a partner and pray about your little flock, pray about specific people and then go together and minister to that person together. If you can be trusted with one, God will add to your flock.

§EE. Who will shepherd the Israelis? (See 23:1-4)

§FF. Jeremiah did prophetic "street theatre" mimes, interpreted dramatic actions and he was not afraid of the "flesh" of his hearers (20:10-11; 1:18). Note the acted parable of the soiled loincloth in chapter 13 and the interpreted mime with the yoke in chapter 27. Also see 51:63-64. (This one was interrupted by a mime meddler, a false prophet.) Jeremiah 26:2 says that God commanded him to stand out-of-doors and preach in the open air. He could do it because he knew he was sent (26:15). Has God sent you to New York?

§GG. Why can't we have a street dance company (with musicians)? See 30:19; 31:4; 31:13.

§HH. Jeremiah 30:7 calls the tribulation the "time of Jacob's trouble", but see 31:7-9. During Hitler's Holocaust the ships started arriving in Israel. God was providing a haven of refuge even during such tribulation.

§II. The Israel of God is eternal (31:36); we have been grafted in and so also will the remnant of all peoples and the last days remnant of the Jewish people. The church is a miraculous Jewish-Gentile fellowship. However, the Jewish nation is an eschatologically significant people group--see 46:28.

§JJ. Notable verses:

Jeremiah predicts who will defeat Babylon 51:11,28.

The Messiah will be called the Lord (Jer. 23:5-6)

§KK. Notable themes:

The reversal of the imprisoned prophet who is obedient to God and freed while the disobedient people go off in chains to exile is a key picture here. Thinking of Jeremiah in the dungeon of King Zedekiah must have comforted Paul in the dungeon of Nero in Rome.

§LL. Zedekiah had to be physically blinded to realize he was spiritually blind, as was also true of Saul.

§MM. We see what Nietzsche, Sartre, Lenin, etc., would like to do to the Bible when King Jehoiakim cuts it up and burns it without fear in chapter 36.

§NN. The church needs evangelistic associations, missions agencies, and other parachurch "orders." An example of an order is found in chapter 35. It

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is a "second decision" organization, requiring commitment to a certain "rule" and membership involves one in committed activity beyond normal religious life. The prophet Jeremiah and Baruch constitute a sodality as well. A sodality is a grouping together based on common purpose or interest. Paul's company in Acts 13:13 is another example.

§OO. The local church sometimes does not see this structure in the Bible and tries to control and destroy the autonomy and legitimacy of these sodalities, which also sometimes abuse their autonomy and fall into disrepute because they do not realize that they are servants of the local church and not beyond its correction.

§PP. Sodality members who have leaders with no ordination by a larger body are following a potential independent rebel who is unaccountable to anyone. This is how Jim Jones and all manner of cults and scandalous failures begin and is not Scriptural.

§QQ. Get a prayer partner and start doing visitation evangelism together with the people you pray for. Follow Jeremiah's model and prepare to go on the street and do either a brief sermon or sketch or song.

§RR. Notice the very important prophesy that the exile would last for 70 years (Jer.25:11-12). Daniel refers to this prophecy in Dan.9. Jeremiah's real estate inheritance activities are his prophetic verification that the word of God regarding the restoration of Israel would come true (see 37:12; 29:10).

§SS. Jer.21:8 says that there are two ways, the דרך the way of life, the way of covenant blessing, and the דרך המוות the way of death, the way of the covenant curse. The fool chooses the way of death. He knows about the rental covenant he signed with the Landlord, but he says, "I don't have to *read* it, or study the fine print, I can forget about the rent due notices, I can lay around in filth and create a fire hazard, I can have noisy parties all night long and let walk the dog without going outside (I once had a neighbor who did that--but he was very clean, he always insisted on hosing down the floor once a day, no matter what the tenant below him screamed as his apartment was flooded)." He never worried about the rent covenant. No covenant curses will ever cross my threshold! he said, as he hosed down his dogs and his living room floor.

§TT. But God's Word shows us something different. The wrath of the Lamb, the covenant reprisals of the Lamb, those curses that crossed the threshold to destroy the Egyptians, will not passover you unless you come out from among them and stand under the blood mark of the Lamb. (If you stand under your own opinion or your own whim or the way that seems right to you, you will be destroyed.) And there's no way to touch both the two doorposts and then the lintel with blood, as it says in Ex.12:7 without forming a bloody cross. Not a Ku Klux Klan cross. Not a Gentile anti-Semitic cross. A Jewish cross commanded by the God of Israel through Moses. A מזוזה mezuzah full of good works and religion on the threshold is Jewish but not Jewish enough. The bloody cross of Moses is

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necessary. Those without it can expect none of the diseases of Egypt to pass them by. All over the world the curse of lust and uncleanness and AIDS is crawling across millions of thresholds. Following close behind crawls the curse of racism and poverty and drugs and homelessness and crime and murder and prostitution and abortion and genocide and war and ecological disaster and, ultimately, Armageddon and "the End" itself. Do not boast about tomorrow. Do not say, "When the overwhelming scourge passes through" it will not touch you (Isa.28:18).

§UU. When we celebrate Passover, we need to also celebrate Jeremiah's New Covenant and our redemption from the plagues of Egypt by the Messiah-Lamb who took our plagues.

§VV. Notice that God gave Jeremiah a very important and shocking, even enraging, message and then did *not* tell him to share it with Baruch and a few kindly souls in a quiet, sympathetic, church audience. No, God commanded Jeremiah to go into the "lion's den" and preach in the Temple area itself where a riot was inevitable (read very, very carefully Jer.26:2). This is our model of what preaching is, not a church ritual performed tamely between the offering and the benediction for the benefit of a few religious folk, but a dangerous, life-or-death confrontation ordered by God at a particular place where God's enemies are given one final warning before God's judgment disastrously falls upon them. A street preacher in front of a Roman Catholic Church preaching to irate Catholics as they come out of Mass is closer to what Jeremiah was doing when *he* preached than what most American

clerics (especially those who are wealthy and liberal) do when *they* preach, particularly those whose pulpits are privileged spaces for pampered, smooth-talking Pharisees.

§WW. If we have any illusions that humanism is right when it says that human nature is essentially good, Jer.42:1-43:7 should convince us otherwise. The heart of man is desperately wicked--who can know it? (Jer.17:9) If Man were good, surely these "good" people would say, "Jeremiah, we know you are a true prophet. We've seen all that you prophesied in the last nearly 40 years come true. As you predicted, Judah is now in exile in Babylon. Therefore, we will listen to God and respect and obey you as God's prophet." Instead read Jer.43:2 to find out what they did say. Here we see that man needs a supernatural miracle (see §Y) in his heart to bring him to the point where he can know God and stop rebelling against God's word (Lam.1:18).

JEREMIAH 23:5-6

5.

הִנֵּה יָמִים בָּאִים נֹאֵם-יְיָ וְהִקְמֹתִי לְדָוִד צֶמַח צְדִיק וּמֶלֶךְ
מֶלֶךְ וְהַשְׁכִּיל וַעֲשֵׂה מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ:

6.

בְּיָמָיו תִּנְשָׁע יְהוּדָה וַיִּשְׂרָאֵל יִשְׁכֹּן לְבַטָּח וְזֶה-שְׁמוֹ
אֲשֶׁר-יִקְרָאוּ יְיָ צִדְקָנוּ:

JEREMIAH 23:5-6

5.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgement

and justice in the earth.

6.

In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, The Lord Our Righteousness.

JEREMIAH 31:31-34

31.

הִנֵּה יָמִים בָּאִים נֹאֲם-יְיָ וְכָרַתִּי אֶת-בֵּית יִשְׂרָאֵל
וְאֶת-בֵּית יְהוּדָה בְּרִית חֲדָשָׁה:

32.

לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם בְּיוֹם הַחֲזִיקִי בְיָדָם
לְהוֹצִיאָם מֵאֶרֶץ מִצְרַיִם אֲשֶׁר-הֵמָּה הִפְּרוּ אֶת-בְּרִיתִי
וְאֲנֹכִי בָעַלְתִּי בָם נֹאֲם-יְיָ:

33.

כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת-בֵּית יִשְׂרָאֵל אַחֲרַי
הַיָּמִים הָהֵם נֹאֲם-יְיָ נָתַתִּי אֶת-תּוֹרַתִּי בְּקֶרְבָּם וְעַל-לִבָּם
אֶכְתָּבָנָה וְהָיְתָה לָהֶם לְאֱלֹהִים וְהָמָּה יִהְיוּ-לִי לְעָם:

34.

וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-אָחִיו לֵאמֹר
רָעוּ אֶת-יְיָ כִּי-כֹלָם יָרְעוּ אוֹתִי לְמִקְטָנָם וְעַד-גְּדֻלָּתָם
נֹאֲם-יְיָ כִּי אֶסְלֹת לְעוֹנָם וּלְחַטָּאתָם לֹא אֶזְכֹּר-עוֹד:

JEREMIAH 31:31-34

31. Behold (Look), the time is coming, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith the Lord:

33. But this shall be the covenant that I will make with the house of Israel; After those days (after

that time), saith the Lord, I will put my torah within them (in their thoughts and emotions בְּקִרְבָּם) and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

[Notice this passage is talking about an intimate, inward knowledge of G-d, of a sense of relationship, even fellowship with God, as well as the assurance of forgiveness of sins; in short, regeneration. Jeremiah foresaw New Covenant Jews and he understood that the Word of God would somehow effect the miracle of the New Covenant "in their hearts." Have you become a New Covenant Jew? You can. Yeshua the Word of God (sharper than any sword, able to circumcise and consecrate the most heathen heart) says, "Behold, I stand at the door, and knock: if any one hears me calling and opens the door, I will come in to him, and dine in communion with him, and he with me." (Revelation 3:20)]

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§A. Lam. 1:21; 2:21f speak of two phases of the Day of the Lord, the first already past in the fall of Jerusalem and the dissolution of the people of Judah, and a second in store for the gloating enemies of God's people. Therefore those who speak of "Israel's Final Holocaust" had better be reminded that it will also be a holocaust for all the nations of the world. Jeremiah is the traditional author of Lamentations in the closing days of Judah's conflict with Babylon around 586, the date of Jerusalem's final capitulation to Nebuchadnezzar.

§B. The ninth of Ab (August) is the Jewish commemoration of this disaster, and on that day this scroll is read in the synagogue following the evening services. The other minor fast days associated in some way with this event are the Tenth of Tevet (marking the beginning of the Babylonian siege of Jerusalem), the Seventeenth of Tammuz (which marks the first breach in the walls of Jerusalem during the Babylonian siege), and the Fast of Gedaliah (commemorating his assassination after he was appointed Governor of the Jewish people by Nebuchadnezzar).

§C. In this book, Jerusalem is personified and she weeps bitterly (1:2) because Judah has gone into the גלות (Exile) --see 1:3-5. The prodigal city remembers the wonderful days of old when her festivals brought rejoicing multitudes to her Temple sanctuary. Now those days are gone, and she is mocked and despised, and enemies have invaded her sanctuary (1:10). Like the crucified Messiah, the city is naked and humiliated and left to be seen by passers-by. "Is it nothing to you, all you who pass

by? Look and see if there is any sorrow like my sorrow which was brought upon me, which the Lord inflicted on the day of his fierce anger" (Lam.1:12). See Lam.2:22.

§D. Jerusalem remembers her false prophets with their false and misleading visions (2:14) and her prophets who obtain no vision from the Lord (2:9) and she remembers her own rebellion against God's word (1:18), and sees that all this desolation of altar and sanctuary, all this abolition of festival and sabbath, is just punishment from the Lord Himself. The Gentile enemies gloat over her when they see Jerusalem's destruction in the Babylonian Exile, but she calls on God to bring on the Day of the Lord when all the Gentile nations of the world will become as Jerusalem is (1:21). Judgment only *begins* at the household of God. See 3:64 and Zech.1:15; 2:8.

§E. A terrible picture of hell is seen in 3:7-8, for here we view a people (pre-Exilic Jerusalem) who refused to know God and we see them frozen in the hellish divine judgment. We are reminded again of the pierced Messiah surrounded by mockers when we read 3:14. See also 3:30, 52-57.

§F. The burden of proof today is still on Judah's religious leaders as to whether or not they rebel against God's word (1:18), since it was *their* sins which caused the destruction of Jerusalem (4:13-16). They were as unreliable as that ally Egypt, "a nation that could not save" (4:17). Jewish religious leaders must *prove* that they rightly interpret the word of God, because desolate Jerusalem is still a

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rebuke and a challenge against them.

§G. Note for street ministry: homelessness is mentioned in 3:19. Jerusalem's survivors are homeless after God's judgment falls on them. But see the song of hope in 3:22-23. We see that to be thus humbled is good (3:27-29). There is hope in 3:31-32. If we don't grow bitter toward God but instead test and examine our ways and return to the Lord, then there is indeed good in being humbled by the Lord (3:39-40).

§H. The hope of Israel's ultimate return to God is stated in 4:22 and 5:21. This is still the great hope of all Biblically defined believers.

LAMENTATIONS 5:12

שָׂרִים בְּיָדָם נָתְלוּ פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ :

LAMENTATIONS 5:12

Princes are strung up by their hands; elders are shown no respect.

§A. Ezekiel was a poet and dramatist that God raised up to confront the Jewish people with the ominous threat of His holy wrath in the form of symbolic pantomimes (4; 5; 12:1-7; 24:1-14) acted in accordance with intricate stage directions provided by the Divine Director Himself. Ezekiel did his prophetic "turns" and his eerie dumb show tableaux "before the eyes" of the Jewish people with the feverish seriousness of an actor who had seen God mounting the stage of history with imminent, awesome, desolating judgment.

§B. God was fed up with sinners who answered the truth of his prophets only with hostility and hate (Jeremiah 5:13; 6:10; 15:10; Amos 5:10) and who listened even to Ezekiel more out of esthetic appreciation for his artistry than from an attitude of spiritual conviction (Ezekiel 33:30-33). Therefore, at the snap of God's finger, out of nowhere, the Babylonian armies were suddenly poised at the gates of Jerusalem, just as the terrible divine מֶרְכָּבָה (merkaVA, chariot) suddenly hovered over the Mount of Olives east of Jerusalem (11:23), ready to strike and to "destroy the city" (43:3).

§C. With perfect mobility, God's throne chariot (arrayed with wings, feet, and wheels) showed God's judgment in its sovereign freedom and kaleidoscopic power ready to intervene quickly at any time or place. And this overwhelming vision of God (3:15) seized Ezekiel with such force that he was snatched up between heaven and earth (8:3) and was inspired and spiritually fortified to preach with audacious boldness to "a contrary and stubborn" house, the rebellious sons of Israel. For the Word of the Lord

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was *with* Ezekiel and God's strong hand was upon him (his name means "God makes hard") to make him harder than his hardest and most fearful opponents. Ezekiel was lifted up and taken away by that divine indignation (3:14), that righteous anger against sin (see also Jeremiah 6:11; 15:17) that is so profound it will take great public risks and endure every kind of suffering in order to confront and provoke obstinate mankind with God's holy ultimatums. His call was to be a reprover, an **אִישׁ מוֹכִיחַ** (3:26) who must not be afraid to speak out to his own hurt and warn both the wicked and the once-righteous backslider, both those without and within, as a **צִפְּרָה** (a watchman, a sentinel) to the house of Israel.

§D. To play this role, Ezekiel would have to live out a painful scenario of real-life suffering. Just as God cast Hosea as a preacher with a prostitute-wife in order that the prophet could feel God's pain and communicate God's heart to the Jewish people, so a scroll of mourning and lamentation was scripted for Ezekiel (2:9-10) so that he too might experience the sufferings of God. Part of being a watchman is to wind up being the victim of a divine misunderstanding, a holy fracas where one generally finishes by being disliked, where one may even be considered crazy (**כְּשֹׁעַר** --Hosea 9:7-8) and where one constantly provokes hostility (*false* prophets don't tend to make people angry--Luke 6:26).

§E. And Ezekiel's preaching exacts a terrible price on the preacher, because his private experiences (like the death of his beloved spouse--chapter 24) carry an omen of warning for the spectator in the pew (24:19-27). For Ezekiel is an actor who must not

give a mere performance but must be made by personal tragedies to actually know the pain in God's heart. And in these things Ezekiel the preacher seems to be saying to the layman listening, "You'll never know what God has allowed me to go through in order that I can preach His Word to you, sir; on the other hand, you'd *better* know or else how will you know that He also requires *you* to repent?"

§F. As Paul says, Ezekiel had to "fill up, in this frail frame of mine, whatever may still be lacking in respect of Messiah's afflictions as yet to be endured for the sake of his body" (Col. 1:24). God literally closed and opened Ezekiel's mouth either to speak or to be silent by means of a strange kind of vocal paralysis or aphasia, a kind of "thorn in the flesh" with which God afflicted the prophet's speech (Ezekiel 3:26; 24:27; 33:22). And just as the priest in the tabernacle had to literally *eat* the sin offering and bear the iniquity (undergo ritually the punishment) of the congregation (Lev. 10:17), so Ezekiel had to "eat" a script calling for everything from ingesting revolting stage props (see chapter 4) to enduring protracted and spectacular marathons (see Ezekiel 4:5f) of bearing Israel's iniquity (in a way that pointed toward the Suffering Servant of Isaiah 53). So Ezekiel was an artist for Israel.

§G. Who is גִּיּוֹן אֶרֶץ הַמָּגוּג? This is important to know, because if he is the leader of Russia, then this means that, although the Jewish people in Russia may have hopes for religious freedom and social rights today, this will suddenly change and the Soviet Jews will have to deal with a Soviet "Pharaoh" in the last days who will persecute them

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and invade the land of Israel.

§H. Also, if גֹּמֶר is the last days Soviet "Pharaoh," then Russian is the *language* of גֹּמֶר and this means that Russian should be learned by many Messianic believers in order to preach the Scriptures of Ezekiel to Soviet Jews during this period of the final Exodus at the end of history (see Jer.16:14-15).

§I. In Genesis 10:2 we read בְּנֵי יֶפֶת גֹּמֶר וּמֶגֶר "sons of YEH-feht (Japheth) (were) GOH-mer oo-mah-GOHG." Non-Biblical sources place Gomer north of the Black Sea in what is today the Soviet Union. Beth Togarmah is present day Armenia, a region in the Soviet Union, Eastern Turkey and NW Iran. Magog's land included the Caucasus mountains, located in the SW part of the Soviet Union between the Black and the Caspian Seas. This is confirmed by the fact that both Jerome and Josephus identifies מֶגֶר with the ancient Scythian barbarian tribes associated with the area North and East of the Black and Caspian Seas, the ancient land of Scythia, now part of the Soviet Union.

§J. The identity of מֶשֶׁךְ וְתוּבַל (Meshech and Tubal)--see Ezek.38:2--is generally identified with Phrygia and Cappadocia in what is today the modern nation bordering the Black Sea to the south, that is Turkey.

§K. What Ezekiel is saying here in Ezek.38 is that, from the prophet's point of view, from the uttermost parts of the earth there will come an attack on Israel. Put (Poot) is Libya and Cush (Coosh) is the classical Ethiopia of Africa (not modern Ethiopia but

rather the region south of Egypt: Nubia or North Sudan.)

§L. The Sudan is Africa's largest country. In 1990 it faced its third famine in 6 years. Its Islamic fundamentalist government of that year, led by General al-Bashir, blockaded relief agencies from getting food to its own starving people because of political considerations, putting millions of people at risk of death by starvation. Al-Bashir supports the policies of Saddam Hussein of Iraq and Col. Muammar el-Qaddafi of Libya. Iraq, having signed a peace treaty with Iran in 1990, brings into focus the prophecy of Ezekiel 38:5 (4), which speaks about Libya (Put), Persia (Iran), and Sudan (Cush) as allies against Israel. Micah 5:5 shows that *the* Enemy of Israel is Iraq (Assyria/Babylonia). These countries in Ezekiel 38:5 will be the allies of גוג and Ezekiel tells us that this invasion will take place in the far distant future, after Israel is back in the land. Israel will be prosperous when this happens (see 38: 8, 11, 12, 14). Gog will be mustered "after many days...in the future years" (38:8).

§M. The destruction of hostile Gentile powers was predicted by earlier prophets like Zephaniah, who said, "I the Lord have decided to gather nations and assemble kingdoms, in order to pour my wrath on them, all my burning anger; the whole earth will be consumed by the fire of my jealousy" (Zephaniah 3:8). Jeremiah sees disaster coming out of the north in Jer. 4:6 (though in that passage, he may be referring to the Scythians or the Babylonians or both). Isaiah saw the Assyrian threat coming from that direction in Isaiah 10:5-32 and 31:8f but Isaiah

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also saw an end-time exodus which will eclipse the Exodus from Egypt. It will be so great he says (Isaiah 43:18) "no need to think about what was done before." Ezekiel 39:27 is a key verse: "When I have brought them back from the nations and have gathered them from the countries of their enemies, I will show myself holy through them in the sight of many nations." Here Ezekiel seems to be saying very specifically that when the Lord gathers the Soviet Jews (and other Jewish people scattered throughout the Diaspora) from their enemies, he will deal with Enemy Number One, the Soviet Pharaoh נִלְוֹ and God will show Himself holy by destroying him with the plagues of a latter day New Exodus (Ezekiel 38:22) when he and his Iranian and Libyan and other allies invade Israel.

§N. Look at what the Bible says about the New Exodus. Isaiah 40:3 and other prophecies are important. Just as John the Baptist prepared a way in the wilderness for Yeshua to lead out a New Exodus from sin and death at Jerusalem in which the tribulation divine judgment plagues of 70 A.D. Roman fire fell on the "Egypt" Jerusalem (Rev. 11:8) of the Caiaphas/Herod "Pharaoh" of His day, so another desert highway will be raised up in the last days to "let My people go" (Isaiah 40:3). This is the divinely created Red Sea "highway" by which the Lord will lead the Soviet Jews and other Jews of the Diaspora in a New Exodus where He will "resurrect" them from the "tomb" of Exile and from the unclean "grave" of "Egypt" in the sight of the wondering eyes of the whole world. Isaiah recalls the wonders of Moses' Exodus (Isaiah 10:25-27) as an "earnest" of how God will protect His returning

exiles in the last days and "carry" them to their "promised" new life (Exodus 19:4; Isaiah 46:3-4; 63:9). God has a breath-taking exodus in store for His people that will totally eclipse the exodus of Moses (Jer. 16:14-15). Certainly once poor, antiSemitically persecuted, Soviet Jews without social rights or religious freedom in the U.S.S.R. should indeed feel something of God's "carrying" grace when they suddenly find themselves being outfitted with free apartments and free education and all kinds of Jewish philanthropic help as they make their exodus from the Soviet Union.

§O. This exodus trek is described as a "desert" (Jer. 31:2) but a desert which is a place of favor and divine care and miraculous provision (Micah 7:14-15). The miracles God did in the first Exodus become type and also guarantee of the miracles coming in the final eschatological exodus (see Isaiah 11:15-16; 43:16-21; 51:10; 63:11-13; 48:21; 52:12). The people will return to Jerusalem and God will make the city his divine **מִשְׁכָּן** (dwelling, tabernacle) of protection and refuge for persecuted and world-weary exiles (Isaiah 4:5-6). Even the "desert" approaches to the Promised Land will blossom with miraculous blessing because there will be an end-time rebirth of the lost ideal of the early Israel who followed her Divine Husband faithfully, the time when she was a child in Egypt (Hosea 11:1-9), when she was a virgin bride of the Lord and had not yet "known" other foreign gods awaiting her in Canaan, and the marriage covenant rites will be renewed (see this theme in Hosea 2:14-23; Jeremiah 2:2-3). The culmination of all this is that Israel will be saved because she follows the Lord as she did at first, she

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"follows the Lamb wherever he goes" (Rev. 14:4), even into the desert, even into the wilderness (Rev. 12:6).

§P. But Ezekiel 39:27 says, "When I have brought them back from the nations and have gathered them from the countries of their enemies..." This refers to the Dispersion as does Luke 21:24: "They will fall by the sword and will be taken as *prisoners* to *all* the nations." Amos said the same thing, Israel will go into the גלות (gah-LOOT, Exile, Amos 7:11). The Jews will go into the גלות (Jer. 13:19), because Exile is one of the curses of disobedience to the Covenant (Deut.28:36) and is one of the covenant judgments or reprisals for idolatry and unbelief in the prophesied Messiah (Deut.18:19; Genesis 49:10; I Kgs 14:15; Jer.7:25-34). (On the Dispersion see Lev. 26:33; Neh 1:8; Esther 3:8; Psalm 44:11; Ezek.6:8; 36:19; John 7:35; James 1:1.)

§Q. Please pray about these Scriptures until you see the prophetic significance of the 100's of thousands of Soviet Jewish settlers in the Brighton Beach area of Brooklyn, New York City, and in Israel and understand the need to preach these Scriptures to them so that they will break the bonds of sin and death and the bondage of atheism and materialism and turn away from evil and believe in the Messiah and come to new promised life in Him as they return to God.

§R. Notice chapter 5:5 where God gives Ezekiel the prophetic explanation of the pantomime, "This is Jerusalem." Notice the horror of the holocaust that is coming, worse than the Nazi holocaust in one

aspect at least, the cannibalism of 5:10, one of the covenant reprisals of Lev. 26:29 and Deut. 28:54. Notice the reason given: "because you have defiled my **מִקְדָּשׁ** (sanctuary)" with idolatry.

§S. So in chapters 5 and 6 we see "street theatre" evangelism using visually impressive props and stage business (notice the sharp sword and the hair cutting), using symbolic food, dramatic action (being tied up) and extended performances. That is, Ezekiel goes on a 390 day marathon of performances and then a 40 day marathon, so that the people will have time to ponder and repent, as in an extended revival where the evangelist *extends* his services at the church.


§T. Notice that anti-Semitism is not just a terrible Gentile sin (for which Gentiles will be judged and punished); it is also a covenant reprisal for not heeding the Word of God (5:14-15). Therefore, when Jewish people complain bitterly about anti-Semitism, we must pray and ask God for wisdom as to how we can lovingly and gently explain both of these aspects, the Gentile culpability and also the Jewish guilt (believe it or not, there are also Jewish anti-Semites! E.g., Karl Marx, etc.)

§U. Notice that the Judaism of Ezekiel is apocalyptic and highly eschatological, not merely ritual oriented and legalistic. 7:2 speaks of the "end" **קֵץ** (i.e. the end of time, especially from the aspect of unveiling the secret of the course of history). The imminent coming of the Babylonian Exile is a sign of the imminent end of the world. This is the key to Ezekiel's emphasis regarding the coming of the

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Messiah. I Cor. 7:30 picks up this eschatological strain found in Ezekiel 7:12.

§V. Notice there will be a "famine of hearing the word of the Lord" (Amos 8:11) and the people will turn in vain to the prophets, priests and elders (זִקְנִים פְּהָנִים נְבִיאִים) to hear the word of the Lord. Notice how Ezekiel prophesies against the rabbis (scribes) or spiritual leaders of his day in 8:11-12 and 34:10. In chapter 8 there is an ecstatic levitation and rapture so that Ezekiel sees the secret sin (not secret to God) of the spiritual leaders that is the direct cause of the Exile holocaust approaching where the land will be "filled with violence" (8:17). It is the "idol of jealousy" (סֵמֶל הַקִּנְיָאָה 8:5) that reminds us of the later הַשְׁקִיץ מְשֻׁמֵּם (the abomination causing desolation) of Daniel 11:31) of Antiochus Epiphanes and the prophecies of Jesus. The former was probably a statue of Asherah, the Canaanite goddess of fertility. The latter was a statue of Zeus or Jupiter. Both caused the Temple's destruction and the tribulation of Exile.

§W. Chapter 9 shows God beginning to vacate the Temple, his glory moving to the door, and the 7 guardian angels serving as Ezekiel's guides who also interpret the situation. Only those marked with a  which in ancient times looked like a cross (x or +) will be saved (see 9:4). This same mark was on the doorposts at Passover, because the top and sides of the door frame were dabbed with the blood of the Passover Lamb. Those so marked are marked for salvation. Notice the judgment begins (9:6) with the household of God and with the leaders (I Peter 4:17; James 3:1).

§X. Chapter 9:7 says "they went out and began killing throughout the city," meaning that this is an apocalyptic vision that shows the Babylonian killing coming is really a divine judgment of God being carried out.

§Y. In chapter 10 the glory departs from the Temple, first to the threshold of the Temple (10:4) and then to the East Gate (10:19). This is to anticipate the destruction coming, since God will not dwell with an unclean people and his protection He withdraws from the wicked "rabble" who hypocritically attempt to dwell in His Holy House, playing the charades of empty ceremonialism. We see from what the angels are doing with the fire (10:2) that the fires to be set by the Babylonian armies are really from God.

§Z. As in 5:11 where God withdraws His favor, chapter 11 shows that God is the true **מִקְדָּשׁ** (sanctuary) of the elect (11:16) and now his protective presence is travelling from the Jerusalem Temple to the remnant in the Babylonian captivity. Jesus points to his body as the sanctuary (John 2:19-21) because He alone is the acceptable covenant, sacrifice and priest.

§AA. Chapter 11:19 begins Ezekiel's teaching on the need for personal regeneration. See 36:26. This entails both a spiritual and a moral transformation.

§BB. Chapter 12:3 begins again a series of symbolic pantomimes such as we saw in chapters 4 and 5. This time the Lord gives Ezekiel his dramatic action in one word: "Pack!" God is going to make him an

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ominous portent again (notice the word מִוִּפֶּתַח in 12:6 and remember what it means in Zechariah 3:8). Ezekiel is instructed by his Director to perform this play "during the daytime, while they watch," also "in the evening, while they are watching" (12:4). We should gather from this that God wants prophetic street theatre during rush hour periods when many people are passing by. We discover that Ezekiel is portraying Zedekiah's attempt to dig through the wall of Jerusalem and escape Nebuchadnezzar, which resulted in his being blinded (12:6,13; II Kings 25:4-7). Notice how the Lord serves as an acting coach in 12:18. In the second half of this chapter we discover that our God is One who listens and intends to answer back the false prophets and the false optimism of the scoffers speaking among His people (see 12:22-28). On the words of the hecklers who challenge the Bible, see Mic.2:6; Amos 2:12, 7:12-13; Hos.9:7; Isa.30:10; Jer.11:21; 20:7-10.

§CC. Chapter 13:2 is against preachers who preach "out of their imagination" instead of under the leading of the Holy Spirit, who "follow their own spirit and have seen nothing" from God. "The Lord has not sent them" (13:6). They have not been shepherds among the people. They have been mere predators, part of the condemned general landscape, mere "jackals (wild dogs) among the ruins (13:4)." A true prophet is supposed to preach repentance and warn of judgment as a watchman who can see not only the agents of God's wrath approaching, but also can sight the soft places in a nation's wall of morality that sinners are creating for the battering ram of God's judgment to pierce through (22:30).

God is looking for intercessors who will stand with Moses in the breach between the people and God's wrath (Psalm 106:23). These intercessor/street preachers will wrestle with God and buy time and get a message to go and turn sinners back from certain destruction.

§DD. The names of the false prophets will not be found in the סֵפֶר חַיִּים (Book of Life, Psalm 69:29), a point emphasized by saying they will not "enter the land of Israel" which symbolizes receiving חַיִּי עוֹלָם (eternal life: Daniel 12:2), according to Ezekiel 13:9. What a terrible price to pay for not preaching the true Good News בְּשׂוֹרָה.

שָׁלוֹם וְאֵין שָׁלוֹם

"Peace when there is no peace."

§EE. It is the temptation of the preacher not to rebuke sin or get people angry or lose financial support by saying "Peace" when there is no peace between a God of righteous judgment and sinners (see Mic.3:5). But "woe to us if we preach not the Gospel." A movement with secret sin and religious apathy led by lukewarm (and indoor) preachers is a flimsy structure with only a little whitewash to hide that it is going to come down when all its rottenness will be exposed (13:10-16). Will the false prophets who ensnare the lives of my people preserve their own lives? (13:18) By preaching for a few filthy shekels of money, they have profaned God, polluted Him, dishonored Him, treated Him as common (all these ideas are in the word חָלַל in 13:19). The false preachers (the liberal rabbis and clergymen) "lie to my people, who listen to lies" and

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these false prophets are killers (13:19). They have an evil "grasp" on the gullible who listen to them, and God has to save people from these false shepherd enemies (13:23).

§FF. The Gospel is to Israel first but also it is to the גֵּר (pronounced like "air" GEHR), the foreigner, the resident alien, the Gentile. See Ezekiel 14:7.

§GG. Notice that the "Moonies" are as guilty as Moon (14:10).

§HH. Ezekiel 15:7 says that Holocaust proves that there is a God, not the opposite. (Many modern Jewish philosophers use the Holocaust to make a case for atheism.)

§II. In chapter 16, Jerusalem is God's adulterous queen who has gone whoring after the nations and their idols. Therefore she will be raped by them in the approaching Exile. Ezekiel is expounding on the Hosea theme of the adulterous wife. Ezekiel alludes to the Assyrian deportation of the Northern tribes of Israel that climaxed with the destruction of the capital of the Northern Kingdom, Samaria, in 722 B.C. Ezekiel is saying that Jerusalem will have a similar fate befall her as befell Samaria, the capital of the last King of Israel, Hoshea, when the Assyrians invaded Samaria as agents of divine judgment. But notice that Ezekiel ends on a hopeful note, that there will be a New Jerusalem with a בְּרִית עוֹלָם (an eternal covenant 16:60). In chapter 23, Ezekiel will continue prophesying this allegory having Samaria, the prostitute raped by

Assyria in 722 B.C. and Jerusalem her prostitute sister raped by Babylonia 586 B.C. in Ezekiel's day. In both cases God is a cuckold husband (23:35).

§JJ. Do not overlook the Messianic prophecy in 17:22 about צֶמַח צְדִיק (Righteous Branch), a code-word for Messiah. In Isaiah 11:1; 53:2; Zechariah 3:8 and Jeremiah 23:5-6, we see this tender shoot, this sprig that will shoot up from the stump of David, the Messiah, "to whom the nations belong" (Genesis 49:10), and in whom all the nations ("birds of every kind" 17:23) nest and find shelter. This Messianic Age will be the time when God inaugurates the Great Reversal, and the exalted are humbled and the humbled are exalted (17:24; 21:26).

§KK. In chapter 18 we find the doctrine of individual responsibility for sin, that each man dies for his own sins, not those of his father. God is a fair judge, and doesn't gloat (18:23) but judges according to this righteous principle: the soul who sins is the one who will die הַנֶּפֶשׁ הַחַיִּיתָאֵת הִיא תָמוּת (18:20). Cheap grace and antinomian unconditional election are denounced in 18:24. Notice that the wicked religious people will perish because of apostasy or unfaithfulness מַעַל (18:24; see also II Thessalonians 2:3).

§LL. Notice how Ezekiel tells the Jewish people to repent and get born again in 18:30-31. שׁוּבוּ! (SHOO-voo! Repent!) Get a לֵב חָדָשׁ (new heart) and a רוּחַ חֲדָשָׁה (new spirit, a regenerated spirit, a new spiritual birth). Yeshua was surprised that a man could be a leading rabbi in Israel and not know about this doctrine (see John 3:3,10).

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§MM. In chapter 20 the זְקֵנֵי יִשְׂרָאֵל (the elders of Israel) come to inquire of the Lord through the prophet Ezekiel, and he rehearses the whole history of God's dealings with His people according to his Holy Covenant, how He searched out the most beautiful land on earth for them but purged out the rebels, forbidding them to enter, bringing them into the "bond of the covenant" מִסֵּרַת הַבְּרִית (20:37, bond of covenant reprisal). Then, after they have done their time in the גְּלוּת (Exile) as punishment for their idolatry, God will bring them back, chastened and humbled, in a New Exodus (20:39-44).

§NN. Chapter 21 shows the Jewish people that Babylon is actually God's sword of judgment and that God "will hand you over to brutal men, men skilled in destruction" (21:31).

§OO. Jerusalem will become a gigantic cooking pot when the king of Babylonia begins his siege in chapter 24 and the people will be cooked. But the survivors in Babylon are not to mourn the deaths of their loved ones back in Jerusalem, because their destruction is God's righteous judgment. The survivors must act toward them as Ezekiel is instructed to act as the survivor of his wife's death. In his testimony, especially regarding his personal tragedy, Ezekiel will be a "sign" to the other survivors in this matter. Even his thorn in the flesh of vocal paralysis or aphasia will come and go according to the divine timing of momentous events in Jerusalem (compare 24:2, 27 and 33:21-22).

§PP. In chapter 25 to 32 we see all the judgments God will also bring on the nations, including Libya

(Put, 30:5) and Lebanon (31:15 fulfilled in our own day).

§QQ. God's promise to the Jewish people to possess the land is not unconditional (33:23-29), because only the man who obeys God's commandments (20:11) shall live by them (in the land) יַעֲשֶׂה אֹתָם הָאָרֶץ וְחַי and therefore Israel today, without faith in the Messiah and obedience to the Messianic prophecies, can expect Great Tribulation. But see Amos 9:15.

§RR. On the 614TH commandment by Moses (Deut. 10:16) necessary to live a Torah observant life-style, see the Brit Milah regeneration of the heart needed to love God (Deut. 30:6) and to escape the world (Rom.2:29; Rev.2:9) in order that one not be an enemy of God (Jer.9:25-26).

§SS. Like Zechariah (see Zech. 3:8) and Isaiah (Isaiah 37:35), Ezekiel interprets the word עֶבְדִּי ("My Servant") found in Isaiah 53 as a Messianic Title. In Ezekiel 34:24 "My Servant" the Messiah is promised along with a בְּרִית שְׁלוֹם (a covenant of peace--Ezek 34:25). Ezekiel is of course familiar with Jeremiah's prophecy about the בְּרִית חֲדָשָׁה (the New Covenant) found in Jeremiah 31:31-34 as well as the prophecy of Isaiah about the peace that My Servant the Messiah will bring (Isaiah 53:5). In Ezekiel chapter 34, Ezekiel seems to be alluding to these previous prophecies.

§TT. The prophets preached the Word of God in continuity with previous prophecies and also in continuity with the foundational prophecies of Moses.

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When God tells Ezekiel that he must preach "His Words" (Ezekiel 2:7), the primary reference is to the **בְּשׂוּרָה** (Good News) according to Moses.

§UU. The Good News according to Moses is found in Deuteronomy 30:6 and 10:16, which commands that everyone be regenerated, using the expression "circumcision (*brit milah*) of the heart." Ezekiel preaches about this in Ezekiel 44:7,9; 11:19; 18:31; 36:26. If one submits in repentant obedience by faith to this spiritual **בְּרִית מִילָה** (circumcision), one is overtaken by all the blessings of Deuteronomy 28:1-14 (productivity, plenty, invincibility, providential care, divine undergirding, fellowship with God, security from enemies, vocational success, posterity, prosperity, freedom from debt, and blessings from heaven, as though God's rain (promised to the faithful) were watering the tree of eternal life in the paradise described in Genesis 3, and a foretaste of heaven may be given *even in this life* to those who obey God's Word and get regenerated and heed the Bible through careful study and the adherence of faith. Such will be on top and not on the bottom because God will exalt them and His blessing will overtake them.

§VV. When one thinks of the Temple, it must be remembered that there was more than one Temple in Jerusalem, each constructed on the same site, Mount Moriah, where Abraham brought his son Isaac to be sacrificed (Genesis 22). It was also on this site that David saw the Angel of the Lord and the vicarious "plague" coming on his Messianic household (see Isaiah 53:8 "for the transgression of my people the stroke of plague was on him"). The Messianic

Davidic House must be struck down in order to save the people from plague (I Chron.21:17). David received this revelation in relation to an altar he was divinely ordered to build on the threshing floor he purchased from Araunah the Jebusite. As we read in I Chron.21:1-22:1, it was here that the first Temple would be built, Solomon's Temple, around 960 B.C. Solomon's Temple was demolished by the Babylonian army of King Nebuchadnezzar and not rebuilt until 516 B.C. when the Jewish people returned from the Babylonian Exile. This "Second Temple" was profaned by Antiochus Epiphanes in 165 B.C. but left unharmed by Pompey the Roman general in 63 B.C. when he captured Jerusalem. However, King Herod the Great totally refurbished and expanded this "Second Temple" starting in 20 B.C. It was opened 10 years later, totally finished in A.D. 64 and burned by the Roman General Titus in A.D. 70.

§WW. When we think of the Temple, we generally think of Herod's Temple located in the Northeast corner of Jerusalem and overlooking the Kedron Valley lying between the Temple and the Mount of Olives. If you looked at Herod's Temple from an aerial view you would see four long walls forming a rectangle which encloses a compound with a large open level space. You would get the impression of a lavish walled city, with, however only one residence--God's--for the Temple itself is the only house within the walled "city." The Temple sits with its front door facing east surrounded by empty courtyard and compound walls. However, lest anyone believe that the Jewish God could rule through some King Messiah other than Herod,

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Herod's architectural plans provided his troops with the Fortress Antonia ominously overlooking the compound wall from the northwest corner. The southeast corner of the compound wall was known as the "pinnacle" of the Temple because its 500 ft. tower dominated the Kidron Valley. This surrounding wall protected the sanctity of the Temple compound and was made up of beautiful column-lined walkways. 268 columns, thirty-five feet high, bordered part of the courtyard along the eastern compound wall. From that shady spot called Solomon's "Porch," the early believers had a magnificent view of the Temple as they met daily for open air services (Acts 2:46).

§XX. There are two words for Temple in Greek, ναός, meaning the sacred building itself, and ἱερόν, the whole sacred precinct. Only the priests could enter the ναός. In I Corinthians 3:17, Paul says that all believers in the Messiah are the ναός of God and in II Thessalonians 2:4, Paul says that the False Messiah will usurp God's "seat" of authority and worship in the ναός of God.

§YY. The Temple sanctuary itself was made up of three chambers: the vestibule or אֹהֶל (oo-LAHM) at the entrance, the main room or nave called הֵיכָל (hey-KHAL) where the Temple priests had access, and the קֹדֶשׁ קֳדָשׁ (duh-VEER) or inner sanctum called the "Holy of Holies," where only the High Priest had access and only on one day of the Year, Yom Kippur. The nave contained the menorah, the small golden altar of incense in front of the inaccessible third room, and the enigmatic bread of the presence (I Kings 7:48). The inner sanctum

contained the ark of the covenant. Outside the front door of the Temple was the altar of the burnt offering where the priests and the Levites attended to the sacrifices. The Jewish men could approach the altar but could not proceed beyond the court of Israel. The Jewish women could not even approach this far; they had to stay back in the Court of Women. And Gentiles could not approach even as far as Jewish women; in fact, a Gentile had to stay out in the vast surrounding courtyard called the Court of the Gentiles, and he or she would be put to death if any attempt was made to enter the gates of the walled inner court protecting the Temple, the altar, the Court of Israel and the Court of the Women.

§ZZ. Ch 34 is primarily referring to political shepherds, but there is a definite application to *spiritual* leaders as well. This chapter teaches the principle that privilege entail responsibility. To whom much is given, much is required. Those who greedily pursue the rights and blessings associated with their leadership office but neglect the responsibilities will hear this terrifying announcement from the Lord: "I am against the shepherds and shall demand from them an account of *My* flock" (34:10). This threat has the ominous ring of Deuteronomy 18:19, "I Myself shall call that person to account." This means that God will hold these shepherds responsible and bring them under divine judgment. It is a fearful thing to fall into the hands of an angry God, but that is what will happen to the rapacious, self-serving shepherds who forget that it is *God's* flock and He guards it jealously. Because these kings despise the pastoral responsibilities for

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the people submitted under their royal office, God will have to replace them with the kingdom's *true* pastor, the Messiah (34:23-25). This same theme is touched on in Jeremiah 22:22 and 23:4. See also Acts 20:18-35 and Hebrews 13:17.

§AAA. Many aspire to be spiritual leaders because they see glory in the limelight of the pulpit, or because they like the idea of being a preacher and not having to do secular employment. Having to earn one's living working in the rancorous atmosphere of unregenerates is not easy, and many aspire to be preachers because they naively assume that preachers always escape secular employment (did Amos or Paul?). However, many who aspire to the privileges of preaching are not willing to shoulder the preacher's pastoral responsibilities (thing like visitation, follow-up, and dangerous door-to-door work and street preaching) or make the necessary sacrifices. Before a preacher can be entrusted with the shepherding office, he must be trained and tested first and then show himself approved.

§BBB. Ezekiel 34:4 says, "You have not restored the weak." How can one do this unless he knows how to teach and preach the great doctrines of the Bible? General revelation verses special revelation; the inspiration, authority, and inerrancy of Scripture; the attributes, qualities and aspects of God; creation vis-a-vis evolution; providence; election; predestination; the nature of man, sin and the Savior; atonement; the person and work of the Holy Spirit; salvation; the nature, role, government, ordinances, and unity of the people of God; and eschatology--these are some of the great doctrines of

the Bible given to strengthen the weak, who would otherwise be in danger of being whirled into confusion by faddish gusts of teaching from ignorant but cunning religious merchandisers (Eph. 4:14). Not many should aspire to be teachers, especially if there is an unwillingness to study and show oneself approved (James 3:1; II Tim. 2:15) as a disciple with a firm hold on the true doctrine (Titus 1:9). The super-spiritual person who sniffs at ministerial preparation and attempts to launch into full-time ministry without adequate training wants the privileges without the responsibilities of the ministry. Like a doctor who skips medical school, such a person should not expect to have a long and successful professional practice. The preacher who knows little about the great doctrines of the Bible will lack substance in his preaching and teaching with which to feed the flock with a healthy diet from the Word of God.

§CCC. Ezekiel 34:4 says, "You have not tended the sick or bandaged the injured." A properly trained minister should have some proficiency in Biblically counseling and exhorting the troubled young person, the bereaved, the addicted, the engaged couple, the person with family or marriage problems, the person in need of healing from mental illness, the demonized person, the hospitalized individual, the sexually deviant, the homeless, the aged, the poor, the unemployed. Of course, no one person can do all of this service. This is why the gift of administration is given through a local body of believers, with the different members exercising their gifts and callings corporately to serve the needy for the glory of God.

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§DDD. The impulsive, independent-minded person who dashes off to "serve God" in full-time ministry without learning practical pastoral theology is making a grave mistake. The apostles were equipped with over three years of on-the-job training and supervised experience with Jesus before their ministerial internship was completed, and even then the Lord did not send them out alone. Many isolated, lazy, undisciplined mystics, puffed up with visions and stubborn with conceit, wander off to "serve God" without accountability or ministerial recognition and wind up becoming counselees rather than counselors, so great are their errors and so damaging is the effect of their ministry on other people.

§EEE. Ezekiel 34:4 says, "You have not recovered the straggler or searched for the lost." Many assume that, because they have prayed the sinner's prayer with a few people, they know all there is to know about evangelism. No need for them (they think!) to study the history of "awakenings" and "revivals" or various evangelistic movements in two thousand years of Church History. No need to learn lessons from the lives of the great pioneers, the John Wesley's and Jonathan Edwards's of the past. But how men and women of God have been seized by the Word is important to know. The revelation they received from the Scriptures and how the Word of God used them to affect their generation is important to study. We need great tutors, not only from our own day, but also from across the centuries and, as they teach us through their books, we also will be able to pray and to minister as they did, in the power of the Holy Spirit.

§FFF. He promises to give us a new heart and a new spirit and a new life if we will read the Bible and follow the Word of God (11:19-20). On regeneration, see 36:25f; 18:31; 47:5,12 also. See Messianic prophecies 17:22; 21:27; 34:23-24; 37:24; 48:35 (since the Lord is the temple and the bringer of the river of life in chs 40-48 and the bringer of the final covenant in 16:60; 34:25f; 37:26).

§GGG. At first Ezek.40-48 seems to be giving us straight-forward architectural plans for the rebuilding of the Temple. However, when we get to Ezek.47, the waters of life flowing out from beneath God's throne (43:7) are no ordinary waters that one could find in any stream (47:5 says that it is a "river that could not be crossed!"), which leads us to suspect that this Temple is no ordinary human structure that could be built by human hands, but a picture of the Temple of coming millennial glory in our Messiah.

EZEKIEL 36:26-28

26.

וְנָתַתִּי לָכֶם לֵב חָדָשׁ וְרוּחַ חָדָשׁ אֶתֶּן בְּקִרְבְּכֶם וְהִסְרֹתִי
אֶת-לֵב הָאֶבֶן מִבְּשָׁרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר:

27.

וְאֶת-רוּחִי אֶתֶּן בְּקִרְבְּכֶם וְעָשִׂיתִי אֵת אֲשֶׁר-בָּחֲקִי תִּלְכּוּ
וּמִשְׁפָּטִי תִשְׁמְרוּ וְעָשִׂיתֶם:

28.

וַיֵּשְׁבֻתֶם בָּאָרֶץ אֲשֶׁר נָתַתִּי לְאַבְתִּיכֶם וְהָיִיתֶם לִי לְעָם
וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:

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EZEKIEL 36:26-28

26.

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27.

And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

28.

And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

[The One God of Israel has already told us he wants to put his living Word in us (Jeremiah 31:33); now he tells us he wants to put his Holy Spirit in us. If we harden our heart and refuse him, we are left with a stony heart; if we receive the new heart and the new spirit, if we receive by faith his living Word and his Spirit, what is this but eternal life?]

§A. Daniel was a Jewish prophet in what is today southern Iraq in the ancient city of Babylon. God gave him visions to interpret so that he could see from the Exile to the end of time. He went into exile almost 20 years before the main wave followed him, later at the time of the destruction of the Jerusalem Temple. Along with three other youths, Daniel was trained as a court aide. God rewarded Daniel for the way he dedicated himself to God in what he ate and how he lived. God gave him wisdom to see the Messiah's coming kingdom. See Dan.2:44, "The God of heaven will set up a kingdom which shall never be destroyed, nor shall its sovereignty be left to another people." This is the Kingdom of the coming Deliverer, the Messiah, who is also glimpsed in the fiery furnace.

§B. A type of highly symbolic Jewish writing found in both the Old and New Testaments is generally called apocalyptic literature (ἀποκάλυψις meaning "revelation"). The following sections of Scripture should be studied to perceive different aspects of the apocalyptic literary pattern: the book of Daniel; the entire book of Revelation; Mat.24; Mark 13; and Luke 21. This type of literature contains some or all of the these elements: enigmatic dreams needing divine interpretation or visions with angelic tour guide-interpreters, dualism where the world is divided into two camps, either God's or Satan's allies, a sense of history under divine sovereign control and moving toward an imminent catastrophic end ushering in the new holy age, extensive and complex symbolism including bizarre beasts, mysterious numbers, and ominous portents, all with the underlying view that God's purposes are actually

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at work in world history and that Messiah's Kingdom is coming in ultimate victory.

§C. The conservative interpretation of Daniel is that Daniel himself authored this book in the second half of the sixth century B.C. around 530 (when he would have been about ninety years old, if he were born ca. 620 B.C.) There is no conclusive linguistic or historical argument to prove otherwise, and the manuscripts found at Qumran in the Dead Sea Scrolls indicate conclusively that no Old Testament canonical material was authored later than the Persian period (450-330 B.C.), undermining the older liberal view that Daniel was written about 165 B.C. by an unknown author. Jesus attests that Daniel the prophet wrote this book (Matt.24:15).

§D. Some scholars propose that "Darius" (the Mede) is a throne name of Cyrus (the Persian king who conquered Babylon in 539 B.C.) and translate Dan.6:28 "Daniel prospered in the reign of Darius, even (that is) the reign of Cyrus the Persian." This translation is possible. Compare I Chron.5:26 אֶת-רוּחַ פּוֹל מֶלֶךְ-אַשּׁוּר וְאֶת-רוּחַ תַּלְגַּת פִּלְגֶּסֶר מֶלֶךְ אֶת-רוּחַ פּוֹל מֶלֶךְ-אַשּׁוּר with Dan.6:28. But Gleason Archer favors the hypothesis that Darius the Mede (Dan.5:30-31) may well have been the throne name of Gubaru, the known governor of Babylon, whose reign would be understood as simultaneous with that of Cyrus in Daniel 6:28 (history does not record how old Gubaru was, so we cannot correlate his age with Daniel 5:31).

§E. The whole of Biblical eschatology (the study of the last things) is affected by one's interpretation of one verse in Daniel, that is, Daniel 9:27. Of

particular importance is how one construes the ambiguous antecedent of the pronoun "he" in the clause, "he will confirm a covenant with many for one week." Is the "he" Christ or Anti-Christ? Some scholars argue on one side, and some on the other, and many scholars make their case also germane to the question of whether the rapture will come before or after the Tribulation.

§F. Tangentially, as far as this question is concerned, the rapture debate is largely settled by the two witnesses in Rev.ch 11. First of all, two witnesses are the "minyon" of the minimal constituency of a local church (Matthew 18:20) in the New Testament. Jesus sent his disciples out in two's. At critical junctures, there were always two remnant witnesses: Aaron and Moses at the beginning of the Exodus, Joshua and Caleb entering the Promised Land from Egypt, Zerubbabel and Joshua the Priest returning to the Promised Land from the Exile, John and Peter at the empty tomb, Paul and Barnabus on the first missionary journey. As in a court of law or in historiography (principles of historical research), "let everything be established at the mouth of two witnesses" (Deuteronomy 19:15; I Timothy 5:19; Mat.18:16). If the two witnesses constitute an apocalyptic picture of the universal church being raptured in Revelation ch.11, then the rapture is public, not secret (see Rev.11:12; 1:7) and, if one includes a nuclear holocaust in the Tribulation, the rapture is in that limited sense pre-tribulational, for the text plainly says that the rapture of the two witnesses takes place *before* the destruction of those "who destroy the earth" (Rev.11:18; see also II Pet.3:7; Zech.14:12; Zeph.1:2).

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§G. However, returning now to Daniel 9:27, it is not as clear as some believe that, according to this verse, Anti-Christ *must* conclude a seven-year covenant with the Jewish people. The text says, "He will confirm a covenant with many for one week, and for half of the week he shall make sacrifice and offering cease; and on a wing (עֶזְרָא) will be a desolating abomination: even until the End, even one being decreed (by God), overwhelms the desolator (that is, the Antichrist)." Popular Dispensational scholars like John F. Walvoord use this text in an Armageddon countdown which they believe begins with the founding of Israel as a modern nation in 1948. The scenario goes something like this: a leader of a 10-nation confederacy of Mediterranean and European powers (the Anti-Christ) will impose a seven-year peace treaty protecting Israel. For three and a half years, the Anti-Christ will consolidate world power. Meanwhile, the U.S.S.R. (which is Magog of Ezek.38) will attack Israel but be supernaturally defeated. Then the new world dictator, claiming to be God, will break the treaty (Dan.9:27) and unleash the Great Tribulation, a time of terrible persecution. Most Dispensationalists put the rapture before this point (some at the beginning of the seven-year period, others at the mid-point of the seven-year period) because they make a distinction between Israel and the Church that is so radical that these teachers have the two groups meeting Christ at different times, the Church in a secret rapture, Israel publically at the end of the battle of Armageddon. At any rate, after the plagues and earthquakes and epidemics and famines and other terrors are poured out on the wicked world by the Lord, there is a

world (nuclear) war that climaxes near the Israeli town of Megiddo with the result that three-quarters of the world's population is destroyed. The return of the Messiah occurs, Israel is rescued, the wicked are punished, the Millennium reign of Messiah begins from Jerusalem and continues for a thousand years, then the wicked are resurrected and thrown into hell, and the new eternal state of existence begins with the new heavens and the new earth.

§H. But returning to Dan.9:27, when the Bible is ambiguous, the translation should be ambiguous. Otherwise, to render an ambiguous passage by means of an unambiguous translation is to add to the Bible the opinions and traditions of men (Mark 7:9). God warned Jeremiah that He Himself would make the sacrifices cease (Jer.7:14). Moreover, Biblical theology tells us that God and His Messiah are the first cause of everything, even the destruction of the Temple (the Scriptures reject a dualism where Satan or his Beast could be a prime-mover co-equal with God), even if Satan and his Beast may be secondary causes (notice Dan. 11:31). Also, the ministry of the Messiah was 3 and 1/2 years in length, at which time he prepared the body of *his* sinless Temple to replace the Temple of Herod, the veil of which was torn making it obsolete at the moment of Christ's death when the once-for-all divinely acceptable sacrifice was offered in *his* Temple, the Messiah's body. This means that after his crucifixion, there is three and a half years of crucifixion still awaiting his body, the Church, before the Second Coming. This period is called the Great Tribulation. Tribulation, (Acts 14:22; I Thes.3:3), not the wrath of God (I Thes.5:9) is

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appointed for the church. This Tribulation period is called the "42 months" or the "1,260 days" in passages like Revelation 11:1-2 and 13:5. It is bad exegesis not to make a distinction between the "wrath of God" and the "Tribulation" (the wrath of Antichrist in Dan.11:44 is not the wrath of God) just as it is bad translation to remove the ambiguity in Daniel 9:27, where the verse may contain an allusion to the Messiah's "many" in Isaiah 53:11-12. There is one particular verse on the side of those who say that the "he" in "he will confirm a covenant with many for one 'seven'" is not Messiah (Daniel 9:25-26) but the Antichrist (the *ruler* in "the troops/people of the *ruler*" of Dan.9:26). This verse is Dan.8:11, "Even against the Prince of the host (i.e. God) it acted arrogantly; it took the regular burnt offering away from Him and overthrew the place of His Sanctuary," a passage referring to Antiochus Epiphanes who prefigures Antichrist. See also Dan.11:31, a reference to the pagan god Zeus Olympius, set up in 168 B.C. by Antiochus Epiphanes and prefiguring the Antichrist's final sacrilege. See also Dan.12:11. If the covenant is confirmed by the "ruler" in the "troops/people of the ruler" of Dan.9:26, then this covenant is also referred to in I Maccabees 1:11.

§I. In either view just described, the Second Coming is imminent (i.e. it can happen anytime), because we do not know where at any particular time we are in the three and a half year period before the end. No man knows the day or the hour. Also, as we well know in a push-button nuclear age, Armageddon and the apocalyptic End could happen at anytime. This is important because Dan.12:7 says that the Great

Tribulation (called the time of Jacob's trouble--Jer.30:7; see also Matt.24:21) will be for three and a half years, and "when the power of God's holy people has been finally broken, all these things will be completed."

§J. II Thes.2:4 could also be apocalyptic picture language since the same word $\nu\alpha\acute{o}\varsigma$ is used of the church in I Cor.3:16. That is, Hitler did not have to goose-step into a little building in Jerusalem to qualify as the Anti-Christ for the first half of the 20th century, and neither will the final Anti-Christ (whose coming like the Messiah's is also imminent). So neither will the final "Hitler" need the Jerusalem Temple rebuilt in order to usurp God's "seat" and so fulfill II Thes.2:4 as the final Antichrist.

§K. Those who want to make a sharp distinction between the Messiah's coming *for* his saints (I Thes.4:16-18) and *with* his saints (Jude 14-15, see notes in GREEK section) are hampered by the fact that קדושים can mean either earthly or heavenly "holy ones," i.e. either saints (Dan.8:24) or angels (see Ps. 89:5,7). All this forces each of us to exercise humility in teaching eschatology. It does seem that the Anitchrist will persecute the saints for three and a half years (Dan.7:21, 25 cf. 4:16).

§L. If the decree mentioned in Dan.9:25 took place in 457 B.C. (Ezra 7:12-26) then the first 7 heptads (49 years) run from 457 to 408, within which time the rebuilding of the Jerusalem walls, streets etc was completed. Then 62 heptads ($7 \times 62 = 434$ years) later brings us to A.D. 26 because $434 - 408 = 26$ (actually A.D. 27 because we gained one year

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passing from 1 B.C. to A.D. 1, since there is no year zero in between). This would take us to the time of the coming of the Messiah, and it would be *after* this time of 62 heptads, but while the second Temple was still standing (a narrow corridor of time from A.D. 27 to A.D.70) in which the Messiah must come and be killed in order to fulfill this prophecy of Daniel 9:25-27. Jesus did it, and Zechariah predicted that the Messiah's name would indeed be Jesus (Zech.6:12; Ezra 3:8), just as Isaiah predicted the Messiah (called "David" or "the son of David" in various Scriptures) would die and rise from the grave (II Kings 19:34; Isaiah 4:2; 11:1-4; 53:2,8-12). For more regarding Daniel, the reader is referred to Gleason Archer's commentary on Daniel in Frank E. Gaebelin's *The Expositor's Bible Commentary: Volume 7*, Zondervan Publishers, 1985.

§M. Daniel teaches how to remain steadfast during times of oppression, in the face of pressure to apostasize or to compromise one's faith, even if it means having to exercise civil disobedience against some antichrist law (Dan.3:28). The Messiah who is with us to the end of the age (Matt.28:20) will be with us in the fiery furnace or in the lion's den, if we will remain faithful to God. The Son of Man may be served as God but not idols. See Dan 3:18 and 7:13-14 where the same Aramaic verb is used for "serve (God)" or "pay reverence to deity" as in serving God. The word is ܐܒܕ. With Nebuchadnezzar's boanthropy, Daniel prophesies that the pride of the Beast (Dan.4:16) of Babylon will be brought low (Dan.4:37), his seed will be cut off (Dan.5:30--Belshazzar was the "son" of Nebuchadnezzar in the sense of "successor in

office"), and the handwriting on the wall will be seen that God's judgment cannot be escaped and that the days of any antichrist kingdom are numbered (Dan.5:26). The purpose of humbling Nebuchadnezzar is to teach him that until God's sovereignty is acknowledged, man is bestially stupid (Dan.4:34-35); on the other hand, when the Lord's sovereignty is acknowledged, man's reason returns to him (Dan.4:36). We know from historical sources such as I Maccabees and the writings of Josephus a great deal about another madman named Antiochus Epiphanes who learned Nebuchadnezzar's lesson the hard way.

§N. Daniel teaches that history is going somewhere, and that God has history under control. Daniel shows the movements in history of major kingdoms or empires. The Babylonian empire of Dan.2:38 is depicted as the gold portion of an idolatrous statue in chp.2 and as a lion in chp.7. The Medo-Persian empire of Dan.8:20 is depicted as the silver portion of a statue in chp.2 and as that of a bear in chp.7 and as a ram in chp.8.. The Greek empire (the male goat of 8:21) is the Greco-Macedonian Empire of Alexander the Great which is indicated by the bronze part of the statue in Daniel chp.2 and a leopard in chp.7. The iron/clay portion of the statue of Daniel 2 and the beast with iron teeth in chp. 7 symbolize the Roman empire. The Messiah's Kingdom is seen in the supernatural stone in Dan.chp.2 and in the Son of Man in the clouds at God's judgment court in heaven in chp.7. The fate of Antichrist (important because of his anti-God kingdom) is stated in Dan 7:11,26; 11:45.

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§O. Study the word "kingdom" which is a key word in the book, occurring well over 50 times, and which contrasts the kingdoms of this world with the eternal Messianic Kingdom of God (2:44; 7:14).

§P. This book should be studied especially at the time of Chanukah each year (the first Chanukah--celebrated 25 Chislev 164--being predicted in Daniel 8:14 where it says that "the sanctuary shall be restored to its rightful state" The coming of the Syrian King of the Seleucid dynasty, Antiochus Epiphanes (175-163 B.C.), is predicted by Daniel. This despot put pressure on the Jews to cash in their Hebraic faith and their high priest and Temple sacrifices for Hellenistic (Greek-influenced) culture. A rebellion began in 168 B.C. against Antiochus but his desecration of the Temple became a symbol for the coming of religious apostasy and of Antichrist in the last days. The priestly line of Zadok (see I-II Sam. §B and §C) was usurped when Antiochus Epiphanes sold the priesthood to Menelaus (see II Maccabees 4:23-50), who lacked the God-ordained Aaronic genealogical credentials.

§Q. The book of Daniel is about both the meaning of history, from God's perspective and under his sovereign control, and about end-time divine intervention in history, whether in a fiery furnace or a lion's den or by the Son of Man, when history reaches its goal at the end of days or, as Daniel says, "at the time of the End." Daniel fasts and prays and watches as the Lord's seer from where he has been placed in the royal court of the Babylonian and Persian empires. The first six chapters speak of various miraculous events and visions during the

Babylonian reigns of Nebuchadnezzar and Belshazzar, and the Persian reign of Darius the Mede. The second half of the book speaks of the coming of Antiochus Epiphanes, the rebuilding of Jerusalem and the Temple, the coming of the Messiah and his being cut off, a subsequent second destruction of Jerusalem, the coming of the Antichrist, the Messiah's return as the glorious Son of Man who receives the Kingdom from God, and the resurrection of the dead, some to eternal life and some to shame and everlasting contempt (Dan.12:2).

§R. Study Daniel's sacred eating habits and fasting and prayer (Dan 1:5-21) which may have had something to do with Daniel's long life (605 B.C. = Dan.1:1; 539 B.C. = Dan.1:21). Also see 10:3. Study Daniel's prayer (Dan.9:4-19) and notice how prayer is struggling against cosmic principalities or demons (Eph.6:12; cf. Dan.10:12-11:1).

§S. Chapter 11 gives us predictions of the struggles between Alexander the Great's successors, namely his four generals, the most important of whom are Seleucus I taking his throne over Syria and Ptolemy I over Egypt. But first, the three kings of Dan.11:2 are Cambyses, Cyrus's elder son (529-523 B.C.), Gaumata or Pseudo-Smerdis (522 B.C.) and Darius the First (522-486). The "fourth" is Xerxes (486-465 B.C.), the husband of Queen Esther. The coming of Alexander the Great is predicted, starting in Dan.11:3. After one of his drunken bouts, he died of a fever in 323 B.C. in Babylon (see Dan.11:4). His baby was murdered. His seed was cut off, seemingly a divine punishment. Dan.11:5-20 describes the war between the Ptolemies and the

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Seleucids, variously named king of the north or south. Dan.11:21-35 (also Dan.8:9-12, 23-25) have to do with the career of Antiochus Epiphanes, whereas the eschatological Antichrist comes on the scene starting at Dan.11:36 and is referred to in 2:34; 7:8-26; 9:27 and 12:11.

§T. Antiochus, the sinister little horn and despicable tyrant, as he is called (Dan.11:21), will suspend the worship of God in the Jerusalem temple, according to Daniel's prophecy. Not only did Antiochus claim divine honors for himself on every major coin that he had minted, but he had a second beast, Menelaus, who bribed and murdered his way into the High Priest's office, plotting the murder of the legitimate high priest Onias III. Thus Antiochus could lead the Jewish people in their apostasy of "forsaking the holy covenant" (see Dan.11:30; II Thes.2:3; Rev.13:11-17.) Together, Antiochus and Menelaus desecrated and plundered the Temple. I Maccabees 1:21 says Antiochus "arrogantly entered the sanctuary" (II Thes.2:4). The ominous period in which the Jerusalem Temple was desecrated and during which time there was great persecution and death was about three years. Antiochus, who became totally mad at the end of his life, did not die in the Holy Land but in Persia (Iran), looting another temple.

§U. The armies of the Maccabees versus the Seleucid armies of Antiochus Epiphanes give us a picture of the armies of the Messiah who will destroy the Antichrist at Armageddon. See also Mic.4:12-13; Zech 9:13; 10:8-9 and also the end of Heb.11:33-35 for possible references in the Bible to the Maccabees.

See especially "the people who know their God will firmly resist him" (Dan.11:32).

§V. Only Dan.2:4b-7:28 is in Aramaic; the rest is written in Hebrew.

§W. On page 543 we quoted from *The Expositor's Bible Commentary*. In volume 1 of that commentary, on p.247 R.K. Harrison comments on the Nabonidus Chronicle, an Akkadian account discovered at Haran that refers to "King of the Medes" in the tenth year of Nabonidus (546 B.C.), proving that "Darius the Mede" was a real person and not a confused tradition erroneously put in the text by any Maccabean ghost writer. Also, on p.248, R.K. Harrison says "the manuscript evidence from Qumran absolutely precludes a date of composition in the Maccabean period, but does indicate one in the Neo-Babylonian era (626-539 B.C.)."

DANIEL 9:26b

יָבִיט מֶשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נָגִיד הַבָּא
וְקִצּוֹ בְּשִׁטָּף וְעַד קֵץ מַלְחָמָה נִחְרָצֶת שְׁמֹמֹת :

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...Messiah will be cut off (violently killed) but not for himself (Isa 53:8) and the troops of the prince who is to come will destroy the city and the holy sanctuary (the Temple). Its (his?) end will come with a flood and to the end there shall be war. Desolations are decreed.

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§A. Read Hosea 14:9.

§B. In Numbers 25:1-3 and Hosea 9:10 we see that the Israelites turned in to the Baal prostitutes at Baal-Peor (Baal = Lord; Peor = the mountain on which he was worshipped) when they worshipped the god of the Moabite women. Hosea 9:10 (RSV) says "they became detestable like the thing they loved." We become good or bad according to what we admire (see Phil. 4:8). Americans admire violent, pornographic movies and are becoming increasingly violent and pornography-tolerant.

§C. Once a preacher had to marry a prostitute in order to be able to speak from the heart of God. Only a cuckold with a covenant-breaking loose-living wife (who forgets him and thinks only about her worthless boyfriends) can have any comprehension of how God feels toward his people when they forget him and let something else have first place in their hearts. Like a good and faithful husband, God supplies all our needs and in Him we live and move and have our being, yet we worship and serve our prideful fancies and give ourselves over to other lords as if we ourselves were religious prostitutes (worse than prostitutes because we receive no real and lasting payment from our idols, the "gigolos of the heart".)

§D. A husband whose wife forgets him and is unfaithful has an ambivalent reaction: on the one hand he has a tender broken heart and an open hand seeking reconciliation (see 2:14-23); on the other hand, he has a fist of hellish reprisal seeking justice and punishment. He is like a sower with two

kinds of seed in his hands: seeds of mercy and seeds of vengeance. Contrast the name of Hosea's son (Jezreel meaning "God sows") in 1:5 and the use of the word in 2:23. God will sow vengeance on the northern tribes because they broke away from David, God's King. [Jehu threatened the Lord's plan to raise up a Savior through the seed of David not by killing the king of Israel, Joram (852-841 B.C.), but by killing the king of Judah, Ahaziah, the grandson of Jehoshaphat the descendent of David. Like Athaliah's sin of almost liquidating the Davidic dynasty, this sin of Jehu was more than bloodshed. It was an anti-Christ attack on the coming Davidic Messiah Himself. In this respect Athaliah was as evil as Manasseh (697-642 B.C.), who has been called "the Ahab of Judah." But Jehu's sin began at Jezreel, so the sin of Jezreel was the rejection of David and David's coming Son the King Messiah. Whoever rejects him commits the sin of Jezreel.] Furthermore, the treacherous and rebellious kings of the northern kingdom wipe out each other's dynasties with violent abandon. Therefore, in the same way that Hosea can't be sure that Jezreel is his legitimate son, God also has a backsliding people who have begotten "alien children" (5:7). However, Hosea sees that God will transform such tragic covenant-breaking and its results. What God has "sown" will in the end come up as a marvelous multitude: first Israel after the flesh, then spiritual Israel (Hosea 1:10-11; Romans 9:25f; I Peter 2:10) the reborn, regenerated Israel of God--a Jewish-Gentile end-time miracle, the called out people of God, then natural Israel at last herself grafted in (see Rom.11).

§E. Hosea is a prophet to the nation, and his

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domestic upheavals help him see what others cannot see. He sees that his nation has broken its covenant with God, has turned from God-ordained leaders and gone after worldly self-reliant ones who favor military strength (1:7) and a foreign policy that plays off (see 8:10; 12:1) one enemy (Egypt) against another (Assyria), while the common people applaud the gods of civic religion and celebrate them by idolatrous sensual pursuits rather than seeking the divine protection that a national revival might have brought. To return to Egypt to appeal for help there (7:11) implied a cancellation of God's electing choice, for God called his people out of Egypt (11:1). Four of the kings of Israel were assassinated in palace intrigues during this period because each king trusted traitors (7:5).

§F. Will America trust the P.L.O. or Iran (which are committed to the destruction of Israel)? America plays off Red China against Russia, relies on billions for the arms race, and yearns nostalgically for the good ole days when liberal womanizing sell-out-the-world-to-Stalin types like Franklin D. Roosevelt ran the country. America's political covenants say that we are "one nation under God" (which God, the god of deists like Thomas Jefferson and Ben Franklin or the God of the Bible?) but we covenant-breaking Americans give God little room to operate when our laws give rights to sex perverts as though they were not sex perverts but a victimized minority with their own gay crusaders, "churches" and now even a Greenwich Village Gay High School. (One of the school's aims is to help 15 and 16 year olds to be comfortable with their homosexuality.) Do you see how we need modern Hosea's to preach to

America?

§G. Remember the droughts that have come upon New York City? Look at 4:2-3 and 6:3 in Hosea. Hos.4:2-3 shows that drought is a penalty for rejecting God's Word, which the perverted government of New York City has done: "Swearing, dishonesty, and murder, and theft and adultery are rife; Crime follows upon crime! For that, the earth is dried up: Everything that dwells on it languishes--beasts of the field and birds of the sky--even the fish of the sea perish." Furthermore, just as drought is one of the ways God withdraws from us, so rain is one of the ways he comes to us: "Let us pursue obedience to the Lord, and we shall become obedient. His appearance is as sure as daybreak, and He will come to us like rain, like latter rain that refreshes the earth." (6:3)

§H. Why are New York City's leaders (not all of them but many of them) so corrupt? Their prosperity has corrupted them. Look at 13:6. "When they grazed, they were sated; when they were sated, they grew haughty; and so they forgot Me." The very prosperity God gave Israel in the land caused them to forget Him; yet they grumbled at the lean wilderness experience, and as soon as their husband provided more than enough, they forgot him like an unfaithful wife. Thus Samaria (the capital of the northern tribes) "must bear her guilt, for she has defied her God" (Hosea 13:16). This was tragically fulfilled (II Kings 17:6) in 722 B.C. when the Assyrians took the northern tribes into exile. Samaria is the unfaithful wife of God that must be driven out of his house (9:15) in order

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for God's prodigal wife Israel (the true remnant) to fear and return to her true provider and covenant Lord (see 2:23).

§I. Therefore, we see that those who teach that prosperity is God's will for every person are teaching error. Money can absolutely ruin the person who cannot handle its temptations; therefore, God often gives money to those he is angry with as a punishment they deserve. Such fools are sealed in their sin by their assumption that riches are the final proof of divine approval. See 12:8. "And Ephraim (the northern Kingdom) thinks, 'Ah, I have become rich; I have gotten power! All my gains do not amount to an offense which is real guilt (in other words, none of my crimes are going to catch up with me!)" Like Israel, believers tend to whitewash their own sins and overestimate their own spiritual fortitude and ability to handle perfect financial and physical security. Those "health and wealth" teachers have forgotten that acquiring wealth can be the ruin of many. They have simplistically reduced divine financial miracles performed at God's wise discretion to a cause-and-effect "faith" formula which ignores the wayward heart of man and the chastening, testing hand of God.

§J. In Hosea 11:9 we see the perseverance of God's mercy (unmerited by us). In 11:8-11 we see the tension between his justice (his righteous wrath against his covenant-breaking spouse) and his love (his determination to justify or forgive his spouse). See Romans 3:26. Hos.11:1 and Matthew 2:15 show the solidarity of Messiah and people, just as the

rejected son on the cross and the accepted son at the resurrection show the same two ideas of justice for man and justification of man embodied in the man Jesus. Deuteronomy 21:18-21 requires a father to deliver up a rebellious son to the death penalty, but the Divine Father has love that won't allow him to do it. A father might give his son up to the death penalty, a husband might divorce his wife, but God will never give up his chosen people (Isaiah 49:15; Hosea 11:9). Hosea.chp.3 shows God's love redeeming his people from her sinful bondage just as Hosea in long-suffering love buys back his wife from the slavery into which her adultery has sold her. But Israel will not return to God just as Gomer will not return to Hosea until the End (see 5:4; 7:10; 2:7; Rom.11).

§K. Traditional Islamic and heretical Christian misunderstandings of the fatherhood of the God of the Bible stem from an ignorance of Hosea. In 11:1-4 divine fatherhood is moral and spiritual, in contrast to the physical ideas of the Baal cults and the Qur'anic "Trinity".

§L. One reason the body of Messiah needs parachurch Acts 13:13 sodalities (a sodality is a brotherhood or association based on a common purpose) is because of the nature of modalities (a modality is a local church's modal quality as a minimal decision group of people who may agree to do no more than observe a day--usually Sunday--and honor various liturgical forms and may grow in no more dramatic way than biologically). Modalities might sometimes tend to settle down to mediocre religious "business as usual" (note

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Hosea 6:6!), with spineless leaders who put up with wicked board members and big tithers because they love their salaries (note Hosea 4:8!) just as the priests of Hosea's time preferred to prosper from their share of sin offerings for willful sin rather than act to dissuade the people from evil. Therefore, the sodality ministry of the prophet and the evangelist and the apostle and the teacher are needed by the local pastor and his flock, because "my people are destroyed for lack of knowledge" (4:6). The modalities must not be able to too completely control the sodalities, any more than a patient should be able to control his physician or dictate his own prescription for recovery.

§M. Just as Israel attributed to a fertility sex-God the praise due to God for the God-given fruits of the earth (thus making God jealous), and just as Gomer forgot her preacher-husband Hosea, and just as America has forgotten the God on her coinage and goes after her gods of youth, money, sex, exotic religions, corporate and status power, etc so the church as both sodality and modality has a tendency to forget God and to abandon the love she had at first--Rev. 2:4. What God wants is "hesed", loyalty to one's covenant obligations and devotion to one's covenant partner; that is, steadfast love. If we skip around New York as spiritual prostitutes without commitment or staying power or systematic study stick-to-it-ness, God vows to take all the pleasure out of our unfaithful pursuits (2:7, 11). If we want to be saved we must come out from among this harlot's brood in Manhattan, this foul-mouthed and violence-loving brood of a former generation of backslidden Americans. We must become faithful in

the modality or sodality where God has placed us. Otherwise, God threatens reprisal as he did with Israel--military carnage, drought, spiritual exile and estrangement.

§N. Hosea prophesied from 750 to 715 as a native of the northern part of Israel in the period after Amos and contemporary with Isaiah and Micah. Undoubtedly Paul was heavily dependent on Hosea for Ephesians 5:32 and Romans 11:25-26, just as John was for Rev. 21:9f for his simile of marriage as a picture of God's relationship to His covenant spouse, the people He will restore to Himself in the end-times.

§O. Looking at New York City's 42nd street we see prostitution, soft and hard porn movies, video stores, pornographic literature, massage parlors, transvestites, lesbians, homosexuals. Hosea taught that there's a link between promiscuity and forgetting/forsaking God. The spirit that led Gomer to forsake her husband also led her to forsake her God (4:12).

§P. The Lord is saying in the book of Hosea that New York City is like Samaria. Samaria was the apostate capital of the Northern Kingdom of Israel. She was marked for judgment. She had helped turn the holy faith of Israel into Baal worship, a fertility cult which promised rains and harvests by means of a wicked religion where devotees indulged in an orgy of drunkenness and religious prostitution. Baal was a nature god or weather god associated with thunderstorms as in I Kings 17:1-18:46 (notice I Kings 18:45 where the thunderstorm comes from the

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God of Israel, not Baal, whose proponents have been defeated by Elijah). Baal was a fertility god or sex cult god whose worship involved erotic acts and public immorality. Baal worship was apparently based on imitative magic: that is, magic that attempts to control the universe by mimicking the desired event. If one wants Baal, the prodigious lover and fertile bringer of rain and harvests, to "ride the clouds" to his reigning wife-goddess Asherah (Judg.3:7) so that one's barley harvest will be abundant, then one worships Baal by visiting a cult prostitute, getting drunk, and engaging in ritual fornication. This is the rationale of imitative magic behind the demonic worship of Baal, and this is also the background of the book of Hosea where a preacher is commanded to marry a cult prostitute of Baal named Gomer.

§Q. God says, "Go, take for yourself a wife of whoredom and have children of whoredom, for the land commits great whoredom by forsaking the Lord" (Hos.1:2). The land of America has certainly "played the whore" (2:5), forsaking the Lord. She has forgotten her true Provider (2:13) and only God Himself can heal her disloyalty to Him (14:4). She has lost the honeymoon love she had for Him in the days of her youth, in her early wilderness period (2:14). America has turned to other gods, and the Lord has an indictment against her. Her children are shameless. They have rejected the knowledge of God and brazenly devote themselves to immorality. Drugs have taken away the understanding, a stubborn spirit of whoredom has taken away contrition, and the vile deeds that even children are engaged in do not permit them to return to their

God. The glory of our youth is to know the true God and the free destiny to which He has called us, but "when their drinking is ended, they indulge in sexual orgies; they love lewdness more than their glory" (4:18).

§R. So drunkards leer and refuse to work and welfare mothers proliferate illegitimate children and those who don't know God dearly love their wanton ways. And "they do not consider that I remember all their wickedness. Now their deeds surround them, they are before my face" (7:2). When God glances He sees a kaleidoscopic horror show of sexual depravity and decadence. Like an aging overweight prostitute or a filthy homeless transvestite, America staggers in her sin. Her wealth she puts into pockets with holes in them and she does not know it. She turns "to that which does not profit" (7:16). Americans elect politicians "but not through Me" (8:4), and these unjust sycophants court the muscle beach "gay lobby." With great wickedness and guilt comes great hostility to the Word.

§S. The Lord has shown that He is soon going to send fire upon America's sleazy cities (8:14), for they have played the whore, departing from their God, deeply corrupting themselves. He will remember their iniquity, He will punish their sins, as He did in the time of Hosea. The homeless will grow like a vast herd, like wanderers in a distant country. In them the heart of a wayward people will be exposed, and a prodigal nation shall sift its trash, eating the fruit of its lies. Because, merely talking about God, this people is bent on turning away from Him. And, led by cords of idolatry, this people

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trusts only in its power and in the multitude of its police. Therefore, violence rages in their cities, and God's hot anger hangs overhead like a vulture. Until repentance is preached on the sidewalks, those who sleep there will not know God, nor will He return them to their homes.

§T. If you study the Book of Hosea, you will see that the true Messianic religion of Moses had been bartered off at that time. Jeroboam had split the kingdom and had led the people away from the true expectation of the Messiah through David (8:4; 3:4-5; 1:11; Amos 9:11; Mic.5:2; Isa.11:1-5; Jer.23:5-6; Ezek.37:24-28; Zech.12:7-8; II Sam.7:12-13). The people build pagan sanctuaries under "sacred" trees and the wicked priests lead them to get drunk and to go into cult prostitutes under the alluring shade of "oak and poplar" (4:13) and other kinds of trees. But God is a jealous God, and He says, "I am like an evergreen cypress" (14:8). Yet the people refuse to live beneath His protecting shadow.

§U. Therefore God threatens to make Israel a treeless desert (2:3), sending the Assyrian exile (prophecy fulfilled 722 B.C.) whose armies set fires that together with droughts turned Israel into a "parched land." And today the Lord again is going to take His shadow away. The shade from the blazing sun over our country will be removed. Every time an American prostitute brings a "client" into her hotel room and turns on the air-conditioner, little does she know that the chlorofluorocarbons, the chemicals in it used to transfer the heat, are destroying the atmosphere's ozone layer. When she sprays on deodorant, little does she know that these same

chemicals are removing the ozone shield and letting in ultraviolet light causing skin cancer on her exposed body, eye cataracts on her painted eyes, and a defective immune system in her ulcerated body. God is removing His ozone shade from the Sun's harmful ultraviolet rays at a rising level of depletion that atmospheric scientists called "disastrous" and irreversible. Rev.16:8 says, "The fourth angel poured out his bowl on the sun, and the sun was given power to scorch people with fire." America's daughters have turned to prostitution (4:13), selling their virginity for a little wine, worshipping idols at rock-concerts. But God is removing the pleasant shade.

§V. Soon everyone on the streets will wear hats and umbrellas, looking like orthodox Jews on a rainy day. Soon the light outside will be starkly white, like the flashpoint light of a nuclear explosion. Soon to venture outside will be a project for fools, like going unshielded into an x-ray room or strolling around naked inside a nuclear reactor. The Day of the Lord is coming (called also the *παρουσία* in the New Testament), that time when God will decisively break into history, save His people, and settle the score once and for all with His enemies, both militarily and politically. The Day of the Lord is a *גָּדוֹל* "great" day (Joel 2:11), a day that is *קָרוֹב* ("threateningly near" or "imminent"-- Joel 1:15; 2:1), a *הַיּוֹם הַהוּא* "dreadful, terrifying" day. The Sun shall be turned to darkness, and the moon to the color of blood (Joel 2:31), and the stars shall withdraw their shining (Joel 3:15). See Hos.5:9-10 which speaks of the Day that God's wrath will be poured out "like water" which Ephraim (the Northern

TANAKH : HOSEA p.561

Kingdom of Israel) saw in 722 B.C. which is the time when the ultimate Day of the Lord (still future) drew near, overtaking evil Samaria, and Hosea's prophecy was fulfilled. See 8:13; 3:4; 9:3,15-17; 11:5 for references to the coming Exile.

§W. If you are wondering whether the fig tree of Luke 21:29 is Israel, see Hos.9:10.

§X. Since the word "sow" is a key word in Hosea, note also 8:7 and 10:12.

§Y. On the meaning of Hos.4:15, see Amos 5:5.

HOSEA 6:2

יְחִינּוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנִחְיֶה לְפָנָיו:

HOSEA 6:2

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

[Just as the Messiah was raised from the dead through the glory of the Father, we too may live a new life (Romans 6:4). The Word of God took on flesh and died for all; therefore, all have died (II Corinthians 5:14). The old humanity has already been put to death, and he who does not believe is condemned already (John 3:18). This is why everyone has not yet been raised bodily from the death: because, those who hear and believe must first be raised spiritually from death to life. If we reject the New Testament interpretation of Hosea 6:2 in favor of our own interpretation, there is a way that seems right to a man, but that way leads to death (Prov.14:12). The period when decomposition

of the body sets in is three days (see John 11:39) but God raised the Messiah on the third Day so that he would not see corruption--Psalm 16:10; I Cor.15:4. Hos.6:2 says that, even though the Exile will come, the nation will be brought back to life and forgiven, and the Lord's "appearing" is as sure as the dawn--Hos.6:3.]

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§A. Some scholars believe that Joel's prophecy could be dated in the 9th century or even before 701, when Assyria threatened Jerusalem. The truth is, we don't know for sure when this great prophet lived. So Joel's writing constrains the scholar's dogmatism with a measure of humility. One thing seems likely, however: if Joel was written in the 9th century, he is quoted or alluded to by many of the other writing prophets, and his little book has had a great impact on preachers down through the centuries, which is a true statement no matter when the book was written. If Amos (760-750 B.C.) is aware of Joel's prophecy, this would help to explain the similarity of Amos 1:2 = Joel 3:16 and Amos 5:20 = Joel 2:2. If the affinity between Joel 3:10 and Isa.2:4; Mic.4:3 means that Joel is aware of the preaching of Isaiah (740-681 B.C) and Micah (750-686 B.C.), however, then Joel must be later than Amos. For other possible connections like these, see Amos 9:13 = Joel 3:18; Obad.15 = Joel 1:15; 2:1; Obad.17 = Joel 2:32. Also compare the notes on Obadiah §A. and §B. and compare Obad.15 with Joel 3:4,7; Obad. 10 = Joel 3:19; Obad.11 = Joel 3:3; Joel 2:31 = Mal.4:5; Joel 2:11 Mal.3:2; Isa.13 with Joel 1:15; 2:10; 3:15; Zeph.1:15 = Joel 2:2. It seems that, because of these and many other cross-references in Joel, perhaps either he is aware of these other prophets or they are aware of him. But this is not necessarily the case, even though very often the words are exactly alike in the Hebrew, since the Holy Spirit is at liberty to duplicate his messages through different prophets. For this reason we cannot completely rule out a later date for Joel, even if we prefer an earlier one. But his message does not hinge on precise dating, so

it is not fruitful to endlessly examine this question of dates.

§B. In the word of the Lord that comes to Joel, the prophet witnesses a locust plague, interpreting it as an act not of neutral "Nature" but of the Creator who is active in nature to bless or to judge His creation. Using imagery we also see in Revelation ch.9, Joel depicts this locust plague as an omen of the Day of the Lord (called also the $\pi\alpha\rho\omicron\upsilon\sigma\iota\alpha$ in the New Testament), that time when God would decisively break into history, save His people, and settle the score for once and for all with His enemies, both militarily and politically. The Day of the Lord is a גָּדוֹל "great" day (Joel 2:11), a day that is קָרוֹב ("threateningly near" or "imminent"—Joel 1:15; 2:1), a הַגּוֹרָא "dreadful, terrifying" day. The sun shall be turned to darkness, and the moon to the color of blood (2:31), the stars shall withdraw their shining (3:15). Around Jerusalem there will be a valley, the valley of (God's) הַחֲרֹץ "verdict" because he will sit to judge the multitudes (3:14) on that great and terrible "Day." Joel has a vision: he sees hordes of marching locusts and they are terrifying harbingers of not only the coming onslaught of an end-time invading foreign army called "the northern one" הַצִּפוֹנִי (see 2:20) but also a heavenly army of the Lord's hosts on the Day of the Lord (see 1:6; 2:4,11) when He will judge all nations in the environs of Jerusalem (3:2, 12-21). With great alarm and urgency, Joel calls upon the people to assemble for repentance and fasting and prayer so that God might relent and not send His own end-time army on a cosmic mopping up operation following the invasion of the locust

attackers.

§C. Then in chp. 2:28-29 Joel uses the same word **שָׁפַךְ** that Isaiah uses when he talks about "pouring out" the wine on the ground in a ritual called a drink offering (Isa.57:6). Joel sees that just as God's wrath was poured out on the people in a devastating baptism of locusts, so God's mercy will be "poured out" (2:28) on people in the baptism of the Holy Spirit. One of the effects of this merciful Spiritual effusion or baptism is that ordinary sons and daughters will become prophetically gifted preachers. According to Acts chps.1-2, one hundred and twenty male and female Jewish street preachers turned the world upside-down on Shavuot A.D. 30 (Pentecost) when the initial evidence of their prophecies spoken in tongues unknown to them proved that Joel's prophecy of the baptism of the Holy Spirit was beginning to be realized.

§D. Jeremiah 23:5-6 and Isaiah 4:2; 11:1-4; 53:2; Zechariah 3:8; 6:12; Ezra 3:8 tell us that the Messiah, the Branch of the Lord and of David will be called Lord and Yeshua (Jesus). (The Messiah is also called Lord in Malachi 3:1 and Psalm 110:1, since **אֲדֹנָי** refers to **יְהוָה** in Zechariah 4:14 and 6:5.) Joel 2:32 tells us that "everyone who calls on the name of the Lord will be delivered" on the great and dreadful day of God's judgment that is coming.

JOEL 2:28a (HEBREW 3:1)

וְהָיָה אַחֲרֵי-כֵן אֶשְׁפּוֹךְ אֶת-רוּחִי עַל-כָּל-בָּשָׂר וְנִבְּאוּ
בָנִיכֶם וּבְנוֹתֵיכֶם ...

JOEL 2:28a (HEBREW 3:1)

Then afterward I will pour out my Spirit on all
flesh; you sons and your daughters shall prophesy...

TANAKH : AMOS p.567

§A. Amos preached around 760 B.C. (before Micah's ministry began, though Isaiah, Hosea, Amos, and Micah are all prophets of the same general time period). From Dan (the farthest point north) to Beesheba (the farthest point south) there were pagan centers of worship. Bethel and Gilgal had also become perverted into places boasting of idol temple sanctuaries, Bethel itself being the royal sanctuary of King Jeroboam II (782-753 B.C.) with Amaziah his official priest (see 7:10-13; 4:4; 8:14). The northern kingdom was enjoying great military, political, and economic prosperity and success at this time, and the idol shrines were well supported and maintained with pride. God raised up a country prophet, a raiser of sheep and a cultivator of figs from Tekoa, a small town six miles south of Jerusalem. God called him to leave Judah and to make a short-term missionary journey to the foreign kingdom of Israel. The burden of his message from God was that the גלות (Exile) was coming and that the people must repent of sin, injustice, immorality, drunkenness, and idolatry or perish in the coming conflagration. The people of the northern kingdom of Israel had created and were exploiting an underclass and God was angry and was on His way to bring judgment. Amos' preaching got him into conflict with the religious authorities and caused him to be thrown out of the national cult shrine of their false religion (see Amos chp.7).

§B. Ordination does not necessarily mean one earns one's living from the ministry. In fact, there are times when God appoints (and the people of God acknowledge His appointment) of an individual, but at the same time God wants the person to keep

economically independent of the ordained clergy. Such a person has a secular income-earning vocation but also a prophetic mission. Such a person was Amos. Amos was secularly employed, a shepherd who had to hold down two jobs while idolatrous priests (as immoral as bribe-taking judges) preached bland messages in order not to lose their backslidden tithers and lucrative positions. It often happens that backslidden denominations and religious movements corrupt their dedicated elite and then attempt to silence their true prophets (2:11-12; 5:10), since the prophets represent the true God of the poor-in-spirit who are hungry for something more than empty formalism. In Amos' day the priests' toleration of the immorality of the population left everyone oblivious to the deteriorating moral condition of society, making it like a basket of fruit, ripe for God's destruction (8:1-3). And so it is today in those countries where abortion stockyards make people worse than cannibals (who it seems don't normally butcher their own flesh and blood), and where the poor, although loved by God, are treated like scum by the immoral rich, who are preoccupied with materialistic and sensual goals. Fortunes are extracted from the life-blood and sweat of the poor who must try to keep their heads above water in a suffocating climate of greed and who barely get a chance to breathe before the greedy landlords and unjust merchants and employers and judges pull them under again (2:6-8; 4:1). The message of this book is that the indulgent life of the wicked privileged will come to an end, as surely as it did for Nazi Germany (see 3:15; 5:11; 6:4-6).

§C. At the call of God Amos left his home in Judaea

TANAKH : AMOS p.569

as a mere lay preacher without any ecclesiastical authorization or status as a recognized prophet. He refused to be intimidated by the apostate religious leader, Amaziah (see §A). Amos predicted Amaziah's wife would become a prostitute when foreign armies invaded Amaziah's "parish" and this corrupt priest would see all that he possessed taken from him as he was dragged off to the unclean lands of the heathen (7:10-17). Amos in effect says to him, Fear, God, preacher! When *God* defrocks you, Amaziah, you will know it!

§D. It is worth noting in passing that, in the tradition of Amos, and to protect himself from his critics (who were quick to challenge his motives), as well as to give himself travel and monetary independence, Paul refused to take a salary for preaching the Gospel (though he did, on occasion, accept free-will offering support, especially when he was in prison).

§E. Amos broke from the tradition (I Sam. 9:7; Micah 3:11) that a prophet should be remunerated in some way before being consulted. Amos refused to let himself be cast in the role of "organization man." Amos refused to be a spokesman for the evil political and religious establishment, the type of spokesmen that preach for pay or position and say only what their employers want to hear. Rather, in the tradition of Micaiah ben Imlah (I Kg. 22:14), Amos could speak only the word that the Lord gave him, and took no "professional remuneration" since God alone was his boss and pay-master. This tent-making preacher model is especially useful when the paying religious institutions are wicked and

Scripturally aberrant as they were in the northern kingdom with its calf-idol cult of the renegade non-Davidic King Jeroboam II and its Baal (see notes on Hosea) heresy. However, this is not the same as wet-behind-the-ears charismatic "prophets" who disguise their independent carnality and rebellious immaturity with an "I don't listen to men but to God" attitude in defiance of Hebrews 13:17 which says, "Obey your leaders."

§F. Amos was called to be a short term missionary (his ministry as it is recorded is only a single year's work). He had to leave his native land and go to another nation (for Israel was divided into two kingdoms at this time). He had a very hard message to proclaim: that the dynasty and the unbiblical religious shrine and the entire population of the king (Jeroboam II) would be uprooted and destroyed (7:9,11). See all the references to military destruction and exile: 3:11; 4:2; 5:5-6, 25-27; 6:7-8,14; 7:8-11,17d; 9:4,9). Naturally, this was a dangerous message sure to cause Amos resistance from the "establishment" political and religious leaders of the land. One of the reasons Amos was listened to is because he spoke of an earthquake (8:8) two years before it happened (1:1), just as he spoke of the exile of the northern kingdom (760 B.C.) nearly 40 years before it happened (722-721 B.C.) at the hands of Assyria (which Amos does not name).

§G. There are those who would reduce our faith to an observance of days (Sundays), rituals (hymns and pew calisthenics), and doctrines (dead orthodoxy), a purely religious gospel as opposed to a "social" gospel. Amos opposes them, declaring that political and

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religious and social corruption must not go unchallenged by true believers. The poor must be aided and the legal corruption must be confronted, whether it be judges who take bribes or land grabbing money grubbers who turn farmers into serfs. Of course, liberal church leaders have used Amos as a retreat from the fundamental Gospel of salvation from hell through faith alone in the blood of Jesus, and have preached Amos as their key text for a works righteousness universalist "social gospel." But the true Gospel is not an either/or religious/social gospel, but a both/and religious/social gospel (Jesus evangelized but he also fed and healed the poor).

§H. It has been said (Robert Hymers) that most evangelicals in America have never experienced a true Biblical turn-around as far as the world is concerned. There are those who think that because they are religious, God will accept any kind of behavior from them. They love any religion that doesn't require the new life of God from them! (Therefore, their religion teaches them to transgress--4:4-5--and at its center is rebellion against the God of regenerated humanity.) They profess to be born again and that once saved, they are always saved; therefore, they can get away with high-handed (presumptuous) sin. Although they are bored with God (8:5), they believe that religious observance safeguards them so that they can eat, drink, do with their bodies anything, go with their friends anywhere, do anything, and get away with it because they are religious. Then, just when these religious hypocrites are settling down to their antinomian "cheap grace" and empty religious

formalism, Amos steps in and says "You fat cows of Bashan...All the sinners of My people shall perish by the sword, who boast, 'Never shall the evil overtake us or come near us.' Yes, you alone have I singled out and known of all the peoples of the earth; therefore (instead of holding you unaccountable to live anyway you like), I will call you to account and punish you for all your sins!" (See 4:1; 9:10; 3:2).

§I. The people of Amos's day had a popular theology that said nothing bad could happen to them because they were religious. They thought they would be the survivors, the remnant, no matter what happened. The people had an eschatology that the day of the Lord would be "peaches and cream" for them and trouble for everyone else besides the remnant. Amos said, in effect, "Remnant? O yes, sweetie pie, there will be a remnant--what's left of a finger after the Lord slams the car door on it!" (See 3:12.) "Behold, the Lord God has His eye upon the sinful kingdom: I will wipe it off the face of the earth!" (9:8). With uncompromising radicalism he meets the superficial religiousity of his contemporaries who have grown self-sufficient and comfortable in their smug ritualism and worldliness. He did not let the stubborn resistance of his audience stop him. He criticized the shallow doctrines of assurance and the last days in vogue in his day ("you who put far away the evil Day (of the Lord) and bring near the status quo rule of violence"--6:3) and inverted them to point to the coming judgment. He preached that mere outward religious practice could not off-set their sinful lives, and that the End (קץ) was coming, the day of the Lord (8:2).

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§J. Since faith comes by hearing, and hearing by the Word, and since the people Amos preached to had no taste for the Word of God but wanted only to get their religion over so they could go home to pursue their cut-throat materialism (8:5), Amos promises that God will bring a famine of hearing the Word of God (8:11). That famine, a judgment of God, has already descended on many places in the world. Wherever the people are not open to a revival in the Word they experience a famine of the withdrawal of the Word.

K. The people at this time were living in a society where the rich were very rich and the poor were very poor and exploited. The greed of the wealthy knew no bounds, drinking and adultery were everywhere, and yet a hypocritical attempt was made to please God by empty religious profession. But God knows the difference between empty profession and a living faith at work in love to help the poor (whether it be people who are poor in money or poor in spirit).

§L. OUTLINE OF THE BOOK: UTTERANCE AGAINST THE NATIONS, ch. 1-2 Because of war crimes, God-angering deportations, fratricidal conflicts, inhumane "overkill" kinds of outrages against Israel, the nations living around Israel are ripe for imminent judgment. But so is Judah for spurning the Word, and Israel, for worshipping sex and money instead of God and for social exploitation of the poor. ("For two transgressions and for four" means "for an ample number of offenses.")

§M. JUDGMENT AGAINST ISRAEL, ch. 3-6

Hunger, drought, crop failure, contagious disease, natural calamity are all part of the judgment of God on these wicked people.

§N. Prepare to meet your God, New York City! I sent you herpes, and you would not turn back to me! I sent you drought, and you would not turn back to me! I sent you AIDS and you would not turn back to me! I sent you bankruptcy and Wall Street crashes and debt and deficit and unemployment and recession and you would not turn back to me! Prepare to meet your God O New York (see 4:6-12)! Look at 5:3 where God uses a military scourge as a punishment on a wicked nation (America had the yawning mouth of a Viet Nam hell opened once to swallow her youth; something worse is coming if America does not repent!) When will we learn to stop seeking the evil sanctuaries (5:5) of bars and discos and violent sex movies? Seek the Lord and you will live (5:6)! God will not fight for us to defeat our enemies if we Americans live like God's enemies! The rapture would not be a day of joy for the worldly idolatrous church of this generation (5:18-20)!

§O. PROMISE OF RESTORATION AND BLESSING, chp. 9:11-15 In chapter 5 Amos speaks to a group very similar to the people in many lands today (especially South America where liberal marxist Liberation Theology is impacting the Roman Catholic Church). I am referring to the group who are steadily driving the landed peasantry away from their earlier land-owning independence into the condition of serfs. The smaller farmer no longer owns his own land (a sacred trust!); he is a tenant

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of the urban class who are corrupting with bribes the serf's last court of appeals protecting widows and orphans, the court at the village gate. For Amos the court in the village gate is the central institution in Israel (and constitutes Yeshua's picture of the millenium, with disciples on thrones as a court of the Messianic millennial kingdom). What God wants is righteousness in the courts and marketplaces, not mere rituals in the shrine holy buildings! Landless serfs did not exist as an economic class much before the 8th century because prior to that time there were fewer Ahabs and Jezebels to seize the land of the Naboths of Israel (see I Kg. 21). Land was a holy trust belonging to God and leased by the families to be used to serve the Lord. Small landholders were now swallowed up by the large estates of the commercial class, who had secularized their concept of land and left God out of the picture entirely. Godless capitalism can be as vicious as godless communism in this respect.

§P. A key idea in Amos is that vertical love without horizontal (Matthew 25:31-46) love of poor afflicted people is unacceptable to God. The worship of the community is unacceptable unless they live holy lives of Matthew 7:12 obedience. However, an overemphasis on the social gospel will turn the Rev. Jesse Jacksons of this world into mere womanizing celebrity-politicians and will turn street preachers (like the Salvation Army in its early days) into mere junk dealers begging from heathen on the street, operating second hand stores with no first hand knowledge of the power of God. The priests of Amos' day had stopped making holy covenant demands of the street people and so Amos had to fill

in for them. Amos told the liberals of his day that their religion was sinful (4:4) and useless (5:21) and doomed (5:4f).

§Q. However, the people of his day lived in pride and thought themselves invulnerable. Chapter 6 shows they had confidence in their country because of momentary peace and prosperity due to a fleeting international situation where their national enemies were preoccupied (momentarily) elsewhere. Americans think they made it through the World Wars and Viet Nam and they can go on making it no matter how they live. Did Nazi Germany make it? Are we with our abortion clinics and porno industry that much better than they with their anti-Semitic literature and their ovens? American homes where once the Bible was taught by god-fearing fathers are now overrun with TV pornography and who feels discomfort? "They drink straight from the wine bowls and anoint themselves with the choicest oils--but they are not concerned about the ruin of Joseph (6:6)."

§R. Being defeated and drained in the Viet Nam war was not enough to make us have a national revival and send thousands of missionaries to Viet Nam! Therefore God has another Viet Nam awaiting us! Go ahead! Don't preach the Gospel and help the poor of New York! Don't raise your sons to be godly missionaries to places like South America! Then you can pay the price of your wickedness by watching them die in the battlefields and swamps of these places! Preach like this and it will be said, "The country cannot endure to hear these things..." (7:10) Amos had to fearlessly preach the revelation of

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God's burning wrath against his people.

§S. Amos said, "I am not a prophet" (7:14). He meant, *by profession!* He meant that he was not a member of that economically sychophantic professional clergy caste who attached themselves to a shrine or a political leader and tamely prophesied disaster for national enemies and prosperity for all their religious followers. When Amos said, "I am not a prophet's son" (7:14), he meant he was not a trainee of their devious theological schools!

§T. Amos declared that you can't love God and money, no matter what any preacher tells you!

§U. Amos today would preach on the streets of New York City. He would point at the pimps and the drug dealers and the lurking muggers and criminals and the brazen men who sexually assault women on the street with their fiercely foul mouths. It is not Russia alone that is pointing its nuclear missiles at this wicked city--it is also the God who hates wickedness!

§V. The last four verses of Amos are quoted by James in Acts 15:16; the book of James is also highly indebted to Amos. But the point James is making in Acts 15 is that wherever people turn to Yeshua ben David the fallen wilderness hut of David is being resurrected again to prepare for the ultimate salvation of Israel and the world.

§W. In Amos 9:8 God promises to preserve a שְׁאֵרִית (remnant) through the coming judgment and to "raise up" (אָקִים) "I will raise to stand up i.e.

even from the dead") David's fallen סִכָּה *sukkah* (hut/booth/tent--9:11). This is a Messianic prophecy fulfilled more literally and more gloriously than anyone ever expected.

AMOS 8:11

הִנֵּה יָמִים בָּאִים נֹאֵם אֲדֹנָי
יְיָ וְהִשְׁלַחְתִּי רָעָב בָּאָרֶץ לֹא
רָעָב לֶלֶחֶם וְלֹא צָמָא לַמַּיִם כִּי
אִם לְשִׁמְעַת אֶת דְּבָרֵי יְיָ

AMOS 8:11

Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

TANAKH : OBADIAH p.579

§A. A key to the dating of this book is found in Ezek.25:12-14; 35:1-15, and Lam.4:18-22--all documents of the early exilic period when Jewish fury raged at the Edomites for the way they swooped in like vultures to take advantage of the 588-586 B.C. Babylonian victory over Judah. The Edomites moved into southern Judah and took over Israelite territory near Hebron. Psalm 137:7 preserves a memory of this.

§B. Probably written shortly after 586 B.C., Obadiah's book refers to the גלות (the Exile) in Obadiah 20. 586 B.C. was the fatal year when the Temple was destroyed and the city of Jerusalem sacked. Obadiah sees in the fall of Jerusalem an outworking of the wrath of the Day of the Lord upon his people, but He has left a remnant (holy consecrated survivors) who have a right to the capital and the country, while the merited lot of the nations who attacked Jerusalem is to perish. Edom is the particular nation Obadiah prophesies about, saying they will justly suffer at the hands of God. Edom's annexing of Israelite territory is to be reversed, despite Edom's natural impregnability, human wisdom, manpower, and weaponry (see also Jer.9,16). The moral of this briefest book in the Tanakh is that if any nation thinks it is impregnable to God, it had better think again.

§C. We live in a world where human rights mean nothing and where people are programmed for violence by constant movie/tv/reading. God denounces the heartless violence of Edom in verse 10. This heartless murderous hatred of the Jewish people is what that cunning "Edomite" Hitler did not

repent of that brought about his destruction.

§D. But over against the day of disaster endured by Jerusalem in 586 B.C. (see verse 11) stands another day, a day of disaster for *all* the nations of the world, the Day of the Lord (see verse 15-16). See verses 17-18 where it says that a few survivors will escape the calamity befalling God's people, but total destruction will befall those who don't know God (16, 18). This would include no doubt all who, like Jacob's twin Esau, sell their birthright and forsake the Lord (Gen.25:29-34). For God has not merely summoned a sword against *Israel*; He has summoned a sword against *all* the inhabitants of the earth (Jer.25:29) and it is a lethal cup of judgment they *must* drink (Jer.25:28), for Israel will not be the only nation to drink it. When the Babylonians set fire to the Temple in 586 B.C. judgment is merely *beginning* at the household of God. Therefore when the world looks at those flames or the flames of the 1933-1945 Jewish Holocaust the world should shudder, for such is only a preview and a foretaste of what horror is coming on the inhabitants of the world and, unlike the Jewish people, the heathen will have no survivors. All the nations around Jerusalem shall drink of judgment just as the Jewish people drank (Obadiah 16). This is the world-sobering vision חֲזוֹן that Obadiah saw (1:1).

OBADIAH 16

כִּי בָאֲשֶׁר שְׁתִּיתֶם עַל-הָרֶקֶדֶשׁ יִשְׁתּוּ כָל-הַגּוֹיִם תָּמִיד
וְשָׁתוּ וְלָעוּ וְהָיוּ כְּלֹא הָיוּ:

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OBADIAH 16

Just as you drank on my holy hill, so all the nations will drink continually; they will drink and drink and be as if they had never been.

§A. The point of the story is that God loves more people than know it, and those that know it don't know the half of it. But the problem is that His prophets and preachers tend to be narrow-minded, touchy, selfish, racially biased vindictive little prima dons and therefore God has to work miracles as fast as a magician (out of his hat God pulls a wind, a lottery draw, a submarine fish, a revival, a quick-growing castor-oil plant and a worm) to get any use out of his hard-to-manage ministers.

§B. In 1:3 we see that Jonah didn't want to preach to his people's traditional enemies because he wanted God to judge them and he knew a forgiving God like his would not judge them if they believed Jonah's message and repented. This is so typical today of the religious feelings of many Christians against Jews, Jews against Christians, and Muslims against both and vice versa. Whereas Jonah was a Jew with these kinds of feelings toward Non-Jews, today we are in a reverse situation: we know Jews are guilty of rejecting the Messiah so we don't preach to them because we want prophecy to be fulfilled against them. We know Muslims are guilty of rejecting the prophetic finality of Jesus's coming so we don't preach to them because we want prophesy to be fulfilled against them. What petty little religious Jonahs we all are! And no wonder this religious hatred has desolated Lebanon in our generation and threatens to ignite the Middle East into World War III. The book of Jonah shows that God wants reconciliation and peace between God and man and between man and his fellow men, and this little book shows the folly of disobeying God and backsliding away from God's Matthew 28:19-20 Great

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Commission. What madness that Jonah would trust his own opinion and a fragile little boat in a precarious sea more than the wisdom of a compassionate, omniscient God who commands him to preach salvation to even Israel's enemies. Paul must have been thinking of what happened to Jonah when he said, "Woe to me if I preach not the Gospel!" (I Cor. 9:16).

§C. Joppa, where this story really sets sail, is also the scene in Acts 10 and 15:6-11 where another preacher named Simon Peter son of Jonah had to learn Jonah's lesson...a preacher not like Jonah, the man caught by a fish, but like the other apostles, a fisher catching men. Peter had to learn that in this world's Jewish/non-Jewish confrontation, God is not a respecter of persons but draws near to any who are willing to repent. The author of the book of Jonah ironically emphasizes the God-fearing quality of the pagan sailors and contrasts their fear of God (and that of the Ninevites) with the brazen presumptuousness of the disobedient and uncompassionate prophet Jonah. Like the voyage narrative at the conclusion of the book of Acts, the author is making the subtle point in chapter one of the book of Jonah that we of the human race are all in this little boat of life together, and that unless we listen to God's prophecy we will all alike perish. However, we see that very often God has to send a wind of tribulation to get His prophet to spit out the saving message (just as He had to cause the big fish to spit out the prophet!), and, since we all tend to be Jonahs most of the time, we can understand why Paul warned all believers that we must go through much tribulation to enter the Kingdom of

God (Acts 14:22).

§D. Look at 1:7. Have you ever noticed how the unbelievers who are in the same existential boat with you always find out you are a believer—even when, like Jonah, you try to hide it?

§E. There are many unbelievers, even many among college-educated Bible scholars. Unfortunately, Jesus was not college-educated, so he thought this "big fish" story was historical, whereas our modern college-educated Bible scholars assure both us and God that this "big fish" story did not really happen. Like Jonah, our preachers trust their own notions more than God's miraculous Word. However, there have been incidents recorded of people surviving being swallowed by sperm whales, which could be large enough to swallow a living man "if he managed to negotiate the air-supply tract of the mammal and reach the great laryngeal pouch" (R.K. Harrison, Introduction to the Old Testament, p. 907).

§F. The story of Jonah has the literary density of meaning to provide a parabolic moral lesson or an allegorical picture of a disobedient chosen prophet of a disobedient chosen people who must be chastened in death and resurrection in order to be a witness to the rest of the world's remnant (which God has also chosen to save). Thus the book provides a subtle rationale for why the Exile had to happen: to move Israel from idolatry to a more universal vision of their service to a world-embracing God. Yet, there is no reason to eliminate the spiritual biography of the historical Jonah, an anti-hero like Peter in the Gospels and Paul in the early part of

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Acts. Those who deny the story any veracity have an anti-supernatural bias, that is not particularly modern or sophisticated.

§G. On the contrary, what happened to Jonah is a key historical "sign" of the central historical miracle of the Bible--the sacrificial death and saving resurrection of the Messianic prophet who is greater than Jonah (Jesus), and the men of Ninevah will stand up at the judgment and rebuke the unbelievers of our generation as worse than them, for they apparently repented when they believed Jonah's testimony of *his* burial-baptism and resurrection from the sea, whereas "someone *greater* than Jonah (Jesus) is here" with a *greater* burial-baptism and resurrection (Matthew 12:38-41). The repentant Gentiles of Ninevah will one day rebuke the Jewish rabbis of our day who say that the Jewish Bible knows nothing of a buried and resurrected prophet type of Messiah; foregleamings of this type of prophet are found not only in Psalm 16, 22, Isa. 53 and Gen.37:24 but also in Jer.38:5-9, to say nothing of the motif of national burial-exile and resurrection-return in the pre-exilic prophets and in places like Ezekiel 37. The picture of death swallowing and then vomiting up a prophet is the most graphic predictive sign of the death and resurrection of the Messiah that we could expect in the Tanakh. The "three days and three nights" of Jon.1:17 is the time period after which decomposition of the body begins (see John 11:39 and Hos.6:1-3). The fundamentals of the Good News entail the fact that God raised the Messiah *on the third day* (I Cor.15:4), since the Messiah was to die but his body was not to see corruption (Ps.16:10). Notice that

Jonah gets to this extreme point of desperation before he even prays about his condition of being stubbornly out of the will of God (Jon.2:1; compare 1:5-6).

§H. Since Jonah is an important character in the Qur'an (37:139-148; 68:48f; etc.), here is an important point for witness to Muslims as well.

§I. Actually Jonah, ministering ca.800-750 B.C. did prophecy that Jeroboam II (793-753 B.C.) would expand the northern kingdom (II Kg. 14:25), but what *happened* to Jonah is as important as anything he ever prophesied. This is also true of Jesus. This is also true of each of us, and is why we should never tire of giving our personal testimony of what happened to us when Jesus came into our lives.

§J. But apparently Jonah was a small man (small enough to be swallowed) and in 3:3 he apparently felt swallowed up by a vast metropolis. He had a great testimony of a great personal deliverance, but the city was so large how could he be equal to the task? How many days would it take a street preacher to preach across your city? How many days would it take a visitor to minister to people house to house? Verse 4 says that "he started out" and apparently he took it one day at a time in some systematic fashion that God revealed to him, and God gave him an audience with people who gave him a bigger audience until even the king had heard and was his ally. Thus a great revival came to a city because one man finally (and unheroically) obeyed God.

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§K. Look at 2:7. God used an instrument of certain death--a great fish--to save both his prophet and the Ninevites out of the primal waters of chaos and death, just as later God used another instrument of certain death--the wood of Golgotha--to save us "Ninevites."

§L. Look at 4:10. The "Gardener" of Ninevah, the Creator of all men, rebukes the self-centered and ethnically prejudiced mourner of a castor bean plant for his lack of compassion and love for God's planting, Ninevah. Jonah is so blind (he is a type of that blind Servant of the Lord Israel seen so clearly in the second half of Isaiah) that he cannot even see his own great personal investment in God's "Garden" Ninevah and all the many trials and tests that constitute Jonah's personal stake in God's harvest. What blind laborers we are! We cannot even see and properly weigh our own struggles! So it is that many ministers, after pouring out vast energy for many years, sometimes backslide at the end of their ministry, like a rich man stupidly discarding his hard-earned bank deposit book. The point is that we who have been called by God have been called not as an end in itself but as a means to call others. God wants us to know his heart for the lost and to share it so that His promise to Abraham (Gen. 12:3) would be fulfilled: that all the peoples of the earth would not be enemies but would bless themselves in one another as fellow heirs of Abraham's faith.

§M. The Messiah is the Prophet like Moses, the Prophet like Jonah, whom Death swallows and then vomits up: Messiah the Firstborn from the dead, the

King of Kings, who does not see death's corruption. Instead He sees the light of resurrection light and divides its booty with those He makes righteous by bearing away the curse of their wicked depravity. See Deut. 18:15-18; Isa. 49:9-10; Hos.11:1; Ps.89:27; 16:10; 21:5; 61:7; 89:4; Isa.53:5,10-12; Gen.22:4; Hos.6:2; Amos 9:11.

§N. Note well: Jon.1:14. People are perishing because of disobedient street preachers who don't go.

§O. Jonah has to have reality splashed in his face to wake up. He has to be reminded of God's having personally saved him (Jon.2:6) from the pit. He has to repent of stubborn disobedience and he has to stop forsaking his true loyalty (Jon.2:8). Read Jon.chps.2-3 again. Notice: the street preacher changes his mind, the people hear and change their mind, and then God relents and changes his mind, all as a result of forsaking stubbornness regarding preaching on the street.

§P. Notice: the street preacher is often angry, and God may put righteous anger in his heart. However, he may be angry about the wrong things. Jonah was (see Jon.4:1-4). Does God not have a right to be angry if his street preachers don't obey Him and don't show His compassion for the work of his hands, his lost sheep that he so urgently desires to be found? (See Jon.4:10-11).

JONAH 1:17b (HEBREW 2:1b)

וַיְהִי יוֹנָה בַּמָּקוֹר הַדָּג שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹת :

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JONAH 1:17b (HEBREW 2:1b)

**And Jonah was in the belly of the fish three days
and three nights.**

§A. After the Iran-Iraq war, Saddam Hussein, the dictator of Iraq, found himself short of cash. He had been extorting vast sums from Kuwait by means of military intimidation, but when the Kuwaiti government did not give him all that he demanded, he invaded and annexed the country in 1990, an act that started the Persian Gulf war. Similarly, in the 8th century, the Assyrian Empire (modern Iraq) was extracting "tribute" from both Israel and Judah. In 724 B.C. Hoshea, the last king of the northern kingdom of Israel, withheld tribute from Assyria and triggered an invasion. But II Kings 17:1-41 gives us God's perspective of these events, telling of the idolatry and stubborn godlessness of God's people and how these led to this terrible war. Micah was one of the prophets that God raised up to preach repentance to the people and to warn of the imminent divine judgment that would make itself felt in the Assyrian invasion. In fact, the 12 towns in southwest Judah named in Mic.1:10-16 (with word plays on their names expressing their terrible fate) are in the path of the coming Assyrian invader. Micah's prophesy is especially relevant to our day. Just as in modern times, Assyria (modern Iraq) was Israel's primary enemy in Micah's day.

§B. Micah was a contemporary of Isaiah, Hosea, and Amos. The Lord showed this 8th century prophet (he probably ministered sometime roughly between 740 and 701 B.C.) what was going to happen to Samaria, the capital of the northern kingdom of Israel, and Jerusalem, Judah's southern capital. The Lord warned Micah about the enemy army approaching as God's agent of judgment. Damascus was the capital of Aram (Syria). It fell to the

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Assyrians in 732 B.C. But God was already revealing to Micah that He "would make Samaria a pile of ruins in the open country" (1:6-7). The Assyrian invasion, which would threaten Jerusalem itself by 701 B.C., is seen in Mic.1:9 as an incurable wound spreading to "the very gate of the people, even to Jerusalem itself." Samaria was destroyed by the Assyrians in 722-721 B.C. Gath, a city of the Philistines, fell to the Assyrians in 711 B.C. Sennacherib's march from Lachish to Jerusalem in 701 B.C. is Micah's prophecy in 1:10-16.

§C. While Nancy Reagan used astrology (see §F below) to decide her husband's schedule, U.S. President Ronald Reagan spent some of his astrologically determined time making sure Iraq had American government approval to purchase huge quantities of weapons from other countries as well as secret arms sales to Iraq from the U.S. But during the Iran-Iraq war, nations that sold weapons to Iraq soon thereafter often found those same weapons being directed toward their own soldiers in the Persian Gulf War. These pro-Iraqi nations made the mistake of King Ahaz. When faced with enemies and in need of militarily strong allies, Ahaz king of Judah (735-715 B.C.), in spite of Isaiah's warnings in Isa. chs 7-8, looked to Assyria's military might for protection instead of almighty God and followed a pro-Assyrian policy in his defense against Syria and the Northern Kingdom. However, ultimately, this faithless and entangling policy of Ahaz led not only to the fall of Syria's capital Damascus (732 B.C.), but also to the captivity, exile, assimilation and national extinction of the northern kingdom of Israel. Worse yet, Judah itself never fully recovered from the

political and religious "Pandora's Box" she opened when she refused the divine protection that comes with a national revival and instead unlatched the door to her treacherous ally Assyria.

§D. From 705 to 681 B.C. the Assyrian king was Sennacherib (pronounced in English "sen-AK-uhr-ib". This king is referred to in places like Isaiah 8:7-8; 36:1-37:38 and II Kings.) He is a type of the Anti-Christ, the final Enemy of Israel (see Micah 5:5, which says "the Assyrian will invade our land"). Not much has changed in 2700 years: the modern occupier of the land of Assyria is Iraq, still an enemy of Israel. In fact, both Assyria and Babylon lay within the borders of modern Iraq. The Assyrian Empire included, along with her other territories, what is today Iran, Iraq, and Syria (all Israel's enemies today). A Syrian (Antiochus Epiphanes) is seen as typical of the Anti-Christ in Dan. chs 8 and 11, and as Daniel prays against this beast, one of the demons wrestling against him is called the "prince of the Persian kingdom (Dan.10:13)." Iran is often referred to as Persia in the Bible because the Assyrian Empire was defeated by the Babylonian Empire which was in turn defeated by the Persian Empire, and the Persian Empire was the former official name of Iran. It is worth noting that important enemies of Israel today are Shiite terrorists from Iran and Syrian-backed elements in Lebanon as well as the Iraqis; so little has changed since Micah and other of God's preachers prophesied the existence of these coming adversaries. Also the Philistines (their principle cities were Ashdod, Ashkelon, Ekron, Gath (Mic.1:10), and Gaza all located in the southern

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coastal area of Israel) are still the enemies of Israel in the persons who carry their name today, the Palestinians (*Palaistinoi* is a Greek name given to the descendants of the Philistines).

§E. Micah preached during the reign of Jotham king of Judah (750-732) and Ahaz king of Judah (735-715) and during part of the reign of Hezekiah (715-686). As a street preacher, Micah shocked his audience by walking around barefoot in a loincloth "naked" as if he were a slave (see 1:8) being taken hostage in warfare (see, similarly, also Isa.20:2-6). Micah wanted to act out for his audience how *their sins* would soon cause *them* to be costumed. The dramatic way he was dressed as he preached made him act not only like a slave taken hostage but also like a mourner being dragged off as a prisoner. He was warning his generation that they were going to be bereaved of their children who would be going into exile as prisoners (1:16) and that they themselves would soon be defeated slaves and vassals and exiles. His lament is found in 1:8-16. Street preachers are needed now (with Micah's sorrow for the fate of sinners) who can pray for a revival--like Micah prays in 7:14-20. In the way they dress and act these modern day "Micahs" can warn of exactly how the children of our generation are being dragged off into destruction and into an exile of sin leading to judgment. These street preachers can call for repentance as they depict the "deadly blow" God is preparing for *our* wicked nation (see 1:9 where Micah speaks of Samaria's unhealable wound). Micah describes a degraded nation: a land of muggers (2:8), villainous landlords (2:9), clever urban land-grabbers stealing the farmers' property by means of nefarious

schemes (2:3-5), false prophets (they preach for money and have no word from the Lord--contrast 3:5-7 with 3:8), bribe-taking judges and hireling priests (3:5-12) and impoverished, exploited children (2:9). Look what Micah says about dishonesty and cheating of any kind (6:11-16) In fact, any murderous nation guilty of millions of abortions yet unjustly and heartlessly refusing to "rescue those who are being taken away to death" (Prov.24:11) is under the warning of Mic.2:3, where God says, "I am planning disaster for this nation...you won't be able to save yourselves." The wealthy wicked who like feeble innocuous preachers had better stop resisting Micah's preaching (2:1-11) or their wealth will be lost in the coming catastrophic end of the nation. Just as the land-grabbing greedy businessmen had evicted the widow and the poor children of Israel, so God will now evict them and they will leave their rich estates and go into destruction in the Exile (see Mic.2:10). The preachers who preach for money the things that will safely keep them on the payroll of their corrupt constituencies will find that God will not at all confirm their prophecies as true and their preaching as worthy (Mic.3:5-7).

§F. Look at Mic.5:12. Certainly the occult and new age religion will not save us from God's judgment on a thieving, violent nation of heathen idolators and liars. The astrologers and fortunetellers are a common sight today, even operating from sidewalk tables. Micah preaches against both sorcerers and soothsayers in 5:12, which will "be destroyed" on "that day" (5:10). A soothsayer was a person who used occult powers to foretell events. This is also

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called divination. (See Deut. 18:10-14.) Sorcery or witchcraft is the attempt to use the power of the devil to curse or cast a spell on a person or do magic. Necromancy is calling up the dead, or the occult belief in such, especially as a means of fortunetelling. The witch at Endor in I Samuel 28 told Saul's fortune by means of a "familiar spirit"--that is, a demon that served her and worked with her on an on-going "familiar" basis. For a sample of how the Bible opposes all this, see: Isa.8:19; 44:25; 47:12-15; Acts 8:9-24; 13:6-11; 19:13-20; Rev. 21:8; 22:15. Fortunetellers are like the false prophets and lying religious leaders that Micah refers to in 3:5,11, because they also prostitute and pervert religion for money.

§G. Samaria was the apostate capital of the Northern Kingdom of Israel. She was marked for destruction. She had helped turn the holy faith of Israel into Baal worship, a fertility cult which promised rains and harvests by means of an orgy of religious prostitution. The money from religious brothels had been melted down to make idols, and Mic.1:7 seems to say that invading soldiers will demolish Samaria's syncretistic religion and carry away her filthy idols. Hosea and Micah are preaching against Baal worship's fertility cult prostitution (see also Judg.8:22; Ezek.16). Baal was a nature god or weather god associated with thunderstorms as in I Kings 17:1-18:46 (notice I Kings 18:45 where the thunderstorm comes from the God of Israel, not Baal, whose proponents have been defeated by Elijah). Baal was a fertility god or sex cult god whose worship involved erotic acts and public immorality (much like today's prostitution, soft and hard porn

movies, video stores, pornographic literature, massage parlors, gay bars and sex clubs, etc). Baal worship was apparently based on imitative magic: that is, magic that attempts to control the universe by mimicking the desired event. If one wants Baal, the prodigious lover and fertile bringer of rain and harvests, to "ride the clouds" to his consort Asherah (Judg.3:7) so that one's barley harvest will be abundant, then one worships Baal by visiting a cult prostitute and engaging in ritual fornication. This is the rationale of imitative magic behind the demonic worship of Baal, and this is also the background of Micah 1:7, where Samaria, the capital of the northern kingdom and a fountainhead of this pagan religious wickedness, is marked out for destruction.. The Asherah poles in 5:14 are Asherah idols. But notice Micah's message in Mic.1:2-7, "The Lord is coming!" Why? Because of the sins of the people, because of the idolatry of Samaria (1:5-7), and this explains the coming desolation and devastation. The *perousia* comes down in an anticipatory way with the arrival of Assyrian enemy troops at the gates of Jerusalem in 701 B.C. (see Mic.1:12). If any nation thinks that pornography will not be judged by the Lord with violent judgment, that nation should look at Samaria and heed the warning of Mic.1:2-9.

§H. Micah shows evidence of containing material that was preached on many different occasions and over a number of years, but was compiled by Micah and arranged in an artistic poetic book to be preserved and published. Each of us should have a preaching Bible and a journal or notebook to preserve the study notes and insights that God gives us so that we can refine them and use them in ministry at the

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proper time.

§I. Notice how unpopular Micah's preaching was (2:6,11) in contrast to the false prophets (3:11). Nevertheless, it is precisely because of these lying preachers that Jerusalem will be destroyed by the Babylonians (3:12; 4:10), and "you will go to Babylon. But you will be saved from that place. The Lord will go there and take you back from your enemies" (4:10). Micah's words were fulfilled in the first Babylonian deportation (605 B.C.), the second Babylonian deportation (597 B.C.) and the Babylonian destruction of Jerusalem (586 B.C.) and in the return of the Jews from exile in 538 B.C. at the order of Cyrus King of Persia. God's Spirit filled Micah with power to preach justice and an uncompromised message (3:8), including the prophecy (5:2) regarding the birth of the Messiah, the ideal מוֹשֵׁל (Ruler) of Israel who will come forth "to Me," and whose "goings forth" are from מִקְדָּם "olden time," even "from the days of eternity" מִיָּמֵי עוֹלָם (see Prov.8:23 מִעוֹלָם "from eternity;" Gen 3:22 לְעֹלָם "and live forever;" Ps.90:2 וַיִּמְעוֹל עַד-עוֹלָם "from everlasting to everlasting You are God;" therefore, since, according to Mal.3:1, the Messiah is הָאֲדֹנָי (the Lord), we should hardly be surprised if "His origin is from forever"). Notice also that Mic.5:1 says that the Messiah, like a helpless שֹׁפֵט Judge, will be insulted by a slap in the face (5:1). Although Assyria is said to invade Israel (5:5-6), Israel will ultimately defeat this enemy (see 5:6), just as the United States did on Purim, 1991, for Israel's sake in a miraculous answer to prayer. This land of Assyria/Babylon/Iraq is called the "land of Nimrod" because Nimrod the warrior had his kingdom located

in that area (Gen.10:8-11). The remnant is scattered by God among the nations but will overcome and prevail, though these survivors will in the process be punished for their sins (5:8-15). Mic. 6:5 says to remember the saving acts of the Lord, in particular alluding to Joshua 3:1f where the Jordan river parts like the Red Sea when it is crossed as Joshua leads the children of Israel in to take the promised land.

§J. Memory verse: Micah 6:8 (see Deut.10:12). Remember to be kind! Study the great sermon found in 6:1-8.

§K. Well over a century before his words were fulfilled in 586 B.C., Micah announced the fall of Jerusalem and the destruction of the Jerusalem Temple (3:12). Notice that Jerusalem is to be destroyed because of the sins of rulers, priests, and false prophets (3:11-12). For this great prophecy Micah was still remembered in the days of Jeremiah over a hundred years later (see Jer.26:1-19). Then in Micah 4:1-4 we see the Good News go forth and the nations destroy their war weapons and in faith gloriously stream in as Zion (Jerusalem) is finally exalted in triumph. Micah also predicted a time of tribulation is imminent for this decadent world (7:1-6) in the coming days of judgment in which a person's enemies will be members of his own family. Israel will be severely chastened but will be saved in the end (7:7-9) and her enemies will be destroyed (7:10).

§L. A modern day miracle, the return of the Jewish people from the dispersion is prophesied in 7:11-12. The message of hope in 2:12-13 is that a remnant

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will be restored. See also 4:1-5:15; 7:7-20. Everything that needs to be purged will be purged by the Lord (5:10-15).

§M. The Messiah will, according to Mic.5:3f, give up his people to Exile until the time when Israel gives birth again and the Messiah's kindred return from Exile and sin to the people of Israel. Then the Messiah shall stand as a shepherd-king like David and shall feed His flock in the strength and majesty of the Name of the Lord, and a millennial security will abide with Israel and the Messiah shall be great to the ends of the earth (Mic.5:4). The end-time Assyrian invader (the latter day Saddam Hussein) shall find "seven shepherds and eight installed as rulers" (meaning a more-than-sufficient deterrent) able to defeat him and occupy his land and rescue Israel (Mic.5:6), just as America proved during the Persian Gulf War. The rest of chapter 5 seems to show the remnant of God ruling and reigning with a rod of iron during the millennium.

MICAH 5:2 (1)

וְאַתָּה בֵּית-לֶחֶם אֶפְרַתָּה צָעִיר לִהְיוֹת בְּאַלְפֵי יְהוּדָה
מִמָּהָר לִי יֵצֵא לִהְיוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצֵאתִיו מִקְדָּם
מִיָּמֵי עוֹלָם :

MICAH 5:2 (1)

But you, Bethlehem Ephrathah, though you are insignificant among the clans of Judah, out of you will come for me one who will be Ruler over Israel, whose origins are from of old, from days of eternity.

§A. Nahum probably wrote his prophecy shortly before 612 B.C., near the time of the reforms of King Josiah of Judah (see II Kgs. 22:8-23:25). Over 100 years before, the Ninevites, those citizens of Ninevah (the city made the capital of Assyria by King Sennacherib) had apparently turned to God in a great revival under the preaching of Jonah. Now, however, that generation had long been dead. Almost 100 years before Nahum prophesied, Samaria, the capital of the northern kingdom of Israel, had been destroyed (722 B.C.) by the spiritually untutored great grandsons of the people in Assyria who heard Jonah preach, and nearly 70 years before Nahum was written, Jerusalem itself had been threatened by these Assyrians (701 B.C.). Nah.1:9 (NIV) proved true, however, because God did not give Ninevah a second victory over His people. In 663 B.C. the Assyrians even captured the Egyptian capital of Thebes (see Nah.3:8). Now, near the time of King Josiah's revival in Jerusalem, God gives Nahum a dramatic you-are-there prophetic foreglimpse of the siege and awesome destruction of Ninevah, Assyria's showplace capital. Nahum's "vision" is written down a short time before the Medes and the Chaldeans (from southern Babylon) and the Scythians destroyed Ninevah in 612 B.C. and the Chaldeans or neo-Babylonians triumphed over the Assyrian empire with the destruction of this city. The Babylonian empire then lasted from 612 B.C. until 539 B.C., when Cyrus King of Persia conquered the city of Babylon.

§B. This prophecy is very important. It shows what God will do in the end to every cruel militaristic nation--what He did to Assyria and her capital

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Ninevah (see 1:8). Chapter 2 gives Nahum's vivid description of the siege and sack of Ninevah. Nahum's little book also gives a word of encouragement (his name means "comfort" in Hebrew) to the oppressed remnant of God suffering under every oppressive military power, whether it be Assyria or some modern counterpart (1:12-13).

§C. The key to the doctrine of justification is found in 1:3, which says, "God will by no means leave the guilty unpunished." Here we have the uncompromised character of God's justice, which must be understood in order to grasp the cruciality of the death of the Messiah which satisfied that justice by providing an acceptable vicarious punishment for the guilty (Isaiah 53:5). When we grasp this doctrine, we realize the basis for our being acquitted of our guilt before God. We are no longer guilty under God's avenging wrath (we have peace with God--see Isaiah 53:5). We have been taken out of condemnation and are no longer culpably left unpunished because the vicarious punishment of Messiah and his resurrection is accredited to us as a free gift through faith--Romans 4:23-25. We also see the key to our sanctification is in offering our bodies as dead-to-sin living sacrifices no longer under the power of the old guilty nature, which was sin-prone and culpable as far as punishment is concerned (see Romans 12:1-2). Indeed, we can rejoice with joy unspeakable and full of glory because that old life is dead and gone and the life we now enjoy is a new creation life far above the death-dealing sinful life that once doomed us (I Pet. 1:8; Gal. 2:20; II Cor. 5:17; Eph. 2:6; Col. 3:1-3; Ro. 7:21-25).

§D. God will indeed punish those who oppose his holy purposes (1:11; 2:1) for his people (1:12-13) and the nations (3:1-7). 2:8 seems to refer to Thebes in Upper Egypt, which was sacked by the Assyrians in 663, and Nahum is saying that just as that great power fell, so will Assyria fall. For Assyria, which had been God's instrument of punishment on the unrepentant northern kingdom of Israel, must now receive its own punishment for all its wicked, cruel deeds (1:14; 2:13-14; 3:1,4,19; see also Isa.37:10-13). "Who can stand before His wrath?" (1:6) So today every barbaric power that unleashes cruelty on the innocent can expect the same destruction from the avenging God of Abraham.

§E. Saddam Hussein's latter-day "Assyrian" army, threatening Israel with SCUD missiles, met destruction on Purim, 1991, in a modern fulfillment of this prophecy. Nah.1:11 and also Nah.3:18 may refer to the Assyrian king Ashurbanipal (669-627 B.C). The "you" in Nah.1:12 refers to "Judah" (see Nah.1:15). The "you" in Nah.1:14 refers to Ninevah, whose end is imminent. Nah.1:18 speaks of a proclaimer of בְּשׂוֹרָה (good news). When God defeats his enemies (in this case the Ninevites/Assyrians), the people of God publish "good news" (see also Isa.40:9; 52:7). Of course, death is the greatest enemy of all, so in 1991, if there were really a revival in the U.S.A., Americans would not only be proclaiming the Good News of the defeat of the defiant modern Assyrian threat (the Iraqis) in the Persian Gulf War; they would also be proclaiming good news of the defeat of the greatest enemy of all--death itself--through the death and resurrection of Yeshua the Messiah.

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NAHUM 1:3

יְיָ אֱלֹהֵי אֲפִים וְגִבּוֹר-כַּח וְנִקְהָ לֹא יִנְקָה יְיָ בְּסוּפָה
וּבְשִׁעָרָה דִּרְבּוֹ וְעָנָו אֲבֵק רִגְלָיו:

NAHUM 1:3

The Lord is slow to anger, and great in power, and will not at all leave the guilty unpunished: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.

[In the Torah, death is not merely the curse of sin--see Genesis 2:17; 3:17-19. Death is also the legal penalty of justice so that G-d's honor is not impugned by allowing evil to go unpunished--Nahum 1:3. Therefore, should we be surprised that when the Word of God came in the Law of Moses he demanded death for sin? Should we be surprised that when the Word of God came in the Messiah he satisfied his own demand by offering his own death as justice and mercy for all transgressors? The Word that promised life through Moses and the Prophets came to provide a death that would allow no sins to go unpunished, a death that would shield the redeemed from the curse of death and bring divine justice and immortality to light. The Word of God became our Messiah, our Deliverer. By his death he turned aside his Father's holy fury against all our ungodliness. He took the penalty of death *for* us. When he said, "My God, why have you abandoned me?" he was God's righteous and merciful Word taking *our* curse of abandonment from God--the curse of hell--upon himself to rescue us from the punishment we all deserve--see Isaiah 53:5. He did this so that all who believe can be raised to a new spiritual existence with him.]

§A. The godliest king that ruled the kingdom of Judah during this time was killed in battle in 609 B.C. His name was Josiah and it was under him that a spiritual revival occurred when part of the Torah was rediscovered in the Temple and studied. King Josiah tried to stop Pharoah Neco of Egypt from assisting Assyria in its futile last stand against Babylon. Josiah was killed in that battle fought with Neco at Megiddo (near modern Haifa) just 4 years before the Babylonians defeated Neco at Carchemish (605 B.C.), which tipped the balance of power toward Nebuchadnezzar who was now free to subjugate Judah, starting in 605 B.C.

§B. See 1:6. At around this time (in the decade 608-598 B.C.) in the history of Judah, Habakkuk (probably a contemporary of Zephaniah, Jeremiah, Obadiah, Nahum, Daniel and Ezekiel, roughly speaking) was given the prophetic vision to see and inquire why God was allowing the godless, ruthless Babylonians to pose a greater and greater threat to the more righteous kingdom of Judah (the northern kingdom having long ago gone into Assyrian deportation--722 B.C.).

§C. The worthless king of Judah (whom Jeremiah predicted would have the burial of a donkey--Jeremiah 22:18) with the audacity to cut up and throw into the fire the Word of God (Jeremiah 36:23) was the murderous, idolatrous, oppressive Jehoiakim (who was a vassal of Egypt and took the Egyptian name Eliakim before he became a rebellious vassal of Babylon and was put to death on the way to captivity in 598 at the age of 36). Habakkuk seems to be asking in 1:2-4 why God, who is a God

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of justice and a protector of the righteous, is not acting to punish the evil establishment of this villanous king's Judaeen society?

§D. The answer comes back in 1:5-11. God has a breath-taking answer so astounding that few will even believe it when they are told (see 1:5 and also Acts 13:41 to see how Paul applied this verse to the Gospel). God is raising up the Chaldeans (the Babylonians), who are an even more powerful and more villanous army of cut-throats, and are more than adequate to punish the righteous-persecuting rogues of Habakkak's day.

§E. But this answer from God gives rise to another question stated in 1:12-2:1. Habakkuk's "complaint" (2:1) is this: how can God justify allowing a people (the Babylonians) more wicked than another people (the Jews) to be His punitive agents and, moreover, allow these godless "fishers of men" seemingly to have "open season" (1:14-15) on the people of God? How can God be silent when the wicked swallow those more righteous than they? (1:13) This is the main question the book raises.

§F. Surely it can be agreed that the Babylonians are unrighteous. Their own might is their god (1:11) and the only "justice" they acknowledge is what proceeds from themselves (1:7)

§G. Habakkuk trusts the Lord and patiently, confidently, waits for the answer. The answer comes in 2:2-3:19. The dog-eat-dog manner in which wicked nations weary themselves against each other will not profit them (2:13), for "the earth will be

filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2:14). In the midst of all this villainy, wicked men trust themselves alone and die. Paul says in Romans 1:24 that part of the penalty of sin is in the sin itself, for when God gives a man over to his own ugly sin, he becomes an ugly sinner. If a man or woman practices perversion, he or she becomes a pervert. If one gives himself over to vanity, one becomes a narcissistic bore; to gluttony, an obese glutton; to liquor, a drunk; to violence, a heartless butcher. "The arrogant do not endure" (2:5), they have forfeited their life (2:10). And the enemies they are creating will eventually arise to settle the score, and destroyers like the Babylonians will themselves be destroyed (2:7-8). However, the righteous will *live* by personal faithfulness to God (2:4), even by their personal *trust* and *faith* in God, who is worthy (despite what Satan says in that other theodicy, Job 1:9-11; 2:4-5) of exalted praise even if barbarous invasion comes and everything in this brief life is taken away and all hope outside of God Himself fails (3:16-19). The idols of the barbarous invaders are not real, but the Lord is in his holy temple; "let all the earth keep silence before Him" (2:20).

§H. Habakkuk's prayer is that, "In wrath may You remember mercy" (3:2). Hab.3:3-15 depicts the Lord's glorious coming from Sinai, marching toward Edom as at the Exodus (Deut.33:2), recalling the history of Israel and His victorious march in the conquest of the land for the salvation of his people. But God also came forth triumphantly (3:13) to rescue his מָשִׁיחַ (Messiah, "Anointed").

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§I. Paul quotes Habakkuk 2:4 in Romans 1:17 and Galatians 3:11. This verse sums up the key doctrine of the Bible, that regeneration and its attendant peace with God that passes all understanding (Phil. 4:7) does not come from ourselves or our religious and ethical strivings but is a gracious gift from God, the gift of saving faith in the infallible Word of God (Ephesians 2:8; Romans 10:13-14; II Tim. 3:16; John 10:35) who inscripturated Himself in the Bible and incarnated Himself as the Messiah and now lives in those who are called by God to abundant new life in the Holy Spirit.

§J. Habakkuk was both a theologian and an artist. The musical notations in chapter 3 tell us that he may have been a Temple prophet (a member of the Temple staff who declared the Word of God especially in relation to various assemblies and feast celebrations) who composed his oracle from God in an artistic musical setting for use in the Temple in Jerusalem.

HABAKKUK 2:4

הִנֵּה עֹפֶלָה לֹא-יִשְׁרָה נַפְשׁוֹ בּוֹ וְצָרִיק
בְּאַמוֹנָתוֹ יַחְיֶה:

HABAKKUK 2:4

Behold, as for the one that is lifted up, his soul is not right within him: but the righteous shall live by his faith.

§A. Zephaniah (640-622) prophesied between the time of Isaiah and Jeremiah, roughly 626 B.C. near the time of Jeremiah's call to the office of prophet. Zephaniah's preaching helped (with Jeremiah's) to spark King Josiah's revival (621 B.C.--see II Kings ch 23) after the wicked reigns of Manassah and his son Amon had left the people of Judah in need of a spiritual awakening. Zephaniah may have been a great, great grandson of Hezekiah King of Judah (1:1). We know he prophesied before Ninevah was destroyed in 612 B.C. (see 2:13).

§B. Mankind is in danger of being swept off the face of the earth (1:2-3). Backsliders, if they don't repent, will be destroyed (see 1:6). For the great, dark, terrifying Day of the Lord is קרוב (near--1:7,15-16) and hastening fast (1:14). The superstitious (1:9) and those syncretists who try to mix the faith with Canaanite, Ammonite, and Assyrian religion (1:4-5) will be destroyed, as will the complacent too indifferent to trouble themselves making inquiry of the Lord (see Zeph.1:12 and II Pet.3:3-4). Money won't save anyone on that day, when God will make a full and terrible end of sinners, and distress will fall on all living (1:17-18).

§C. In view of this Day of divine wrath so imminently approaching, believers should repent of pride, humble themselves (2:3), seek righteousness, seek the Lord, through whom one may perhaps "be hidden on the day of the Lord's wrath" (2:3). A revival is shown to be gathering together in one accord, in a spirit of humility, to seek the Lord (2:1-3). Notice that the *Lord* will not be hidden on the Day of the Lord, but the *believers* may be

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hidden, hidden, that is, from God's wrath. Elijah's rapture was almost hidden from Elisha (II Kings 2:10). So God will in some way hide His people when He reverses their fortunes (2:7) and puts their oppressive enemies under their feet (2:9). The Nubians ("Cush") mentioned in Ezekiel 38 will also be plundered (2:12).

§D. The priests whose careless interpretation and teaching has "done violence to the Law", the officials, the judges, the prophets--all the leaders in Jerusalem are shamelessly unafraid of the Day of the Lord that is coming. Past destruction of evil cities like Sodom and Gomorrah (2:9) does not phase Jerusalem, who is all the more eager to make all her deeds corrupt (3:1-7). Therefore, God will gather all nations and the whole earth will be consumed in fire (3:8). God is going to remove the proud and haughty and leave a remnant of humble and lowly people (3:11-12).

§E. Zephaniah was used to start a revival. What did he preach? First, he attacked the false gods his people worshipped (1:4-5), the sex-god (Baal) and the priests of their sex cult that the people revered more than the Lord's true servants. Zephaniah also attacked the hypocrites who bowed publicly before the true God but worshipped a false god in secret (1:5). 1:6 hits the root evil--the unregenerate and desperately corrupt heart that does not seek the true God and will not bother with Him (1:6).

§F. Notice in 1:8-11 Zephaniah is not afraid to preach utter destruction will befall the political and commercial establishment of his day. This was a

dangerous message for him.

§G. The perils of complacency are depicted in 1:12-13. Zephaniah rebuked a nation of indifferent nobodies who thought God powerless to interfere with the ephemeral little lives they were building for themselves through their brazenly sluggish disinterest in the Word of God.

§H. In 1:14-18 he graphically painted the horrors of the coming Day of the Lord. Then, having stirred their fear of the Lord, he called them to a spiritual change of heart in 2:1-3. Starting in 2:4, Zephaniah preached against the enemies of God in the west, the Philistines (2:4-7); the east, Moab and Ammon (2:8-11); the south, Nubia (2:12); the north, Assyria (2:13-15).

§I. Then he turned on the leaders of Judah, her ruthlessly cunning politicians, her bribe-hungry judges, her bragging preachers, her theologians who "do violence to the Law." Zephaniah declared that trouble is coming on the whole worthless brood (3:1-4)! God laments that after all of His destruction of the godless pagans, these religious people still haven't taken the hint and repented (3:6-7). Therefore, judgment will have to begin with them (3:8).

§J. The Non-Jews will finally turn to the Lord, according to 3:9-10, and Paul sees them joining the righteous Jewish remnant in Romans 11. See 3:12. If God's judgment means destruction for the wicked, it also means vindication of the righteous who, refined by suffering, can render purer service (notice that a

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small Jewish remnant would be restored to God after the Babylonian captivity--see 2:7).

§K. Here we see what God is preparing to do to Israel: that is, pour out his wrath on the non-remnant while He hides His remnant or elect and spares them from his angry, righteous judgment (see 2:3). Notice the promise of a great Gentile revival, and even of a "Pentecostal" transformation of a "deceitful tongue" of Judah (3:12) into "a pure speech" of the Gentiles (3:9). This heavenly "pure" speech was heard at Pentecost in Acts ch 2.

ZEPHANIAH 3:9

כִּי-אֶזְכְּרֶה אֶל-עַמִּים שְׁמַיִם שְׁפָה בְּרוּרָה לְקֹרֵא כֶּלֶם
בְּשֵׁם יְהוָה לְעֲבֹדוֹ שְׁכֵם אַחֵר :

ZEPHANIAH 3:9

"Then I will purify the lips of the peoples, that all of them may call on the name of the Lord and serve Him shoulder to shoulder."

§A. Zeal for the house of God consumed the Messiah. He never spared himself in making disciples and preaching and teaching and throwing out of the Temple the money-changing profiteers. However, in 520 B.C. the people who had returned from the Babylonian Exile were allowing the Temple in Jerusalem to lie in ruins (II Kings 25:8-17) while they spent all their time building lovely houses for themselves (Hag.1:4). Seventeen long years had dragged by since the altar of the Temple had been built by the high priest Yeshua (Ezra 3:1). The building of the Temple itself had been delayed because of unbelieving Samaritans in the land. These men caused political interference with the Persian authorities who had initially approved the return of the Jews.

§B. However, Haggai got a word from God and started to preach with the result that three weeks later the people had started work on the Temple. This shows the power of anointed preaching when God's Spirit is ready to move. Haggai's sermon encouraged the people by showing them the way to God's favor, that up till now they had missed getting the blessing because the Kingdom of God was not put first in their lives. Poverty and drought and crop failure and dissatisfaction (2:17) are curses from Deut.28:15f on the people because they are not building God's house (the Temple) and are instead building their own houses. Then the Lord stirred up the spirit of the Jewish-Persian governor Zerubbabel (grandson of one of the last kings of Judah, Jehoiachin) and the spirit of the Persian-born Jewish high priest Yeshua/Joshua (Ezra 3:8) and the spirit of the people. And they began to work on the

Temple!

§C. Then, a month after his first sermon, Haggai got another message from the Lord. The people are not to fear, nor are they to compare this Temple to Solomon's Temple (some of the elderly had seen Solomon's Temple and were making the negative comparison). They are not to see what they are doing by comparison as "nothing" (2:3). They are to go to work and to know that God is with them. Indeed, Haggai sees God's Spirit dwelling in their midst as at the Exodus (2:5; Exod.13:21-22; 14:19-20). With great Messianic portent, Haggai prophesies that God is going to shake the heavens and **תִּמְצֹחַ מִן הַהַיְוָה** "the Desired of all nations" (i.e. the Messiah) will come." Mal.3:1 calls Him, "the Messenger of the Covenant, whom you desire." When the Messiah comes, God will fill the Temple with greater splendor and glory than Solomon did, become "one greater than Solomon" will be coming to this Temple. Haggai's prophecy about the silver and the gold (2:8) was also fulfilled because Herod did a lavish refurbishing of the Temple a few hundred years later.

§D. The man in charge of rebuilding this "Second Temple" that Haggai is prophesying over is a man named Joshua or Yeshua (Ezra 3:8). The anglicized form of this name is "Jesus" and, because he is building the Temple, he is a prophetic type of the priestly son of David who would, in the last days, gather a new remnant for a new Exodus and build the Temple of the Holy Spirit on Pentecost (Shavuot) A.D. 30 as "one greater than Solomon." (See also the prophecies of Zechariah 3:8 and 6:11-13). Notice

2:20-23, where, by building the Temple, Zerubbabel of the Davidic line is himself a partial fulfillment of the II Sam. 7:12-16 promise to David about the Messiah, so Zerubbabel's very presence on the Temple site is evidence of the Messianic stirring now in progress (compare "I am about to shake the heavens and the earth" in 2:6,7,21). When the Messiah comes there will be a new Exodus (2:5,22) and the throne of the world's kingdoms will be overthrown (2:22). The "signet ring" in the last verse of Haggai is a symbol of Messianic authority over David's house.

§E. Two months later Haggai is preaching again and has another word from the Lord. He rebukes the priests (raising a question--compare Hag.2:12 to Lev.6:27--that causes them to rule against themselves and the people) by proving that the evil all are responsible for is much more infectious and pervading than any holy consecration to the Lord that they could claim (2:11-14). Then Haggai gives them an encouraging word from the Lord. From the day that they laid the first stone and finished laying the foundation of the Temple, God has begun to reverse the blight of poverty that was on their lives and *from this day on* I will bless you (2:15-19).

§F. Haggai was a prophet consumed with God's cause. What was God's cause, His goal? His goal was that the worshipping community be posthaste set in God's order and the holy House be rebuilt without further negligence, despite the danger or the sacrifice required.

§G. His preaching was aimed at getting the people

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spiritually dissatisfied with the status quo, so that they would put their hands to the task and go to work. The farmers needed to see that God would not bless their crops if they put their crops above His House (1:6); the wage-earners needed to see that God would not plug the holes in their purses if they put their purses above God's House; the priests needed to see that their offerings were not acceptable if they found God's ruined House acceptable (2:10-14).

§H. Then, having stirred up (by the power of the Holy Spirit) a restless desire in the hearts of the leaders and the people (1:14), the prophet's next task was to comfort and encourage the flock so that no set-back would stop their forward progress. "To work! I am with you!" says the Lord. I will prosper you. "Mine is the silver, mine the gold!" (2:4-8) What a magnificent promise! What congregation wouldn't roll up their sleeves to attempt anything from God with a pastor to preach messages to them like that! Haggai told them not to focus on the negative in front of them (2:3) but the positive of God's promise for the future (2:9). And once they cast off their lethargy and set their hands to the task, look at the wonderful promise: "From today onward I intend to bless you" (2:19). Remember, Haggai says, when you weren't involved in ministry or zealously working as the Lord showed you, nothing you touched was blessed. But once you went to work, the blessing started and the blight stopped. This is because you are laying the foundation of the house of the Lord (2:18)! Don't let such an important task seem as "nothing" to you (2:3). Get to work! The Messiah is coming!

§I. As it turned out, the Temple housing the Spirit that Haggai promised (2:9) and that he saw in the Davidic loins of Zerubbabel (2:23) was even more wonderful in its fulfillment than Haggai could have ever dreamed possible. The Temple God raised up from the ruins of death on the morning that Yeshua rose from the dead as God's eternal priest in his indestructible resurrection body is the greatest gift mankind could ever receive. A Temple like that is prepared for all who believe in Him and die to the defiling shanty of this passing world. When the Exodus at Jerusalem began on Pentecost (Shavuot) and the Messiah baptized his remnant people with the Holy Spirit, a Temple of priests was raised up for all eternity and no greater privilege is possible than to be called to minister as a priest to God at this Temple, for it is the Temple of God's יְשׁוּעָה (salvation, Yeshua).

§J. When Paul was planning the collection journey we will study about in the New Testament, Hag.2:7 along with Isa.40:14; 60:6; 61:6 must have been on his mind.

HAGGAI 2:9

גָּדוֹל יְהִי כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרֹן מִן־הָרִאשׁוֹן
אָמַר ה' צְבָאוֹת וּבִמְקוֹם הַזֶּה אֶתֵּן שָׁלוֹם נְאֻם ה'
צְבָאוֹת:

HAGGAI 2:9

The latter glory of this house shall be greater than the former, says the Lord of Hosts; and in this place I will give shalom, says the Lord of hosts.

TANAKH : ZECHARIAH p.617

§A. The Temple is under construction. The date is October 27, 520 B.C. The place is Jerusalem. It will take until the spring of 516/515 B.C. for the Temple to be completed, and two prophets, Haggai and Zechariah, are the key preachers God uses to spur on the people to build. Zechariah begins by exhorting his countrymen to repent and return to the Lord. He reminds them of how God had angrily taken their fathers into captivity (Jerusalem and the Temple were destroyed by the Babylonians in 586 B.C.) because they refused to listen to earlier prophets like Isaiah, Jeremiah, Amos, Micah, Hosea and Zephaniah (1:2-4). "And my words and my statutes, which I commanded my servants the prophets, did they not overtake your ancestors?" (1:6)

§B. On February 15, 519 B.C. Zechariah has a vision at night (1:7). He sees an angelic horse patrol reconnoitering the world for the Lord and reporting that the pagan world was secure (1:11). They are apparently riding four horses and standing among some evergreen shrubs in the Kidron valley outside Jerusalem. They inquire of the Lord and inform Zechariah that God's 70 year period (586-516 B.C.--see Jer.25:11; 29:10) of anger against Jerusalem is over and the city and Temple will be rebuilt (1:16).

§C. A new vision begins at 1:18. The powerful pagan nations in general (referred to in 1:15 as being guilty of "overkill" in serving as God's chastening instruments against the Jews) is symbolized by four animal "horns." These horns of strength are being thrown down by "blacksmiths," the Lord's workmen of destruction. Nabatean Arabs also served as "blacksmiths" of the Lord when they

threw down the Edomites (see Obadiah) in military defeat (they drove the Edomites from their homeland in the 6th and 5th centuries B.C.). Other "blacksmiths" had been the Persian Empire armies who brought down the horn of strength of the Babylonian Empire.

§D. Zech. ch 2 shows the righteous survivors of both the nations and the Jewish people flowing into the prophet's vision of end-time Jerusalem, when true believers will experience the covenant of God and his protection (2:5,11). Zech.2:11 is very important because it says "many nations/Gentiles will join themselves to the Lord on that day, and shall be my people; and I will dwell in your midst."

§E. The high priest Joshua mentioned in Zechariah has his Aramaic name given in Ezra 3:8, which is Yeshua or Jesus. In the Septuagint, the Greek translation of the Hebrew Bible, this "Joshua," the first high priest after the return, is called Ἰησοῦς in Greek or Jesus in English. Here we see the New Testament name of Jesus prophetically indicated in the Old Testament. The high priest represented the people before God, and together with the other priests, amounted to a prophetic sign of "the Branch," the promised Messiah (3:8), whose name (over 500 years later) became Jesus the Messiah, fulfilling Zech.6:12. On the word "Branch" as a euphemism of "King Messiah" in the Hebrew Bible, see also Isa.4:2; 11:1; Jer.33:15. According to Jeremiah 23:5-6, "the Branch" (of David) was to be the King of the end-time and would be called "The Lord our Righteousness." The divine perfection of this priest-king "the Branch" (compare the Hebrew of

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Ps.132:17 to Ps.110:4) is symbolized by the perfect number, seven, in the seven-eyed stone set before "Jesus" the high priest in Zech.3:9, where God vows to remove the iniquity of that land in one day, a reference to the once-for-all priestly work of the Messiah, who will in "one day" effect an eternal "Yom Kippur" for the guilt of the land.

§F. Alluding to Amos 4:11 in Zech.3:2, this high priest's filthy clothes transformed in Zechariah's vision to clean turban and apparel symbolizes the unclean people back from Exile in an unclean land whom God is now going to purify in preparation for the coming of the Branch, the Messiah (3:3-8). Since the Davidic monarchy was a casualty of the Exile, the high priest will now "rule my house" (3:7), but only to be a prophetic stand-in for the coming Messiah (3:8).

§G. The Davidic prince who returned from the exile, Zerubbabel, and the high priest of chapter 3 are together a prophetic sign of the priestly Davidic prince of the last days, the Messiah, who will bring the Holy Spirit. This is symbolized by presenting these two anointed men as olive trees supplying a seven-lamped lampstand with oil through which the worshipping community could light up the world. These two witnesses of chapter 4, Zerubbabel and "Jesus" or Joshua the priest, symbolize not only the Messiah but also the worshipping community, which the two witnesses of Revelation 11 apparently symbolize as well. The point of the chapter is that everything that is done in building a congregational "Temple" dwelling for the Lord is done by the power of the Holy Spirit (4:6).

§H. From Zech. 4:6, we see that the Holy Spirit does everything and this is why we only hurt the Lord's work when we quench the Holy Spirit or forbid (tacitly or bluntly) speaking in tongues or any spiritual gift. See I Thes. 5:19 and I Cor. 14:39. Sooner or later, organizations that quench the Spirit will find themselves at a loss for power. Numbers, money, or buildings cannot replace the power, the raw power (that can make people nervous or offended or sold-out) of the Holy Spirit.

§I. In this fourth chapter of Zechariah, we see the dual aspects of Messiah: prince and priest. The prince lays the foundation and also completes the building of the Temple (4:9) and the priest acquits the sinners and opens their access to the presence of God. As the Son of Man of Daniel 7, Jesus was the world-judge with the power to acquit the guilty. Therefore we see Him in the Gospels forgiving sins even before He Made His priestly self-sacrifice. However, when the Son of Man rose from the dead, all was finished and, both His dual roles intact, He could send the Holy Spirit to erect a universal body that would be a house of prayer for all peoples, the called-out people of God of the Messiah. Both the king and the high priest were anointed with oil. The High Priest is called **הַכֹּהֵן הַמָּשִׁיחַ** (the anointed priest) in Lev.4:3. See also Ps.2:2 for the same word used for the king. Since Zerubbabel has royal Davidic blood and is the Jewish Persian governor, he represents the Messiah coming as does also Yeshua the High Priest since Messiah will Himself be a priest forever (Ps.110:4). This is the proper Messianic interpretation of Zech.4:14.

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§J. In chapter 5, the curse of the law and sin itself are personified in a gigantic flying scroll thirty feet long and fifteen feet wide and in a woman deported to Babylon (Shinar) in a six gallon capacity basket, apparently just as sin is removed by the death curse of the law.

§K. Look at chapter 6. Nothing escapes the Lord. Just as He had angelic horsemen in the initial vision, so now chariots are added (with power to execute judgment) and Jesus' namesake (the priest Joshua) is crowned as a type of the priestly Messiah to come and execute judgment concerning the whole world. Zech.6:11-13 should be read in light of Zech.3:8. "Jesus" is crowned and called Messiah in an acted prophecy that is one of the most astounding scriptures in the whole Hebrew Bible. Liberal scholars, without any textual warrant whatsoever, speculate that this text was probably originally about Zerubbabel. Instead of humbly admitting that they don't understand a text, they accuse it of being falsified by a later scribe. This sin, committed by many Protestant and Catholic commentators, is as grievous as sins of misinterpretation committed by rabbis and other false teachers.

§L. In chapter 7 (December 7, 518 B.C.) a delegation arrives from Babylon to inquire about the fasts which for many years have commemorated the fall of Jerusalem, the death of the murdered governor Gedaliah (II Kgs. 25:25), the beginning of Nebuchadnezzar's siege of the city of Jerusalem, and the day when the city wall was breached (see Lamentations note §B). Should these fasts continue once the Temple is rebuilt, they ask. The answer

that comes back is a question and an appraisal of both the motives and the fruits of fasting. This answer continues through chapter 8 and concludes with 8:19-23 where a reversal is anticipated and the fasts become a universal feast including Non-Jews with Jews (at a ratio of 10 to 1!). Other important Biblical references on fasting are Isaiah 58:3-7; Ezra 8:21-23; Ps. 35:13; Mt. 17:21; Joel 1:14; 2:12-13; Mt. 6:16-18; Acts 14:23.

§M. In chapter 8:22-23 the nations come to Jerusalem to seek God and to be blessed as was promised to Abraham (Gen. 12:3). In chapter 9 a new section begins. Here Zechariah sees God claiming all the land promised to His people and coming to bring back to Himself those who were alienated to Him. The Palestinians, whom some say are related to the ancient Philistines, should take note of 9:7 as a hopeful promise for them if they humble themselves and turn to the Messiah.

§N. In 9:9-10 we see a picture of the Prince of Peace entering Jerusalem not on a war horse but on a donkey, as Jesus did on Palm Sunday. See John 12:12-19 and the other Gospels. In 9:11-17 the victories of the faithful Jews during the intertestamental period (the Maccabees against the Syrian Greeks) are predicted.

§O. Chapter 10 deals with the Lord's redemption of his people and his compassionate determination to bring them home (10:8-12), despite their false leaders (see 10:2-3 and the messianic prophecy 10:4).

§P. Chapter 11 contrasts the foolish shepherds with

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the best of shepherds whom the people reject (Isa.53) and sell for the ironically "lordly" price (11:13) of thirty shekels (the price of a slave--Ex.21:32), a prophecy that the Messiah would be seen as no more valuable than a slave (fulfilled by Judas--see Mt.26:15; 27:9). The Suffering Servant would become the Suffering Slave (the ancient Hebrew word עֶבֶד can mean both servant and slave. The three shepherds in 11:8 who were cut off in one month could refer to the prophets, priests and civil rulers who lost all authority when they rejected the Messiah (see Mic.3:11-12 and Zeph.3:3-4).

§Q. Chapter 12 shows that the powder keg of the last days is Jerusalem, as is clear in our time (12:2). "All the nations of the earth shall come together against it" (12:3). 12:10 shows that revival will finally come to the Jews when they look upon Him whom they have pierced. Those who would rather put the Jews to death by means of terrorism and war than tell them the saving good news about the One whom they pierced should read their own obituary notice in 12:9. Notice the Messiah's "house" will be "like God" (12:8). Notice when the Messiah is pierced, God ("Me") is pierced, so close is the identity between them (12:10). Malachi 3:1 calls the Messiah "Lord," meaning "Lord God." See notes on Malachi.

§R. In chapter 13:1,6-9 we have a confirmation of Isaiah 53 and Daniel 9:26. "What are these wounds between your hands?..The wounds I received in the house of my friends" (13:6). These Jesus must have meditated on, as it became increasingly clear to him that he must suffer and die and be abandoned and

rejected in order to fulfill the prophecies regarding the Messiah. After the death of the Shepherd-Messiah, a remnant of his flock shall be saved and refined in the ensuing tribulation (13:7-9).

§S. In chapter 14 we have a picture of the last battle and the new holy age dawning in the Millennium (14:16) as the Messiah asserts his Lordship over the whole world from Jerusalem, even as Jesus did by driving the money-changers out of the Temple (14:21). Some see nuclear war in the description given us in 14:12-15.

ZECHARIAH 6:12-13

12. וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה
אָמַר יְיָ צְבָאוֹת לֵאמֹר הִנֵּה אִישׁ צֶמַח שְׁמוֹ
וּמִתְחַתִּיו יִצְמַח וּבָנָה אֶת הַיֵּכָל יְיָ:
וְהוּא יִבְנֶה אֶת הַיֵּכָל יְיָ וְהוּא יֵשֵׁב הוֹר וְיָשֵׁב וּמֹשֵׁל:
וְהָיָה כְהֵן עַל כִּסְאוֹ וְעָצַת שְׁלוֹם תִּהְיֶה בֵּין שְׁנֵיהֶם:
ZECHARIAH 6:12-13

12. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall branch out from his place, and he shall build the temple of the Lord:

13. Even he shall build the temple of the Lord; and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between the two (that is, between the priesthood and the monarchy as these two offices are brought together in the Messiah's Ps.110:4 ministry of king-priest).

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§A. A נִשְׁאָה (mah-SAH) is an "oracle," a word from the Lord. It is also a "burden," something that must be carried and delivered. Malachi, many scholars believe, is preaching against the same sins described in Nehemiah ch.13, which can be dated in the last third of the 5th century B.C. This would presumably make Malachi the last of the minor prophets.

§B. A modern Malachi might be burdened to preach against these same sins today. In order to translate Malachi's 5th century B.C. situation into our modern situation, use your imagination. Suppose your pastor's salary could not be paid because the people were not paying their tithes. Suppose they treated the offering plate with contempt and gave begrudgingly to the Lord as though He were a despicable, unworthy street beggar, giving Him a dime, perhaps, or nothing at all. Suppose the people showed up at the Lord's House late or not at all. Suppose the women dressed like they were going to the gym and the men like they were at a rodeo, lounging around disrespectfully in the hair styles and tight-fitting costumes and jewelry of the pagan world. Suppose that the congregants, even some of the clergy, were divorcing their believing spouses in order to marry worldly people with no respect or concern for raising up godly children in the House of the Lord.

§C. "What a nuisance all this is!" they say. "What a bother!" The people can't wait to get out the door when the service is concluded, and they jump at the smallest excuse to skip the meetings, which they often do, sometime weeks at a time. Any

opportunity to cheat or shirk their responsibilities is seized greedily. Whereas once the congregants "turned many from iniquity" by preaching on the street to large crowds every week, now they have compromised the doctrine and allowed themselves to come under the sway of unregenerated family members and friends, who influence them to show partiality toward what is not in accordance with Scripture. Suddenly, the blessings these backsliders once knew in the House of God become curses, and the joy of the Lord eludes them.

§D. If you were a modern Malachi and faced a congregation like this, you would be agitated because, looking out over their faces, you couldn't distinguish between those who really knew the Lord and those who did not (3:18). To correct this terrible situation, a burden from the Lord might come on you, and you would then feel the obligation weighing on you to preach against this faithlessness, this disrespect of God, this lack of interest in the things of the Lord, this cold-heartedness that makes God furious. When congregants hear about spiritual things and sigh with boredom, they arouse God's jealous anger. He then feels like a husband whose worldly wife is bored with him and can't wait to escape his hum-drum presence in order to pursue secret romantic excitement elsewhere. Such a despised husband would want to take any hypocritical gestures of marital devotion, any little proffered gifts, and throw them into the face of such an unfaithful wife! And this is how God feels: "I will smear offal on your face, the offal of your festival (animal) sacrifices" (Malachi 2:3)! When your wicked heart grows tired of God and falls under the

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spell of the world, whatever you bring to God in worship is just a lie, a hypocrisy, just feigning devotion that is not there, just looking at your watch and going through the motions of worship as fast as you can to get it over with. This makes God furious. God threatens to excommunicate and expel from His House the wicked hypocrites that do this. See Malachi 2:12 "May the Lord cut off the man who does this!" Also see Revelation 3:16 "Because you are lukewarm--neither hot nor cold--I am about to spit you out of my mouth!"

§E. Interestingly, a congregation can be super-spiritual, hyper-charismatic, and hysterically emotional, and *still* be luke-warm about God as far as obeying His commands is concerned. But God is not fooled. He says, "And this you also do, you cover the altar of the Lord with tears, weeping and groaning." Emotionalism or religious exhibitionism will not turn curses into blessings, or cause prayers to be answered, if there is sloven, dishonest, contemptuous religiosity such as Malachi saw in the 5th century post-exilic community of Judah. The people were experiencing poverty, oppression, famine, discouragement, disillusionment, treacherous interpersonal relationships, drought, spiritual dryness and doubt. They were gripped by terrible indifference and bitterness, because they had prayed for relief and it wasn't coming. Malachi says that people like these are dishonest sneaks in the world (3:5) and also cheats in the House of God (3:8-10), and there is a curse overtaking these faithless backsliders that will only be removed if they stop blaming God, stop envying worldly people, and repent (2:2, 17; 3:6-12, 14). Malachi's exhortation is

to "guard yourself in your spirit and do not be faithless" (2:16)! Only then will the devouring curse be rebuked by the Lord (3:11). God wants zealous believers faithfully in fellowship and He is taking attendance (3:16; cf. Hebrews 10:25)!

§F. Malachi realizes that the people have lost hope in the coming of the Lord's Davidic "Branch," the Righteous Servant, the Messiah, inspite of the more recent feverish Messianic expectations of Haggai and Zechariah. Therefore, Malachi sees the Messiah arising as "the sun of righteousness with healing in His wings." He will come to burn away the dross and to put the wicked under the feet of the refined remnant and to bring the joy of the Messianic age (Malachi 4:2-3). A forerunner will precede the Messiah as an end-time Elijah redivivus figure, and if the people don't turn back to Him in godly heart-felt repentance as His true fathers and true sons, the Lord will come and strike the land with a curse (though not the curse of Edom, however, because Edom's national salvation is hopeless, whereas there is hope for Isarel, according to Malachi 1:2-5).

§G. All this was fulfilled when John the Baptist (Malachi 3:1a; 4:5) began preaching, and when Y'shua (Jesus) "suddenly" (Malachi 3:1b) came to purge the Temple and refine the remnant and pronounce the curse of Canaan (Joshua 6:17-19) on the fig tree of the heathen Jerusalem of that day and her Temple, who rejected Him and consequently received the fiery curse (Mal.4:6) of the destruction of 70 A.D.

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§H. Malachi 3:1 is extremely important because here is one place in the Hebrew Bible that clearly states that the Messiah will be called **יהוה** (the Lord). (See also Romans 10:9-10.) David Kimhi (Radak) in his commentary published in the Mikraot Gedolot Rabbinic Bible explains Malachi 3:1's "the lord" (spelled with a lower case "l") is King Messiah, who will come suddenly--no one knows when. He says that Messiah is the Messenger of the Covenant referred to in this verse. However, the lower case "l" for "lord" will not do because in Zechariah 4:14 and 6:5 **יהוה-כל-הארץ** ("the Lord of all the earth") uses the same word for Lord and clearly the Lord God is intended. So it is tendentious Rabbinic exegesis to assert a lower case "l" in one place and a capital "l" in the other.

§I. A final word is in order about Malachi's situation. When Malachi writes down his prophecy, probably around 433 B.C., it is likely that Nehemiah, having arrived in Israel in 445 B.C., has completed his first term as Governor and has temporarily returned to Persia (modern Iran). Zachariah and Haggai are deceased. Esther, the Jewish-Persian beauty queen, is now an old lady or dead, Ezra the Scribe is aging because he has now been in the Promised Land some 25 years (since his arrival in 458 B.C.). It has been a long time since the Temple has been resurrected (516 B.C.) from its 586 B.C. Babylonian demolition. With the building of the new Temple amidst Messianic expectations, disappointingly, nothing earth-shaking (as prophets like Zachariah and Haggai and Ezekiel had promised) has happened yet. The people are getting bored with religion and doubtful of God's promises about

the Messiah's coming. To encourage and rebuke them, Malachi points to Esau, the father of the Edomites, and proves by the military defeats of the Edomites at the hands of the Nabatean Arabs (who drove the Edomites from their homeland in the 6th and 5th centuries B.C.) that God loves Israel and has elected her for ultimate salvation. On the other hand, nations, who are indifferent to God and despise Him, will lose everything and be utterly wiped off the land of their inheritance as had already happened to the Edomites (see Genesis 25:32-34). This was a very strong warning to the bored-with-God backsliders of Malachi's day.

§J. Edom had migrated into the Negev by 312 B.C. because in that year the Nabatean Arabs were in control of Petra, a former stronghold of Edom conquered by the Romans in A.D. 106. The Edomites remained in the Negev and were known as Idumeans. King Herod came from them. This area should not be confused with Pella, the Transjordan mountains where Messianic Jews fled shortly before the Roman 70 A.D. seige (see Matt.24:16).

§K. Like Esau and the Edomites, the people of Malachi's day doubted God's love and were becoming careless in their walk, just as the ministers were becoming indifferent in both their example and their doctrinal position (see 2:6-9). Yet these backsliders looked around and saw many prosper who were even farther from God, and this they hypocritically threw in God's face (2:17).

§L. Therefore, God answers that the Messiah, the Messenger of the Covenant מלאך הברית (who is

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the Lord Himself--3:1) is coming, and He will be the fiery nemesis who will bring divine justice and burn up impurity. John the Baptist meditated on these words in the desert and preached them when he appeared to his people (Matthew 3:12). For the Day of the Lord would burn up the wicked (see also II Thes.1:8) but those who repent and believe will be healed in the rays of God's Rising Sun. The Day of the Lord came "near" in an anticipatory way in 586 B.C. and A.D. 70, though the ultimate burning Day is still in the future.

§M. One of the impurities that needed to be burned away was not just the bored unenthusiasm of their worship but also their ingratitude to God reflected in their thieving from His tithes (Malachi 3:7-10). The tithes provided for the upkeep of the Temple and the support of the ministers and was to be a part of their worship--one tenth returned to God.

§N. "The lips of a priest should guard knowledge" (2:7). Therefore, the Messiah, the Messenger of the New Covenant, will refine the New Covenant priesthood, which we are (3:3; I Peter 2:5). Therefore, we must make sure that we guard the doctrine that has been entrusted to us, taking the time to learn Biblical languages and to study to show ourselves approved by God as workmen who rightly use the true teaching (II Tim.2:15).

MALACHI 4:5(3:23)-6(3:24)

4:5(3:23).

הִנֵּה אֲנִי שֶׁלַח לָכֶם אֶת אֱלֹהֵי הַנְּבִיא לִפְנֵי
בֹּא יוֹם יְיָ הַגָּדוֹל וְהַנּוֹרָא:

4:6(3:24).

וְהָשִׁיב לֵב-אֲבוֹת עַל-בָּנִים וְלֵב בָּנִים עַל-אֲבוֹתָם
כִּי-אֲבֹא וְהִפֵּיתִי אֶת-הָאָרֶץ חֵרֶם:

MALACHI 4:5(3:23)-6(3:24)

4:5(3:23).

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

4:6(3:24).

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

THREE: GREEK

Make sure you have a copy of the United Bible Society Greek New Testament (hereafter abbreviated UBSGNT), the (corrected) Third Edition © 1983 with Dictionary. Turn to page 832. Look at the text of Jude. Note the system of paragraph divisions in your Greek New Testament. "Salutation" and "Judgment on False Teachers (2 Pe. 2:1-17)" are paragraph divisions there to help you clarify the structure of the book as a kind of overlaid outline. If there is a parallel passage as here (II Peter 2:1-17), it is included underneath the paragraph divisions. Peter says many similar things in the second chapter of his second book. Notice that the "warnings and exhortations" running from Jude 17 to 23 are warnings *to us in light of* the terrible judgments spelled out from v.3 to 16 that will fall on sexually immoral ministers in the church. Just from

the paragraph divisions, it becomes obvious that Jude is saying, "Since all this happens to *them*, don't *you* be one of them, and make *sure* you aren't by heeding my warnings that I now am giving you." Of course, these paragraph divisions are not part of what Jude wrote so they can be wrong, but, nevertheless, they can be helpful in seeing the over-all structure and message of the book at a glance.

Before we look at each word, it should be helpful to have the whole text in front of us.

ΙΟΥΔΑ

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς

2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἁπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

4 παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μεταιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ἁπαξ λαὸν ἐκ γῆς Αἰγύπτου σῶσας τὸ δεῦτερον τοὺς μὴ πιστεύσαντας

ἀπώλεσεν,

6 ἀγγέλους τε τοὺς μὴ τηρῆσαινταις τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν,

7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτάς πόλεις τὸν ὅμοιον τρόπον τοῦτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

8 Ὅμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν κυριότητα δὲ ἀθετοῦσιν δόξας δὲ βλασφημοῦσιν

9 ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ εἶπεν, Ἐπιτιμῆσαι σοι κύριος.

10 οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται, ἐν τοῦτοις φθείρονται.

11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάλιν ἐπορεύθησαν καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλονται.

12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες συννεωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκρίζωθέντα,

13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν

αἰσχύναις, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκοτίους
εἰς αἰῶν τετήρηται.

14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ
Ἐνὼχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν
αὐτοῦ

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πᾶσαν
ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν
ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν
κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

16 Οὗτοί εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς
ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν
λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας
χάριν.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν
προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ

18 ὅτι ἔλεγον ὑμῖν [ὅτι] Ἐπ' ἐσχάτου [τοῦ] χρόνου
ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας
πορευόμενοι τῶν ἀσεβειῶν.

19 Οὗτοί εἰσιν οἱ ἀποδιорίζοντες, ψυχικοί, πνεῦμα μὴ
ἔχοντες.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ
ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ
προσευχόμενοι,

21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι
τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν
αἰώνιον.

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22 και οὕς μὲν ἐλεᾶτε διακρινομένους,

23 οὕς δὲ σφῶστε ἐκ πυρὸς ἀρπάζοντες, οὕς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστούς καὶ σιῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

25 μόνῳ θεῷ σωτῇρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντός τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

JUDE 1:1

Ἰούδας (ee-OO-dahs = Jude, Y'hudah, Hebrew)

This is the first word in the book of Jude. It is important because the name appears elsewhere in Mark 6:3, where Yeshua is said to have brothers and sisters, and his brothers are named "James," "Yosi," "Ἰούδας," and "Simon." These are called the ἀδελφοί (brothers) of Jesus. They were not members of the Twelve. Until the resurrection appearances brought them to faith (I Cor.15:7; see 9:5 ἀδελφοὶ τοῦ κυρίου *the Lord's brothers*; Acts 1:14) they opposed Jesus and did not accept his claims (Mark 3:21; John 7:5), nor were they impressed by his miracles, but were like the other unbelievers in Nazareth (see Luke 4:16-30) and Jesus marvelled at such unbelief (Mark 6:6). For the people of Nazareth took offense at Jesus. Familiarity breeds

contempt, and his sisters were still living among them in Nazareth (Mark 6:3), and the townspeople knew all his brothers and his mother, remembering his deceased foster father Joseph also, no doubt. Therefore, how could a common worker seemingly like themselves, a mere carpenter, a manual laborer with a menial trade whom they remembered as a child, have Messianic pretensions? This is the point of Mark 6:3, and explains why Jesus as a prophet with a Messianic aura was *persona non grata* in his own hometown. Also in that Jewish culture, to call a man the son of his mother (Mark 6:3), even when the woman had been widowed, had an uncomplimentary innuendo of illegitimacy (see Judges 11:1; also see John 8:41; 9:29). Such rumors help to confirm the Virgin Birth, since only Mary and Joseph had supernatural information regarding the true nature of Mary's first pregnancy, and outsiders, even their other children, might very well suspect the worst, and what but the Messiah's resurrection itself could confirm Mary's indelicate testimony? Biblical evidence that many *did* suspect the worst confirms that the circumstances of the birth of Jesus were not normal, and that the New Testament witness to the Virgin Birth was not a mere fabrication superimposed on a normal birth. Luke and Matthew had access to interview enough people to ascertain the truth if the Virgin Birth were a mere later tradition of the church without historical and early attestation. Luke tells us he spoke to ἀντιόπται (eyewitnesses), παρηκολουθηκότι (having investigated) ἄνωθεν (from [the] beginning) πάντα (everything) ἀκριβῶς (carefully) καθεξῆς (in an orderly way)--see Luke 1:3. This was done with a view to establishing ἀσφάλειαν (certainty)--see Luke

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1:4. This is all relevant to the first verse of Jude, as we will see.

Look at the first Greek word again. Ἰούδας

§1. Only the last three syllables of a word may receive an accent. These syllables are counted from *right to left: ultima, penult, antepenult*. Notice the accent in Jude's name is on the *penult*, which means that in this word the penult is the syllable that is stressed in pronunciation. This accent mark is called the *acute* accent and looks like this *´* above the letter. See Ἰούδας (ee-OO-dahs) above. The *circumflex* looks like this *ˆ* above the letter and the *grave* accent looks like this *̀* above the letter. Look at your copy of Jude and see the accent marks.

Ἰησοῦ (ee-ee-SOO = Jesus) Χριστοῦ (khree-STOO = Christ) δοῦλος (DOO-lohs = servant)

Notice the difference in the endings. The first two words end in -οῦ and the last word ends in -ος. These are called *case* endings.

Greek is an *inflected* language, meaning that words show their relationship to one another by adding recognizable components to the base form. These components are called case endings.

Look at the following sentence in English and see how the Greek case endings indicate which noun is the *subject* of the verb's action, which noun is the

object of the verb's action, etc. A *noun* is the *name of a person, place, or thing*.

"Listen, O Christian: Jude, the slave of Jesus Christ, wrote a letter to the Called."

Now look how the Greek noun case endings would be added to the same sentence.

"Listen, Christian~~ε~~, Jude~~α~~, slav~~ο~~ Jesu~~υ~~ Christ~~ο~~, wrote letter~~η~~ Called~~ο~~."

Each of these noun case endings has a name: vocative, nominative, genitive, accusative, dative. The name indicates the kind of meaning relationship the noun has with the other words in the sentence.

§2. Nouns that are subjects of the verbs of a sentence are in the *nominative* case and this - ος ending on δοῦλος (the fourth word in the book of Jude) indicates that the word is in the *nominative* case. In this instance, however, δοῦλος is in apposition to Ἰούδας, which is the subject. Apposition means that the second expression identifies or supplements the first expression. So the second noun δοῦλος is in the *nominative* case because it identifies the first noun Ἰούδας (the subject) and is in apposition to it. Actually, Ἰούδας is called an independent nominative because it is the greeting of a letter, and the greeting is without normal subject-verb grammatical relationship. That is, the standard form of ancient letters of this period began: "Writer's *name* to *name* of addressees, *greetings*."

§3. The *genitive* case is often translated with "of" in

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English because it is the case that attributes some quality or relationship to the noun modified. Jude is *Jesus Christ's* servant. This is called *genitive of relationship*, because Jude's servitude as a slave is in relationship to *Jesus Christ*. Notice the literal translation of Jude 1:1 reads: "Jude, of-Jesus of-Christ servant." The inverted order indicates emphasis falls on the last word, *servant*: "Jude, *servant* of Jesus Christ" (possibly inferring that Jude, in proper reverence toward the status accorded Jesus by virtue of the Virgin Birth, which Jude himself may at one time have misinterpreted as illegitimacy, dare not call himself "*brother* of Jesus Christ." This is true, in spite of the fact that Jude was the *half* brother of Jesus. A half brother is a male offspring having only one parent in common with another male offspring. Mary was not a perpetual virgin, a Roman Catholic dogma. Look at James 1:1 where James also indicates a similar modesty and reverence by calling himself the "slave" or "servant" rather than the "brother" of the Lord. The apostles themselves, however, do not hesitate to call these men "the Lord's brothers" (I Cor.9:5; Acts 1:14), and they were considered "pillars" in the Jerusalem messianic community as well as travelling emissaries.

§4. In Greek, nouns show how they relate to other nouns by means of *case* endings. Subjects are *nominative*. The *genitive* case indicates some attribute or quality to the noun modified. Direct objects have *accusative* noun case endings. Indirect objects are indicated by the *dative* case endings. In English, we rely on word order and other signals to convey these ideas, not word endings.

We might say in English, "Listen, O Christian: Jude, the slave of Jesus Christ, wrote a letter to the Called."

§5. "Jude" is the subject of the verb "wrote." "Slave" is in apposition to "Jude." "Letter" is the direct object of the verb "wrote," receiving its action. "Called" is the indirect object because it is more remote than the direct object or "catches" the object of the verb.

§6. In the English sample sentence above, *endings* of words don't show relationships between the nouns in a sentence. In Greek, however, "Jude" would have a *nominative* ending to show it was the subject, and "slave" would also have a *nominative* ending because it is in apposition to (defines) "Jude." In Greek, *an appositive agrees in case with the word it describes*; therefore, "slave" and "Jude" are both nominative, indicating the appositional relationship between these nouns. In Jude 1:1 the -ας ending in Ἰοῦδας and the -ος ending in δοῦλος are both nominative endings to show us that "slave" is in apposition to "Jude."

§7. In our hypothetical sentence above, "Christians" would have a *vocative* plural ending (because we say a noun is *vocative* if it is what is being addressed).

§8. "Jesus Christ" would have a *genitive* ending. As we just said, the *genitive* case is often translated with "of" in English because it is the case that attributes some quality or relationship to the noun modified. Jude is *Jesus Christ's* servant, the servant *of* Jesus Christ. "Letter" would have an

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accusative ending, because it is the direct object of the verb "wrote." "Called" would have a *dative* ending, because it is the indirect object indicating the "catcher" of the object of the verb's action.

§9. In English we rely on word order to tell us which word is the direct object or the subject. However in Greek, with the special noun case endings indicating the relationships between all the nouns, word order can be used for *emphasis*, since the word order of "slave" in Jude 1:1 indicates *slave* gets the emphasis and we read, "Jude, *slave* of Jesus Christ (that is, *not* brother)." Here are some of these Greek *case* endings:

→A.

Some nominative singular endings: -α -η -ας -ης -ος
-οϋ -ς

Some nominative plural endings: -αι -οι
-α -εις

Some genitive singular endings: -ας -ης -οϋ
-ος -εως

Some genitive plural endings: -ων

Some dative singular endings: -α -η -ω
-ι

Some dative plural endings: -αις -οις
-οι(ν)

Some accusative singular endings: -αν -ην -ον
-α -ς

Some accusative plural endings: -ας -ους
-α -ας -εις

Some vocative endings: often the same as the nominative but sometimes just -ε is added to the noun stem

§10. The Greek noun case endings above might look something like this is a Greek sentence with the following idea..."Listen, O Christian: Jude, the slave of Jesus Christ, wrote a letter to the Called." "Listen, Christianε, Judeα, slavου Jesου Christo υ wrote letterην Calledου" ...indicating vocative -ε, nominative -ας -ος, genitive -ου, accusative -ην, and dative -οις cases respectively. As we shall see, because noun endings indicate *case, gender, and number*, Greek affords extremely accurate and economical means to indicate the relationship between one noun and the other words in a sentence. For instance we know that the word "these" (τούτοις) in Jude 7 can refer to "certain men" (τινες ἄνθρωποι) in Jude 4, "a people" (λαὸν) in Jude 5, and "angels" (ἁγγέλους) in Jude 6 but not to "Sodom and Gomorrah" in verse 7, because Sodom and Gomorrah are treated as feminine nouns but the nouns "certain men," "people," "angels," and the adjective "these" are all masculine. Since "these" is an adjective and *adjectives agree in gender, number and case with the nouns they modify*, this fact keeps one from construing Jude 7 in a way that would make the Bible contradict itself and contain error, as we will explain. First let's look at the exegetical problem.

Verse 7. Just as Sodom and Gomorrah and the cities around them, since they in the similar manner to these [which these? certain men? (v.4) angels? (v.6) people? (v.5) all of the above? what precisely is "similar"? the exact physical nature of

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the sin? the spiritual nature of the sin? the punishment?]
(the cities) indulging in sexual immorality against the course of nature and (the cities) turning aside from the right way and going after strange flesh, (the cities) are set forth to lie in public view as an example of (in reference to the cities) undergoing the punishment of everlasting fire.

§11. The inerrancy of the Bible is at stake in the Greek case endings here. For if Jude 4-7 teaches that reprobate angels have sex like Sodomites or vice-versa, then Luke 20:35-36, which says angels do not marry or procreate, is seemingly contradicted. But the similarity is not necessarily in the *physical* nature of the sin. Fornicators revolting from Moses and lusting to have an orgy around a golden calf, fallen angels revolting from God and lusting to demonically possess people (which are not their domain), and similar lusting rebels like homosexuals in Sodom and fornicating false teachers in Jude's churches do not have the precise *sexual* sin in common. But Jude goes on to show his interest is not in the sexual habits of sinful angels but *in the similar way the wicked are punished* [see the connecting thread from *destroyed* (v.5) to *eternal chains* (v.6) to *an example by undergoing a punishment of eternal fire* (v.7).] Jude is setting forth a warning to the churches about the fate of these false brethren who have crept into the meetings and brought their sexual immorality with them. On the reoccurring theme of punishment, which in each instance is hellish, see Jude 4,5,6,7,10,11,12 ["twice dead"],13,15). So the inerrancy of the Bible hangs on one little point in

the Greek, in this instance, the noun case endings of key words that we have just looked at. This will all be clearer to you when we actually deal with verses 5-7.

(Jude 1:1) ἀδελφὸς (ah-del-FOHS = brother) δὲ (deh = and) Ἰακώβου (ee-ah-KOH-boo = James)

§12. The -ος ending on ἀδελφὸς tells us this noun is nominative and is, like δοῦλος, in apposition to Ἰούδας. δὲ is a conjunction meaning "and." The -ου ending of Ἰακώβου tells us that we have another *genitive of relationship*, with Jude being *James'* brother. So Jude, whose famous mother is "the mother of my Lord" (Luke 1:43; Mark 3:31), is reverently alluding to the Incarnation of the Lord, even as Jude directs the glory of the Incarnation away from himself (and his family and Mother, something the Roman Catholic Church has failed to do), saying only this: "As far as Jesus Christ is concerned I am a *slave*, as far as *James* is concerned I am a brother." Since the word "James" is given without further clarification, this can only be the leader of the Jerusalem messianic community, James the brother of the Lord (see Acts 15, Gal.1:19; 2:9,12; I Cor.15:7).

(Jude 1:1) τοῖς (tees = to the [ones]) ἐν (en = in) θεῷ (theh-OH = God) πατρὶ (pah-TREE = Father) ἡγαπημένοις (ee-ghah-pee-MEN-ees = having been loved)

§13. If you look at the bottom of the page in your *United Bible Society Greek New Testament*, you will see a footnote on ἡγαπημένοις, which is a reading

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accepted with a "B" grade of certainty by the Bible Society Committee and is attested by many ancient manuscripts including *p72* (which is a papyrus manuscript we know is dated around A.D.275). In this "textual apparatus" we see that ἡγαπημένοις is preferred to ἡγιασμένοις "having been sanctified," though the various manuscripts for this variant are also given. Bruce Metzger's *A Textual Commentary on the Greek New Testament* (United Bible Society, 1971) tells why the Committee chose one variant over another. The *New Revised Standard Version*, the translation which Bruce Metzger supervised, helpfully translates these important variants in italics at the bottom of each page. Also see the book list at the end of this section, particularly the New Greek-English Interlinear New Testament and Philip Comfort's other book.

§14. ἐν is a preposition (relation word) and when it occurs with its object in the dative case, ἐν means "in."

§15. "The" is the definite article in English. When the definite article (τοῖς in this case) appears alone here, it functions as a relative pronoun and is translated with the last word in verse 1, κλητοῖς as "to the (ones) which are called." A definite article actually goes with its noun or substantive (a word used as a noun) and agrees with it in case, gender, and number. In this instance both the lone definite article or pronoun (τοῖς) and the substantive with which it agrees (κλητοῖς) are dative, masculine, plural. Learn this rule: *A definite article agrees with its substantive (noun or pronoun or word used as a noun) in gender, number and case.*

POSSIBLE TRANSLATION:

to the called ones having been loved in God the Father

The Father loves us from all eternity and we are called or invited not on the basis of merit or deserts or debt, as though God owes us anything. Jude is writing "to the Called ones, which in God the Father are beloved." This participle is in the passive voice, meaning it is not referring to our love of God but his love of us, of which we are viewed here as the passive recipients. This participle is in the perfect tense, which means his love for us before time began has continuing effects on us even now. We will explain this more as we go along. But we need to pause here and meditate on these Greek words and savor the fact that the Father has been loving us and is still loving us from before the creation and in that love we are called.

§16. An article makes a noun definite. Luke 18:13 says, "God, be merciful to me τῷ ἁμαρτωλῷ (toh ah-mahr-toh-LOH = "the sinner"), meaning not "the sinner in general," but *the* sinner, in other words, well-known as such, or more than all others. In Greek, the article is used with pronouns, proper names, participles, infinitives, prepositional phrases, and clauses, not just nouns (as in English). Here in Jude 1:1 the article serves a "bracketing" function, "to the [in God the Father having been loved and for Jesus Christ having been kept] called ones."

Notice the way the definite article looks in Greek.

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→B. (DEF. ARTICLE "THE")

SINGULAR

| | Masculine | Feminine | Neuter |
|-------------------|-----------|----------|--------|
| Nominative | | | |
| | ὁ | ἡ | τό |
| Genitive | | | |
| | τοῦ | τῆς | τοῦ |
| Dative | | | |
| | τῷ | τῇ | τῷ |
| Accusative | | | |
| | τόν | τήν | τό |

PLURAL

| | Masculine | Feminine | Neuter |
|-------------------|-----------|----------|--------|
| Nominative | | | |
| | οἱ | αἱ | τά |
| Genitive | | | |
| | τῶν | τῶν | τῶν |
| Dative | | | |
| | τοῖς | ταῖς | τοῖς |
| Accusative | | | |
| | τούς | τάς | τά |

In English, the definite article "the" tells you nothing about the way the noun it modifies is used in the sentence. Not so in Greek.

§17. Also, the omission of the definite article where it would be expected to appear may emphasize the *quality* or *character* or *nature* of a noun, as in John 1:1.

§18. *Each part of a sentence containing a subject and a verb is called a clause.* In John 1:1 there are three clauses.

CLAUSE #1 "In the beginning was ὁ λόγος,

CLAUSE #2 and ὁ λόγος was with τὸν θεόν (*here the article τὸν before θεόν refers to God the Father as in II Cor.13:13 and frequently in the New Testament. "God" should not, however, be translated "the God" anymore than θεὸς in clause #3 should be translated "a God."*),

CLAUSE #3 and θεὸς (*no article before this "God" emphasizes the quality or nature of the noun--"God [by nature]"*) was ὁ λόγος."

(Because θεὸς comes *first* in the third clause, it is emphasized. We would normally not expect to see "God (by nature)" coming *before* "was the Word." Here is the reason. A sentence has a subject and a predicate. The predicate is that which is stated about the subject. If a noun in the predicate ("God") by means of a linking verb merely *renames* the subject ("the Word"), we call that noun the predicate noun or predicate nominative.

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§19. *The part of the sentence that further defines the subject and follows a verb of being or a linking verb is called the predicate nominative. In the sentence, "The Word was (by nature) God," "God" is the predicate nominative because it further defines the subject "the Word," which is linked to "God" by a verb of being. But the predicate nominative in CLAUSE #3 above is in a deliberately abnormal position. This means John intended to emphasize the word *God*, and we should notice his deliberately abnormal word order of the predicate nominative, "God" (putting it first instead of last) and therefore translate CLAUSE #3 "and the Word was *God [by nature]!*" Notice this does not say that the Word is all there is to God (as in the "Jesus Only" heresy). This says that what Father was by nature, the Word also was by that same nature--namely, *God!**

Here is the complete translation of John 1:1:

"In the beginning was the Word, and the Word was with God (τοῦ Θεοῦ), and the Word was *God by nature* (θεοῦς)!"

Not merely divine, for the word for divine or god-like is θεῖος (THEE-ohs) used in II Pet. 1:4 of believers who are "sharers of the divine nature." Becoming conformed to the image of God in the new birth makes us God-like or "divine," but not θεός (theh-OHS) "God by nature."

Philippians 2:6 says that, in contrast to Adam, the Second Adam, Messiah Yeshua, "though he was in the μορφή θεοῦ (mor-FEE theh-OO "nature of God"),

he did not look upon his equality with God as something to be grasped, but, no, he emptied himself, divesting himself of what was his, and took on the μορφὴν δούλου (mor-FEEN DOO-loo "nature of a slave or servant"--i.e. suffering servant of Isaiah 53)."

(Jude 1:1) καὶ (keh = and) Ἰησοῦ (ee-ee-SOO = for Jesus) Χριστῷ (khree-STOH = Christ) τετηρημένοις (teh-tee-ree-MEN-ees = having been kept [safe from harm]) κλητοῖς (klee-TEES = called).

§20. Look at the last three letters of the last word in Jude 1, οἷς in κλητοῖς. Now go back and look at the 8th word in Jude 1, τοῖς. τοῖς is a definite article used here as a personal pronoun "the (ones)" and it links with κλητοῖς ("the called" see Romans 1:6), because both words are dative, masculine, plural (see definite article chart above →B). Even though κλητοῖς is an adjective, it is used like a noun or substantive here, and is called a pronominal adjective, "the Called (ones)."

§21. *A substantive is the name of a noun or pronoun or any word used like a noun.* Notice the οἷς at the end of both of the two participles (a participle is a verbal adjective): "having been lovedοις" and "having been keptοις," which shows that these words are also dative, masculine, plural and therefore link with and describe the substantive κλητοῖς. We can now translate all of Jude v.1.

TRANSLATION:

"Jude, (as far as) Jesus Christ (is concerned I am) a *slave*, (as far as) *James* (is concerned I am) a

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a brother, to *the* called (ones), (the ones) having been loved in God the Father and having been kept safe from harm for Jesus Christ."

§22. Both the verbs "loved" and "kept" are in the passive voice, meaning that the subject *receives* the action. (Review §15.) The subject is not acting but is being acted upon. So the "called" are being acted upon with love and keeping security in the Father and *for* Jesus Christ. Looking at the dative case ending on the word Jesus Christ, we term "*for* Jesus Christ" dative of *advantage*, "*for* Jesus Christ" meaning his interest is affected and it is for His coming that the called ones are preserved or kept safe.

§23. Also, both verbs are in the perfect tense, meaning that this action in the past is a completed action with lasting effects that are still going on in the present. Therefore, the called are even *now* wrapped in this love and keeping security that originates in the Father and is sustained for his Son.

§24. This verb "kept" τηρέω (tee-REH-oh) is very important. It appears no less than 5 times in Jude's short little letter containing only approximately 459 words: the word appears in v. 1, v. 6 (twice), v.13 and v.21 in a book of the Bible that contains only 25 verses.

1. Those who are called are the ones "having *been kept* for Jesus Christ" (Jude 1; see also Luke 22:32).

2. Angels who did not keep their own position of authority but deserted their proper domain God has

kept bound for hellish judgment (Jude 6).

3. Hellish black darkness has been kept forever for these libertine, fornicating, authority-rejecting scoffers who have slipped into the church and whose presence constitutes the crisis that has provoked Jude's hell-fire-and-damnation letter (Jude 13 cf. Jude 4).

4. Keep yourselves in the love of God (Jude 21) that you are in according to Jude 1.

Now we can see the real burden of Jude's message. He has a commandment for the Church. As a slave of Jesus Christ, he *must* deliver this command, which is not optional. *As called ones, you have been kept for Jesus Christ. Learn from the angels. Keep your position, which some of them didn't. Keep yourselves in the holy love of God! Keep building yourself up in the most holy body of faith doctrine. Keep praying in the Holy Spirit. Fear God when you see these authority-rejecting scoffers kept forever for the punishment of the Sodomites, and for the punishment of fornicators in the wilderness and for the punishment of the evil angels, etc.*

Now you can begin to preach what Jude is preaching. Now you get his point. This word study is more difficult with Strong's Exhaustive Concordance, which lists only Jude verse 6 under "kept". You need something like The Englishman's Greek Concordance of the New Testament, which lists all 5 references under the listing τηρέω.

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Now let's learn how to pronounce the Greek letters (modern Greek pronunciation) and their sounds.

→C.

- α (ah as in "car") ἄλφα ahl-phah
β (v as in "van") βῆτα vee-tah
γ (gh as in "gawdy" pronounced deep in the throat) γάμμα GHAAH-mah
δ (soft "th" as "the") δέλτα dhehl-tah
ε (eh as in "bet") ἔψιλον EHPS-ee-lone
ζ (z as in "zero") ζῆτα ZEE-tah
η (ee as in "see") ἦτα EE-tah
θ (hard "th" as in "third") θῆτα THEE-tah
ι (ee as in "see") ἰῶτα YOH-tah
κ (k as in "keep") κάππα KAH-pah
λ (l as in "lamp") λάμβδα LAHM-dhah
μ (m as in "man") μῦ mee
ν (n as in "now") νῦ nee
ξ ("ks" as in "excellent") ξῖ ksee
ο (oh as in "coke") ὀμικρον OH-mee-krone
π (p as in "part") πῖ pee
ρ (r as in "rose") ρῶ roh (roll tongue like Scottish "r.")
σ, final ς (s as in "sun") σῖγμα SEEGH-mah
τ (t as in "top") τᾶ τahf
υ (ee as in "see") ὕψιλον EEPS-ee-lone
φ (f as in "fall") φῖ fee
χ (kh as in Koch with strong guttural before consonants and "oh" and "ah" sounds; smoother gutter before "eh" and "ee" sounds. practise: Χριστός) χῖ khee
ψ (ps as in "lips") ψῖ psee
ω (oh as in "coke") ὠμέγα oh-MEH-ghah

DIPHTHONS:

αι (eh as in "bet")

ου (oo as in "booty")

οι (ee like η as in "see")

ει (ee like η as in "see")

υι (ee like η as in "see")

αυ, ευ, ηυ af, ef, eef when followed by the consonants θ, κ, ξ, π, σ, τ, φ, χ.

av, ev, eev when followed by a vowel or the consonants γ, δ, λ, μ, ν, ρ.

ωϋ is not a diphthong. The two letters are pronounced separately. Μωϋσῆς (Moses) is pronounced "Moh-ee-SEES."

(Jude 1:2) ἔλεος (EH-leh-ohs = mercy) ὑμῖν (ee-MEEN = to you, plural) καὶ (keh = and) εἰρήνη (ee-REE-nee = peace) καὶ (keh = and) ἀγαπή (a h - G H A H - p e e = love) πληθυνθείη (plee-theen-THEE-ee = may it be multiplied).

Look at the very bottom of p. 832 at the cross reference note for Jude v.2. II Peter 1:2 uses almost the exact same expression, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη as you will see, if you take the time to look up II Peter 1:2. Looking up these Greek cross-references can be a rewarding study to find allusions, parallels, quotes. In this case it may mean that the letters were written at nearly the same time or contained common source material.

§25. In Greek, there are four "moods." These tell us something about the verb from the speaker's point of

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view, in terms of whether the action is a fact, a command, a wish, a possibility or exactly how "realistic" the action of the verb is. The verb above is found in the dictionary under πληθύνω (plee-THEEN-oh, "grow, increase, multiply"). Look closely at the verb πληθύνθει in Jude 2. As we can tell from the last four letters of the verb (θειν), it is in the *optative* mood, *expressing a wish conceived of by the speaker as attainable*. In other words, Jude's addressees are made to understand that not only does Jude pray or *wish* that their mercy and peace and love will be multiplied, but he is saying that this outcome is an *attainable* one. The New Testament is optimistic about "the Called" no matter how many sex scandals there may be in the church! Jude is saying, "May there be multiplied 'to you' (see the plural pronoun ὑμῖν below) an abundance of mercy (needed in the midst of dangerous false teaching) and peace (deliverance from the divine wrath that pursues the unholy false teachers) and love (God's love will flow through them to others who also flee from the false teachers).

§26. We say the verb is in the optative mood, because "mood" expresses the relationship of the verb to reality from the speaker's point of view. If he is stating a fact, he uses a verb in the *indicative* mood. If he is making a command, he uses the *imperative* mood (see imperatives Jude v. 17, 20-24). If he wishes to indicate uncertain contingency or conditional possibility, he uses the *subjunctive* mood. For example, notice the subjunctive mood of the verb in this sentence: "If you *continue* (indefinite predication is uncertain and contingent) in my Word, then you are truly disciples of Mine.". There

is another verb in the optative mood (we know this from the *σῶ* at the end of *Ἐπιμύσῳ*) in Jude 9, where the archangel Michael says to the devil, "May the Lord *rebuke* you!" The optative mood tells us that not only does the archangel Michael *wish* that the Lord will rebuke the devil, but such an outcome is *attainable*.

Back at →B we looked at all the ways to write "the" (the definite article) in Greek. Now, since we just read the personal pronoun *ὑμῖν*, let's look at ways the personal pronoun (I,you,he,she,it,they,etc) is written in the Greek New Testament.

→D. The Personal Pronoun

1. First Person (I, of me, to me, me, we, of us, to us, us etc)

| | Sing | Pl |
|-----|-----------|-------|
| Nom | ἐγώ | ἡμεῖς |
| Gen | ἐμοῦ, μου | ἡμῶν |
| Dat | ἐμοί, μοι | ἡμῖν |
| Acc | ἐμέ, με | ἡμᾶς |

2. Second Person (you--sing. and pl.--to you, of you, etc)

| | Sing | Pl |
|----------|------|-----------------------------|
| Nom | σύ | ὑμεῖς |
| Gen | σοῦ | ὑμῶν |
| Dat | σοί | ὑμῖν*****see above "to you" |
| (plural) | | |
| Acc | σέ | ὑμᾶς |

3. Third Person (they, of them, to them, etc)

Note: this is used as an intensive pronoun. "David

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himself said" (Mark 12:36)... "the same Spirit" (II Cor. 4:13).

Sing

| | Masc | Fem | Neuter |
|-----|-------|-------|--------|
| Nom | αὐτός | αὐτή | αὐτό |
| Gen | αὐτοῦ | αὐτῆς | αὐτοῦ |
| Dat | αὐτῷ | αὐτῇ | αὐτῷ |
| Acc | αὐτόν | αὐτήν | αὐτό |

Pl

| | | | |
|-----|--------|--------|--------|
| Nom | αὐτοί | αὐταί | αὐτά |
| Gen | αὐτῶν | αὐτῶν | αὐτῶν |
| Dat | αὐτοῖς | αὐταῖς | αὐτοῖς |
| Acc | αὐτούς | αὐτάς | αὐτά |

Jude 3

(Jude 1:3) Ἀγαπητοί (ah-gah-pee-TEE = Beloved pl.),
 πάντων (PAH-sahn = all) σπουδῇν (spoo-DEEN =
 haste, diligence) ποιούμενος (pee-OO-men-ohs =
 making) γράφειν (GRAH-feen = to write)
 ὑμῖν (ee-MEEN = you pl.) περὶ (peh-REE =
 concerning) τῆς (tees = the) κοινῆς (kee-NEES =
 common) ἡμῶν (ee-MOHN = of us) σωτηρίας
 (soh-tee-REE-ahs = salvation)

The first thing you need to do is to go back and review →C until you can figure out all the transliteration above, and can read this verse through correctly.

§27. Ἀγαπητοί in Jude 1:3 is a plural noun and is in the vocative case (review →A and §7). Almost as if to soften the blow of all his harsh words about hell, Jude calls his addressees "Beloved" no less than three times (see also 17 and 20). He does not want to

throw in doubt their assurance of salvation even while he exhorts them in order to put the fear of God into them.

§28. ποιούμενος is a participle. Review §21. Whenever you see μεν embedded in a word, look for a possible participle. (ποιέω "make, do, etc"...see p.145 in your UBSGNT Dictionary.) *This participle is present in tense, which means that its action takes place at the same time as the main verb ἔσχον ("I received") in the next clause (review §18).* Therefore, we translate "while I was making such-and-such (first clause), I received such-and-such (second clause)." The "I received" is called an epistolary aorist, meaning a "point action" verb seen from the viewpoint of the reader at the time he reads the epistle or letter.

§29. γράφειν is an infinitive. Infinitives are verbal nouns. This infinitive "to write" expresses purpose and also is in the present tense.

§30. For ὑμῖν and ἡμῶν see →D. For τῆς review →B.

Translation:

Beloved, while I was hastily making (giving) all diligence for the purpose to write (of writing) you (pl.) concerning our common (in the sense of what all believers share) salvation...

ἀνάγκην (ah-NAHNGK-eeen = necessity)
 ἔσχον (ehs-KHOHN = I received)
 γράψαι (GRAH-pseh = to write) ὑμῖν (ee-MEEN = to you pl.) παρακαλῶν (pah-rah-kah-LOHN = exhorting,

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urging) ἐπαγωνίζεσθαι (eh-pah-goh-NEE-zehs-then = to contend for, fight for, agonize for) τῇ (tee = t h e) ᾧ πατρί (A H - p a h x = o n c e) παραδοθείση (pah-rah-do-THEE-see = delivered or handed down i.e. as authoritative and authorized) τοῖς (tees = to the) ἀγίοις (ah-GHEE-ees = saints) πίστει (PEES-teh = faith, in the sense of a body of authoritative doctrine).

Look at the very bottom of p.832 at the cross-reference note for Jude v.3 where the reference I Tim.1:18 is given. Here Paul likewise exhorts Timothy "to fight the good fight."

§31. γράψαι (Jude 1:3) is another infinitive (see §29). However, this infinitive is in the aorist tense, which here suggests *a precise point in time* action. Jude was going to write a sermon about what all believers have in common, but a necessity fell on him at a precise point in time to write about this specific emergency he is now going to describe. ἔχω ("I have") is here ἔσχον ("I received") in the aorist tense. Jude received a necessity, which was to urge the Called to fight for the faith. (A question you and I should ask ourselves is, "Have I received this same necessity to urge that the true faith be fought for?") Notice: while Jude was preparing γράφειν (to write, present tense), he had to γράψαι (to precisely *at a point in time*--aorist tense--write). This subtle nuance indicates the emergency situation that prompted his writing. Jude was going to write a general sermon about "our common salvation," but then a particular situation arose which threw Jude into great urgency because this emergency (described in Jude v.4-16 with recommendations on how to

respond to it in Jude v.17-23) puts the doctrinal definition of the faith in jeopardy in the sense that the very identity of what the faith (that is, the church's doctrinal belief) is must now be *fought for*. Judging from the nuance achieved by the way Jude contrasts his present and aorist tenses in this sentence, it's as though Jude is saying, "The time for leisurely writing to you beloved people is over! With my pen at this precise point in time I've received necessity that it's time to fight!"

§32. παραδοθείση (Jude 1:3) is an aorist passive participle form of the verb παραδίδωμι, which means "deliver, hand down, pass on, transmit." Because the participle is in the passive voice (review §22--see also πληθυνθείη Jude 1:2), we translate παραδοθείση "having *been* transmitted or delivered." Because it is an *aorist* tense participle the focus is on a precise point in time (review §31), namely when the Messiah (who *is* the Word) "once and for all" delivered the transmitted "faith" (as a body of doctrine) to the Apostles and they in turn handed it on in writing to be delivered to us. As the half brother of Jesus and the brother of James, and as a hearer of Peter at Pentecost (Acts 1:14), would not Jude be in a position to know about this "once and for all" definitive transmission of normative doctrine? παρακαλῶν is from παρακαλέω, which is the kind of exhorting and urging that generals give their fearful troops to send them courageously into battle. Ἐπαγωνίζομαι is the word for the strenuous struggles and efforts of athletes in the Olympic games. The normative body of doctrine for all faithful believers, which is the inerrant Bible and its propositional revelation, was "once for all" received from the

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Messiah by the Apostles and handed down as authoritative from generation to generation. But this chain of *paradosis* παράδοσις (authoritative teachings preserved and handed down) is now threatened by false shepherds or ministers who pervert the whole religion, doctrine, practice, ethics, everything--short-circuiting the apostolic chain and creating monstrous pseudo-churches. How do we know that the "certain men" referred to in Jude 4, 8, 10-16 are pastors or ministers and not just immoral laymen in the churches? Look at Jude 12, where it says ἐαυτοὺς ποιμαίνοντες ("themselves shepherding"), a nearly direct quote from Ezekiel 34:8 in the Septuagint, which says, ποιμένες ἐαυτούς, where the reference is to false shepherds or leaders who feed only themselves and refuse to feed the flock of God. Since the target of Jude's attack, "certain men" (Jude v.4), "shepherd" themselves and do not shepherd the sheep but, according to Jude 8, "reject authority" (presumably including Jude's authority), it follows that they are clearly immoral pastors or ministers, and they must be resisted with all possible strength because they have betrayed the παράδοσις (authoritative teachings preserved and handed down) and thus threaten the very doctrine and practice that defined "once for all" what the "faith" (as a body of doctrine) is. See Jude v.20 where πίστις also means a body of doctrine (on this, see p.143 in the UBSGNT dictionary). Also see I Cor. 15:3 where Paul says he faithfully handed over the παράδοσις he received. Also see II Thes.3:6. Also see II Tim. 2:2 where Paul commands Timothy to take the παράδοσις Paul transmitted to him and faithfully transmit it to faithful men who will be able to transmit it to

others. Paul made provision for this perpetual transmission of παράδοσις by means of a two year school or yeshiva he conducted in Ephesus (Acts 19:9-10) with the result (ὥστε Acts 19:10) that many faithful ministers took the unadulterated word throughout the whole area in an unbroken and trans-generational chain of παράδοσις. This is also the goal of Artists for Israel Institute, a goal which can never be accomplished unless the AFII students not only learn but *learn to teach* this Greek course and can therefore accurately read and transmit to the next generation the παράδοσις inerrantly presented in the Greek New Testament.

JUDE 4

παρεισέδυσαν (pah-ree-SEHD-ee-sahn = crept in, slip or sneak in stealthily) γάρ (ghahr = for) τινες (tee-nehs = certain) ἄνθρωποι (AHN-throh-pee = men), οἱ (ee = the [ones]) πάλαι (PAH-leh = of old, i . e . l o n g a g o) προγεγραμμένοι (proh-gheh-ghrahm-MEN-ee = foretold/ordained in writing) εἰς (ees = for) τοῦτο (TOO-toh = this) τὸ (toh = the) κρίμα (KREE-mah = judgment),

→E. SOME ADJECTIVE ENDINGS

τινες is an nominative masculine plural adjective meaning "some" and it modifies the nominative masculine plural noun ἄνθρωποι ("men"). The sexually immoral false teachers are "men" (not women) and, as to how many of them there are, Jude uses this indefinite adjective to indicate there are "some." Here are the endings that tell us the

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case, gender and number of an adjective. Do you see why the -ες at the end of τινες tells us this adjective is nominative, masculine, plural? (Look for the →→→ below in the adjective endings.)

SINGULAR

| MASCULINE | FEMININE | NEUTER |
|------------|----------|---------|
| NOMINATIVE | | |
| ός, ς | ή, α | όν, ν |
| GENITIVE | | |
| οῡ, ός | ης, ας | οῡ, ός |
| DATIVE | | |
| ω̄, ι | η̄, α | ω̄, ι |
| ACCUSATIVE | | |
| όν, α | ήν, αν | όν, - |

PLURAL

| MASCULINE | FEMININE | NEUTER |
|------------|----------|--------|
| NOMINATIVE | | |
| οί,→→→ες | αί | ά |
| GENITIVE | | |
| ων̄ | ων | ων |
| DATIVE | | |
| οῖς | αῖς | οῖς |
| ACCUSATIVE | | |
| ούς | ας | ά |

§33. Jude is saying that the danger he is alarmed about is not outside but inside the church. In some ways it is a subtle danger because of the sinister and secret entry made by "certain men," probably itinerant teachers (II John 10), who are actually able to pass themselves off as believers. But God is not fooled because his prophets had designated them for condemnation long ago (κρίσις--see the word in Jude 4, 6, and 15). οἱ is a masculine singular plural definite article (see →B). However here it is used alone as a personal pronoun. (Review §15.) We would translate it "the (ones)." προγεγραμμένοι is a participle. See the μὲν (review §28). A participle is a verbal adjective. Participles can perform the function of an adjective and describe nouns or pronouns, even though participles have tense and voice like a verb. The verbal adjective (participle) that describes the "ones" (οἱ) in Jude 4 is perfect in tense and passive in voice: "the having-been-ordained-in-writing ones." As an adjective, this participle προγεγραμμένοι (review adjective endings above →E) is nominative in case, masculine in gender, and plural in number and agrees in gender, number and case with the word οἱ. προγεγραμμένοι is a participle that is in the *perfect* tense, like "having been loved" and "having been kept" in Jude 1. *The perfect tense has to do with a completed action in the past which has continuing effects even in the present.* The thing that signals the perfect tense to a Greek reader who sees the word προγεγραμμένοι (which is found in the Greek dictionary as προγράψω) is the way the γ repeats itself. *This is called reduplication and indicates the perfect tense.* The condemnation of these false teachers was settled long ago but *its*

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affects are continuing even in the present. Their very behavior, described in Jude 12,13, and 16, shows they are being kept for judgment and even now are "storing up wrath for themselves" (Rom.2:5).

→F. VERB ENDINGS

In English we have to indicate the subject separately from the verb each time, because the English verb does not have endings that indicate the person and number of the subject.

I jump (1st pers. sing.)
you jump (2nd pers. sing.)
he, she, it jumps (third pers. sing.)
we jump (1st pers. plur.)
you (pl.) jump (2nd pers. plur.)
they jump (3rd. pers. plur.)

However, in Greek the ending of the verb automatically includes the subject pronoun, so the pronoun doesn't have to be used as a separate word each time, and when the pronoun *is* actually spelled out as a separate word, it can then be used for emphasis and other things, which is much more efficient than English. For example, Jude didn't have to use the pronoun for "they" (αὐτοί--see →D) when in Jude 11 he wrote "they went the way of Cain" because the "they" is in the σάν ending of the aorist tense Greek verb for "they went" ἐπορεύθησαν (see the arrows below→→→)

Present, future, and perfect tenses use these endings

| | | |
|-----------|----------|------|
| I | μι, ω | μαι |
| you | ς | σαι |
| he/she/it | σι, ει | ται |
| we | μεν | μεθα |
| you (pl.) | τε | σθε |
| they | νσι, ασι | νται |

Imperfect, aorist, and pluperfect tenses use these endings

| | | |
|-------------|-----------|-------|
| I | ν,α | μην |
| you | ς | σο,ου |
| he/she/it | -,ε | το |
| we | μεν | μεθα |
| you (pl.) | τε | σθε |
| <u>they</u> | ν,→→→σσαν | ντο |

Imperative mood (review §26) forms do not use the first person

| | | |
|-------------|-------|--------|
| you (sing.) | θι,ε | σο,ου |
| he/she/it | τω | σθω |
| you (pl.) | τε | σθε |
| they | τωσαν | σθωσαν |

§34. There are 6 tenses you need to be familiar with in your Greek New Testament. Once you know to look for them, they will give your reading of the New Testament a brand new, exciting vividness and "close-up" precision, like a motion picture with all kinds of interesting slow-motion shots.

1. *Present tense*: one of the possible stresses of the present tense is continuous action in the present as in Jude 8, "these men are polluting (μιαίνουσιν)

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their own bodies." This infectuous, church-destroying activity is going on right now, even while Jude writes, which explains his urgency in writing the letter. Ignorant, weak-willed congregants (II Tim.3:6-7) are being infected and defiled by false shepherds as a continuous action at the present time. μιαίνουσιν comes from μιαίνω, meaning *to stain, to defile with the idea of being infectuous*. The ουσιν(v) ending of the verb tells you it is 3rd person plural and present tense in the indicative mood. As we go along we are going to look at the verb λύω "I loose, I untie, I set free." See Mark 11:4, "And they left and found a colt having been tied to a door out on the street and λύουσιν (they are untying) him."

λύω

λύεις

λύει (see Luke 13:15)

λύομεν

λύετε

λύουσιν(v) (see Mark 11:4)

2. *Imperfect tense*: continuous action in the past can be stressed as in Jude 18, "the apostles were saying (ἔλεγον) to you, 'In the last days there will be mockers...' The apostles gave a *continuous* warning in the past, (so whoever follows these false teachers has no excuse). λέγω, meaning *to say, tell, declare*, in the dictionary form becomes *imperfect* when the augment (in this case ε) is affixed to the beginning of the dictionary stem of the word, (ε + λεγ = ἐλεγον). The unadorned dictionary stem (without the augment ε in front) is the present tense (see §34.1 above) form of the word.

With the augment ε, the present tense changes to the imperfect tense. (Do not become overwhelmed. You add "ed" to change verb tenses from "I jump" to "I jumped" and you don't think that is so hard to understand. Neither is this. See →F.) See John 5:18, "...ἔλυεν (he was breaking) the Sabbath..."

ἔλυον

ἔλυες

ἔλυε(ν) (see John 5:18)

ἐλύομεν

ἐλύετε

ἔλυον

3. *Future tense*: this tense is also found in Jude 18, "In the last days there *will be* (ἔξοντιαι, future of the verb of being, εἰμί) mockers." The future is indicated by the σ infix. Let's look at λύω again, this time in the future:

λύσω

λύσεις

λύσει

λύσομεν

λύσετε

λύσουσι(ν)

4. *Aorist tense* (see §31). There is no element of past time in the aorist tense. It views the action as a point in time or else the action is viewed as a whole, with the *kind* of action (continuous, completed, etc) left unspecified. At a certain point, or looking at their action as a whole, "certain men stole their way secretly into the church" (Jude 4). παρεισέδυσαν in Jude 4 is in the aorist tense. The

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aorist form of παρεισδύνω is indicated by the σ α infix. *This is called 2nd aorist; 1st aorist has an augment in front of the stem as below.* See Acts 22:30, "...ἔλυσεν (he released him) and ordered to be assembled the chief priests..." Let's look at λύω again, this time in its aorist form (all these are in the indicative mood):

ἔλυσα

ἔλυσας

ἔλυσε(ν) (see Acts 22:30).

ἐλύσαμεν

ἐλύκατε

ἔλυσαν

5. Perfect tense: The angels that did not keep their blessed position God *"has kept* in eternal bonds under darkness" and the action God took has lingering effects because *they are even now kept* for the Judgment Day! This verb τετήρηκεν is the perfect form of τηρέω (notice the reduplicated τ when the verb is in the perfect tense and review §33). Let's look at λύω again, this time in the perfect tense:

λέλυκα

λέλυκας

λέλυκε(ν)

λελύκαμεν

λελύκατε

λέλυκασιν(ν)

6. Pluperfect tense is like the perfect tense but the resultant state is in the *past time*, as in Mark 16:9 where the pluperfect verb says, "Mary Magdalene, from whom (Jesus) *had cast out* seven demons."

The action was completed with on-going effects but the casting out occurred in the past (many years before, from Mark's point of view). The pluperfect verb there ἐκβεβλήκει (from ἐκβάλλω, *drive out, expel*) indicates its pluperfect tense by the κει and the reduplicated β (review §33). Let's look at λύω again, this time in the pluperfect tense:

λελύκειν
 λελύκεις
 λελύκει
 λελύκειμεν
 λελύκειτε
 λελύκεισαν

JUDE 4 (continued)

ἀσεβεῖς (ah-seh-VEES = ungodly ones), τὴν (teen = the) τοῦ (too = of the) θεοῦ (theh-OO = of God) ἡμῶν (ee-MOHN = of us) χάριτα (KHAR-ree-tah = grace) μετατιθέντες (meh-tah-tee-THEHN-tehs = alter in the sense of perverting) εἰς (ees = for) ἀσελγείαν (ah-SEHL-ghee-ahn = sexual licentiousness, unrestrained sexual vice)

ἀσεβεῖς is an adjective, meaning "ungodly, living without religious scruples or morals or faith" and it modifies τινες ἄνθρωποι "some men" at the beginning of Jude 4. Rom.5:6 says that Jesus died for the ἀσεβεῖς. And I Peter 1:10 infers that unmerited favor or grace (χάριτα) is virtually a synonym for the gospel, that we are free from punishment, that we are free from self-efforts to be our own Savior, including salvation from works of the Law of Moses. But these irreligious impostors have perverted this

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freedom into freedom from the moral law. Look at I Peter 2:16 and II Peter 2:19.

τὴν is a definite article (review →B) modifying χάριτα, which is the direct object of the verbal adjective or participle μετατιθέντες (review §4 and §5).

Look especially at II Peter 2:2, which speaks of false prophets and teachers in the last days and "many will follow their ἀσελγείαις and because of them the way of truth will be maligned and in their greed they will exploit you" (II Peter 2:3). Here is a picture of rich ministers who are extremely able fund-raisers but they don't avoid the appearance of evil or evil itself and they bring reproach on the whole Messianic movement.

JUDE 4 (continued)

καὶ (keh = and) τὸν (tohn = the) μόνον (MOH-nohn = only) δεσπότην (deh-SPOH-teen = Master) καὶ (keh = and) κύριον (KEE-ree-ohn = Lord) ἡμῶν (ee-MOHN = of us) Ἰησοῦν (ee-ee-SOON = Jesus) Χριστὸν (khr ee-STOHN = Christ) ἀρνούμενοι (ahr-NOO-meh-nee = denying).

Look at the very bottom of p.832 at the cross-reference note on Jude 4, which speaks of Gal.2:4 and the false (Judaizing) believers similarly secretly slipped in to spy in Jerusalem on the Gentile freedom from circumcision. Look at the other cross-reference on Jude 4, II Peter 2:1 which also contains the same exact Greek words "δεσπότην ἀρνούμενοι" (meaning "Master denying"), where Peter preaches that God's punishment is falling on the

same false prophets that Jude is denouncing.

§35. There is a definite article in this part of Jude 4. Review → B. Since the endings of the article, the adjective and the noun are generally the same, if you learn the endings of the article, you will have learned many of the endings of the nouns and adjectives as well.

§36. Look at participle above. It is based on ἀρνέομαι, *I deny, disown, repudiate*. We have already mentioned the passive voice (§15 §22 §32). This participle is in the *middle* voice, as is indicated by the μεν. The middle voice usually indicates that the subject performs the action on himself, or for his own benefit (*for himself*), or in some way involves self in the action beyond being the subject. *The meaning here is "Ungodly men denying for themselves the only Master and our Lord Jesus Christ."*

Active voice--the subject acts

"As I hear, κρίνω (I judge)" (John 5:30)

Passive voice--the subject is acted upon

"Judge not, lest κριθῆτε (you be judged)" (Luke 6:37).
The θη indicates passive voice here.

Middle voice--the subject performs the action out of personal interest or advantage or for his own benefit or acts with the self in some way

ἀποκρίνομαι "I answer" (μαι is a middle ending)

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may have developed from

"I draw a judgment for myself"

but is translated as an active verb (here "I answer").

Jude 5

Ὑπομνήσαι (eep-ohm-NEE-seh = to remind) δὲ (deh = but) ὑμᾶς (ee-MAHS = you) βούλομαι (VOO-loh-meh = I intend), εἰδότες (ee-DOH-tahs = knowing) [ὑμᾶς] (ee-MAHS = you) πάντα (PAHN-tah = all things) ὅτι (OH-tee = that) [ὁ] (oh = the) κύριος (KEE-ree-ohs = Lord) ἅπαρ (AH-pahx = once for all time) λαὸν (lah-OHN = people) ἐκ (ehk = out of) γῆς (ghees = land of) Αἰγύπτου (eh-GHEEP-too = of Egypt) σώσας (SOH-sahs = having saved) τὸ (toh = the) δεύτερον (DEHF-teh-rohn = afterwards, in the second place) τοὺς (toos = the [ones]) μὴ (mee = not) πιστεύσαντας (pees-TEHV-sahn-tahs = believing) ἀπώλεσεν (ah-POH-leh-sehn = He destroyed),

Notice the superscript footnote 3 next to ἅπαρ in Jude 5 on p.832 in the UBSGNT and then look at footnote 3 in the textual apparatus. First you are given the textual attestation for the words used in the text. \aleph is one of the manuscripts containing the text as it appears. On page xv in your UBSGNT you can see that \aleph is kept in London and was copied in the 4th century (actually around A.D.350). This manuscript is an uncial, meaning it is written entirely in capital Greek letters. Ψ is also an uncial (see UBSGNT p. xvii), and it too contains the text as it appears. However, the

committee gives this reading only a "D" level of certainly, and, because there is such a high degree of doubt for the reading they chose, they list in the textual apparatus for the rest of footnote 3 other variants that are also possible and the manuscripts which support each variant: ἄπαξ πάντα ὅτι Ἰησοῦς *Jesus delivered the people out of Egypt*, attested by uncials A, B, and "Queen of the Miniscules" 33, etc; or, another variant, ἄπαξ πάντα ὅτι θεὸς Χριστός *God, the Messiah, delivered his people out of Egypt*, attested by papyrus manuscript p 7 2 (A.D. 275), etc.

Translation:

Now I wish to remind you, though you are fully informed, that the Lord, who once for all saved a people out of the land of Egypt, afterward destroyed those who did not believe. Jude is warning, "Not once saved, always saved," but "Once saved, afterward destroyed."

The participle εἰδότες is concessive here: *"although you know."*

[] Square brackets around ὑμῶς and ὁ in the text of Jude 5 are used to enclose words whose presence or position in the text is regarded as disputed. If you ever see double brackets as around John 7:53 - 8:11, these kinds of brackets are used to enclose passages

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which are regarded as later additions to the text, but which retained their position because of their evident antiquity and importance.

A word needs to be said about textual criticism here. Textual criticism is the business of removing unintentional copyist errors and intentional scribal emendations in order to re-create as closely as possible the (now lost) original "autograph" documents of the writings of the inerrant authors of the Bible. In order to do this, the editors of the Greek New Testament study hundreds of different kinds of extant ancient documents (papyri, uncials, and miniscules) and compile the basic Greek text, placing significant variants (those that affect the meaning in an important way) along with their manuscript evidence in the textual apparatus below the basic text. *p72* (copied 3rd cent.) is a papyrus document that preserves all of I and II Peter and Jude. *p72* was found in Egypt in the middle of the 20th century 1700 years after the scribe copied it. The dry climate in Egypt kept it from rotting. In the footnote next to ἅπαξ in Jude 5 (footnote 3) you can see (p.832-833 *UBSGNT*) that, according to *p72*, πάντα ὅτι ὁ κύριος ἅπαξ in the basic Greek text could be read instead with the variant reading of *p72* ἅπαξ πάντα, ὅτι θεὸς Χριστός, and, we would then translate "... (though you know) all this already that God, the Messiah, (delivered his people out of Egypt etc)." This should be added to your English translation as a possible marginal reading. Anytime you see a *p* with a number on the right of it (as in *p72*), you know that this refers to a papyrus manuscript, and papyri manuscripts, in many cases, represent the earliest extant readings, so they

usually cannot be ignored in establishing the original text. (Remember that the United Bible Society 3rd edition of the *Greek New Testament* and the older Nestle-Aland 26th edition of the *Novum Testamentum Graece* have the same basic Greek text, but different punctuation and a different textual apparatus. Many beginning Greek students prefer the *UBSGNT* because the Greek letters are easier to read, although the basic Greek text of Jude is exactly the same in both editions).

It has been helpful to scholars to conceive of the vast number of ancient New Testament manuscripts into various groups that contain many of the same variant readings and other similar characteristics. Since these groups have related kinds of readings, they are conceived of as different "families" of manuscripts, and include those manuscript families labelled "Alexandrian," "Western" (that is, non-Alexandrian), "Byzantine," etc. Some scholars believe the Byzantine family has a great deal of harmonization, interpolation, and other kinds of scribal changes. These scholars believe Erasmus uncritically used manuscripts in this "Byzantine" family to publish his Greek New Testament (1516) and this family of manuscripts became the so-called "Textus Receptus" and the received text of the Greek Orthodox Church as well as the basis for the King James Version translation. However, the majority of Greek scholars generally give more credence today to the Alexandrian (named after Alexandria in Egypt) "family" of manuscripts represented by manuscripts like Codex B (Vaticanus, 325 B.C.), Codex \aleph Sinaiticus, *p66* and *p72*. Note how often you see B and \aleph in the *UBSGNT* textual apparatus! Codex

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Vaticanus is generally considered to be the most valuable ancient manuscript in the world, accurately reflecting the earlier New Testament text from early in the 2nd century.

JUDE 6

ἀγγέλους (ahng-EH-loos = angels) τε (teh = and)
τοῦς (toos = the) μὴ (mee = not)
τηρήσαντας (tee-REE-sahn-tahs = having kept)
τὴν (teen = the) ἐαυτῶν (eh-ahf-TOHN = of
themselves) ἀρχὴν (ahr-KHEEN = domain) ἀλλὰ
(ahl-LAH = but) ἀπολιπόντας (ah-poh-lee-POHN-tahs
= having deserted, abandoned) τὸ (toh = the)
ἴδιον (EE-dee-ohn = own)
οἰκητήριον (ee-kee-TEE-ree-ohn = habitation,
dwelling, home) εἰς (ees = for) κρίσιν (KREE-seen =
judgment, condemnation) μεγάλῃς (meh-GHAH-lees =
of [the] great) ἡμέρας (ee-MEH-rahs = Day)
δεσμοῖς (dehs-MEES = bonds, chains)
ἀϊδίῳ (ah-ee-DEE-ees = in everlasting, eternal)
ὑπὸ (ee-POH = under) ζόφῳ (ZOH-fohn = gloom,
darkness) τετήρηκεν (teh-TEE-ree-kehn = He has kept),

In anticipation of the next verse, remember that the antecedent of the masculine pronoun τοῦτοῖς in Jude 7 cannot be Sodom and Gomorrah which are treated as feminine. As we have already said (review §10 and §11), we believe Jude is bringing in the angels as a specimen of hell-fire punishment like burning Sodom and not as a specimen of specific sexual sin.

In verses 5 and 6 we read about the fall from grace of certain people who were saved but then afterwards did not believe and certain angels who left their domain. Now in verse 7 we are going to

look at the punishment of Sodom and Gomorrah, and see how these other people and angels met the same fate. However the sin of the angels is more like Esau's in that they desert the ruling authority they've been given by God (see Hebrews 12:16-17) and (possibly in demon-possession?) go after strange flesh to assert their authority over human bodies instead of their own assigned heavenly dominion. The common sin of all the damned in Jude's extended illustration here is τοὺς μὴ πιστεύσαντας ("the ones not believing") in verse 5, a phrase that is both masculine and plural and could also be referred to by τὸν ὅμοιον τρόπον τούτοις ("in a similar manner to these"--"these" being masculine and plural) in verse 7. Therefore, regardless of Jude's personal opinion, the Holy Spirit kept him from error in breaking the analogy of Scripture *in what he wrote*? Satan did not sin sexually when he left his home in heaven (Rev .12:4) and seduced Eve in Genesis 3 (see II Cor .11:3). Since angels are not like us, vessels of clay, their lust is of a spiritual nature. They are also capable of disbelieving in the Biblical sense of proudly, rebelliously, disobeying. In any event, the fact that τούτοις ("these") in v.14 definitely refers back to τινες ἄνθρωποι in v.4 means that the same word (τούτοις v.7) cannot be excluded from referred to the very same τινες ἄνθρωποι also, which means that the reference need not be to angels after all! Review which words are definite articles (see →B). Review §34.5.

JUDE 7

ὥς (ohs = as) Σόδομα (SOH-doh-mah = Sodom)

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καὶ (keh = and) Γόμορρα (GHOH-mohr-rah = Gomorrah) καὶ (keh = and) αἱ (eh = the) περὶ (peh-REE = round) αὐτῶν (ahf-TAHS = them) πόλεις (POH-lees = cities) τὸν (tohn = in the) ὅμοιον (OH-mee-ohn = like, similar) τρόπον (TROH-pohn = manner) τοῦτοις (TOO-tees = to these) ἐκπορνεύσασαι (ek-pohr-NEHV-sah-seh = indulging in sexual immorality against the course of nature p. 56) καὶ (keh = and) ἀπελθοῦσαι (ah-pehl-THOO-seh = turning aside from the right way and going after p.19) ὀπίσω (oh-PEE-soh = after) σαρκὸς (sahr-KOHS = flesh) ἑτέρας (eh-TEH-rahs = different, strange), πρόκεινται (PROH-keen-teh = they are set forth p.151) δεῖγμα (DEEG-mah = an example, sample) πυρὸς (pee-ROHS = fire) αἰωνίου (eh-oh-NEE-oo = of everlasting) δίκην (DEE-keen = punishment) ὑπέχουσαι (eep-EHKH-oo-seh = undergoing p.188).

TRANSLATION:

as Sodom and Gomorrah, and the cities around them, in the similar manner to these (that is, τινες ἄνθρωποι v.4, (cf.v.14), λαός people, v.5, τοὺς μὴ πιστεύσαντας, the ones not believing, v.5 and ἄγγέλους, angels v.6 ?), indulging in sexual immorality against the course of nature and turning aside from the right way and going after strange (different) flesh, are set forth to lie in public view as an example of undergoing the punishment of everlasting fire.

The *different* or *strange* "flesh" points to its forbidden aspect. When a man and woman become one flesh, any other flesh is different or strange or forbidden. The angels abandoned their proper

dwelling and entered a forbidden realm and these people (1:5), fallen angels (1:6), sodomites (1:7) , as later Cain, Balaam and Korah (1:11) fall in apostasy from faith (1:3) so the same similarly as assigned order activates similar divine punishment.

What Sodom and Gomorrah do is done in a similar manner as what is done by angels. However, Jude does not specifically say that the angels do *exactly the same wicked sexual act* as Sodom and Gomorrah and the λαός (v.5), only that all meet a similar punishment. Satan was unbelieving and rebellious and left his appointed sphere and lusted after and *seduced Eve but not sexually and physically* (II Cor.11:3). The Holy Spirit inerrantly protected both Moses in Genesis 6 and Jude in Jude 7 from introducing fantastic mythology into historically sober Scripture! Mark 12:25 is the base point of the canonical exegesis of this passage. Jesus also said that lust (even without physical consummation) is as evil as the actual sexual deed (Mat.5:28). We go to all this trouble to show you the care that is needed in exegesis of Scripture in the original languages in order to avoid a

violation of the analogy of the Faith.

Note: the page numbers given with each verb tell you where the verb is found in the dictionary at the back of the UBSGNT. Look them up and study the meanings.

JUDE 8

Ομοίως (oh-MEE-ohs = likewise) μέντοι (MEN-tee = indeed) καὶ (keh = and) οὗτοι (OO-tee = these) ἐνυπνιαζόμενοι (en-eep-nee-ahz-OH-men-ee = dreaming [ones] p.62) σάρκα (SAHR-kah = flesh)

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μὲν (m e n = o n o n e h a n d)
μιαίνουσιν (mee-EH-noo-seen = defiling,
staining) κυριότητα (kee-ree-OH-tee-tah = authority,
lordship) δὲ (deh = o n t h e o t h e r h a n d)
ἀθετοῦσιν (ah-theh-TOO-seen = they despise, reject,
do not recognize) δόξας (DOHX-ahs = glories,
glorious heavenly beings) δὲ (deh =but)
βλασφημοῦσιν (vlahs-fee-MOO-seen = rail at,
blaspheme, revile, assail with contemptuous or
opprobrious language, defame)

These "dreamers" prefer their sensual imaginings to the sober reality of God's judgment on Sodomites, etc. These false teachers live in an unreal world. Like the Sodomites, they pervert their bodies even while they pervert the grace of God into license. Like the angels, they abandon their proper office of authority. Jude is urging the "called" to flee from such teachers. Israelites in the wilderness were also "in the church" but were nevertheless destroyed. Angels also fell from their place into hell. Sodomites were burned to show hell is the penalty for sexual immorality. These lawless dreamers, who are ready to fall from their teaching chair in the church directly into hell (at the παρουσία--see Jude 14-15) show contempt and disrespect for both their own bodies *and* angels, whom they blaspheme as an impudent and brazen display of "freedom" from authority and moral accountability. Their perverted doctrine of "grace" has made them throw off all restraints of moral law. If Jude has himself tried to assert the authority of his own church office over them, they have obviously rejected his authority as well. Because they despise authority, they share in the ἀντιλογία (rebellion p.16) of Korah, and cannot

discern the true greatness of those who should be honored. Nor can they discern the angelic orders whose glory points to the majesty of God whom they have sinned against. The Sodomites were so disrespectful in their total depravity that they would have raped angels if possible (review Gen.19). These dreamers, in rejecting authority, were tempting others into unbelief and into falling from the place where they were kept. This is what Jude is trying to stop. His concern is pastoral, that of guarding the flock from wolves.

JUDE 9

ὁ (oh = the) δὲ (deh = but) Μιχαήλ (mee-khah-EEL = M i c h a e l) ὁ (o h = t h e) ἀρχάγγελος (ahr-KHAHNG-eh-lohs = archangel), ὅτε (OH-teh = when) τῷ (toh = with the) διαβόλῳ (dee-ah-VOH-loh = devil) διακρινόμενος (dee-ah-kree-NOH-men-ohs = contending, disputing, taking issue) διελέγετο (dee-eh-LEH-gheh-toh = he was discussing) περὶ (peh-REE = about) τοῦ (too = the) Μωϋσέως (Moh-ee-SEH-ohs = of Moses) σώματος (SOH-mah-tohs = body), οὐκ (ook = not) ἐτόλμησεν (eh-TOHL-mee-sehn = dared) κρίσιν (K R E E - s e e n = judgment) ἐπενεγκεῖν (eh-peh-nehngk-EEN = to bring upon, pronounce) βλασφημίας (vlahs-fee-MEE-ahs = of insulting, abusive talk, blasphemy) ἀλλὰ (ahl-LAH = but) εἶπεν (E E - p e h n = he said), Ἐπιτιμῆσαι (eh-pee-tee-MEE-seh = may He rebuke) σοι (see = you) κύριος (KEE-ree-ohs = (the) Lord).

The Church Fathers are the leaders of the faith who

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lived in the early centuries after the death of the apostles. They quote from early manuscripts of the New Testament, and these quotes are important in establishing the original text. A list of Church Fathers and the approximate death dates are given in the UBSGNT p. xxxvii-xl. Three of these were familiar with a text that Jude is supposedly quoting from, a text which is otherwise largely lost now, existing today only in fragments. The cross-reference note at the bottom of UBSGNT p.833 says that Jude may be quoting from an apocryphal work called *The Assumption of Moses* according to Church Fathers Clement, Origen, and Didymus, whose death dates are given in UBSGNT p. xxxvii-xxxix. See also cross-references to Dan. 10:13, 21; 12:1 and Rev. 12:7 on Michael the Archangel (the word means "prince of angels" and is found elsewhere only in I Thes.4:16) in Scripture and to II Peter 2:10 and Zech.3:2 for possible allusions or quotes or similar language in the Bible.

The Jews considered Michael to be the highest among the angels and to be the representative of God.

The Pseudepigrapha -- a large group of Jewish writings outside the OT and the Apocrypha in the Septuagint, written 200 B.C. to A.D. 200, which include apocalypses, legendary histories, collections of psalms, and wisdom works written by non-canonical "prophets" of the day. There is a version of this story of Moses' death extant today but the one Jude refers to is not available anymore though known by Origen, Clement, and Didymus. The two heavenly witnesses could be Moses and Elijah in Rev. 11:3f based on the idea that Moses' body was not

recovered, but God buried him (Deu. 34:6) and he appeared at the Transfiguration and with Elijah went up into heaven. As such, these two symbolize the church (two or more gathered in His Name) being raptured also.

On διακρίνω, *to take issue, dispute*, see Acts 11:2 and James 1:6 to see how the word is used and to get the exact nuance of Jude 9.

διελέγετο is in the imperfect tense (review §34.2), indicating continuous action in the past.

The departures of Enoch (Gen.5:24), Elijah (II Kings 2:16-17) and Moses (Deu.34:6) were all shrouded in mystery. Apparently, in the text Jude is alluding to, Michael is commissioned to bury Moses (Deu.34:6 says God had him buried) but Satan opposes Michael on the grounds apparently that Satan is the Lord of this world and that Moses was a murderer.

The Bible says to leave room for the wrath of God. "Vengeance is mine, and I shall repay says the Lord." Paul says to reprove severely (Titus 1:13) certain Jewish would-be teachers. But he cautions Timothy not to sharply rebuke an older man (I Tim.5:1). We are not to revile or to rail at people, even if they revile and rail at us (I Pet.2:23). Paul's temper may have gotten the best of him in Acts 23:3-5. However, the prophets did excoriate (flay verbally) their opponents at times.

Michael, even though he is the highest among the angels, shows restraint and waits for the Lord's rebuke of Satan, which will be infinitely worse than

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any he could administer. All this highlights the brazenness and godless irreverence of the fornicating false teachers who attempt to impress their (female?) disciples by blaspheming angels.

JUDE 10

οὗτοι (OO-tee = these [men]) δὲ (deh = but) ὅσα (OH-sah = what things) μὲν (men = on one hand) οὐκ (ook = not) οἶδασιν (EE-dah-seen = they know) βλασφημοῦσιν (vlahs-fee-MOO-seen = they rail at, speak insultingly, blaspheme), ὅσα (OH-sah = what things) δὲ (deh = but) φυσικῶς (fee-see-KOHS = naturally) ὥς (ohs = as) τὰ (tah = the) ἄλογα (AH-loh-ghah = without reason) ζῶα (ZOH-ah = animals) ἐπίστανται (eh-PEE-stahn-teh = they understand), ἐν (en = by) τοῦτοις (TOO-tees = these) φθείρονται (FTHEE-rohn-teh = they are corrupted, ruined, destroyed).

Jude uses δέ and μέν to draw distinctions. Jude begins to expose these people for what they are: carnal men without the Holy Spirit. They know only their own animal instincts (which even irrational animals know) and they know just enough to get themselves ruined and destroyed. The unsaved man is brainless ἀσυνέτους (Romans 1:31). Compare II Peter 2:12, "creatures of instinct, born to be caught and killed." See also Phil.3:19, "whose glory is their shame." It is shameful to God and even to the human race for a "liberated" human being to act like an animal.

φθείρονται is a present *passive* indicative verb, third person plural. Review §34.1 §36 §26.

JUDE 11

οὐαὶ (oo-EH = woe) αὐτοῖς (auf-TEES = to them),
 δι (OH-tee = because) τῇ (tee = in the) ὁδῷ (oh-DOH
 = way) τοῦ (too = of the) Κάιν (KAH-een =
 Cain) ἐπορεύθησαν (eh-poh-REHF-thee-sahn = they
 went) καὶ (keh = and) τῇ (tee = to the)
 πλάνῃ (PLAH-nee = error) τοῦ (too = of the)
 Βαλαάμ (vahl-ah-AHM = Balaam) μισθοῦ (mees-THOO
 = o f [f o r] r e w a r d)
 ἐξεχύθησαν (ehx-eh-KHEE-thee-sahn = gave
 themselves up) καὶ (keh = and) τῇ (tee = in
 the) ἀντιλογίᾳ (ahn-tee-loh-GHEE-ah = rebellion)
 τοῦ (too = of the) Κόρε (KOH-reh = Korah)
 ἀπώλοντο (ah-POH-lohn-toh = perished).

Covetousness was a common motive with false teachers. They love money. See I Thes. 2:3-5. Balaam was a gentile prophet, Korah was a rebellious Levite, Cain was a murderer and a religious libertine. Like Cain these false teachers are devoid of love. Like Balaam, they are prepared in return for money to teach others that sin does not matter. Like Korah, they are insubordinate to church leaders and careless of how they address God's dignitaries. When they give themselves up to the motive of feeding themselves and caring for themselves and looking after themselves, when they give themselves over to their sensual and materialistic appetites, they defy the authorities of the church and make themselves their own presbyters. See II Peter 2:10, "and especially those who indulge the flesh in its corrupt desires and despise authority. Daring, self-willed, they do not tremble when they revile angelic majesties."

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JUDE 12

οὗτοι (oo-TEE = these [men]) εἰσιν (ee-seen = are)
οἱ (ee = the) ἐν (en = in) ταῖς (tehs = the)
ἀγάπαις (ah-GHAH-pehs = love feasts)
ὑμῶν (ee-MOHN = of you) σπιλάδες (spee-LAH-dehs
= spots, stains, hidden rocks)
συνευωχούμενοι (see-nehv-oh-KHOO-men-ee =
feasting together) ἀφόβως (ah-FOH-vohs = without
fear), ἑαυτοὺς (eh-ahf-TOOS =
themselves) ποιμαίνοντες (pee-MEN-nohn-tehs =
shepherding, looking after, feeding),
νεφέλαι (neh-FEH-leh = clouds)
ἄνυδροι (AHN-ee-dree = waterless) ὑπὸ (ee-POH =
by) ἀνέμων (ah-NEH-mohn = winds)
παραφερόμεναι (pah-rah-feh-ROH-men-eh = being
carried away), δένδρα (DEHN-drah =
trees) φθινοπωρινὰ (fthee-noh-poh-ree-NAH =
autumn) ἄκαρπα (AH-kahr-pah = without fruit)
δις (d e e s = t w i c e)
ἀποθανόντα (ah-poh-thah-NOHN-tah =
dying) ἐκριζωθέντα (ek-ree-zoh-THEHN-tah = having
been uprooted),

For a possible allusion in Jude 12 to Ezek.34:8, see cross-reference note at the bottom of UBSGNT p.833 for Jude v.12 and also p.909 in "Index of Allusions and Verbal Parallels" in the back of your Greek New Testament.

In the same way that hidden rocks in a harbor can sink a ship, so these hidden "Korahs," defying the authority of their leaders, are a peril that the addressees of this letter don't seem to be aware of, a real danger to their souls. The ordinary congregant

has been slow to take action or to sound the alarm. Jude is trying to wake up the church to the magnitude of this antinomian scourge so that these sham believers can be excommunicated from the Lord's Supper.

These teachers are show without substance, rhetoric without doctrine, posturing without pious example. They are twice dead, dead before they professed the Lord in trespasses and sins, and dead again by their apostate and lawless rebellion after their false profession. There is no spiritual life or benefit in their ministry. Bare trees, no fruit, spiritually sterile. They did not bring forth fruit in keeping with repentance (Matthew 3:9).

JUDE 13

κύματα (KEE-mah-tah = waves) ἄγρια (AH-gree-ah = fierce, wild, stormy) θαλάσσης (thah-LAHs-sees = of the sea) ἐπαφρίζοντα (eh-pah-FREE-zohn-tah = foaming up) τὰς (tahs = the) ἑαυτῶν (eh-ahf-TOHN = of themselves) αἰσχύνας (ehs-KHEE-nahs = shameful deeds), ἀστέρες (ah-STEh-rehs = stars) πλανῆται (plah-NEE-teh = wandering) οἷς (ees = for whom) ὁ (oh = the) ζόφος (ZOH-fohs = gloom) τοῦ (too = of the) σκοτίου (SKOH-toos = of darkness) εἰς (ees = unto) αἰῶνα (eh-OH-nah = forever) τετήρηται (teh-TEE-ree-teh = it has been reserved, kept).

Their glory is their shame (Phil.3:19). They sin more that perverted "grace" may abound (Rom.6:1). They have not repented (II Cor. 12:21) and could care less if they should wrong a brother in their

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religious sexual intrigues (I Thes.4:6). They are savage wolves (Acts 20:29).

Stars are symbols of angels so here again we have a reference to the rebelling angels that left their habitation and came to earth to enlist mankind in their rebellion. This is the meaning of "wandering stars."

On the metaphor of wild waves, see Isaiah 57:20.

JUDE 14

Προεφήτευσεν (proh-eh-FEE-thev-sehn = he prophesied) δὲ (deh = and) καὶ (keh = also) τοῦτοις (TOO-tees = to these [men]) ἑβδόμος (EHV-doh-mohs = [the] seventh) ἀπὸ (ah-POH = from) Ἀδὰμ (ah-DAHM = Adam) Ἐνὼχ (eh-NOHKH = Enoch) λέγων (LEH-gohn = saying),

The Book of Enoch is a long work sometimes called I Enoch or Ethiopic Enoch (because until the Aramaic fragments were found in the Dead Sea Scrolls we had the work only in Ethiopic translation except for a Greek version covering only about one third of the original Aramaic). Chapters 31-71 of I Enoch are not found in the Qumran manuscript discoveries, suggesting they may have been written later, that is, in the Christian era. Much of I Enoch is so dated by most scholars. As far as Jude quoting from it is concerned, Paul also quoted from extra-canonical sources to make his points on occasion. Jude's point could have been made from Zechariah 14:5 or Daniel 7:13-14, but his readers

may have been more familiar with this other work. Jude's quotation from Enoch does not mean that the New Testament asserts that the book of Enoch must be inspired or equal with Scripture or must be included in the canon of the New Testament. An inspired man might well use contemporary ideas which were not contrary to revelation to make his argument, which is what Jude obviously did in this instance.

JUDE 14-15

Ἰδοὺ (ee-DOO = Behold, look!) ἦλθεν (EEL-thehn = same) κύριος (KEE-ree-ohs = [the] Lord) ἐν (en = with) ἀγίοις (ah-GHEE-ehs = holy ones, i.e. angels) μυριάσιν (mee-ree-AH-seen = ten thousands) αὐτοῦ (ahf-TOO = of him) ποιῆσαι (pee-EE-seh = to do) κρίσιν (KREE-seen = judgment) κατὰ (kah-TAH = against) πάντων (PAHN-tohn = all [men]) καὶ (keh = and) ἐλέγξει (eh-LEHG-kseh = to rebuke or convict) πᾶσαν (PAH-sahn = every) ψυχὴν (psee-KHEEN = soul, person) περὶ (peh-REE = concerning) πάντων (PAHN-tohn = all) τῶν (toh = of the) ἔργων (EHR-ghohn = deeds) ἀσεβείας (ah-seh-VEE-ahs = of ungodliness, godlessness, impiety) αὐτῶν (ahf-TOHN = of them) ὧν (ohn = which) ἡσέβησαν (ee-SEH-vee-sahn = they impiously did, they acted in an ungodly way) καὶ (keh = and) περὶ (peh-REE = concerning) πάντων (PAHN-tohn = all) τῶν (tohn = the) σκληρῶν (sklee-ROHN = hard, rough, harsh, unpleasant things) ὧν (ohn = which) ἐλάλησαν (eh-LAH-lee-sahn = they spoke) κατ' (kaht = against) αὐτοῦ (ahf-too = of Him)

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ἁμαρτωλοὶ (ah-mahr-toh-LEE = sinners)
ἀσεβεῖς (ah-seh-VEES = ungodly).

Look at the very bottom of p.834 in your UBSGNT. See the cross-reference note for verse 14 showing a reference to Enoch, chapter 60, verse 8 and also chapter 1, verse 9.

The reference in ἁγίοις may be to angels (see also Matthew 25:31; II Thes. 1:7; Dan. 4:13-17), not saints. Those who try to create two comings for Messiah, one *with* the saints (the pre-tribulation raptured church--Rev. 19:11-16; Jude 14-15) and one *for* the saints (the nation of Israel after the tribulation--John 14:3; I Thes. 4:16-18) have a problem with the meaning of this word which may refer to either heavenly or earthly beings (see notes on Daniel).

ἐλέγξει is an infinitive of the verb ἐλέγχω (see p.57 dictionary UBSGNT). The infinitive is used to express purpose. One purpose of the Second Coming is to convict these people and bring them to judgment and proper punishment for their sins, not the least of which are their harsh words.

JUDE 16

Οὗτοι (oo-TEE = these [men]) εἰσιν (ee-seen = they are) γογγυσταὶ (ghohng-ee-STEh = habitual grumblers, malcontents) μεμψίμοιροι (mehm-PSEE-mee-ree = fault finding, complaining) καὶ τὰ (kah-TAH = according to) τὰς (tahs = the) ἐπιθυμίας (eh-pee-thee-MEE-ahs = lusts, strong desires) ἐαυτῶν (eh-ahf-TOHN = of

them) πορευόμενοι (poh-rehv-OH-meh-nee = going),
καὶ (keh = and) τὸ (toh = the) στόμα (STOH-mah =
mouth) αὐτῶν (ahf-TOHN = of them) λαλεῖ (lah-LEE
= it speaks) ὑπέρογκα (ee-PEH-rohng-kah = insolent,
puffed up, haughty things),
θαυμάζοντες (thahf-MAH-zohn-tehs = admiring, do
honor to) πρόσωπα (PROHS-oh-pah = faces
p.155) ὠφελείας (oh-feh-LEE-ahs = advantage,
benefit, gain) χάριν (KHAH-reen = for the sake of).

The idea here is smouldering discontent which people are afraid to speak out (I Cor.10:10). Secrecy is the basic idea. The term is appropriately applied to heretical leaders who had "secretly" gained admission to the church (verse 4) and then had insidiously used church membership as a screen for their numerous deeds of ungodliness (verse 15). These false teachers had not been excommunicated up till now apparently because of their adept manner of using stealth and secret conspiracy.

Perhaps they also grumbled about money and that whatever they received from the churches was never enough. See the word μισθοῦ ("reward") in verse 11. If so, Jude is attacking the covetousness of the false teachers here and in verse 11.

θαυμάζοντες πρόσωπα is an idiom meaning "flattering for the purpose of advantage." An idiom is an expression like "kick the bucket" which cannot be understood by taking each of its constituent parts and adding them up.

These men are shrewd religious politicians, capable of courting the rich or influential members of the

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community for the sake of their own advantage.

These boasting false teachers have the same problem with the στόμα as the little horn Anti-Christ in Daniel 7:20, which says in the Septuagint στόμα λαλοῦν μέγαρα ("a mouth speaking greatly"). John says, "It is the last hour; and as you have heard that Anti-Christ is coming, so now many Anti-Christes have come" (I John 2:18).

JUDE 17

ὑμεῖς (ee-MEES = you pl.) δέ (deh = but),
ἀγαπητοί (ah-ghah-pee-TEE = beloved ones),
μνήσθητε (MNEES-thee-teh = keep in mind)
τῶν (tohn = the) ῥημάτων (ree-MAH-tohn =
w o r d s) τ ῶ ν (t o h n = o f t h e)
προειρημένων (proh-ee-ree-MEN-ohn = previously
spoken) ὑπὸ (ee-POH = by) τῶν (tohn =
the) ἀποστόλων (ah-poh-STOH-lohn = apostles)
τοῦ (too = of the) κυρίου (kee-REE-oo = of Lord)
ἡμῶν (ee-MOHN = of us, our) Ἰησοῦ (ee-ee-SOO =
of Jesus) Χριστοῦ (khree-STOO = of Christ)

μνήσθητε is in the imperative mood (review §26 and →F). Watch for all the imperatives or commands that Jude will soon be shouting out to the church, in view of the emergency caused by doomed, sexually immoral ministers infiltrating the Lord's holy people. Jude 21,22, and 23 all contain commands.

ῥῆμα means "word" but it is used of Scripture. προλέγω means to foretell. Here it is a perfect

participle, meaning spoken once in the past but with on-going effects in the present. If a participle is modified by an article (see the τῶν in front of the participle προειρημένων) it is attributive and modifies the words with the same gender, number and case. ῥημάτων is genitive, neutral, plural and προειρημένων is genitive, neutral, plural. "Be mindful of the words which were previously spoken by the apostles" or "be mindful of the previously spoken words of the apostles." Remember that a participle is a verbal adjective, and in this case is functioning like an adjective because it modifies a noun. Jude is saying, "Keep in mind the predictions spoken by the apostles." In other words, Jude is a hearer of the apostles and so are the people he is writing to. This helps us date the letter. We are still dealing with the generation that heard the Gospel first-hand from the eye-witnesses of the resurrection of Jesus. Jude's letter cannot be written any later than the A.D. 60's. Also Jude doesn't say "the words *written* (Jude says "spoken") by the Apostles" so it is possible that Jude is referring to the preaching of Peter and the oral tradition which was the New Testament equivalent before it was written down prior to the death of the apostles. Jude does not call himself an apostle. At minimum he was an associate of an apostle, his brother James.

The written condensation of these predictions are in passages like I Tim. 4:1; II Tim. 3:1-5; Acts 20:29; II Pet.3:3. The Apostles warned repeatedly that in the last time there would arise mockers led away by their own carnal lusts.

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JUDE 18

ὅτι (OH-tee = because) ἔλεγον (EH-leh-ghon = they were telling) ὑμῶν (ee-MEEN = you pl.) [ὅτι] (OH-tee = that) 'Επ' (ehp = at) ἐσχάτου (ehs-KHAH-too = of last) [τοῦ] (too = of the) χρόνου (KHROH-noo = time) ἔσονται (EH-sohn-teh = will be) ἐμπαικταί (ehm-PEHK-teh = mockers, scoffers) κατὰ (kah-TAH = according to) τὰς (tahs = the) ἐαυτῶν (eh-ahf-TOHN = of themselves) ἐπιθυμίας (eh-pee-thee-MEE-ahs = lusts, strong desires) πορευόμενοι (poh-rehv-OH-men-ee = going) τῶν (tohn = of the) ἀσεβειῶν (ah-seh-vee-OHN = of godless things).

ἔλεγον is a customary imperfect, "they used to say" (continuous action in the past).

ἔσονται is in the future tense, focussing on the future occurrence of an action, which for Jude is now the present because he is seeing the fulfillment of the apostolic predictions about mockers and scoffers. The mocker is the arrogant and godless libertine with an unteachable, proud spirit and a shameless and unbridled libertine lifestyle.

Notice the peculiar word order of ἐπιθυμίας ἀσεβειῶν ("the desires/lusts of ungodliness"). This is putting the stress on *ungodliness* to show that this is what these mockers are living for and pursuing, even while they strut around in the churches trying to con people into thinking that they are teachers of the religion of Jesus. As the half-brother of Jesus, Jude is a missionary in a very good position to know that their religion is by no means

representative of Jesus! We call this kind of genitive an objective genitive, since ungodly conduct is the object of their desire. Or it could be a subjective genitive, the lusts belonging to or arising from their ungodliness. It could also be a genitive of quality, "ungodly desires."

Remember that the Lord himself had predicted the rise of impostors who would try to lead the faithful into confusion and peril (see Mark 13:5f,21f).

JUDE 19

Note: the page numbers given refer to the dictionary at the back of the UBSGNT. Look them up and study the meanings.

Οὗτοι (oo-TEE = these [men]) εἶσιν (ee-seen = they are) οἱ (ee = the [ones]) ἀποδιорίζοντες (ah-poh-dee-oh-REE-zohn-tehs = setting up divisions), ψυχικοί (psee-khee-KEE = natural, worldly [minded] p. 201), πνεύμα (PNEHV-mah = [Holy] Spirit) μὴ (mee = not) ἔχοντες (EH-khohn-tehs = having).

Οὗτοι is repeated in Jude 10,12, and 16. Notice that their secret immorality has a divisive effect on the community, splitting it into rival cliques or factions. Gal.5:20 calls "party spirit" a work of the flesh. It's possible that they classify themselves as super-spiritual and more "straight-laced" folk as unspiritual, but Jude is saying that just the reverse is true. These immoral people *lack* the Holy Spirit and therefore refuse to pay the price of holiness in the crucified fields of evangelism.

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Everywhere Paul went he faced the peril of physical violence and danger for one purpose, to leave new ministries behind (see I Thes.2:19; Gal.4:19). Furthermore he commanded us to imitate him (I Cor.11:1). Giving birth to Benjamin cost Rachel her life, but whoever tries to keep his life rather than lose it giving birth as a holy soul-winner is in danger of worldly-minded unspiritual sterility like these immoral men Jude is attacking.

JUDE 20

Ὑμεῖς (ee-MEES = you pl.) δέ (deh = but), ἀγαπητοί (ah-ghah-pee-TEE = beloved ones pl.), ἐποικοδομοῦντες (eh-pee-koh-doh-MOON-tehs = building up) ἑαυτοὺς (eh-ahf-TOOS = yourselves) τῇ (tee = in the) ἁγιωτάτῃ (ah-ghee-oh-TAH-tee = most holy) ὑμῶν (ee-MOHN = of you pl., your pl.) πίστει (PEE-stee = faith, the body of apostolic teaching), ἐν (en = in) πνεύματι (PNEHV-mah-tee = Spirit) ἁγίῳ (ah-GHEE-oh = [the] Holy) προσευχόμενοι (proh-sehf-KHOH-men-ee = praying),

Jude is talking to the church as if it were a building or a temple, which it is (I Cor.3:16). A school is important if it builds us up in the body of apostolic doctrine πίστει (see p.143 in UBSGNT dictionary). Why do we build ourselves up? In order to pour ourselves out doing evangelism and starting new ministries! In order to sustain oneself in the ministry over the long haul, one needs to be able to build oneself up in the apostolic body of doctrine (a task requiring some understanding of Greek, Hebrew, New Testament Introduction, Old Testament

Introduction, Religious History and Systematic Theology and Yeshiva Studies). It is not *our* most holy *subjective* trust in God that Jude is talking about here, but God's most holy *objective* body of doctrinal faith which we must be able to deeply nourish ourselves on in order to do the work of the Lord. It is this and only this which Artists For Israel Institute is setting out to systematically present to the student. What is this "most holy body of faith" in the Greek? In the Hebrew? In the New Testament? In the Old Testament? How has it been lost and rediscovered and effectively propagated in 2,000 years of Religious History? Where are traces of this faith found in Rabbinic Literature, making a bridge to witness to religious Jews? Our objective is to help students acquire the tools to grasp this body of faith and hang on to it to the end and use their talents to launch into ministry where this body of faith can then be shared for the birthing and building up of others.

Notice it says, "Build yourselves up in *your* (*pl.*) most holy faith." The Bible does not really belong to the world, only to the regenerated. The Bible says that even what the world thinks it has, it will lose (Luke 19:26).

Eph.6:18; Rom.8:26-27; I Cor.14:15 and this verse would tend to indicate that praying in tongues is important in coming against dangerous false teachers. It was not a coincidence that Peter spoke in tongues before he preached to false teachers in the Temple area on Pentecost.

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JUDE 21

ἐαυτοὺς (eh-ahf-TOOS = yourselves) ἐν (en = in) ἀγάπῃ (ah-GHAH-pee = [the] love) θεοῦ (theh-OO = of God) τηρήσατε (tee-REE-sah-teh = keep, preserve) προσδεχόμενοι (prohs-deh-KHOH-men-ee = awaiting, expecting) τὸ (toh = the) ἔλεος (EH-leh-ohs = mercy) τοῦ (too = of the) κυρίου (kee-REE-oo = of Lord) ἡμῶν (ee-MOHN = of us, our) Ἰησοῦ (ee-ee-SOO = Jesus) Χριστοῦ (khree-STOO = Christ) εἰς (ees = unto) ζωὴν (zoh-EEN = life) αἰώνιον (eh-OH-nee-ohn = eternal).

Keep yourselves in God's love for you by not backsliding into sensuality and greed with the false teachers and sexually immoral ministers. We are to keep our conscience clear and stay clear-headed and self-controlled. Then we can confidently await the mercy of the Lord, which will be multiplied to us (Jude v.2). These false teachers have forfeited a priceless thing in exchange for their sensual and materialistic and monetary pleasures: the mercy of God.

JUDE 22

καὶ (keh = and) οὓς (oos = some) μὲν (men = on the one hand) ἐλεᾶτε (eh-leh-AH-teh = have mercy) διακρινομένους (dee-ah-kree-noh-MEN-oos = debating with oneself, wavering, being of two minds),

Those who seem to be wavering under the spell of these false teachers need to be shown mercy so they can be seized out of the fire. If they've grown confused or disillusioned or cynical because of these

ministers who have been unmasked, or if they've almost bought into their false antinomian gospel, mercy needs to be extended to them to give them an opportunity to stop wavering and make a firm decision to follow the true holy Gospel.

JUDE 23

οὗς (oos = some) δὲ (deh = on the other hand) σῶσετε (SOH-zeh-teh = save) ἐκ (ek = out of) πυρός (p e e - R O H s = f i r e) ἀρπάζοντες (ahr-PAH-zohn-tehs = seizing), οὗς (oos = some) δὲ (deh = on the other hand) ἐλεᾶτε (eh-leh-AH-teh = have mercy) ἐν (en = with) φόβῳ (F O H - b o h = f e a r) μισοῦντες (mee-SOON-tehs = hating) καὶ (keh = and) τὸν (tohn = the) ἀπὸ (ah-POH = from) τῆς (tees = of the) σαρκὸς (sahr-KOHS = flesh, corrupt human nature) ἐπιλωμένον (ehs-pee-loh-MEN-ohn = having been stained/defiled) χιτῶνα (khee-TOH-nah = undergarment, inner garment next to the body).

Some can be snatched from hell-fire like a brand plucked from the burning (see Amos 4:1; Zech.3:2). Others must be approached with fear φόβῳ, lest you yourself be infected by them. Corrupting immorality is contagious, even with fellow believers of the opposite sex, even with those you are trying to witness to. This is why a certain clinical, scrubbed down, germ-free approach is needed in the warfare of evangelism. Don't do it alone, don't do it with people who tempt you or who could be tempted by you, and avoid even the appearance of evil with the brethren. Hate even the appearance of a stain on your character or your good name, as far as the old

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unregenerate filth is concerned. This is how you keep yourself in God's love, for without holiness no one will see God.

JUDE 24

τῷ (toh = to the [One]) δὲ (deh = but) δυναμένῳ (dee-nah-MEN-oh = being able) φυλάξει (fee-LAHX-eh = to guard) ὑμᾶς (ee-MAHS = you pl.) ἀπταίστους (ahp-TEH-stoos = without stumbling) καὶ (keh = and) στηῆσαι (STEE-seh = to set) κατενώπιον (kah-teh-NOH-pee-ohn = [you pl.] before) τῆς (tees = of the) δόξης (DOHX-ees = glory) αὐτοῦ (ahf-TOO = of Him) ἀμώμους (ah-MOH-moos = unblemished, without defect) ἐν (en = with) ἁγαλλιάσει (ah-ghahl-lee-AH-see = exultation),

God is able to preserve you from ruin at the Judgment. This is the doctrine of the perseverance of the saints (I Cor.1:8; I Thes.5:23). Also I John 5:18 is relevant here, which should be translated, "We know that those who are born of God do not sin (customary present tense "usually or customarily do not sin"), but the One who was born of God (that is Jesus) keeps τῇρώ them, and the evil one does not touch them." See Jude 1 "the ones having been kept by Jesus Christ."

God's glory will be manifest at the end (Isaiah 40:5) and God will set us in the presence of his glory with jubilation and also unblemished (just as Jesus was a lamb without blemish I Pet.1:19--that is, when we see him we shall be like him).

JUDE 25

μόνῳ (MOH-noh = to [the] only) θεῷ (theh-OH = God) σωτῆρι (soh-TEE-ree = Saviour) ἡμῶν (ee-MOHN = of us, our) διὰ (dee-AH = through) Ἰησοῦ (ee-ee-SOO = Jesus) Χριστοῦ (khree-STOO = of Christ) τοῦ (too = of the) κυρίου (kee-REE-oo = of Lord) ἡμῶν (ee-MOHN = of us, our) δόξα (DOHX-ah = glory, effulgent radiance) μεγαλωσύνη (meh-ghah-loh-SEE-nee = greatness, majesty) κράτος (KRAH-tohs = dominion, might) καὶ (keh = and) ἐξουσία (ehx-oo-SEE-ah = authority, power to rule) πρὸ (proh = before) παντός (pahn-TOHS = all) τοῦ (too = of the) αἰῶνος (eh-OH-nahs = age, time) καὶ (keh = and) νῦν (noon = now) καὶ (keh = and) εἰς (ees = unto) πάντας (PAHN-tahs = all) τοὺς (toos = the) αἰῶνας (eh-OH-nohs = ages, for ever), ἀμήν (ah-MEEN = Amen).

No matter how religious you are, if you miss the only God, you are godless. κράτος is the absolute power of God which insures his ultimate victory. If we truly believe in this aspect of God, we will be fearless, even in the face of an increasingly apostate, immoral church and a violent, heartless, anti-Christ world. ἐξουσία is the sovereign power and right that God enjoys as creator. It is also what, when we received Jesus (John 1:12), he has given us: the power and right to become his children.

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Now, last but not least, let's learn our capital letters....

A α

B β

Γ γ

Δ δ

E ε

Z ζ

H η

Θ θ

I ι

K κ

Λ λ

M μ

N ν

Ξ ξ

O ο

Π π

P ρ

Σ σ

T τ

Υ υ

Φ φ

Χ χ

Ψ ψ

Ω ω. (Review →C.)

Now let's go back and re-read the whole letter, tying together its main themes and looking at the grammar a bit more deeply to see what we can glean in terms of deeper meaning.

ΙΟΥΔΑ

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ ἡγαπημένοις (since there is no verb in the greeting, this perfect passive participle is taken as a dative of recipient "to the ones having been loved") καὶ Ἰησοῦ Χριστῷ ("by Jesus Christ" if dative of agent [which is somewhat rare in the New Testament and possibly less preferable], or "for Jesus Christ" i.e. for his parousia or coming if dative of advantage") τετηρημένοις (this participle is grammatically the same as ἡγαπημένοις) κλητοῖς (an adjective can be used like a noun and, in that instance, is called a substantive, here used as a dative of recipient).

2 ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη (optative of prayer or strong wish "may it be multiplied" (is my strong prayer or wish).

3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος (this participle is contemporaneous with ἔσχον) γράφειν ὑμῶν περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῶν παρακαλῶν (this is a participle of purpose and expresses really the entire purpose of the epistle, which is that of exhorting and urging or appealing the believers not to destroy themselves in hell with the teachers currently plaguing them who have left the faith once-for-all delivered to the

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saints and are thus like those God destroyed in the past: the angels, the wilderness rebels saved out of Egypt, Sodom, Gomorrah, etc) ἐπαγωνίζεσθαι τῇ ᾧπαξ ("once for all"--see same word in verse 5) παραδοθείση (handed down, that is, as authoritative teaching tradition) τοῖς ἁγίοις πίστει ("faith" in the sense of a body of doctrine that is the edifying foundation of all true Messianic believers and can be summarized in the form of a creed in propositional form--see this word in verse 20).

4 παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι (having been foretold in writing) εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μεταυθέντες (tendential [that is, proposed or intended] present participle modifying ἄνθρωποι, meaning this is their present purpose or intention) εἰς ἀσέλγειαν (debauchery, unrestrained vice: many "in the know" gnostic libertines believed that freedom "in the Spirit" and "from the Law" allowed them to act as they pleased, especially with sexual indulgence in the name of the grace of the Messiah) καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἁρνούμενοι.

5 Ὑπομνήσαι δὲ ὑμᾶς βούλομαι, εἰδότες [ὑμᾶς] πάντα ὅτι [ὁ] κύριος ᾧπαξ ("once for all" λαὸν ("a people" masculine singular noun, which τούτοις in verse 7 will refer back to along with ἀγγέλους in verse 6) ἐκ γῆς Αἰγύπτου σώσας (the people the Lord had saved, here a temporal participle of action antecedent to ἀπώλεσεν) τὸ δεύτερον (afterward, the next time) τοὺς μὴ πιστεύσαντας ἀπώλεσεν,

6 ἀγγέλους (masculine plural noun--see λαὸν in verse 5) τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν (the principality of the angels is their province of government or habitation of dominion in heaven which they did not keep because of pride or disobedience just as the false teachers did not keep their proper dominion) ἀλλὰ ἀπολιπόντας (having deserted/abandoned/forsook) τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδαίοις ὑπὸ ζόφον τετήρηκεν (see Jude's emphasis is not on the specific sin but where they were and where they are *now*, in eternal chains reserved for everlasting torment in hell),

7 ὡς Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὅμοιον τρόπον τούτοις (what is similar to *these*, i.e. λαὸν and ἀγγέλους, is hardly that they could all indulge in exactly the identical sin of "strange flesh" but that they all lost their proper home and dominion and came to destruction in hell) ἐκπορνεύσασαι (this is a nom.fem.plur.aorist act.participle modifying πόλεις not ἀγγέλους) καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἐτέρας, πρόκεινται (the subject of this verb is πόλεις) δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι (notice it is the identical punishment, not an identical sex crime, that keeps getting emphasized).

8 Ὁμοίως μέντοι καὶ οὗτοι (this refers to the godless teachers who have slipped in and started leading people into a perverted doctrine of "grace" and have consequently fallen from the once-for-all *doctrinal* faith--verse 3--and from the once-for-all salvation--verse 5--and the place where they were "kept" from eternal fire) ἐνυπνιαζόμενοι σάρκα μὲν

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μιαίνουσιν κυριότητα (authority--direct object of
ἀθειοῦσιν) δὲ ἀθειοῦσιν (this is a customary present,
meaning they are customarily doing this at the
present time) δόξας δὲ βλασφημοῦσιν

9 ὁ δὲ Μιχαήλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ
διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος,
οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας ἀλλὰ
εἶπεν, Ἐπιτιμῆσαι σοι κύριος.

10 οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα
δὲ φυσικῶς ὡς τὰ ἄλογα ζῷα ἐπίστανται, ἐν τούτοις
φθεύονται.

11 οὐαὶ αὐτοῖς, οὗ τῇ ὁδῷ τοῦ Κάλιν ἐπορεύθησαν
καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν καὶ τῇ
ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο.

12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες
συννευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες,
νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμενοι, δένδρα
φθινοπωρινὰ ἄκαρπα δις ἀποθανόντα ἐκριζωθέντα,

13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἐαυτῶν
αἰσχύναις, ἀστέρες πλανῆται οἷς ὁ ζόφος τοῦ σκότους
εἰς αἰῶν τεύχεται.

14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ
Ἐνῶχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν
αὐτοῦ

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πάσαν
ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν
ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν
κατ' αὐτοῦ (i.e. κύριος--verse 14--our Lord which

they denied--verse 4--Jesus Christ; see verses 1,17,21,25) ἀμαρτωλὸ ἀσεβεῖς.

16 Οὗτοι εἰσιν γογγυσταὶ μεμψίμοιροι κατὰ τὰς ἐπιθυμίας ἑαυτῶν πορευόμενοι, καὶ τὸ σιῶμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

17 Ὑμεῖς δέ, ἀγαπητοί, (now he begins to switch from the negative about the false teachers to the positive commands given to the faithful) μνήσθητε (FIRST: remember apostolic prophecy!) τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ

18 ὅτι ἔλεγον ὑμῖν [ὅτι] Ἐπ' ἐσχάτου [τοῦ] χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

19 Οὗτοι εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες (see how they "slipped in"--verse 7---they are not genuine members of the ἐκκλησία, the called out people from a world alienated from God--see Matt 16:18).

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει (SECOND: build yourself up in the doctrinal faith set forth in the apostolic teachings of the New Testament as a safeguard against the danger Jude spoke of in verse 8...see verse 8 again very carefully), ἐν πνεύματι ἁγίῳ προσευχόμενοι (THIRD: pray),

21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε (FOURTH: keep yourself), προσδεχόμενοι (this is a conjunctive

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participle, meaning its action accompanies the action of the main verb τηρήσατε so we see FIFTH: awaiting the mercy) τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

22 (the rest of these commands tell you how to relate to other people) καὶ οὕς μὲν ἐλεᾶτε διακρινομένους,

23 οὕς δὲ σῶξετε ἐκ πυρὸς ἀρπάζοντες, οὕς δὲ ἐλεᾶτε ἐν φόβῳ μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταιστους καὶ σιῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει,

25 μόνῳ θεῷ σωτῇρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

JUDE VERBS

1:2 πληθυνθείη 3rd sg. aor. pass. opt. πληθύνω, *to grow, increase, multiply*; 1:3 ἔσχον 1st sg. aor. act. indic. ἔχω *to have (aor. received)*; 1:4 παρεισέδυσαν 3rd pl. 2 aor. act. indic. παρεισδύνω, *to slip in stealthily, sneak in*; 1:5 βούλομαι 1st sg. pres. mid. dep. indic. βούλομαι, *to wish, want, desire*; ἀπώλεσεν 3rd. sg. aor. act. indic. ἀπόλλυμι, *to ruin, destroy, lose*; 1:6 τετήρηκεν 3rd. sg. perf. act. indic. τηρέω, *to keep, guard*; 1:7 πρόκεινται 3rd. pl. pres. mid. dep. indic. πρόκειμαι, *to set before, be exposed to public view*; 1:8 μαιίνουσιν 3rd. pl. pres. act. indic. μαιίνω, *to stain, defile*; ἁθετοῦσιν 3rd. pl. pres. act.

indic. ἀσθειτέω, *to reject, do not recognize*;
 βλασφημοῦσιν 3rd. pl. pres. act. indic. βλασφημέω, *to blaspheme, revile, defame*; 1:9 διελέγεται 3rd. sg. impf. mid. dep. indic. διαλέγομαι, *to discuss, converse*; ἐτόλμησεν 3rd. sg. aor. act. indic. τολμῶ *to dare, presume*; εἶπεν 3rd. sg. aor. act. indic. λέγω, *to say, tell*; επιτιμήσαι 3rd. sg. aor. act. opt. ἐπιτιμῶ, *to rebuke, reprove, censure*; 1:10 οἶδασιν 3rd pl. perf. act. indic. οἶδα *to know*; βλασφημοῦσιν (*see 1:8*); ἐπίστανται 3rd. pl. pres. pass. dep. indic. ἐπίσταμαι, *to know*; φθείρονται 3rd. pl. pres. pass. indic. φθείρω, *to ruin, destroy*; 1:11 ἐπορεύθησαν 3rd. pl. aor. pass. dep. indic. πορεύομαι *to go, proceed*; ἐξεχύθησαν 3rd pl. aor. pass. indic. ἐκχέω *pass. to give up, abandon oneself*; ἀπώλοντο 3rd. pl. aor. mid. indic. ἀπόλλυμι (*see 1:5*); 1:12 εἰσιν 3rd. pl. pres. act. indic. εἰμί *I am*; 1:13 τετήρηται 3rd. sg. perf. pass. indic. τηρέω (*see 1:6*); 1:14 προεφήτευσεν 3rd sg. aor. act. indic. προφητεύω *to prophesy*; ἦλθεν 3rd. sg. aor. act. indic. ἔρχομαι *to come, appear*; 1:15 ἡσέβησαν 3rd pl. aor. act. indic. ασεβέω *to live in an ungodly way*; ἐλάλησαν 3rd. pl. aor. act. indic. λαλέω *to speak*; 1:16 εἰσιν (*see 1:12*); λαλεῖ 3rd sg. pres. act. indic. λαλέω *to speak, say, tell*; 1:17 μνήσθητε 2nd pl. aor. pass. imper. μιμνήσκω *to remember*; 1:18 ἔλεγον 3rd pl. impf. act. indic. λέγω (*see 1:9*); ἔσονται 3rd. pl. fut. mid. dep. indic. εἰμί (*see 1:12*); 1:19 εἰσιν (*see 1:12*) 1:21 τηρήσατε 2nd. pl. aor. act. imper. τηρέω (*see 1:6*); 1:22 ἐλεᾶτε 2nd pl. pres. act. imper. ἐλεῶ *to have mercy on*; 1:23 σῶτε 2nd pl. pres. act. imper. σῶζω *to save*; ἐλεῶ (*see 1:22*)

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FOUR: NEW COVENANT

§A. Liberals try to destroy the historical validity of the Gospels by asserting these were written by the second and third generations of Christians rather than eye-witnesses and Apostolic first generation authors. They assert that Matthew didn't write Matthew, John didn't write John, and Mark and Luke were second or third generation or even anonymous authors. In other words, the Gospels are all hear-say tales, not eye-witnessed accounts, written 60 years or more after Jesus died. And this later Church, when it wrote the New Testament, acted like a ventriloquist, throwing its voice into Jesus, making him say all kinds of things he never really said. This is what these liberals believe. They throw out whatever they want, and try to find the true Jesus of history, but when they find him he looks suspiciously like themselves, an ethical humanist, or a figure lower than themselves, i.e. an erroneous dead prophet who thought that the world

was coming to an end in his life-time, etc. These liberals say that anyone with an open mind who follows their scholarly approach will reach the same conclusion. What they forget is that the mind is not open and the heart is desperately wicked, who can know it? And unless you receive the Holy Spirit of God you cannot know either God or God's mind, nor can you understand words taught by the Holy Spirit--that is, spiritual words explaining spiritual things (I Cor.2:13f). A worldly person cannot understand or judge spiritual matters correctly.

§B. Of course there are New Testament scholars who refute liberalism and reconstruct the data differently. They show that Jesus died in A.D. 30 but only 30 years later, Peter, Luke, Paul, and Mark are shown to be in Rome (Col.4:10,14; I Pet.5:13), and apparently they were all writing away, with eye-witnessed materials and records in their hands. Furthermore, as we shall see, when you're reading Mark, you're really reading Peter, because Mark basically has arranged Peter's sermons into an ordered form. That's why Matthew and Luke use Mark's writing. Matthew and Luke want to preach Peter's Gospel. John does not use Peter's material because it's already been used three times. But Peter was not the only one in the empty tomb. John was with him (read John 20:1-9). So in the four Gospels you have an exhaustive witness of both John and Peter, to say nothing of the apostle Matthew and all the eye-witnesses Luke was able to talk to when he was in Judaea with Paul in A.D.57.

§C. Liberals have their own religion, be it humanism, existentialism, communism, etc, and they use

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Christian God-talk to preach their own gospel. Liberals preach another Jesus, but we preach the coming Son of Man, the Son of the living God, known personally by Peter and John and seen by them alive from the dead and coming apocalyptically with his kingdom (Mat.16:28-17:8).

§D. We know when Jesus lived, from about 6/5 B.C.E. to 30 C.E., preaching roughly 26 C.E. (baptism) - 30 C.E. (crucifixion). His historical existence is confirmed in the writings of Pliny, Tacitus, Suetonius, Lucian, Josephus, and other historians and writers of antiquity. Those who say that Jesus is a mythical character who never existed are ignoramuses on the order of someone saying that Julius Caesar or Napoleon never existed.

§E. We know the kind of world Jesus lived in. Antiochus Ephiphanes, the Syrian-Greek, desecrated God's holy Temple and the Maccabee brothers defeated him in 165 B.C., recapturing the city of Jerusalem, and rededicating the Temple, setting up an independent state until Pompey conquered Israel and Roman rule began in 63 B.C.E. This was the beginning of the end for Israel, because in 70 C.E. the Jerusalem Temple and the Zealot insurrectionists holding it were destroyed, and in 135 C.E. another Jewish revolt against Rome ended with the final razing of Jerusalem. Actually, the Jewish revolts are dated A.D. 66, 116, and 132-5.

§F. Before we study the Gospels, we need to look at a very important quote written by a bishop born around 100 years after Jesus rose from the dead: bishop Irenaeus, who flourished around A.D. 175-195.

This man, who preached the doctrine of the millennium, resided in what is today France. As a youth, in Smyrna in Asia Minor (modern Turkey), his teacher had been the bishop Polycarp, who may have been the last survivor who had talked with the eyewitnesses of Jesus and surely had a firsthand knowledge of the Gospels and their authors, being himself a disciple of the Apostle John.

§G. Since Irenaeus had been Polycarp's student, a certain weight of credibility should be affixed to this quote, found in Irenaeus' work known popularly as *Against Heresies*, Book III, I.1. *"Matthew also issued a written Gospel among the Hebrews in their own dialect, while Peter and Paul were preaching at Rome, and laying the foundation of the Church. After their departure, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke, also, the companion of Paul, recorded in a book the Gospel preached by him. Afterwards, John, the disciple of the Lord, who had leaned upon his breast, did indeed publish a Gospel during his residence at Ephesus in Asia."*

§H. Mark was written *after* that Antiochus Epiphanes redivivus figure, Caligula, had almost put his image or statue up in the Temple area in A.D. 40. That's why Mark writes, "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand,) then let them that be in Judaea flee to the mountains" (Mark 13:14). If Matthew had written Matthew 22:7 (compare Luke 14:21,24) after 70 A.D., shouldn't we expect the

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same "(let the reader understand)"? Since Jesus was a real prophet and really predicted things that came true later, no "after-the-fact" spurious prophecies were needed (called prophecies *ex eventu*, a contradiction in terms). In his writing, Matthew does not exploit the destruction of Jerusalem; neither does Luke. Both Matthew and Luke seem to be unaware of it and do not at all capitalize on the significance of this epochal event for their Gentile readers. The burden of proof is on those who assert that Jesus could not have predicted Luke 21:20,24 or 19:43-44.

§I. Because Ignatius the bishop of Antioch in his letter (written before 107) is the earliest witness to Matthew's Gospel, many scholars believe Matthew wrote from Antioch or somewhere else in Syria like Damascus. Matthew is writing to convince the Greek-speaking Jewish people in the diaspora synagogues that Jesus is the promised Jewish Messiah. But Matthew is also speaking on behalf of the God-fearing Gentiles of the world and, for that reason, he uses the word ἔθνος (non-Jewish or Gentile, that is, foreign or pagan tribe) more than any other Gospel writer. This also would speak well for a possible Syrian origin of this Gospel, since the church at Antioch had Greek-speaking Jews and a great burden to go to the Gentiles throughout the world (see Acts 11:19-22; 13:1). However, Matthew's Gospel could have been written in Israel, as well. The author is familiar with Jerusalem and writes from that vantage point (see Matt.27:8; 28:15).

§J. Certainly Luke's Gospel was written before the book of Acts (see Acts 1:1). Among other reasons,

since Acts has a surprisingly absolute lack of notice or interest that Jerusalem has been destroyed, Luke/Acts seems likely to have been written before A.D. 70. If Paul's trial has not taken place yet at the end of Acts, then Acts should be dated around A.D. 63, Luke's Gospel dated before that, and Mark's Gospel dated before Luke (since Luke uses Mark). These are all factors that must be taken into consideration in deciding the date of Matthew. However, there is, of course, another possibility: both Luke and Matthew, as men who knew Mark personally, may have used Mark's own unpublished material which only later, and with additions, was published as our Gospel of Mark during the early 60's when Paul, Mark, and Luke were all in Rome together (see Col.4:10; Philemon 24; I Pet.5:13; Col.4:14; II Tim.4:11).

§K. It is also possible that Matthew wrote the so-called "Q material" which Papias, Bishop of Hierapolis in modern Turkey (quoted by Eusebius the fourth century A.D. Church historian), may be referring to when he says (probably around A.D. 110), "Matthew compiled the *logia* (sayings) in the Hebrew (Aramaic?) dialect, and each one translated/interpreted them as he was able." If this is true, we see that Luke was dependent on both Matthew and Mark for his Gospel. If Matthew's Gospel had also been in Luke's hands, and if Luke/Acts had been written before A.D. 63, then Matthew must have been written before A.D. 63, and Mark still earlier. This is as close to the date of Matthew as we can firmly conclude.

§L. Matthew, like the other inerrant Gospels, is not

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mere biography because its interest is kerygmatic (κήρυγμα is a Greek word meaning "proclamation" or "preaching" as well as "what is preached"). Matthew is sermon material stitched together to tell a story. Since Matthew and Luke are apparently dependent on Mark's words, and since much of Mark's words are Peter's sermon material and Peter's anointed words (the "rock" of Matthew 16:15-18), it becomes obvious that the Gospels contain preaching that is intended to be ingested by the reader and then not merely read but preached. Mat.9:9 and 10:3 mention Matthew, as if to signal his humility in acknowledging his own part of the authorship (see also Matthew 13:52).

§M. The Sermon on the Mount (chps. 5-7) gives us a taste of Messiah's Torah or law/teaching (I Cor. 9:21), for Messiah Yeshua is presented apologetically to Jews as the New Moses (see Isaiah 49:9; Matthew 12:1-8; 9:16-17). The Messiah's law is so stringent only the regenerate, repentant, law-abiding, true disciples can follow his Torah in this wicked and adulterous world. The lawless, false disciples cannot keep Messiah's Torah. These "scribes-and-pharisees kind of false disciples and preachers" filling up the church will be separated at the final judgment (7:21-23; 13:36-43; 25:31-46). A rebuke to them is found in chps. 23-25; this is not a mere external polemic against outsiders in the synagogues and in the Jerusalem Temple; this is also focussing on those *within* the churches who love their ecclesiastical titles and offices and power and perogatives, and in time of distress "in love with this present world, desert" the poor, persecuted, true brethren of the Israel of God (II Tim.4:10). They are the lawless

ones, the false disciples and false preachers, without the oil of the Holy Spirit issuing in the kind of obedience that keeps their torches lit, that keeps their light of sanctification and holiness shining (25:8; 5:14-16).

§N. At the time Matthew is writing (see above), the early Messianic community has been in existence long enough to have its share of those cunning, opportunistic "organization men" who lack the courageous zeal in witnessing of the charter members and have settled down to try to assert political control over what was once a revival movement and to shun the poor, itinerant, homeless missionary preachers as unwanted rivals. Possibly for this reason, there is a great emphasis in Matthew's Gospel on the need to be on one's guard against the yeast-like swelling pride of the religious leaders (16:6) and to keep close to the dangerous cross of persecution and lowly, compassionate sacrifice and bold, open, proclamation (10:27). Only so armed can believers avoid the pitfall of a worldly, false profession (24:37-44).

§O. In Matthew's Gospel the above ideas are emphasized in two gates, two ways, two types of trees, two kinds of foundation, two breeds of followers, the moral and the immoral. Entrance into the Kingdom is obtained in the end only by those who have the kind of faith that issues in exacting, overflowing righteousness (5:20). The crowds want no part of this way to righteousness. Only a few obtain this road. The vast majority want the easy life if they can somehow find it in a religion that pays lip-service to Jesus (7:22) but avoids his hard,

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restricting commands that confiscate sinful pleasures and produce fearless preaching and persecution.

§P. The pseudo-prophets want the limelight and the chief seats and the flashy attention of the external show of their charismatic activity (7:22), but they do not want to pay the private price of doing and being a life of exacting holiness and purity. The foundation of their ministries is wrong. They fail to base their whole existence on the rock of the Torah of the Messiah, and on the true faith that obeys his sayings. Hell awaits these foolish preachers of Jesus (7:23), which is really another "Jesus", for the *true* Jesus disowns their gospel with its evil, antinomian ways and wicked fruit (7:20). If they do not repent, these are bound for hell, because they are guilty of faithlessly disobeying the Messiah's Torah given in Matthew chapters 5-7. Study the word ἀνομία (lawlessness), a key word regarding religious sin in Matthew 7:23; 13:41; 23:28; 24:12.

§Q. Matthew tells believers how to recognize false prophets by their eschatology. If they have immoral behavior they are false prophets (7:13-23). If they preach anything other than an imminent *parousia* they are false prophets (24:23-25:13). The word ταμεῖον in Matthew 24:26 means a room without windows in the interior of the house; that is, a hidden or even secret storage room or private, secret chamber (the word is used that way in I Clement 50), where one could pray in secret or in hiding as in Mat.6:6 or Isaiah 26:20 in the Septuagint. See Luke 12:3 where the word must mean private room. Anyone who says, in spite of Mat.24:26, that the Messiah will come secretly needs to bring his

doctrine into line with the Greek New Testament (see also Rev.1:7). The public and open, non-secret aspect of the Second Coming is taught in Luke 17:23-24; 21:26-28,35 and the doctrine of a private or secret, non-public *parousia* is condemned as well in II Thes.2:1-8. From Zechariah 14:5 and Luke 17:37 we may surmise that the "corpse" in Matthew 24:28 is Jerusalem (certainly Jerusalem was a corpse in 586 B.C. and even later, after Matthew wrote, in A.D.70--see Luke 19:43-44; 21:32) and the "vultures" are the angels and raptured saints with the Son of Man at the Second Coming. The vultures signify divine judgment (see 16:27). Those who insist on separating the rapture of the saints and the Second Coming so that they become two different events with a considerable time interval between them have to grapple with the fact that the word ἐπισυνάγω "to gather together" is used in Matt.24:31; Mark 13:27; II Thes.2:1 and appears to be a technical expression for the rapture, as even Dispensationalists admit (see *Ryrie Study Bible note on II Thes.2:1*), just as παρουσία is a technical expression for the Second Coming. But these two expected events, the "gathering together" and the *parousia*, are seen as one and the same event in both II Thes.2:1 and Matt.24:27-31. We must make our teaching line up with the Greek New Testament, not with some human tradition of Dispensationalism taught as doctrine.

§R. Mat.16:16-19 views Peter's anointed words as representative of the church's *kerygma* and doctrine and shows, using rabbinic technical terms, by what criteria conduct is permitted (רָחֵק) or prohibited (אַסֵּר) by means of shunning from fellowship or

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restoring to communion. If someone in your congregation claims to be a believer in the Lord but is a fornicator or sexually unclean or guilty of any unrepentant wickedness condemned by Scripture, you also share his guilt if you do not obey Mt. 18:15-20, which speaks the same message as Mat.16:16-19; I Cor. 5:4-5, 9-13; Gal. 5:19-21 and II Thes.3:14. Mat.7:1-5 has to do with interpersonal judgmental attitudes, not church discipline of idlers and fornicating hypocrites.

§S. The word πορνεία (por-NEE-ah) in Matthew 19:9 generally means sexual immorality, but in certain instances it may refer specifically to incest (Acts 15:20), as in the sins of Lev.18. The rabbis called this kind of incestuous Lev.18 forbidden marriage זנות (zeh-NOOT) which means prostitution in the sense of an illicit union.

§T. In Mat.19:9 we see the Pharisees trying to tempt Jesus by making him take sides in the debate among the rabbis of two schools regarding the correct interpretation of two words in Deuteronomy 24:1: עֲרֹוֹת דָבָר "something indecent" or "a matter of nakedness." Moses granted grounds for divorce for the man (not the woman) if the husband found "something indecent" in his wife. According to Moses, all the husband had to do was give her a bill of divorcement and she could then remarry if she chose, which she had little choice but to do, because a single woman living independently was practically an impossibility in the society and culture of the day. Of course, the teaching of Jesus is more exacting on this point, and women without families were in some cases cared for by the congregations

in the early days of the Church.

§U. In the days of Jesus the marriage laws of Deuteronomy 22:13-30 were strictly interpreted and her husband *had* to divorce an adulterous wife or a woman guilty of infidelity during the engagement period (in which case immorality/deception in entering the union would annul the marriage--Mat.1:19; Deu 22:13-21). The law provided no loop-hole for her to be forgiven as Hosea graciously forgave his wife. However, Matthew 19:9 is translated, "Any husband who sends his spouse away--the reason of fornication being left out of account or excepted--and marries another woman commits adultery (against the first woman)." This is the exceptive clause: "except for πορνεία (sexual immorality, unchastity, unlawful sexual intercourse)." The exception has a purpose in a society governed by Torah. The man who follows the Torah is being protected from going through life with a second marriage but under the stigma of being called an adulterer against his first wife, when in fact he was *forced* by the Torah to put the first of two wives away. Joseph would have been excepted by Mat. 19:9 from being an adulterer if he had in fact found Mary to be an immoral fiancée (Mat.1:19) and if in fact he had thereafter remarried subsequent to the annulment of the first marriage. (An engagement in that day had the binding force of a marriage and had to be broken by divorce.) Having said all this to point out the ramifications of the Matthew 19:9 exceptive clause, it should be added that this verse shows the higher moral demands of New Covenant Torah/teaching and destroys any loop-hole lawless believers might try to use to contract serial

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marriages under the screen of justifiable divorces, thus masking lechery with legalism.

§V. The Greek word μαθητεύω is very important in Mat.28:19-20. It means "make a disciple of, teach." "Go (a command to missions and evangelism), therefore, make learners with a teacher (that's what a disciple is), make them disciples of mine, all the ethnic peoples, immersing them in the name of the Father and of the Son and of the Holy Spirit, instructing them that they must keep all the commandments that you have received from me. And, look!, surely I am with you always, to the very end of the age."

§W. How can you obey this command if you are not regularly sharing and/or teaching with countable inquirers? How can you obey Matthew 28:19-20 if you are not attempting to bring these people to take the required immersion and be incorporated into the shared life of a community of believers? It is not *hearers* of the Word who are true disciples, but *doers* of the Word (7:24).

§X. Mat. 23:39; 24:32 make important points about the relationship between eschatology and Jewish evangelism.

§Y. Prayerlessness opens one to temptation, whereas watchfulness in prayer guards against this very danger. See Mat.24:42-44; 25:1-13; 26:38-41.

§Z. Jesus lived in this real world. Jesus preached a message about heaven and the Kingdom of heaven/God (Mat.10:7). And the message he

preached was rooted in the message of the prophets, which is this: As surely as there was an Abraham, as surely as there was a Moses and an Exodus, as surely as there was a Joshua and a conquest of Israel, as surely as there was a David and his coming Messianic Davidic Throne imminently present in Jesus and his words and deeds and in his resurrection and ascension, so just as surely there will be a Day of the Lord, when the world will come to an end.

§AA. The Day of the Lord is a day of massacre, darkness, tears, and woe, when God's burning fury would fall on sinners and when the righteous remnant will be saved. This day came near when prophesied invading armies actually did come and destroy the Temple and Jerusalem, as they did in 586 B.C. and 70 C.E. The fact that prophets were able to predict such an "imminent" Day of the Lord as these should convince people that the prophets know what they're talking about when they prophesy *the* Day of the Lord and the end of the world. Certainly John the Baptist and Jesus saw the armies of Rome coming to burn and destroy Jerusalem at least 40 years before they arrived. Amos was one of the first prophets to preach about the Day of the Lord: He preached (Amos 5:20): "Will not the Day of the Lord be darkness, not light, totally dark, without a ray of light?" But then Amos proclaims the Day of the Lord in terms of the Messiah (Amos 9:11): "On that Day, I shall rebuild the tottering hut of David, make good the gaps in it, restore its ruins and rebuild it as it was in the days of old." In Matthew 24:3 we find Jesus' disciples, alert to these kinds of Scriptures, quizzing

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Jesus like this: "And while he was sitting on the Mount of Olives the disciples came and asked him when they were by themselves, 'Tell us, when is this going to happen, and what sign will there be of your coming and of the end of the world?' Then, in the discourse that followed, Jesus predicted the destruction of the Temple and the subsequent destruction of the world (allowing for enough of a delay in the parousia for the Good News to be proclaimed throughout the world--Matt.24:14).

§BB. The doctrine of the resurrection of the body is found in the Psalms and in Isaiah 26:19 and Daniel 12:2. Jesus even saw this doctrine in the book of Jonah and pointed to this book to clarify the relationship between the doctrine of the resurrection and his own ministry. Regarding this, in Mat.16:1-4 he faulted wicked mankind for its evil and willful refusal to use God-given inductive powers of reasoning to gather from all the available data the correct meaning or conclusion.

§CC. Both David and Malachi called the Messiah "Lord." When Malachi 3:1 says "the Lord" whom you seek will suddenly come to His Temple, he uses the same Hebrew word **יהוה** (the Lord) as Zechariah does when he says "the Lord of all the earth" (Zechariah 4:14). In Matt.16:16 Peter identifies Jesus as the person referred to in Mal.3:1-4 (see Mark 1:2; Mat.1:16).

§DD. John the Baptist was an antiestablishment preacher who infuriated the "religious establishment watchdog" Pharisees because John turned the Messiah's coming wrath against them and undercut

their confidence in being saved by virtue of their self-righteous boast in being religious and Jewish. There is no privilege before God by virtue of natural birth in being Jewish (Matt.3:9), because both Jew and non-Jew are born under the power of sin (Rom.3:9; Ps.51:5), and God is no respecter of persons (Acts 10:34).

§EE. At the time of Jesus' ministry, Pontius Pilate had just started his tour of duty as prefect (26 C.E.) in Jerusalem. He was the Roman governor of Judea, Samaria, and Idumaea. In the northern town of Tiberias on Lake Galilee, Herod Antipas, (a Roman vassal) ruled over Galilee and the trans-Jordan area. His half-brother Philip (whose wife he had taken) ruled from the extreme north of Israel in Caesarea-Philippi. The Roman government acknowledged the legitimacy of these Herods (sons by different women of Herod the Great), though they ruled as subordinate leaders or tetrarchs. This is why Pilate sent Jesus before the Roman "puppet" king Herod Antipas for judgment. Mobs could be hired, and the chief priests had obviously hired people of little Jewish religion to cry out for the death of a fellow Jew on a holy day. The chief priests were Sadducees who did not believe in the supernatural and saw Jesus as an aspiring political claimant hailed as "Son of David" (and heir to the throne) when he entered Jerusalem and then came (without their authorization!) and began taking authority over the Temple, an act which they also saw as political, necessitating Jesus' death, since a popular uprising in favor of making Jesus King would be suicidal, bringing down the destruction of the Temple and Jerusalem by the Roman Empire.

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The act of driving the money changers out of the Temple seems to have been a carefully calculated move on the part of Jesus. It challenged the authority of the chief priest with a higher authority which they tried unsuccessfully to dethrone by putting him to death. But the quick work of the chief priests against Jesus avoided a full hearing before the Sanhedrin (Jewish supreme court). Instead a technically illegal "emergency" meeting, not in the Temple chamber in the daytime but in the high priest's home at night, was hurriedly called, and a mob subservient to the chief priests harassed Pilate until he gave in and allowed the crucifixion to placate the mob and the chief priests. All of the above throws light on the way to interpret Mat.27:25 in light of Josh.2:19, since it is the priest's mob and not all the people speaking.

§FF. The crucifixion took place Friday, ca. April 7, 30 C.E. He was crucified about midday and was dead before dusk. He arose in the early morning light on Easter Sunday morning, ca. April 9, 30 C.E., the Jews reckoning any part of a day as a whole day, making Friday, Saturday and Sunday three days from the death to the resurrection. Note also this chronology: Paul becomes a believer and an eye-witness of the resurrection around 32/33 C.E. Like James he was an unbeliever until the resurrection appearance.

§GG. Finally, before we read the Gospel of Matthew, let's look at the prophecy in Isaiah 7:14: "Behold, a virgin (הַעַלְמָה the Virgin)." In the Hebrew Bible this word is *never* used of a married woman, always used of a sexually mature unmarried maiden with

virginity assumed and even demanded, since an almah who was *not* a virgin would appear to be bearing an illegitimate child since an almah was by definition unmarried. Such a deflowered young unmarried woman in Israel would not be called an almah but either a bad woman (a prostitute) or a pitiful victim of rape or a deceiving fornicating fiancée to be stoned because she entered into a marriage without proofs of virginity...and in Deuteronomy chapter 22, the word *almah* is not used even once when discussing women of this sort (unmarried women whose virginity is destroyed by rape or immorality). The amazing way of a man with a maid (*almah*) in Proverbs 30:19 has to do with the mystery of sexual attraction. Certainly, no one can prove sexual purity is implicitly excluded in the case of this Proverbs 30:19 *almah*. No king would want a mere unmarried woman whose sexual purity had been given to another man; therefore the word must be translated "virgins" in Song of Songs 6:8 where it is given in the plural. After the *almah* slept with the king she was no longer an *almah* but a concubine or a queen (see the separate harem quarters for virgins and concubines in Esther 2:13-14.) In Hebrew there is a technical word for the proofs of virginity בְּתוּלִים (the bloodstained garment of the marriage night) and a related technical word for the virgin בְּתוּלָה who at the same time may or may not be married (i.e. legally belong to a man she has not as yet slept with). But almah is the only word for an unmarried woman with sexual purity or virginity assumed. (See Edward Young's *The Book of Isaiah*, Vol 1, p.286f, Eerdmans, 1965). Matt.1:23 quotes Isa.7:14, "Look, the virgin shall be with child, and shall bring

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forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

§HH. Now this virgin from Galilee seems related to the tribe of Levi on her mother's side (see Luke 1:5,36), but on her father's side it seems certain that she was from the tribe of Judah and the lineage of David. This is the sense of Romans 1:3 "who as to his human nature was a descendent of David," II Timothy 2:8 "descended from David," and Hebrews 7:14 "it is clear that our Lord descended from Judah." As Edersheim has pointed out, priests normally either married daughters of priests or nobility, so Mary's family on her father's side may shortly before have held higher rank (presumably royal kinship in the line of David). See on this Edersheim's *The Life and Times of Jesus the Messiah*, p.149. Luke 2:5 seems to indicate that Mary too was of the house of David and was probably required to enroll. In any case Joseph, a descendent of the house of David, married Mary and named the child, thus taking it as his own and thereby legally conferring on it all the Davidic hereditary rights. *The legal right to the throne came through the father and depended on whether the father recognized the child as his son, which Joseph did by naming him*--see Babylonian Talmud Baba Bathra 130a on Deuteronomy 21:16. Also, see Ignatius' Epistle to the Ephesians, "Mary of the seed of David." If "Heli" is Mary's father (Luke 3:23) and if "Jacob" is Joseph's father (Matt.1:16), then Jesus descended naturally through the former and legally through the latter (see *Gleason Archer, Encyclopedia of Biblical Difficulties*, p.316) and this would account for the alleged discrepancies

between Luke's and Matthew's genealogies. Incidentally, genealogy was not left to guesswork in pious Jewish families. An accurate geneological family tree was transmitted generation to generation over hundreds of years by religious Jews, particularly those related to the tribes of Judah and Levi, where priesthood rights and throne rights were involved. These records were kept in Jerusalem. Both Luke and Matthew had the opportunity to inquire into these records.

§II. The Jewish gematria for the name David spells the numerical equivalent of 14 in 1:17. You can see the play on words in the Hebrew of "Nazareth" and "Nazorean" in 2:23 (compare נַצְרֵת to נִצְרִי).

§JJ. Some of the texts in Matthew that tell us that Matthew was convinced (as were many others) that Yeshua was divine are 1:23; 2:11; 7:22; 12:8; 14:33; 28:17-19.

§KK. Notice the texts that create major division markers in this Gospel (see 7:28; 11:1; 13:53; 19:1; 26:1).

§LL. Note 10:22. From the time of the death of Peter under Nero in Rome the mere profession of the name of Christ, apart from any other charges, could lead to a martyr's death.

§MM. A clue to effective street preaching is found in 13:34 and in the brilliant use of parables in the open-air preaching of Jesus. They forced the audience to reflect on what he was saying and yet parables removed a basis for an argument as far as

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hostile listeners were concerned. Parables can be very short: see Matt.13:33. Though not necessarily, they can be allegorical: see Matt.13:36-43. They sometimes state their point as a moral of the story: see 20:16. Sometimes a type of human character is set forth as a warning or an exemplar (see 7:24-27). Sometimes we are told how God works or governs or sees human response (see 13:18-30). Parables generally have a challenge in them, even to the opponents in the audience. Using Matt.13:33 as a model, write a short parable with no more than 50 words that is suitable for street preaching. For example, "The new birth is like the metamorphosis from a caterpillar to a pupa to a Monarch butterfly. Old things have passed away. Look, all things have become new."

§NN. Matthew's Gospel is very Jewish. In 15:2 he refers to נְטִילַת יָדַיִם "washing (lit. lifting) of the hands," a human precept taught at doctrine by the Pharisees.

§OO. If Mark 9:37 gives us any clue as to who the "least of these" is in Matt.25:45, it must mean "all people" (see Gal.6:10).

§PP. A major theme of Matthew's Gospel is that God expects people to recognize His power and to trust Him, that He cares about them. Without this kind of faith it is impossible to please God (Heb.11:6). See 6:30; 8:26; 14:31; 16:8. Acceptance of the Good News entails a cross of self-denying discipleship wherein the old godless life is freely yielded up to destruction by the believer (see 10:38).

§QQ. Along with many of the insights above, Robert Gundry in his commentary on Matthew (Eerdmans, 1982) shows that *the* important question to which the whole book intends to bring its readership to an affirmative answer is Matt.12:23, "Can this be בֶּן-דָּוִד the Son of David (i.e. the Jewish Messiah)?" For Matthew's argument proving the answer to this question is "yes," see 9:27; 12:23; 15:22; 21:9; 21:15 and all the quotations from the Jewish Bible sprinkled throughout Matthew's Gospel.

MATTHEW 5:48

Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

Be perfect (that is, in love to all), therefore, as your heavenly Father is perfect.

MATTHEW 16:18

...σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν...

...you are Peter, and upon this rock I will build my
לְהָקֵן...

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§A. Whereas Matthew slanted his Gospel to make it especially appealing to Jewish people (presenting Yeshua as the royal Jewish Messiah), Mark is obviously talking to a non-Jewish audience unfamiliar with Mark's own Jewish religious background (see 7:3-4; 14:12; 15:42).

§B. Mark wrote his Gospel and published it in its final form probably not much later than the Neronian persecution in Rome in A.D. 64-65, and possibly much earlier, perhaps as early as A.D.55. Mark 13:14 (also II Thes.2:3-12) seems to have Caligula in recent memory. This mad Roman Caesar commanded his statue to be set up in the Jerusalem Temple in A.D. 40, but was assassinated before the order was carried out. All this happened around 10 years after Jesus concluded his ministry in Israel around A.D. 30. Undoubtedly the writing of this Gospel is one of the things that prompted Paul to say of Mark, "He is helpful to me in my ministry" (II Tim.4:11). Certainly Mark's authorship of this Gospel helps to account for the frequent mention of Mark's name in the rest of the New Testament, since without such authorship his importance in the early church would not be easily explained.

§C. There is a possibility (though the evidence is divided) that the fleeing young man in Mark 14:51-52 is Mark himself, humbly not mentioning his own name along with the eleven apostles. If so, then Mark was an eye witness of the events in Gethsemane. We do know that Mark could have been because the disciples used as a meeting place "the house of Mary the mother of John Mark" (Acts 12:12), and there is a tradition that the Last Supper

was celebrated there (close by Gethsemane on the Mount of Olives--see Mark 14:26).

§D. It is also possible that the reason Mark went on the first missionary journey (A.D. 46-48) may have been because he possessed an early version of his Gospel or was an eye-witness of some of the key incidents he writes about in his Gospel, and that Luke, with a working draft of *his* Gospel, in effect took Mark's place in Paul's missionary team. Mark dropped out from Paul's mission team around A.D. 46 and Luke came onboard with Paul around A.D. 50 (Acts 16:10). It appears that both Matthew and Luke used Mark in writing their Gospels. If one asks why there is more than one Gospel in the New Testament, one reason is that everything must be established as true by two or three witnesses (Deut.19:15).

§E. Mark's Gospel seems to be slanted from Peter's point of view, giving Peter's direct eye witness account (see 1:40; 3:5; 5:4-6) such as only a preacher and prophet like Peter could have provided. Also, a significant portion of the narrative is structured around Peter's personal testimony, which shows that under pressure of persecution (such as in the Neronian persecution, perhaps) a disciple might deny the Lord and still be forgiven later, since fear is not the unforgivable sin. Some scholars believe the events of Nero's persecution of the church may have helped to shape the emphasis of Mark's material as it was finally published around the time of Nero's persecution (64 A.D.)

§F. A crisis occurred in Rome in the reign of Nero.

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Peter and others literally went to the cross. (Compare Matthean and Lucan parallels to Mark 10:30 and you will see that this Gospel alone adds the words "with persecutions"). Denying oneself and taking up the cross was no metaphor but an all-consuming reality, "no strange thing" but "like Master, like disciple." And just as the Messiah's death made the deity of the Messiah apparent to the Roman centurion at the cross (Mark 15:39), so too the brave, even joyful (James 1:2) suffering of believers made their holy election manifest to many (Phil.1:28). Our testimony is not only in words; it may be in a martyr's deeds. Mark's Gospel preaches that in view of the imminent tribulation overtaking the Messiah and his people, the Son of Man must suffer and so also must his saints.

§G. As William Lane has shown in his New International Commentary on Mark (Eerdmans, 1974), a point of climax to the first half of Mark's Gospel is reached at Caesarea Philippi with the confession of Peter that Y'shua is the Messiah (see 8:29). Mark's aim is to get the reader/listener to make the same recognition as Peter and the Roman centurion at the cross (15:39). Because Nero made the Christians his scapegoats for setting fire to Rome, the Christians were subjected to the Messiah's temptations "with the wild beasts" (1:12-13) in the gladiatorial arena and found themselves being betrayed to the authorities by many "Judases" (3:19). The believers in Rome carried the same cross with the Messiah of being misrepresented and falsely labelled (3:21-30). Mark's Gospel shows how the cross of persecution sifts the true believers from the pseudo-believers and apostates and betrayers (4:17-23), since following the

Crucified One may cost a disciple all that he possesses, even his life (10:17-30).

§H. Notice how Y'shua's own disciples flee in 14:41-52, 66-72 and Peter denies the Lord as well. The message to the Romans who had fled to save their lives was that, if they repented, God would forgive the cowardly and give them another chance to make their confession, if need be with their own blood in martyrdom. The Roman persecution becomes a paradigm for the "great tribulation" existential situation of the believer who must confess Jesus openly in a dangerous, evil anti-Christ world. For the believer is promised "persecutions" (10:30) as the response of the world to his witness to Jesus. Yet the believer is commanded to make a radical abandonment of life in this world as his response to the Gospel (8:34-38).

§I. Peter says, "Whoever has suffered in the flesh has ceased from sin" (I Pet.4:1) and Mark says similarly of the believer's sacrifice for the Lord in the midst of persecution and trial, "everyone will be salted by fire" (9:49-50). Apparently, the reason for the writing of Mark's Gospel was both to preserve the apostolic witness of Peter after his death and also to sustain "tribulation saints" exposed to Messianic sufferings and martyrdom (see 8:36; 10:29-31,39; 13:9,13).

§J. Just as Matthew emphasizes the deity of the Messiah (see how Jesus is born as the fulfilment of the Immanuel or God-with-us prophecy in the first chapter of Matthew and then has all authority in heaven and earth in the last chapter), so this same

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Divine Messiah theme is preached in Mark. The authority of God is seen in Jesus in the way he commands demons to be quiet, the storm at sea to be still, disease to be healed, the ocean surface to hold his weight, loaves and fishes to multiply, blind eyes to see, deaf ears to hear, a fig tree to wither, and his own body to be anointed for burial--all with the divine grace that only God in human form could manifest.

§K. At this time there were mystery religions and various sects with "in-the-know" initiates interested in secret religious knowledge, divination or fortunetelling, exorcism, magic, demon-worship, and other occult practices. Mark's Gospel appeals to the curiosity of such an audience with a bigger divine mystery, namely the identity of the Messiah, an undisclosed yet open secret which only the redeemed are privy to (8:18; 1:25,34; 3:12; 8:30; 1:43-45; 5:43; 7:36; 8:26; 9:9). Mark's Gospel constitutes one long charismatic power encounter where Jesus and those he authorizes (3:15; 6:7) totally storm Satan's kingdom (1:13; 3:26-27) and strike a lethal blow for God and for those who have ears to hear and eyes to see the true identity of Jesus as the Son of God. (Note Mark 15:39 $\nu\lambda\acute{o}\varsigma\ \theta\epsilon\omicron\upsilon\ \tilde{\eta}\nu$ is not "Truly this man was a Son of God" but "*the* Son of God" because predicate nouns that are definite nevertheless often lack the definite article *the* when they precede the verb.) Also, the title בן אדם Son of Man could mean both the Messianic figure in Dan. 7:13-14 or a circumlocution for the first person singular pronoun "I." Therefore, this added to the enigmatic aspect of some of the Lord's sayings in Mark, since it is only in the Son of Man sayings after Mark 8:38 that the

"messianic secret" is clearly revealed in Mark's Gospel that Y'shua is the Dan. 7:13 apocalyptic Judge appointed by the Father (see Mark 13:26).

§L. This Gospel shows the impotence of mere ritualistic religion to remove the defilement of the unregenerate nature (see 7:1-23) and contains teaching which calls for total war against one's sinful nature, a summons to nothing short of "a suicide of the flesh" as far as the cowardly, selfish, proud, unregenerate nature is concerned (see 9:42-50 where the salt that was used in the preparation of some sacrifices is used to point to the self-sacrifice in the face of persecution necessary to preserve new life and kingdom holiness). The old evil nature must be crucified in order that the new life in God can arise (Mark 8:35).

§M. The importance of children's ministry is underlined in 10:13-16. People in the Messianic community have the disciples' tendency to hinder children's work, treating children as somehow less important than adults. Jesus, on the other hand, sees them as closer to the kingdom and is all the more on the alert that they not be lost. Any new congregation that has no vision or time for children is itself immature.

§N. The Romans were accustomed to authoritarian models for their leadership, but Mark uses a story about the disciples (10:35-45) to show that gentle servanthood is the better way. This message is needed in many cultures today where leaders tend to assert themselves with a high hand both in and out of a religious situation.

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§O. A key idea in Mark is the reprehensibility of unbelief. Even the demons believe (and shudder) that in Jesus God is powerfully among them, yet the religious authorities were "delighted" (14:11) to hear that Jesus could be betrayed into their hands so that they could reassert their own religious authority by killing him. Here we see a more-than-demonic reprehensibility in unregenerate "religious man" and we understand why God's fury burns forever in hellish reprisal against those in government or religion who assert their own authority against God and defiantly refuse, even in the face of overwhelming evidence, to believe that Jesus is the Son of God.

§P. Those involved in the deliverance of the demonized should study the Gospel of Mark and pray so that they will be able to drive out evil spirits (see 9:17-29). Demons are angels who have left their place of integrity, their proper domain in heaven, and have placed themselves under the rule of the prince of the demonic spirits (Matt.12:24), Satan. Satan opposes the work of the Messiah by sending demons into people who for their part open themselves to the rule of the Devil and become demonized. In this Gospel, Satan is using people to make a last-ditch stand against the manifest in-breaking of the Messianic Kingdom; however, those who are delivered from evil spirits by the Lord enter into the Kingdom with spiritual violence (see Luke 16:16; Matt. 11:12).

§Q. In the Gospels, we see Satan try to annul Messiah's ministry by his temptations in the wilderness, the region where demons

prowled (Deut.32:17). After three unsuccessful attempts, Satan then waits for an "opportune moment" (Luke 4:13) and sifts Peter (Luke 22:31) and tries to tempt Jesus again, using Peter (Matt.16:23). Finally Satan finds the opportunity he is looking for in the person of Judas (Luke 22:3; John 6:70; 13:2). Satan puts things into people's hearts, but we are not ignorant of his devices and are alerted by a word of knowledge (Luke 22:21) or other gifts of the Spirit. Satan can hinder us, however. He can snatch the word (Luke 8:12) from the hearts of those who don't belong to the Lord, those who are ensnared by the Devil (II Tim.2:25-26) because they don't resist his wiles (Eph.6:11; 4:27; I Pet.5:8-9) or stand firm against his schemes (Eph.6:11).

§R. A demoniac is a person controlled by demonic powers. When the demonic spirits are cast out at the authority of the name of Jesus, this proves that the Satanic dominion will be destroyed and is already in principle defeated (Luke 10:18; 11:20; John 12:31) and is being conquered by the Kingdom of God.

§S. An exorcism is a healing miracle (Luke 9:42). People are to be delivered of the demonic and to be restored to their right mind (Mark 5:15) and these signs are to accompany the preaching of the Gospel (Mark 16:17,20) because authority to do exorcisms is granted to the preachers of the Gospel (Matt. 10:1; Mark 6:7). A person who wants to be delivered, who wants to resist Satan, and who makes full use of the means of grace to *stay* delivered is released from demonic powers by the anointing of the Holy Spirit (Matt. 12:28). The exorcist sometimes feels

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tremendous heat in his hands when he lays them on the head of the demoniac. This is the anointing of the Holy Spirit. The demons sometimes manifest by a terrible odor and also rigidity in the person's body and other phenomena, including assuming the voice of the demoniac.

§T. When the demon manifested in Acts 16:18, Paul addressed the demon in these words, "I command you, in the name of Jesus Christ, to come out of her." When Jesus demands to know the demon's name (Mark 5:9), he is exposing its essence, the essential character of its nature, in order to take authority over that area of the demoniac's life that the demon is dominating. Is it a lying demon? A deceiving demon? A demon generating false doctrine (I Tim.4:1)? How has its essential character become a Satanic stronghold in the demoniac? Unless the cleansed demoniac becomes fully occupied with the Lord's authority and means of grace (see for example Acts 2:42), the person may actually fall into greater demonic bondage later (Matt.12:43-45).

§U. Now let us look at the mikveh of תְּשׁוּבָה (t'shu-vah) in the Gospel of Mark. The Jewish people practiced self-immersion in ritual-baths when a man or woman had become ritually defiled as after a nocturnal emission, a menstrual period, handling a corpse, etc. The water became a kind of living metaphor of purification, and all proselytes to Judaism were required to enter the mikveh. When the prophet Yochanan (John the Baptizer) appeared in the wilderness announcing the dawn of universal New Covenant Apocalyptic Messianic Judaism, all Israelites were commanded to repent and prepare to

receive the Mashiakh, the Messiah of Israel. Many of the proud P'rushim (Pharisees) and Tz'dukim (Sadducees) and soferim (scribes, rabbis) refused to heed the prophet's warning, and so excluded themselves from becoming proselytes to New Covenant Judaism. They lacked the circumcision of the Ruakh Hakodesh, the Spirit of the God of Israel, and were heathen at heart because they refused to repent and obey the Word of the Lord.

§V. In the beginning Peter could only preach the raw glorious facts of what the apostles "had seen with their eyes and touched with their hands" (I John 1:1). The so-called Logos Christology of John, though equally primitive and true, did not form the main subject of Peter's preaching as it has been recorded for us in Mark and in Acts. Nevertheless, it is true that the Torah of God is His Wisdom (חֵכֶמָה) that was at His Side in the beginning (Prov. 8:30 and 30:4). The Torah demanded death for those who go their own way and refuse to repent and go God's way. Then the Torah enfleshed himself as the Mashiakh, the Messiah Yeshua, and the Wisdom of God dwelled among us (Matt. 12:42; John 1:14). The Word of God who demanded the justice of death for evil-doers mercifully offered *his own death* for our sins (I Cor.1:23-24,30) in order that we might repent and let him write himself into our hearts (Jer.31:31-34; Rev.3:20). However, the Messiah warns, "Unless you repent, you shall all alike perish" (Luke 13:3,5). So true saving faith turns from evil to God (I Thes.1:9) and involves repentance.

§W. The first proof of our repentant obedience through faith is that we *obey* the Lord by taking

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the mikveh of New Covenant Biblical Judaism in the name of our Father (Isa. 63:16), and his living Torah, the Messiah (his Wisdom, the Son of God--Prov. 30:4), as well as the Spirit of the Holy One, praised be He. The prophet Yochanan (John) immersed Jewish people as a witness to their repentance. The apostles did likewise, using baptism as a witness that the new believers had turned from going their own way and were now going to *steadfastly* and *faithfully* follow the Lord in the New Covenant Seder, the New Covenant חֲבוּרָה (table fellowship), the New Covenant תּוֹרָה (teaching) of the Apostles (שְׁלִיחִים), and the corporate prayers (תַּפִּלוֹת). (See Acts 2:42).

§X. Isa. 53:3 says that the Messiah would be despised, the lowest of men, one for whom the people would have no regard. Ps. 22:6-7 says that the people would sneer at him and scorn him, jeer him as a worm, not a man. Some said that nothing could come from Nazareth (John 1:46), that no prophet comes out of the Galilee (John 7:52).

§Y. The unusual circumstances of Yeshua's birth is alluded to in Mark 6:3. To be born of a woman who got pregnant and had her baby in less time than she was actually married to a man looked like an illegitimate birth. The Pharisees seem to throw this up at Jesus in John 8:41 as though the scandal of it had followed him from Nazareth to Jerusalem, "We are not illegitimate children." Also see John 9:29, "As for this fellow, we don't even know where he comes from." He was known pejoratively as "the son of Mary" (Mark 6:3). It was contrary to Jewish accepted custom to call a

man the son of his mother, even when she was a widow. Jephthah was mockingly known as the son of a prostitute (Judg. 11:1). So Jesus was insulted as a *mamzer* (illegitimate child).

§Z. His legal father was poor, a humble workman. His mother was a virgin from Galilee. No Jewish person would tend to get excited about someone with those lowly credentials. Thus Isa. 53:2-3 was fulfilled.

§AA. Mark 15:47 shows that two Marys, Jesus' mother and Mary Magdalene, saw the tomb where Jesus was laid, the tomb that was soon to be empty. There was no confusion regarding where the tomb was. Since women's testimony was not valued in Jewish culture at this time, it is obvious that this fact was not invented. If invention had been resorted to, male witnesses would have been claimed.

§BB. At the end of this Gospel, the women see the empty tomb and have it explained by an angelic interpreter. The women do not tell the authorities but, as we learn from Luke's research, they instead tell the disciples who listened to the words of the women but considered them an "idle tale" (ἀήροϛ Luke 24:11). However, John tells us that Peter and apparently John himself ran to the tomb to confirm what the women were saying. Shortly afterwards, the Lord appeared to both Peter and John.

§CC. To summarize, it is possible that the fleeing naked boy in Mark 14:51-52 is Mark himself. Mark was not one of the 12 but he seems to have been in their company from a very early period, and Mark's

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Mother's home was used by the disciples as the meeting place of the Jerusalem congregation (see Acts 12:12-17). If Mark were 15 years old when Jesus was arrested, he would be 31 in A.D. 46 when he went with Paul and Barnabus on the first leg of the first missionary journey, and Mark would have been in his late forties when Peter mentions him at the end of I Peter. Mark seems to be a precocious child who was fortunate to be, from his earliest years, in the very best company, knowing all the apostles and the Lord's brothers and Peter, Paul, Luke, Timothy and most, if not all, of the other principle people in the New Testament. God chose him to be Peter's secretary, and to be an evangelist and a prophet, and to make sure that Peter's Gospel was properly recorded in writing. Certainly he had an unusual anointing and a very privileged life experience to fulfill his ministry, as Paul later admitted (II Tim.4:11). His failure during the first missionary journey did not keep him from later acquitting his ministry in a wonderful way.

§DD. On John Mark see Acts 12:25; 13:5, 13; 15:37,39; Col.4:10; Philem.24; II Tim.4:11; I Pet.5:13.

§EE. Alexander and Rufus (Mark 15:21) were famous believers known by the original hearers of Mark's Gospel. These two men were famous because their very own father had actually helped Jesus carry his cross. (See also Rom.16:13).

§FF. Jesus was probably denied by Peter around 3 A.M., but that Jesus forgave him is implied by Mark 16:7. The night was divided into 9 P.M., 12 P.M. 3 A.M. (this was called "cockcrow"--see 13:35)

and 6 A.M (dawn).

§GG. We sing the Shema because of Mark 12:29.

MARK 13:13

καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου.
ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

MARK 13:13

And you will be hated by all because of my name.
But the one who endures to the end will be saved.

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§A. By the grace of God, Luke may have been the greatest missionary physician and evangelist of all time (as well as one of the greatest literary artists and most important historians who ever lived). Some scholars are now dating Luke earlier than once thought--that is, before Paul's second imprisonment, possibly even years earlier in the unpublished version used on the missionary travels. Acts could have been written as early as A.D. 63 (see notes on Acts), and the Gospel of Luke would have been written before Acts. Reliable tradition says that Luke was a medical man from Antioch in Syria, where Paul began his first missionary journey. Luke went with Paul and Silas at least from Troas to Philippi (Acts 16:10-12) and rejoined Paul later to accompany him to Jerusalem (via Troas and Miletus), and to witness Paul's imprisonment in Caesarea and Rome. It is not improbable that Luke as we know it was fully written in the early 60's and that Luke-Acts was published as early as A.D. 63, only 33 years after the resurrection of Jesus. As Paul's co-worker in ministry as early as A.D. 50, Luke probably had access to interview Mary (see 2:19), Peter, John, James the brother of the Lord, Philip (the evangelist and one of the "seven") and many other early disciples and eye-witnesses of the ministry of Jesus, eye-witnesses of the Resurrection, and eye-witnesses of the events of Pentecost and thereafter. Since Titus is not mentioned in Acts 20:4, it is possible that this reflects Luke's modesty and that Titus is Luke's brother.

§B. In the Gospel of Luke we see a very human Jesus, capable of surprise, compassion, friendship, and love of children. Here indeed with great

vividness we see the people (look at little Zacchaeus in 19:10), the press of the crowds, the miracles, the rush of events, the long-awaited revival of the end of the age. Here an anointed historian is apparently giving us the fruit of actual interviews with eye-witnesses whose stories he carefully recorded in polished, eloquent Greek.

§C. And since Luke is not born Jewish, a key theme of undoubted personal meaning to Luke is God's love for the outcast and the idea of unworthiness (17:10; 18:9-14) and humility (3:8; 14:7-11; 17:10; 15:19; 18:9,14,17) with the balancing theme of praise (as opposed to ingratitude--17:11-19) and joy to be made worthy to join such a great host of Messianic witnesses. See 2:32 and 4:25-27; 7:9; 17:18 on the faith spreading beyond the boundaries of Israel into the Gentiles. Or see 7:36-50 where the repentant town prostitute is forgiven, but the cool, cunning, judgmental religious prude Simon is left out in the cold. Luke's model of humility is Jesus. Look at 8:56. What a divine humility! Only God Himself could be humble enough to quench His own praise to protect His own crucifixion!

§D. Luke's primary motivation for watchful prayer is to intercede that the unworthy "Peter" within all of us won't be put to the acid test (22:40,60-62) where apostasy leads to perdition. In this case, one look from the Lord is all it takes to know that we are all unworthy servants. The prophetess Anna is a positive model of watchful prayer, without which she might have missed what was happening in the Spirit around her and would not have been alert to witness the dedication of the baby Jesus in

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the Temple (2:36-38).

§E. Those who say they don't see any place in the Bible where poverty is a noble thing have not read Luke's account of the sacrifice of the poor (2:24) and Yeshua's foster father Joseph, a poor king's son (a direct descendent of King David, insuring that Jesus would be considered the same by Joseph's adopting him).

§F. In Luke's Gospel we see that only prophets and demons knew who Jesus really was, although even in childhood a clue is given in the fact that when Jesus disappears he is discovered again "after three days" (Luke 2:46) alive in Jerusalem. In 3:3 John the Baptizer is pictured as a prophet. Prophets are interpreters of God's intentions. A real preacher must have this gift or otherwise he is just a religious lecturer. Today pastors, rather than full-time evangelists, generally are the ones who do John's baptismal ministry because baptisms require a certain amount of pre-baptismal and post-baptismal instruction. Good overseas church-planting evangelists have follow-up pastors in their teams whom they put together in classes with the new believers so that local congregations with pastors naturally spin off from itinerant evangelistic campaigns.

§G. Because 4:24 is true, the people in one's ministry team should be alerted that they are appreciated and highly esteemed.

§H. Dr. Luke studied Yeshua's healing methods and so should we by carefully reading and re-reading

this Gospel. Some people are offended by Luke's picture of the Messiah, saying Luke depicts him as a "healing God on two feet"--but Jesus is the healing Word of God walking among us (Psalm 107:20; John 1:14).

§I. Because Luke was himself a missionary, we should especially look at Luke 10, where Jesus sends out the seventy (seventy-two in some manuscripts). These disciples had a mission to fulfill--do we? Luke 10:3 says that the Lord sent them. A missionary is someone whom the Lord sends on His mission. Notice he sends them two by two, not one by one (10:1). Who is your partner-in-mission to give your testimony of what God has done for you binding attestation on the missionary journeys where God sends you? Look at 10:4. No extensive fund-raising mandate is given and no vast sums need to be stored up in order to set out. God himself is going to supply on the way without begging or hoarding. Ch.10:5 speaks of the peace with God that comes with the knowledge of salvation from eternal torment. This peace is a gift to be received and it comes back to the one who gives it. How do we overcome Satan and live in this peace? By continually giving the word of our testimony in the holiness that comes with being under the blood of the Lamb (Rev.12:11). Notice, if there are those who want to walk in this peace with you ("a son of peace"), you, if you are called to be an itinerant missionary evangelist, are to stay in their house (10:7) and let it become God's house and your base of operations, without flitting around in a double-minded way. Because you eat or drink whatever they give you (10:7) their hospitality is a

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provision of God. Do you tend to refuse the kindness of others? Do you tend to be dissatisfied with what you receive? Ch.10:8 has a warning against seeking excessive reward. However, with or without a tent-making secular profession, you are in an excellent position from your God-given base of operations to lead those you bring to discipleship through baptism into planting a financially self-supporting congregation. This should be the missionary's goal in all his itinerations.

§J. Ch.10:9 commands, "Heal the sick." If you have a ministry, it has part of the curative treatment of the Kingdom of God in it. The resurrection is the Kingdom of God--9:27. Ch.11:20 shows that a sign that the resurrection reign of the Kingdom of God is breaking into this age is the healing ministry. This means we should start with the felt needs and pains of the people and use these to manifest the love and mercy of God. Then help the people get "infected" against their unregenerate former life with a real inoculation of the Word of God and of the power of the Holy Spirit. Then help them learn how to use the Bible as their own therapy system and help them experience how to live in the fruit and gifts of the Holy Spirit. Jesus had to deal publicly like this with the multitudes (as a sort of charismatic missionary social worker and healer), presenting his dangerous message indirectly through parables in order to get past the Devil and the lynch mob so he could sift out and train only 120 solid disciples and thus plant his first congregation in Jerusalem. Healing can encompass social, vocational, psychological, spiritual, marital and other kinds of ills. In this Gospel, physical and spiritual healing is

accompanied by preaching. Yet the word of God is also healing in itself (Ps.107:20).

§K. Notice 10:10-12 says that we are to tell people the consequences of rejecting the Gospel once we have given them an opportunity to receive the message and they reject it. Ch.10:16 says we are not to take rejection personally or be overly concerned about it since it may not be rejection of us at all, but rather of Jesus himself.

§L. Ch.21:8 warns of false prophets who will come using Yeshua's name and yet making great claims for themselves. Notice that Luke 24:27 says that it is in the name of Yeshua and absolutely no other that repentance for the forgiveness of sins is to be preached throughout the world. Mark 13:6 says such prophets will deceive many. Luke 21:8 says not to join the religionists of these false prophets, but to reject them just as they reject the true Yeshua and the true Gospel (see 11:23). Often such religions are controlled by legalists who have no heart for the living Word but rather reshape the faith into dead rules whereby they and no one else qualify for control and privilege, and those who have broken down under their hypocritical system they lack compassion to rescue (11:46,52).

§M. Look at 8:39 on witnessing. Start with people you know and tell them what God has done for you. Never get far away from the task of personal witness (12:8).

§N. We need to break every impossible, large task down into smaller, possible ones, as the Lord

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demonstrates by his administrative hand in 9:14. We need to likewise start with the resources we have and then get others to help us, believing God to stretch everything miraculously to meet the need. Such faith will not be disappointed.

§O. Look at 9:23. The cross was a shameful thing that offended the onlookers and made them scornful. It was something that set one apart from the crowd. It was a burden only the cross-bearer himself could carry (Gal.6:5). It was something that put the self to death and showed redemptive concern for one's enemies, interceding for their benefit. It was an act of love with a universal, divine dimension. What is your cross today? Are you staying in the race with it? Or have you set it aside? The religious people lacking a cross (the Pharisees etc) did not enter the Kingdom of God, but the sinners and religious outcasts, by means of faith bearing a cross, are seen to be pressing into the narrow door of true discipleship (Luke 16:16) in Luke's Gospel.

§P. For an explanation of Mary's mikveh after childbirth and then her period of uncleanness as far as the Sanctuary is concerned, see Lev.12:lf in Herzl's Pentateuch.

§Q. The Great Physician is Yeshua, the "beloved physician" is Luke, and the first and foremost apostle to be used in healing ministry is Peter. We need to study these three physicians to learn about healing ministry. There are at least seven purposes for healing ministry given in the Gospel of Luke. According to ΛΟΥΚᾶς ὁ ἰατρὸς (Col.4:14) in his Gospel, in the ministry of the Lord's Body, the

purpose of healing diseases and ordering demons to leave people is: 1) εἰς μαρτύριον αὐτοῖς "for a testimony to them" (the unsaved)--5:14; 2) as credentials to convince John the Baptist and others that Jesus is ὁ ἐρχόμενος "The Coming One"--7:19,21; 3) for the purpose of spreading the λόγος (word) and assembling many crowds "many crowds were assembling to listen and θεραπεύεσθαι ἀπο ασθενειῶν αὐτῶν "to be healed from their sicknesses"--5:15. Notice it says that the people came to hear Jesus but also to be *cured* ἰαθῆναι from their diseases and to be *healed* of the πνευμάτων ἀκαθάρτων (unclean spirits or demons) troubling them--6:18; 4) for the purpose of making disciples and "in the Father" drawing more workers into the harvest (10:2) of evangelistic ministry: Besides the twelve, the itinerant ministry team of Jesus travelling with him from village to village included "some women who had been healed from evil spirits and diseases, including Mary the one called Magdalene, from whom seven demons had gone out"--8:2. Some of these women were so filled with gratitude for the mercy the Lord had shown them in their healing that these women actually helped fund the mission work so that the ministry could continue, "providing for them (Jesus and the 12) from the possessions belonging to them"--8:3; 5) for the purpose of demonstrating that the time is short and the Kingdom of God has arrived and come dangerously, wonderfully near, in fact, it has come "upon you"--10:9; 11:20. This is so that people can see the turning of the ages, that the "new wine" of the Holy Spirit and His Gifts to us from the Father through the Son of God will be poured out in the dawning light of the New Holy Age; 6) so that people will glorify God (13:13);

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7) so that people can have more assurance of the power and authority of the Son of Man to forgive our sins (5:23).

§R. The motive for healing people is compassion for lost, hurting, sheep without a shepherd who have been bound for a long time by Satan (13:16) and need to be loosed and set free. In order to have a small share in God's healing ministry, we need to believe God's word that we have been given δύναμις (power) and ἐξουσία (authority) over all the demons and to heal diseases (9:1-2) and τοὺς χρεῖαν ἔχοντας θεραπείας ἰᾶτο "the ones having need of healing he (Jesus) was curing--9:11. We need to rebuke high fevers (4:38) and command demons to come out (4:36) and look to God's mercy to cleanse the unclean (5:13).

§S. We need to pray with ἀναίδειαν (persistence) (11:8) for at least four things in regard to healing ministry: 1) for the empowerment of the Holy Spirit (11:13); 2) and for δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν "the power of the Lord was in him (Jesus) to cure" (5:17); 3) and for δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντα "power from him (Jesus) was going out and it was healing everyone" (6:19) who touched him; 4) for humility to rejoice not in the power that has been given to us (which leads to pride and presumption) but to rejoice that our names are written in heaven (10:20) and to seek not the acclaim of the crowds but "wilderness" solitude with the Heavenly Father for deeper prayer and communion with God to know his will (5:16).

§T. Jesus says, "Your faith has healed/saved/rescued/delivered you" σῶζω in the

perfect tense, signifying completed action in the past with continuing results in the present (18:42). We are told of a godly centurion and his highly valued slave that was sick and close to death and how Jesus healed him without even visiting him and the messengers returned to find the slave *ὕγιαίνοντα* "being in good health" (7:10). Then the same word is used in III John 1:3: "Beloved, concerning all things I wish you to do well and *ὕγιαίνειν* "to be in good health," even as it is well with your soul." We need to be willing to pray: *Ο Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ* "O God, have mercy on me *the sinner*" (18:13)? God *also* wants to heal this *muteness* we have, this lack of faith we have to speak in the Spirit (1:20). The angel of the Lord tells John the Baptist's father, "You will be silent and not able to speak because you did not believe." At the proper time your faith will loose your tongue and you will speak in the Spirit.

§U. If God heals us and we live, this is fruitful service for us (Phil.1:25); but, if not, God works all things together for good (Rom.8:28) and we depart and be with Christ, which is far better (Phil.1:23).

LUKE 1:2

...οἱ ἀπ' ἀρχῆς αὐτόπται...

LUKE 1:2

...the ones from (the) beginning (who were) eyewitnesses...

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§A. According to Irenaeus, a bishop of the second century who was a disciple of the Apostle John's disciple Polycarp, "John the disciple of the Lord, who leaned back on his breast, published the Gospel while he was resident at Ephesus in Asia" (Irenaeus, *Against Heresies*, 3.1.2). Clement of Alexandria (ca. A.D.150-215), a very important Greek theologian and writer, is quoted by the historian Eusebius as saying, "Last of all John, perceiving that the bodily/physical facts had been recorded in the gospels, encouraged by his pupils, and irresistibly moved/inspired by the Spirit, wrote a spiritual gospel" (*History of the Church* 6.14.7). That liberals of our day are sure that *they* know better than Bishop Irenaeus and Clement of Alexandria that John did *not* write the Gospel of John is an awesome testimony to the proud depravity of the human heart.

§B. That this Gospel is written by an eyewitness is obvious in many places (see 1:14; 19:35). The author seems to assume our knowledge of the other Gospels and does not appear constrained to repeat their witness. Apparent contradictions between John and the Synoptics are only that--apparent. They can be resolved. But John's Gospel complements our knowledge derived from the other Gospels in many ways. For example, the political reason behind the crucifixion is given for the historical record in 11:48.

§C. Ch.21:18 seems to have the martyrdom of the Apostle Peter under Caesar Nero in recent memory, which could date the Gospel of John shortly after A.D. 64. If 21:23 is referring to the death of the Apostle John, this would date the Gospel of John in its final published edition twenty-five or more years

later (ca. A.D. 90), which might explain why passages like 16:2 and 9:22 were included in the Gospel of John as relevant to its later readers. These verses could reflect the situation of the church-synagogue relations around A.D.90 when a synagogue prayer was given an anti-Christian wording so as to force Messianic Jews to exclude themselves from synagogue worship.

§D. The end of the Gospel of John seems to be interested in the question of the eschatological significance of why John lived to such a ripe old age while all the other apostles did not. At any rate, 19:27 shows that John lived for many years in Jerusalem. He was apparently from a wealthy family (Mark 1:20). His mother was apparently Salome, who may have been Mary's sister, making John the cousin of Jesus (see Matt.27:56; Mark 15:40; John 19:25). If Jesus and John were first cousins, in light of the fact that at this time Jesus' half-brothers did not believe in him and that his home town rejected him, it is not hard to see how John could have qualified as "the disciple Jesus loved" (13:23; 19:26; 20:2; 21:7,20). That John was a relative would help to explain why Jesus gave him the charge to look after his mother. Also, it is inexplicable that one so prominent as John should have his name left out of the fourth Gospel's narratives unless John himself was the modest author. Also the expression "the disciple Jesus loved" emphasizes the fact that John was not loved because he rose to prominence, but, just the opposite, he rose to prominence because Jesus loved him.

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§E. The brothers Andrew and Simon Peter were John's business partners in a fishing business (Luke 5:10). John may have had high-born or even priestly connections in Jerusalem (this was certainly true of Yeshua's other cousin, John the Baptizer) because, on the night of Jesus' arrest, the Apostle John apparently is known personally by the high priest and so John gains entrance to the house of Caiaphas for himself and Peter (John 18:15) and also knows the high priest well enough to be able to name his servants (see John 18:10 and compare the Synoptic gospels; also see 18:26).

§F. John's connections also seem to have permitted him to accompany the High Priest's party that ushered Jesus into the presence of Pilate, thus allowing John (and us) to hear the conversations that followed (see 18:28-19:16). But it was undoubtedly John's love for Jesus that held him to take the risk of standing by him at the cross, which none of the other male disciples were willing to do.

§G. Some time after the end of Paul's Ephesian ministry (A.D.58), John left his home in Jerusalem (where the mother of Jesus had stayed and may have been interviewed by Luke--John 19:27; Luke 1-2; Acts 21:17) and moved his base of operations from Jerusalem to Ephesus in W. Asia Minor (modern Turkey). It is probably from here that the Gospel of John was published somewhere between A.D.64 and 90. But since many conservative scholars believe John is not dead when the appendix 21:23 was written (note that the word "vouches" in 21:24 is in the present tense, μαρτυρῶ meaning *testifies, witnesses, vouches*, as though John were still alive

to make his attestation), and since the Gospel of John seems to be unaware that the Temple has been destroyed and that Jerusalem has been devastated, it is not impossible that much of this Gospel was written toward the end of the reign of Nero around A.D. 68. Peter seems to have been martyred already (John 13:36), and John seems to understand Jesus' true meaning in the saying of John 13:36 as "I go to the cross and so do you, Peter."

§H. Liberal scholars at one time gained quite a following by asserting that the ἀγράμματος (unlettered, uneducated in the yeshivas) Apostle John (see Acts 4:13) did not write this Gospel. However, today their theory has fallen into disrepute. They may have underestimated the humility of John who, in order to avoid using "I" or his own personal name, eliminated all but the importance of his own personal eye-witness status (see especially 13:23; 19:26f; 20:2-10) at extremely important points such as the Last Supper, the cross, and the empty tomb by referring to himself in the third person as "the disciple whom Jesus loved" (see 21:24 for his attestation as the apostolic authority vouching for the veracity and accuracy of this Gospel).

§I. Reliable tradition has John living to a ripe old age in Asia Minor (specifically Ephesus) where a heretical Jewish Gnostic teacher named Cerinthus flourished at the end of the 1st century (around A.D.100). If John's Gospel were written around this time, it contains a polemic against a heresy Cerinthus promoted. One of the ideas of the heresy that later became known as Gnosticism was the notion that God cannot take on a material body and

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suffer and die. But the Jesus John describes weeps (11:33,35), gets tired (4:6), thirsty (19:28), and behaves in a very human manner.

§J. The deity of the Son is indicated in 5:26 (equal to the Father in fulness of life); 17:5 (the same divine glory) 1:1 (the same divine essential nature or being). But the papyri *p66* and *p75* (A.D.200) have μονογενῆς θεός ("God the Unique-in-Kind or Only-Begotten Son") for John 1:18. Here Jesus is specifically referred to as God. Jesus is called "God the Only Son." He has a special relationship to His Father that is not shared with Him by any man (1:18 5:18; 20:17). Notice the various "I am" = Yahweh allusions (6:20; 8:28, 58; 10:31; 13:19).

§K. The Bible has been transmitted by faithful scribes, and the science of textual criticism together with the Holy Spirit and faithful translations help us retrieve a reliable facsimile of the original inerrant autograph writings. The Masoretic Text of the Old Testament favorably compares in accuracy with much of the newly discovered ancient Dead Sea Scrolls, proving that the Bible has not been lost over time in transcription. Why were the scribes so meticulously careful in their work? Read 5:39 for the answer. As far as the inerrancy of the Bible is concerned, remember that Jesus said, "The Scriptures cannot be broken" (λύω, meaning *destroyed, torn down, broken to pieces*--John 10:35. This same Greek word is used regarding the middle wall of partition in Eph.2:14 and Paul's ship wrecked at sea in Acts 27:41).

§L. Ch.3:34 shows that the Bible is God's own words

communicated through the Holy Spirit by the Word Himself whom the Father sent. No one else brings the canonical revelation of God, the measuring standard of the truth of all prophecy and prophets. Anyone who is content with another revelation or another religion is a thief and a robber (10:1). God himself stands behind the infallibility, inerrancy, and incorruptibility of his Word so that the Scriptures cannot be broken (10:35). The Eternal Paraclete (One who "stands by the side of" as Comforter, Counselor, and Advocate) who has superintended the compilation and transmission of the Bible is the Holy Spirit (14:25-26; 16:5-15).

§M. So Jesus was God the Word (John 1:1) become completely human (1:14). These passages reflect a polemic against Cerinthus, who taught that the Christ did not die. To refute proto-gnostic heresy, John begins by teaching that the cosmic source of all life, the very light of God that enlightens rationally all men--that is, the personal self-revelation of God at the Father's side, His Word, came and was rejected by some and received by others. Those who received Him became new creations (1:12) born not of man but of God (1:13). The Eternal Word, God's agent in creation, salvation, judgment, and revelation, took on the frail and mortal being of man (1:14), whose human nature screened the same glory that was veiled over in the Holy of Holies in the Tent of the Tabernacle of Moses. God's glory is now coming down and pitching his tent in the human life of the Messiah. As at the Transfiguration in the other Gospels, so in the miraculous signs that Jesus performs in the Gospel of John, this same glory pierces the veil and

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shines out that we might see and be saved (20:30-31).

§N. In ch.2 the best wine is saved until last, for the Word Incarnate is the fullest revelation of God (1:17). A wedding, symbolizing the messianic age, is the setting for the "water" of the old age being replaced by the "wine" of the abundant life with God in the new holy age now breaking in. By this miraculous sign, Jesus let his glory as the pre-existent and eternal Word be seen by his disciples, who as a result, believed on him (see 2:11-12). John uses the feasts of the Jewish religion and the signs Jesus performed during these feasts to make the point that the Messiah is the all-important core of the faith of Abraham, Jesus is the living Torah from the Father, and without him "you can do nothing" (15:5).

§O. In chapter 6, the sign that Jesus performed shows that he is the true manna in the wilderness on the way to the promised new life. Ch.7:37-38 presents Yeshua as the living water that replaces the water-pouring prayer for rain and he is the true light of the world replacing the illumination in the Jerusaelm Temple court at סוכות Succot (the Feast of Tabernacles). In ch.10 Jesus (not the altar) is dedicated (see 10:36) on חנוכה Chanukah (the Feast of Dedication) and in ch.12 Jesus becomes the replacement lamb for Pesach (Passover). Aspects of both Passover and יום כיפור Yom Kippur are subtly alluded to in the Passion narrative in the references to the bones not broken (19:36; Exo.12:46; Num.9:12), the hyssop plant (19:29; Exo.12:22) and the two victims, one released (Barabbas), one sacrificed (Jesus).

§P. Ch.2:19 shows that the body of Yeshua is the eternal sanctuary of God where God is present with his people. Ch.4:21-23 presents Jesus as the true Temple. The Spirit and teaching men receive from him make pilgrimage to Jerusalem for worship no longer necessary, for he is the resurrected Word of God tabernacled among us (1:14). Ch.8:56 shows that Abraham believed in the Word of God and rejoiced in looking forward to his day of fulfillment.

§Q. Look at 3:5. Those who have spiritually shared the death and resurrection of Jesus by means of the new birth know the death they have experienced to their old life of the flesh. They also know the birth in the new life of the Spirit that they have experienced. As in Ezek.36:27, they have been quickened from above by the Spirit of God. How did this happen? By the obedience of faith those with new hearts and new spirits were led to the baptismal waters to begin their life of discipleship, though it is God, not baptismal regeneration, that draws people into the new life of the Holy Spirit. John 1:12 says that one does not "believe" (an extremely frequent word in this Gospel) on His Name unto salvation unless one receives him personally.

§R. No one can tell mankind about heaven except the man who came from heaven, Jesus the Word of God (3:13). The ascension (Luke 24:51) proves that the Son of Man (a title of the Messiah) came from heaven (Daniel 7:13-14) and returned there (Psalm 110:1). John 1:1, 49-51 proves that the Word of God is the Messiah, the Son of Man. Psalm 2:7 says that the Messsiah is the Son of God. Proverbs 30:4

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says that the divine Wisdom is Son of God; therefore, the divine Wisdom is the Messiah, as John preaches.

§S. Look at 4:2. People must go from us to Jesus and get *his* witness inside themselves (not just our witness alone) in order to be saved (I John 5:10; John 7:17). People have got to understand this warning: make disciples or die (15:2). Faithlessness to Jesus leads to spiritual impotence and powerlessness (15:5). Church planting that lasts and the formation of faithful ministers who endure is the goal of everything (15:16).

§T. God the Word is subordinate to God the Father (5:30), since the Father articulates the Word and not vice-versa. However, the Word is essentially equal with the Father and is very God (John 1:1,18; 10:30; 8:58; 14:9; 20:28). The Word of God was always personal and was always God's image appointed from before all time to be the Word of Judgment (5:26-27), and only he can reflect the Father to us (6:46).

§U. Ch.6:39 shows that there is corporate eternal security for the predestined remnant of God's people. However, individuals must still make their individual calling and election sure by working out individual salvation with fear and trembling (II Pet.1:10; Phil.2:12). We can rest assured that the Bible does not teach a doctrine of arbitrary secret double predestination. However, Jesus foreknew those who chose to disbelieve (6:64) just as he foreknew that Judas was a devil (6:70). (The Devil is always betraying God and if we are faithless we also can

become devils.) The predestinarian strain of passages in John are verses like 6:44,65; 8:47; 18:37; 15:16. These are meant to give comfort to the saints that it is a Mighty God who is doing everything, and He planned it before the earth was created. The Holy Spirit is our friend and helper in court (Paraclete) and everything we are and have and do is dependent on Him (1:32,33; 7:39; 3:5,8; 6:63; 14:16-17, 26; 15:26; 16:3; 20:22,23).

§V. Look at 12:6. Make sure you have a treasurer in your ministry so that you are above suspicion (as Judas was not) with full accountability of funds (see II Cor. 8:19-20).

§W. Ch.10:28-29 shows us that there is very definitely a doctrine of assurance in John, so we need not doubt our salvation (see 5:24). However, 17:12 shows that there is also the human ability to choose to leave the truth and refuse the light (was not Judas as human as you or I?). So we must avoid the presumptuous error that goes with the doctrine of unconditional election and irresistible grace. Rather, we should fear God and live.

§X. Ch.8:42 shows that Jesus and no one else is the final Apostle of God (Hebrews 3:1). Not only that, he is the fountainhead of the New Humanity, he is the Resurrection, the New Adam of the New Holy Age (11:25). Notice that the whole world is drawn to the person of Jesus and, through him, to the Father (12:32; 14:6). Jesus alludes to the fall of Adam in John 8, saying "you are children of your father the devil," who has seduced humanity into an evil course that can only be corrected in the new

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humanity birthed from above in the Messiah.

§Y. Ch.14:12 makes clear that the miraculous deeds (such as are seen in the gifts of the Holy Spirit) are still for today.

§Z. Ch.17:21-23 should lead us to want to transcend sectarian differences between believers (though not compromise or betray the truth in the process as in the easy relativism of the modern age--see 18:38).

§AA. John himself is the first apostolic witness to look into the tomb and see that it is empty (20:5). Notice the eyewitness detail from Peter and John. The linen cloths that had once been wrapped around the Messiah's body were lying on the ground and the kerchief which had been placed over the Messiah's face was not with the linen cloths but was rolled up in a place by itself (20:7). The Holy One that was born of a virgin (Luke 1:35) was called back alive from the dead as Mashiakh HaAdohn (Messiah the Lord), the Judge of all men. John is giving us the benefit of his own eyewitness testimony in his recounting of the Messiah's resurrection appearances that follow.

§BB. Notice that the object of this Gospel is that the reader/listener *believe* (20:30-31) and *have life*. To encourage faith, to prove Jesus is from God (9:31,33, 16), the Apostle has included seven miraculous signs, which are meant to also point beyond themselves symbolically and provide deep spiritual edification and point to the significance of who Jesus is. These signs are the changing of the water of Judaism into joyous wine of the new Messianic age (2:1-11), the

New Covenant wine of grace and truth; the healing of the nobleman's son (4:46-54); the healing of the impotent man (5:1-9); the feeding of the five thousand (6:1-14) with the Bread of Life; the walking on the water (6:16-21); the healing of the blind man (9:1-12) by One who is the Light of the World, and the raising of Lazarus (11:1-46) by the One who is the Resurrection and the Life (11:25). By means of these signs, the reader/listener is encouraged toward faith and new spiritual life so that a deep communion is possible with the Savior by means of feeding on the word in the chapters that follow, especially in the long discourses which predominate from 12:23-17:26. But even as early as 1:49 the reader is encouraged along with Nathanael that he will see greater signs in the chapters to follow to convince the doubting Thomases in the reading audience that they should make their profession of faith and receive the gift of the new birth unto eternal life.

§CC. We must live in the Word of God (8:31), who is the true light that enlightens every man (1:9) and is the very image of God (Col.1:15; Heb 1:3; 1:14; 14:9). Unless we are rooted and grounded in Scripture, finding our delight in the ceaseless study and practise of God's Word (John 8:44; Luke 8:13; Psalm 1:2), we may go to religious services but afterwards we will still think and act like the Devil. Our aim should be to think and act like God's Son (Phil.2:5) and be used of God in doing his works (14:12; 9:4) because these testify of Jesus (5:36) and of the Father (5:19,20; 14:10) and have their own intrinsic irrefutable power in challenging people to believe in Jesus (10:38; 14:11). But we must be

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utterly dependent on the Father for everything, as Jesus was (3:27; 5:19,30; 26; 6:57; 4:34; 6:37, 44; 17:6; 18:11; 17:2,24; 10:18) in prayer (14:16; 16:26; 17:9,15,20), never forgetting that our mission sender is Him (5:23,30; 6:37,39,44; 8:16,18,29; 17:18; 20:21).

§DD. The climax of the Messiah's ministry is the raising of Lazarus from the dead. The crowds were so large and enthusiastic at the Triumphal Entry because news of this spectacular resurrection miracle had spread everywhere (12:18). It prefigured the infinitely greater resurrection that would occur shortly on Sunday morning, April 9, A.D. 30.

§EE. John seems to have entered into the mind of Jesus more than any of the other apostles. It is interesting that John 1:18 says the only begotten God is the one who is near the κόλπος (bosom, breast, chest, i.e. near the heart) of the Father, and the disciple whom Jesus loved is said to be sitting at the Last Supper in the κόλπος of Jesus (13:23).

§FF. But John's spiritual insights also do not overlook the ironic. For example, the first Gentile to unwittingly preach the Gospel (the Samaritan woman in chapter 4 is quite deliberate in her preaching) is Pilate, who, as a kind of cruel antiSemitic joke, writes on a sign to be displayed above Jesus's crown of thorns the words, "Jesus of Nazareth, the King of the Jews" and even beginning the business of publishing this Good News in the various languages of the world, starting with Aramaic, Latin and Greek. Jesus is *the* Anointed Messiah (see Psalm 45:6-8; Isaiah 61:1,2; John 1:41; 4:25-26; 3:28) and his first task is a Messianic deed

(John 3:13-22; Psalm 69:9; Zech.14:21; Mal.3:1-5). In John's Gospel the blind see, the lame leap, the poor are fed and made glad at miraculous banquets and the Son of Man comes as the eschatological judge of Daniel 7:13-14 who will raise the dead (note there are two resurrections in John's Gospel just as there are in the book of Revelation--see 5:25-29 cf. Rev.20:4-15). Yet John beholds the glory of his lowly obscurity and rejection and crucifixion in service to His Father (1:14; 12:23; 13:31; 2:11; 11:4).

§GG. When John quotes Jesus as saying to the unbelieving, worldly Jews, "You are from below, I am from above; you are of this world, I am not of this world" (8:23), this sounds very much like the book of Revelation, where there are two worlds, the world of heaven and holiness and a Holy God and His Messiah, and the world of the devil and His Antichrist where men do evil. In John, Jesus lifts men to God and reveals God to man as a ladder to heaven (1:51).

§HH. In John's Gospel, this world cannot fool Jesus (2:24-25; 6:64), does not know God (17:25) or His Messiah (1:10) or those whom God has chosen out of this world (17:14, 6, 16; 15:18-19). The unregenerate world has already been condemned (3:18), has the wrath of God remaining on it (3:36), has not received the Holy Spirit (20:22), the Father's Word does not abide in them (5:38), they do not have the love of God in themselves (5:42), they are open to the Antichrist (5:43), they receive glory from men and do not seek glory from God (5:44), they do not (even if they call themselves Jews) believe the Torah (5:47); unlike the Word (5:37) they have never seen

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the Father's form or heard His voice; the Father has not drawn them (6:37, 44); they have not heard from the Father and learned from Him (6:45); any time is right for the unregenerate because there is no divine timetable giving tension to their lives (7:6), no "night" (9:4) they are racing against; the hatred of the world is unknown to them (7:7). The unregenerate, because of His depraved will, cannot properly evaluate and weigh the teachings of Scripture (7:17) nor can such a one keep the law (7:19 in spite of 9:28-29). The unregenerate cannot come to where Jesus is in heaven (7:34), does not know God (8:19)--neither Jesus nor the Father, does not know where Jesus comes from or where he goes (8:14). The word of Jesus finds no room in the unregenerate heart (8:37), they are children of the devil (8:44). Unregenerates are liars who do not believe the truth because it is the truth and they have a lying nature (8:45). They cannot understand or hear the words of Jesus (8:43) or continue in his word (8:31) because they are not of God (8:47). They think they see but they are blind (9:41). If they teach anything but leave out Jesus, they are thieves and robbers (10:1). They hold up a false door to salvation because they are false teachers, the blind leading the blind. They can't hear the Shepherd's voice to go in and find pasture. The words of Jesus bring division to them (10:19). They are not his sheep (10:26) and this explains their unbelief.

§II. Jesus is the well of salvation in John 4. What does it mean to be born of "water" and Spirit (3:5)? The living water of eternal life is the truth into which one is baptized to worship God (4:10,14,23).

§JJ. The proper interpretative key to the Old Testament is given in 5:39,46. For example, the manna in the wilderness is a foretaste of Jesus the Bread of Heaven, etc. See also 8:56.

§KK. Notice that Judaism's treatment of Messianic Jews is a fulfillment of prophecy (John 16:2).

JOHN 1:3

ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

JOHN 1:3

In Him was Life, and the Life was the Light of men.

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§A. Acts was probably written at the end of Paul's first Roman imprisonment (A.D.62/63). Nero's persecution had not yet started (Rome burned in A.D. 64), and a window of breathing time was available for the philanthropy of Theophilus, the Roman nobleman who may have underwritten the cost of publishing the two-part work of Luke-Acts. Theophilus may have been a believer in Rome--see Luke 1:4--even a public official (possibly addressed pseudonymously) to whom Luke-Acts is dedicated. The reason for advocating this extremely early date is because of the shape of the material in Acts. It is not about the acts of the apostles, most of whom are hardly mentioned; it is an expansion of Paul's legal brief in Rome (with supplemental material), showing legal precedents in that whenever Paul went before a Roman government official, whether it was Sergio Paulus or Gallio or the magistrates in Philippi or Governors Felix or Festus in Caesarea or even King Agrippa in Israel, Paul was regarded as a Jew and his religion as Jewish and therefore legal according to Roman law. Only the riot-causing and unbelieving Jews, not the Romans, were declaring otherwise. Ch. 26:32 is the key defense as far as Paul's legal brief is concerned, the legal ramifications of which would affect the safety of *all* believers throughout the Roman Empire. This idea forms the spine of the narrative of Acts, which would otherwise be like a loose miracle chronicle. It is very possible that Theophilus was not only a catechist but a supporter of Paul at the time of his house arrest during his first Roman imprisonment. While Paul was writing Philippians, Ephesians, Colossians and Philemon we can imagine that Luke was not taking Roman saunas but, like a good

historical journalist, was "rushing to deadline" with the story that could save his friend Paul's life, win many more "Theophiluses" to the Lord, and help protect other "Pauls" from being persecuted in the Roman courts by litigating Gospel-offended Jews.

§B. In short, the book of Acts is not a mere history of the beginnings of Christianity; it is an apologetic chronicling of the true "way" of Messianic, apocalyptic Biblical Judaism--the legally privileged religion of the Jews and the universal, Spirit-endorsed faith of the true God of the whole world, if only Roman government officials and Jewish religious dignitaries could be given by God eyes to see and ears to hear and understand the colossal fulfillment of Scriptural revelation!

§C. Paul is really the central apostle in the book of Acts from the very beginning. For example, in chapter 1 notice the subtlety of the point Luke makes. Mere men use a "Jonah" lottery draw to choose the "fisher of men" replacement for "Judas," but Jesus himself catches *his* choice not with a gigantic fish but by means of the house of "Judas" on the street called Straight in Damascus (compare 1:20 and 9:11). Matthias is chosen in 1:26 but Paul overshadows both him and all the other apostles, because God, and not men, is writing the history of salvation in this story of the world-conquering expansion (from Jerusalem) of the Messianic remnant of Israel and the nations. But Paul is himself the most important witness for his own defense. Like the Jewish establishment litigating against him, Paul was himself "fighting against God" (5:39), and the risen Lord himself won the fight on the

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road to Damascus.

§D. Notice the first church service is a 9:00 A.M. Sunday morning, Pentecostal, dangerous, open-air, Jewish Temple "street" meeting. The Great Commission was symbolically and representatively fulfilled in the blink of an eye (in Zion), for pilgrims had come from all over the world for the Feast of Shavuot or Pentecost. But faith was necessary, and some scoffers didn't have it, having a form of religion but denying its power (2:13; II Tim.3:5). Notice that the church was born and still thrives on aggressive, risky evangelistic contact with unbelievers in the power of the supernatural (2:41).

§E. There is no rebuttal to a genuine power encounter (see 4:14). In the book of Acts, as in the Elijah vs. prophets of Baal power encounter in I Kings, the convicting, regenerating power of the Gospel itself and its accompanying healings and other gifts of the Spirit differentiate who is God's spokesman and who is merely a pretender to religious authority. Spirit-filled ministers are needed as Messianic leaders to turn the lost sheep away from the false shepherds of this world. Mere rationalists, apologists and scholars--though needed--are not enough. In 1:6-8, the apostles ask the risen Lord Yeshua a doctrinal question about the millennium, but he answers them with exhortation to receive an empowerment for the purpose of mass evangelization and world mission. Ch.8:15-16 shows that people who had believed the Gospel and were baptized in water also expected a subsequent empowerment where the Spirit fell on them. In Acts 1 the apostles joined in continuous prayer (1:14) and

waited or "tarried" until what was promised (1:5; Luke 24:49) happened (2:4) in the form of a miracle of witness. Laity, both men and women, and clergy with anointed tongues boldly, almost recklessly (in the Temple area and on the streets in a dangerous city that crucifies deviant religious personages) began preaching with miraculous, heaven-empowered locution. The confusion of tongues at Babylon (Gen.11) is also miraculously reversed as God is now graciously leading his people out to bring the Gentiles to his treasury (see Isaiah 66:18-21 and the collection journey of Acts 24:17-18). The fire of the burning bush and the fire on Mt.Sinai appeared on the heads of the apostles in Acts 2:3 to signify that the God who gave the Law to Moses and Israel was now giving the Holy Spirit to Israel. In fact, the one God was now giving one message leading all nations to become one people. But 5:13 says that even then none of the religious people dared to join these "Pentecostal" Jews.

§F. However, many Pentecostals err in seeing tongues as a sufficient sign that one is now completely filled with the fulness of the Holy Spirit (see I Cor.13:1 as a corrective on this). Acts only begins (but does not stop there) with tongues as physical evidence of empowerment. Boldness in witness, praise, new sight (scales removed), prophesying, having compassion for an "enemy" from an alien culture, healing, communal generosity, and many other signs confirm the experience that the Holy Spirit has indeed fallen on a person. So if a Pentecostal speaks in a language he doesn't know and thinks he stands in the fulness of the Holy Spirit, he had better keep reading from Acts 2:4 and

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make sure his walk as a believer is fully in step with the aggressively evangelizing early Messianic community. We are now seeing many tongues-speakers who do not win souls or dirty their hands with aggressive, dangerous, open-air evangelism but pride themselves on being "Pentecostal." Nothing could be further from the truth of the Book of Acts! These people should stop fighting about tongues and start leading people to salvation.

§G. On the other hand, there are others who are also ignorant of the Scriptures: those who think they are ready for the ministry just because they are glib and articulate like Peter was in the Gospel narratives and yet also think they don't need the empowerment and spiritual equipping Peter received (after he was humbled by near apostasy) at the beginning of the book of Acts. What Peter received was not just for Peter or just for back then. The promise is for today (2:39) and for us; it is for our sons and our *daughters*. (Who says women, even laywomen, can't preach? Look at 2:17; 21:9. There is no clericalism or hatred of women here.) Every modern day "Peter" should pray Acts 4:29-31 every day, just as every church should have a benevolence provision (4:34-35).

§H. Note what you do (2:41) if you want to receive Jesus. You repent (which may involve some pre-baptismal teaching, testing or counseling), and you get buried or immersed in water, which is a covenant sign that obligates you to obey "all that Jesus commanded." This means you are obligated to become a learner with a teacher (a disciple), and the

teaching you imbibe is the apostolic doctrinal understanding of the Bible. You also join a brotherhood (not a one-hour-a-week worship service--see 5:42), and you commit yourself to the Lord's Table and to prayer meeting (2:42). People should not mouth a sinner's prayer and wander off on their own, thinking they have received the Savior and have Scripturally responded properly to His invitation. They have not, unless they have an excuse like the repentant thief on the cross. Unless they are making a deathbed confession, becoming a believer involves attaching oneself to at least one other person in a discipleship relationship (see 17:34).

§I. Look at 2:46. Note the combination of mass rally and small group fellowship meetings. There were no church buildings. Only Solomon's Portico and private homes. The latter undoubtedly allowed people to have intimate meetings with their neighbors and relatives who were coming into salvation faith, and also allowed unbelievers to be introduced into the faith among people of similar ethnic and family ties. These homogeneous unit meetings allowed for the kind of web movement we saw earlier in passages like Mark 1:29-31, as whole families and segments of a society flow into the faith together (see Donald McGavran's *Understanding Church Growth*, Eerdmans). We are not wise to neglect either of these kinds of meetings today. What church in a metropolitan area with a Jewish or Muslim population can't have a Muslim house fellowship or a Jewish house fellowship? Without such small group meetings it is unlikely that many Muslims and Jews and various other ethnic segments will flow into weekend worship "rallies."

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Ch.5:42 shows that a 50-50 balance was reached in preaching to believers (in house fellowships) and in preaching within the hearing of unbelievers (in the Temple court). Most churches fail miserably here, preaching 100% inside the church *building* (which itself finds no endorsement in Scripture) with few, if any, unbelievers in earshot.

§J. Look at 3:23. Moses is quoted as suggesting that Messiah rejecters are not what they think they are. This means that Jews are not really Jews in the fullest sense of the word (truly circumcised, initiated members of God's covenant people of the Holy Spirit) if they have not received the Biblical Messiah their Scriptures point to.

§K. In ch. 4 we see that the revival is going on outside the power establishment, whose spokesmen deny the key doctrines even while their leaders declare themselves literalist defenders of the faith or fundamentalists (so it is today with the true revival, with which politically minded "organization men" of religion often are out of touch).

§L. One of the themes in Acts is Romans 8:28. The book is filled with reversals. Everything that men do that is bad God turns around and makes into something good (see Acts 4:27-28). For example, in ch. 6, God uses a church squabble over money for widows and turns it around to send Greek-speaking missionaries out to the Greek-speaking world to fulfill the Great Commission. He also uses this "widow" problem to form a women's sodality (I Tim.5). Stephen and Philip were Greek-speaking members of the "Seven" who were deacons authorized

to preach (see the requirement of being able to keep hold on the "mysteries of the faith with a clear conscience" in I Tim.3:9; see also Acts 6:8-8:1; 8:5,26,40; Rom.16:1; I Tim.3:8-13) and to distribute the Lord's Supper and to do the work of administration in the local Messianic community, particularly caring for the poor and the sick. See διακονέω (*care for, take care of, look after*) in Acts 6:2 and δίακονος (*servant, minister, deacon*) in Philippians 6:1. I Tim.3:13 shows that deacons who have served well "gain an excellent standing," which may mean that some of them will eventually become overseers or presbyters as the Lord sovereignly tests, trains, and places them in offices of responsibility in his kingdom. The office of deacon seems to be a much more important office in the New Testament than many believers view it. Any congregation with ten or fifteen deacons preaching in the jails, nursing homes, and street corners of its community would have to have some kind of impact. But some churches are so dead they view the office many times as a mere ritual or ceremonial dignity, like pallbearers at a funeral.

§M. The Romans 8:28 theme in Acts is seen in 15:36, where God reverses a fight between Paul and Barnabas to multiply traveling, Greek-speaking, church planting confraternities or sodalities. The effect of this was to minimize cultural differences between communicators and receptors, leaving Aramaic-speaking Hebrew missionaries to win those like themselves in Jerusalem, and placing Greek-speaking Hellenistic Jewish missionaries among people more like themselves outside Jerusalem. The Hellenistic Jews did not see it as a religious duty to

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shy away from secular knowledge (7:22), and were therefore better equipped philosophically to evangelize the secular peoples of their day.

§N. Another reversal motif is the way things keep getting worse for Paul as the story unfolds, with more and more plots to kill him or detain him or hinder him; but God works all these things for good to protect Paul and keeps opening bigger and bigger doors for Paul until his enemies (ironically and unwittingly) have even driven him to the Imperial Palace of Rome to witness to Nero himself!

§O. Stephen emphasizes signs and wonders in the ministry of Moses (7:36), just as these were emphasized in the ministries of Jesus, Stephen, Philip and all the leaders in the book of Acts. The point Stephen is making is that his people were called to be a pilgrim people on the move for God with the Lord's Tabernacle, but they have degenerated into a rebel brood, holding Herod's Temple hostage and killing God's prophets. Because Stephen was a Hellenist, other Hellenists like Saul (later known as Paul) saw it as their duty to silence such a traitor in Jerusalem who was quite embarrassingly one of their own. So the Hellenists like Saul went after their own kind in the persecution. The irony is in another reversal. Saul the persecutor would become Stephen's Greek-speaking successor and would finish the work Saul tried to stop Stephen from doing.

§P. The fear of God must increase dramatically in a population in order to have a great revival. One of the purposes of the judgment miracles in 5:5-10; 12:23; 13:11 is to increase this fear so that the

revival would catch fire and the localized objective could be achieved: to fill Jerusalem with the teaching of the Messiah (5:28). The moral of 5:1-11 is that it is dangerous to one's health to "play the Christian" while really trying only to "con" God and his people.

§Q. Notice that the Gospel is not an attempt to get people to change religious and cultural externals but to receive "new life" (5:20). See 26:23 for an excellent summary of the Gospel. A notorious heretic at the time Luke was writing was a man named Simon the Magician. He was the first great cultist, a kind of fountainhead for the later gnostic and other cults. He believed that he himself was someone great and had been given divine power. He was leading many astray with his self-serving new religion. But in the power encounter that is described in 8:9-24, Simon is shown to be a religious charlatan, because he is unable to work the works of God, being a mere charmer of crowds and trafficker in demon magic by means of the evil spirit energizing him. All over the world vast numbers of people, Muslims and Jews included, are under the spell of similar personalities, who require not only an Oxford debate but also a simple Apostle Peter power encounter.

§R. Philip the Evangelist/Deacon exits at the end of chapter 8 but will re-enter the drama in ch.21.

§S. Ch.9:5 shows how Paul got the notion that the eschatological Messianic community is the body of Messiah, each member exercising gifts that are essential to the other members. Ch.9:15-16 shows why Paul is the central apostle and human actor in

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the Book of Acts. We see Paul the Hellenist in Stephen's danger in the midst of his own Hellenist Jewish people (9:29), just as later we will see Paul the Pharisee versus the circumcising Pharisaic party of 15:5. Not only that, continually, throughout the entire Empire, we will see Paul the Roman versus the Roman Government. But Paul is in a sense a nobody (I Cor.15:9) without even qualifications in his own life to be so much as a church officer (compare ὑβριστήν, meaning *a violent, insolent man* in I Tim.1:13 and Titus 1:7 μὴ οργίλον, meaning *not inclined to anger* and also μὴ πλήκτιν, meaning *not pugnacious*). This was to show the grace of God, that behind Paul is the Risen One who, by signs and wonders and "acts" of the Holy Spirit, is turning that political and cultural and religious world upside down and graciously receiving sinners who don't deserve to be received, much less used in the ministry.

§T. Notice 9:32-35 where one healing sweeps in a whole people movement.

§U. It is ironic, yet sometimes the religious convictions of people keep them from obeying God. The Aramaic-speaking Jews were even slower than the Hellenists in obeying the Great Commission. Perhaps they had so much accumulated traditional and theological baggage and were so fixed in their own cultural location that they could not change or adapt their strategy (as a sent-out cross-cultural missionary must) for people culturally distant from themselves. To be fair, however, some were called to stay within their own (Jewish) people group and evangelize them (Gal.2:7,9), and of these Peter and

John eventually became missionaries to the Gentiles as well, because John later ministered in Ephesus and Peter in Rome.

§V. Read 10:28-29 to see how God had to change the thinking of monocultural missionaries to make them cross-cultural missionaries. Because, under the law of Moses, the Gentiles had to be circumcised to be clean, Jews were not to visit uncircumcised Gentiles (and thus ceremonially defile themselves). This was also a matter of religious pride, just as clergy would not want to be seen visiting a house of prostitution for the purpose of winning prostitutes to God, partly because of the way it would look, that is, quite defiling to their reputation. But in ch.10 God convinces Peter to obey him, and when the Gentiles have the Holy Spirit fall on them, Peter makes no qualitative differentiation between what happened to Jews in Acts 2 and what happened to Gentiles in Acts 10 (see 10:44-48 and 11:15-17). In fact, for Peter (and apparently for the theologian Luke) tongues are the initial physical evidence (notice the *causal* force of γὰρ in Acts 10:46) for the Baptism in the Holy Spirit. (See Acts 15:8).

§W. Ch.11:19-26 is an important section for the light it might throw on the identity of the author of Hebrews. Luke was, by reliable tradition, from the church in Antioch, Syria. That would mean that he knew Barnabas personally. The kind things he says about Barnabas here and in chapter 4 are probably inserted lest Paul's split with him in ch.15 cast an aspersion on his character. "For he was a good man" in 11:24 leaves the impression that Barnabas may very well be dead by the date Luke is writing.

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Since Barnabas and Apollos are two people often asserted to be the author of Hebrews, by the process of elimination Apollos becomes the more likely of the two. Luke is very selective about whose names he mentions in the book of Acts. The people he mentions are either authors of Scripture, key missions pioneers, or associates of Paul. Just being one of the 12 will not get the history of your ministry included in Luke's book! The main reason Apollos is mentioned in chs. 18 and 19 and at length in I Cor. may very well be because he is an acknowledged prophet and author of the book of Hebrews. We cannot be certain of this, but it seems probable.

§X. Ch.12:24 gives a contributing factor in a revival: knowledge of the Scriptures increases. Ch.19:9-10 shows Paul starting a two-year school for active ministers, congregation planters, evangelists, teachers, and missionaries. It was a Spirit-filled יְשִׁבָּה (ye-SHEE-vah) probably influenced by the type of education Paul himself received in Gamaliel's yeshiva (academy) in Jerusalem. Very few institutions in the world today offer the type of education that Paul the Apostle received, and yet the Bible says that we are to follow Paul as our example (I Cor.11:1; 4:16; Phil.3:17). Paul studied with Gamaliel and mastered the Hebrew text and the Messianic prophecies as a trained scribe (copiest/technical Bible expert/teacher). When Paul completed his course of study under Gamaliel the Elder (Acts 22:3), Paul received סְמִיכָה (seh-mee-KHAH) or the laying on of hands as authorization to teach and to transmit the rabbi's traditions. Later, his technical learning gave him

entrée to speak in every city where his apostolic travels took him. Paul was not merely a tent-maker. He was not only a man filled with the Holy Spirit. He was a student of the Word who had a great teacher. Apparently Paul gave סְמִיכָה to some of his graduates because had they not been authorized by his ministry school to preach as missionaries and evangelists and teachers, it is hard to understand how Paul's activity in the school could have *resulted* in "all the inhabitants of the province of Asia, both Jews and Gentiles" being able to hear the Lord's message (notice the conjunction ὥστε introducing a result clause in Acts 19:10).

§Y. Look at 13:2-3. You must have a call to be a cross-cultural minister of the Gospel, and you should be sent or acknowledged by a body of believers (see Rom.10:15) who recognize that you are equipped and properly trained. It was the Holy Spirit who set Paul and Barnabas apart to be sent out as ministers, but it was also a body of believers who acknowledged this (see also I Tim.4:14 for Timothy's סְמִיכָה). Paul and Barnabas were not merely self-appointed and self-accountable and self-commissioned, but were under the authority of a body of believers.

§Z. We must suit the style of our preaching to our audience, though the basic content does not change. Compare 13:17f (a sermon preached to a Jewish audience) and 17:23f (a sermon preached to a Gentile audience).

§AA. Ch.14:3 infers that God wants a few fearless preachers, and then revival can break out in your

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area. Ch.14:8-10 infers that we should pray for the gifts of healings and then look for people who have God-given faith to receive their healings. But, since God is doing everything, and we are nothing, prayer is the key.

§BB. Notice ch.14:23. The ministers who were sent out from Antioch organized believers into groups and then returned and appointed elders over them as God raised these up so that they could be recognized within the local bodies. This is ordination. Then the missionaries went back and gave a missions report to the sending body of believers (14:27-28).

§CC. Salvation by grace (unmerited favor) through faith alone and not by works of the flesh or religion or merit is the Gospel that Paul has to fight for in ch.15. Ch.15:10-11 are key verses here against the Galatians Judaizing heresy in 15:5-6.

§DD. Note how Timothy has to enculturate to win the target ethnic population to which God has sent him--16:3.

§EE. Ch.17:2 shows Paul using his rabbinic education, his talent and art as a rhetorician, and his knowledge of the Scriptures. Elsewhere we see that he also used his secular tent-making ability (18:3-4; 20:33-35) to earn a living, which gave him capital to travel and economic independence, as well as a traveling industry to employ and pay his apostolic associates. These abilities, plus his bilingual and writing gifts, as well as his Roman citizenship, were all providential equipment from God, without which he could not have done what he did in thirty years

of preaching, teaching, and writing: help to spread the Gospel throughout the entire Roman Empire.

§FF. Ch.17:16-17 shows Paul stirred up with indignation in his heart against sin, which propelled him to preach. This passage also shows Paul experiencing what every foreign missionary experiences--culture shock. Notice the importance of debate in his ministry. Signs and wonders are not all Paul had to help him; he also argued long and hard to win people to the Messiah.

§GG. Notice that 20:7 indicates that they had Sunday meetings that started on Saturday, because the Jews reckoned a day from dusk to dusk. Thus *both* the Sabbath *and* the Lord's Day (I Cor.16:2; Rev.1:10) are on the primitive religious calendar. Indeed the believers met daily (Acts 2:46). Messianic Muslims have the liberty to meet on Friday because it is the Eternal Atonement Day. Messianic Jews have the liberty to meet on Saturday (as is the custom of all Messianic Jews in the book of Acts), for one reason, because the Messiah did not come to abolish the Law of Moses (Mat.5:17). Also Saturday evening is the beginning of Sunday, the Eternal Resurrection Day. More than that, *every* day is the day that the Lord has made, and each person should be convinced in his own mind, rather than be forced to submit to the observance of days for their own sake (see Rom.14:5-8).

§HH. Look at 20:24. Has God given you a mission, a mission such that when you finish it you can die in peace?

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§II. Ch.21:24 says that Paul still regularly observed the Law (see also 24:14). He did it not in order to be justified before God on the basis of *legalistic deserts*. How could he have avoided observing the Law if he desired to remain as a Jew to the Jews, who by definition (at that time) observed the Law?

§JJ. Ch.22:21-22 is a key theme in Acts--the jealousy of the Jews, their anger at the thought that God would choose the Gentiles to share their religious privileges, and (to add injury to insult, so to speak) give these religious privileges to the Gentiles *free* as an act of unmerited favor, not on the proud basis of merit and law-keeping deserts.

§KK. In ch.27 God uses a hurricane and peril at sea to show that Paul is God's prophet (his obedient Jonah!), and, ironically, that it is the Romans, and not his prophet Paul, who are on trial before the same bar of divine justice that Pilate was ironically hauled in front of when he met Jesus at Passover time A.D.30.

§LL. Ch.28:14 says "And so we came to Rome." Luke has been driving toward this sentence throughout his whole narrative. The maximum length of protective custody was two years. Apparently Paul was released in 62/63 after two years of house arrest. Luke stops the story there. He was rearrested in 65-68, stood trial again in Rome, and shortly after he wrote II Timothy, was beheaded by order of Nero or his (supreme) court or delegated authorities.

§MM. Solomon's Porch was probably on the east side of the Temple, near the Beautiful Gate, where Peter and John ministered to the man lame from birth in Acts 3. The Beautiful Gate led into the Women's Court, beyond which women were not permitted. A shady area of roof supported by columns surrounded the level courtyard. It was in this area, in the portico called (King) Solomon's that the first believers held weekly open-air meetings within ear-shot of unbelievers. In this regard, street preachers should remember that an open-air preacher should not wear fine clothes (Matt.11:7-8; Mark 1:6); every street sermon needs a baseline of humility. That is, Yeshua says (5:19), "Tell them how much the Lord has done for you, and what mercy He has shown you."

ACTS 2:42

ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.

ACTS 2:42

And they continued devotedly in the apostles' teaching and the fellowship and the breaking of bread and the prayers.

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§A. It is A.D. 56/57 in Corinth, Greece. Paul knows he may be killed shortly in Jerusalem, but he feels compelled, especially for the sake of the Jewish-Gentile world-wide body of the Lord's people, to risk the trip to Jerusalem anyway. Therefore, if he may never make it to Rome personally, as had been his ambition for many years, the next best thing to going there is to send a complete summary of his Gospel. A Greek-speaking deaconess from a nearby congregation named Phoebe, was on hand and willing to make the perilous journey to deliver the letter to the believers in Rome.

§B. Because we know that Aquila and Priscilla were in Ephesus around A.D.55 (I Cor.16:19) and in A.D.65-68 (II Tim.4:19), we do not know for sure whether Rom. 16 is intended for them *in Ephesus* (Phoebe stopping there along the way to Rome, delivering a copy of Romans to the Ephesians) or *in Rome*, though many scholars, perhaps lacking sufficient evidence, believe this couple is back in Rome where they originated (Acts 18:2). In any case, Paul of course has no way of knowing that he himself will be in Rome in less than three years and as a prisoner. This happens just a little over four years before Nero has his famous fire set in Rome (A.D.64) and then blames the Roman believers for it and starts his notorious persecution, in the course of which Paul and Peter are eventually martyred according to reliable tradition.

§C. Some of the things Paul says in the letter to the Romans he has probably already said around eight or so years before when he wrote Galatians (compare Gal. 3:6-9 to Rom.4). However, when he wrote to

the Galatians (probably from Antioch, Syria around A.D.48/49 just prior the Acts 15 Jerusalem Council), Paul was dealing with other matters. Galatians was very likely the earliest of his canonical epistles, and it had to be very polemical and self-defensive because Judaizers were preaching a false gospel and were calling Paul's apostleship status into question. Therefore, a calmer exposition of the Gospel itself was needed, especially one that took a more comprehensive look at the Jews and Gentiles as heirs of Abraham, in view of the fact that Jews were already showing (in the more than twenty-five years since the resurrection of the Messiah) an amazing resistance to the Gospel, an unbelief that seemed to throw the veracity of the Old Testament promises to them into question. In fact, their amazing unbelief seemed to throw doubt as well on the credibility of Jesus as the Messiah of *Israel* and even on the salvation of Israel itself. Paul had to explain all of this in terms of the apostolic authoritative Gospel he preached in all the churches.

§D. Since some Gentiles were beginning to lose patience with the Jews because of the persecutions caused by unbelieving Jews in the synagogues, Paul needed to explain the fidelity of God, the wrath of God, His righteousness as an unearnable gift, His awesome election, and the need, therefore, to fear God in utter humility rather than get proud and arrogant against those of the Jewish people who were unbelieving.

§E. For Paul's Gospel proclaims that salvation is a work that is *God's* work from first to last. The call of God's unmerited favor, the mercy of his

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forgiving love, the gift of acquittal and righteous status before his judgment throne, his regenerating us by calling a new creation forth out of nothing (see Rom.4:17; 9:7-8), all this--in short, the Gospel--springs from God alone, disclosed to us in Abraham's faith (Gen. 15:6; Rom.4:3,9,20-22), and revealed to us through saving faith alone (Rom.3:21-31). God's salvation is the work of God and not of man and is altogether by faith (Rom.1:17; 3:28).

§F. Romans 9:11-12 argues that God's salvation is a work solely of God that leaves man with nothing to boast in. God's purpose in alerting Rebecca that Jacob was chosen beforehand and selected as a "vessel of mercy" was to show that the basis of salvation is unmerited favor rather than by "works of the law" (מַעֲשִׂים or מִצְוֹת), which is a rabbinic expression. Works of the law were not mere self-selected good deeds or acts of charity but were the statutory works (supposedly 613 commandments by a later count), the doing of which legalists among the Jews assumed would fulfill the law and become the basis for justification and salvation (see Rom.9:31-33). Apparently this was Paul's "Gospel" when he was Saul the the persecutor (Phil.3:2-9) before he was regenerated on the Damascus Road and made into a new creation as a gracious act of the One who was his enemy. Paul's salvation and acquired righteous status before God's judgment throne was completely apart from any principle of deserts, wages, reward, debt, or obligation placed on God by human effort (Rom.3:28; 4:2-8) since Paul was a culpable persecutor with a blind heart and a darkened understanding. Legalistic religious

merit-earning is impossible anyway, for no one will be justified (acquitted of guilt and pronounced righteous) by deeds prescribed by the law (Rom.3:20-21) for the law only increases the knowledge of sin (3:20).

§G. Romans 9:11-12 says that we are not saved by works but because of Him who calls us. However, Col.3:12 says, "As God's chosen ones, clothe yourselves with compassion, kindness, humility, meekness, and patience." So God's call and election does require a human response (II Pet.1:10; Phil.2:12), and man is responsible before God for his own decisions. The Jacobs of the world may have been chosen, but the Esaus of the world *did* sell their birthright, "which is also what they were destined for" (I Pet. 2:8). Therefore, Esau could not say to God, "Why have you made me thus" (Rom.9:20)? The Pharisees *did* "reject God's purpose for themselves" (Luke 7:30) so God's gracious invitation is not irresistible. Remember the rich young ruler? God desires everyone to be saved (I Tim.2:4) and takes no pleasure in the death of the wicked (Ezek.33:11). Nevertheless, if anyone is puffed up and thinks he is something because he has come to salvation through faith, let him be humbled in the fact that "as many as had been destined or ordained (τάσσω meaning *belong to, be ordered among*) for eternal life became believers" (Acts 13:48). A man's salvation is not his own doing, it is all of God (John 1:13; Rom.8:29-30) and all of grace (Eph.2:8-9). Rom.8:30 speaks of God's calling us, his summons to us. It also speaks about his deciding beforehand (προορίζω meaning *to predestine*) which has to do with the eternal divine determination of salvation.

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(See Ps.139:16; Jer.1:5; Gal.1:15; Eph.1:4-5; I Th.5:9; II Th.2:13; Rev.13:8; 17:8; John 6:44; Rom.11:5). This doctrine should not lead us to boast against those who lack faith, but rather to fear (Rom.11:18-21) and examine ourselves to see if our faith is real and alive and active in love. True faith will compel us to witness, even if our witnessing makes us suffer for the sake of the elect (Col.1:24; II Tim.2:10), since how can they believe without a witness (Rom.10:14)? This doctrine should not lead us into libertinism and lethargy, since these very godless sins would themselves throw our salvation into question (I Cor.6:9-10; Gal.5:19-21; Mat.24:42-51).

§H. Paul begins his Gospel by placing everyone in the world, Jews and Gentiles alike, guilty and condemned already before the divine bar of justice--without excuse (ἀναπολογήτους, 1:20; 2:1). Paul declares that the Creator in his creation is rationally knowable, capable of being known (γινωσιδὸν 1:19) because his eternal power and divine nature shine forth to the eye of reason (νοέω *to understand*, 1:20) from His creation of the cosmos (1:20). Moreover, man has an intuitive moral awareness, not written down at the hand of Moses, but a νόμος ἄγραφος, an unwritten law written on the heart. God has not left himself without a witness of his will, because the existence of this God-given moral law written on the heart is attested by the law-regulated conduct of Gentile nations who don't possess the law of Moses, and is also attested by the conscience, and by the accusing or excusing thoughts of man (2:14-15). Therefore, mankind knows he is worthy of death (1:32) when he refuses the Creator the thanksgiving and service which is

His due (1:21) and instead knowingly (1:19,21,28,32) affronts the divine majesty with idolatrous acts of vileness (1:21-32) in the bondage of the power of sin, even while he suppresses the truth in unrighteousness (1:18).

§I. The religious person is also under the power of sin (3:9). So anyone, even a Jew knowledgable enough to teach the ethics of Torah, who condemns lesbians, homosexual offenders, and the whole array of evil-doers in ch.1, sure that these evil-doers, and not he himself also, is lost--any religious person such as this--is condemning himself as well (2:1), because *knowing* the good and the proper thing to do is not enough. One must *do* the good (2:13, 25-27), something which is impossible for the aggregation of the old humanity fallen from its original glory (3:23), also impossible for *anyone* (3:9-23), Jew or Gentile, enslaved by the law of sin (7:23) unless the effecting will (7:18) of the new humanity in Jesus the Messiah is received from the Father by means of the Holy Spirit in a new birth (6:4) from one humanity to the other (see chs.5-7), with the result that the power of sin is broken (6:1-7:25).

§J. One must decide which cosmology to believe, Paul's or modern evolutionists. Paul says that sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned (Rom.5:12). Evolutionists say that the first hominids evolved over five million years ago in Africa and that one branch of hominids, called homo erectus, spread across the globe some time after 1.6 million years ago. Homo sapiens (the name given to the subspecies we think of as modern

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humans) is said to have come from Africa sometime in the last 500,000 years. These scientists can't agree as to whether the Neanderthal brutes are evolutionary grandparents or only distant cousins of modern man. Of course, these kinds of speculations are presented with more dogmatic certainty than the evidence warrants. But the point is that in such an unscriptural cosmology "Adam" didn't exist, much less sin or introduce death. But if Paul were wrong about the first Adam, how can we trust what he says about the second Adam? It is better to trust in the Lord and not lean on one's own understanding. None of the fossil remains of subhuman or hominid species give infallible proof that these animals possessed a complex culture or complex language or moral awareness or awareness of God's glorious presence or any of the other characteristics of Biblical mankind as depicted in Genesis 2-3. And since the fossil record can by no means corroborate the speculations of evolutionary theory (the fossil record lacks transitional forms between the major kinds of living things), it is folly to put one's trust in fantasies that try to pose as scientific fact. However, since the Genesis account does not fix the exact antiquity of either the universe or mankind, we cannot be dogmatic about when the first man was created. However, we must be dogmatic that there *was* a first man and that he *did* fall from the goodness with which he was endowed at creation. Man did not accidentally come into existence nor is he gratuitously evolving upward *from* the brute. Rather, in the Fall, man is devolving inexorably downward *toward* the brute, and the number of the Beast is 666 (Rev.13:18).

§K. The watery grave of baptism is described in ch.6. Paul says we must consider our old life of sin dead (a dead man can't sin) and our new life risen in the *newness* of our existence in the One who rose not only from the water but also from the grave. Paul emphasizes here that since it is true that we *are* delivered from sin, we must *act* delivered (6:2).

§L. The Good News is that God has provided a way for faith to reach out and appropriate both release from condemnation (Rom.8:1) and peace with God (Rom.5:1). The law brings "knowledge of sin," provides an occasion for disobedience, causes sin to be "counted," and so results in death (3:20; 4:15; 5:12-14; 7:7-11) but the free gift of God is eternal life through Messiah Jesus our Lord (6:23).

§M. No less a prestigious Pauline scholar than Ernst Kasemann (who is by no means a Pentecostal) says in his exegetical commentary on Romans that 8:26 is referring to speaking in tongues (see p.240-242, *Commentary on Romans*, Eerdmans, 1980).

§N. In chs 9-11, Paul deals with the problem of Israel's unbelief, showing that a vast remnant of the Jewish people will at last believe, and that it is only because of their unbelief that God has dealt severely with them. This should sober any "believer" who thinks he has a privileged religious status and can live any way he wants and "once saved always be saved." It was precisely this presumptuousness that led to Israel's missing out with God and Paul specifically warns believers to avoid this error (11:22). Paul had learned only too well that the proud religious Pharisee, certain of his

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election to the point of presumption, had better not trifle with a God who hardens or quickens whom He pleases according to His sovereign choice (9:6-29).

§O. The purpose of world missions is to provoke the Gentiles to faith and the Jews to jealousy, so that by the inclusion of the latter in the body of Messiah will come the resurrection of the dead and the fulness of the new age (11:14-15). Therefore, a carnal hatred of Jews and Zionists rather than a zeal for their salvation is the attitude of someone so lost and in darkness that the very trigger of the new holy age, the salvation of the Jews, is totally lost sight of.

§P. Paul concludes his letter by exhorting believers to excel in the graces of a believer and to know and use the spiritual gifts given, making real friends with the poor (ch.12), being obedient to duly constituted civil authority (ch.13), and showing mutual love and forbearance in regard to disputed items like unkosher food, wine, etc (14:1-15:13) for the sake of unity and the salvation of those for whom Jesus died.

§Q. An important theme in Romans has to do with the great peril of death threatening mankind, since death is not just a natural phenomenon but the wages of sin and the wrath of God that is revealed from heaven. It is impossible to preach with power the deliverance of Jesus who rescues us from God's wrath/death sentence (I Thes.1:10) unless one fully understand this theme. See Rom.5:12,15-19; Rom.1:18,32; Rom 2:5,8; 3:5; 4:15,25; 5:9-10,14,21; 6:2-5,9-10,13,16,21,23; 7:4-5,10-11,13,24;

8:1-2,6,13,36,38; 9:22; 12:19 13:4; 14:7. It is the death of the Messiah that absorbs the wrath against us and reconciles us to God (5:10) so that death is gain and to depart and be with Messiah is far better (Phil.1:21,23).

ROMANS 2:27-29

καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον
τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς
παραβάτην νόμου. οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός
ἐστὶν οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, ἀλλ' ὁ
ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομή καρδίας ἐν
πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων
ἀλλ' ἐκ τοῦ θεοῦ.

ROMANS 2:27-29

And the naturally uncircumcised (*Gentile*) man who obeys the תּוֹרָה will stand as a judgment on you who through γράμμα, the אֵלֶּף (letter) of the סֵפֶר הַמַּעֲשִׂים ("book of works") and בְּרִית מִלָּה (circumcision) are a transgressor of the תּוֹרָה (Law). For the true יְהוּדִי (Jew) is not the one visibly marked as such, nor circumcision that which is performed visibly in the flesh; the true יְהוּדִי (Jew) is so in a hidden way, and true circumcision is of the heart, in Spirit, not in γράμμα (in the letter of the book of works). The one so marked has praise (יְהוּדָה or "*Judah*" sounds like and may be derived from the word for "*praise*"--Gen.29:35) that comes not from men but from God.

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§A. Paul writes I Corinthians roughly A.D. 55 from Ephesus. While on his second missionary journey (A.D.50-52) Paul had spent some time with Aquila and Priscilla in Corinth. An important synagogue leader named Crispus and his household had surprised the local Jewish congregation by becoming believers. A rather substantial messianic congregation came into existence during Paul's year and a half stay there in Corinth starting around A.D. 50-51 (at which time he wrote I and II Thessalonians).

§B. We are told he set up a rival messianic synagogue in the house of a born-again God-fearer (formerly a Gentile follower of Judaism but uncircumcised) named Titius Justus right next door to where the unbelieving Jews were meeting in their synagogue (Acts 18:7). Paul was very weak and fearful at this time (I Cor. 2:3) but Silas and Timothy arrived with good news about the Thessalonian congregation (I Thes. 3:6) and Paul received a vision assuring him of protection and of many souls (Acts 18:9-11), so Paul began to preach with great power and an impressive revival began.

§C. Then, after Aquila and Priscilla moved their base of operations to Ephesus, the capital of Asia Minor (modern Turkey), Apollos (the probable author of Hebrews) joined Aquila and Priscilla for a time and then left for Corinth. Meanwhile, Paul arrived in Ephesus and established a school for raising up new ministries all over the area. During this two-year period (ca.A.D.53-55), as he held his discussions daily in the lecture hall of Tyrannus, he sent a letter (now lost) to the church in Corinth by the hands of Timothy urging the Corinthians not to associate with

immoral men (I Cor. 5:9-11). A reply to Paul's letter was delivered to Paul at Ephesus by a group from Corinth including Stephanas, Fortunatus, and Achaicus. This letter apparently took exception to Paul's teachings and posed certain questions to Paul regarding marriage and singleness, food sacrificed to idols, spiritual gifts, and the special missionary offering (cf. Gal. 2:10) for the believers in Israel that Paul was collecting. Paul then dictated this letter known as I Corinthians sometime between 54 and 56 A.D.

§D. Paul had been alerted from travellers (the household of a woman named Chloe) between Corinth and Ephesus that there were religious divisions or factions in the church based on the prideful tendency to make heroes of men. These personality cults threatened to destroy the community itself (chs. 1-4). One clique championed Apollos, another Peter, another Paul, and one seemed to turn its nose up at any preacher and place Christ (as they defined him) at the head of their schismatic party. The Corinthians seemed to consider themselves gifts to their teachers; they did not see that the teachers were in fact gifts to them. Comparing teacher to teacher, they did not realize that it is the Messiah, not any mere human, who is "wisdom from God" (and much else--see 1:30).

§E. Paul also heard something else that disturbed him--a case of incest was going on unchallenged (ch. 5). Also there were court cases between believers (6:1-8) bringing scandal on the church in the eyes of outsiders. Not only that, certain libertines were abusing the freedom of believers by indulging in

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fornication 6:9-20), and there was charismatic chaos in the church which had even disrupted the reverent decorum demanded by the Lord's Supper (chs. 11-15). Women were apparently at fault in this, too, manifesting insubordination, and shouting out questions to their husbands and lacking modesty and proper respect in their dress.

§F. There were some who thought themselves prophets and therefore saw no need to be concerned about whatever authority, as Apostle to the Gentiles, that Paul might try to assert. Some wanted to speak in tongues all the time in the services and some lacked all fear of God when they took the Lord's Supper, not bothering to repent beforehand of sensual disobedience and self-important rebellion. Some were only too quick to downgrade Paul and look with awe on certain "superapostles" from Jerusalem who, unlike Paul, made stiff financial demands and didn't work with their hands but were "brilliant" rhetoricians and seemed on the verge of taking advantage of Paul's absence to "camp out" on his ministry and disconnect him from the affections of the Corinthians (9:1-7 and see II Cor. 11:5-6).

§G. Among this hodge-podge of rebels were some who taught an over-realized eschatology where they were *already reigning* (not suffering like Paul) as kings with immortal souls (4:8). Therefore, such mundane and materialistic considerations as poverty, illness, hardship, and tribulation were things not to be reckoned with by such charismatic "kings" as themselves (nor a *future bodily resurrection* either--15:12)! What mattered was the charismatic *now* of ecstasy, and the rapturous escape

from mundane suffering, and the hype of awesome teachers who swept these Corinthians off their hyper-charismatic feet. The foolish idea (1:18) that true believers are suffering servants of the Suffering Servant (if we suffer with him *now* we will reign with him *later*--Phil. 1:29; II Tim. 2:11-12; II Cor. 1:5) seems to have been unimpressive to these Corinthians, as was Paul himself. And the idea that we will be vindicated only at the future resurrection of the dead was not a palatable idea for preaching to Greek audiences. Much more attractive was the notion that true believers were already transformed and even now living in a new age which allows no place for suffering *now* and no need for a future resurrection of the body *later*.

§H. Notice, however, Paul anticipated an overly enthusiastic anti-charismatic backlash because he specifically warns against forbidding (either tacitly or bluntly) speaking in tongues and quenching the Spirit in the area of prophesying (I Cor. 14:39-40). Therefore, Paul is saying, you rebellious super-charismatics and also you anti-charismatics, both of you stay together in unity and make sure you find the balance in heeding the authority of the Scriptures! Is the Lord's house nothing but giving a message in tongues? Is the Lord's house nothing but giving the interpretation? Is the Lord's house nothing but people getting healed? Allow diversity of the gifts, Paul is saying (see 12:29-31); he is not arguing that these gifts are impossible for some to attain, as I Cor.14:26 shows.

§I. There seems to have been a large host of teachers (4:15) living off the fat of this large

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congregation, including a few "sabra snobs" (men whom Paul sarcastically calls "super-apostles" in II Cor. 11) who presumed on the fact that they were ethnically Jewish, and were coming in to attempt to mutineer Paul's mission field away from him in his absence, making subtle and not so subtle innuendos undercutting Paul's apostolic prerogatives and attempting to establish their own (see I Cor. 9 and II Cor. 11).

§J. There was a tendency toward intellectual pretension in Corinth, though the people themselves were hardly philosophers. A certain incipient Gnostic tendency to see salvation as something acquired by knowledge was already in the church. The people were being puffed up by a merely human wisdom that was not from the Spirit. The later Gnostics taught that matter was evil, and this premise led some to a life of forced celibacy while others became promiscuous sexually, seeing the body, as opposed to the spirit, as an indifferent issue, the undefiled spirit alone being considered important. Against such antinomian amorality, Paul warns: if someone claims to be a believer and is immoral or an idolater or greedy or drunken (5:9-11), he or she must be expelled from the congregation (I Cor. 5:2). Note the sins of 6:9-10 and the fearful wage they earn and are paid: hell!

§K. Some in Corinth reasoned that since an idol is "nothing" (I Cor. 8:4), believers have the freedom to join the heathen in using pagan forms of idol worship with an easy conscience. But Paul warns about the brother who is ruined by watching such a bad example (I Cor. 8:10-11). Paul also views the

body as made for the Lord and for the resurrection, and these twin ideas lead to the Pauline teaching on liberty and holiness. The whole epistle of I Corinthians is a wonderful exposition of divine wisdom on the difference between freedom and license as these impinge on koinonia (fellowship) between brethren and the Messiah in all areas of life.

§L. The advantage of celibacy--for those who need not marry to avoid burning with inward desire (7:9)--is not in the superiority of asceticism over marriage, but in the greater freedom the single person has to please the Lord (without the often conflicting demand to please the spouse). Notice also that married people will have trouble in this life (7:28) whereas the widow who does not remarry is happier in Paul's opinion (7:40). He is basing this assessment on eschatological reality: the new Adam is already alive from the dead and in him the new humanity of the new holy age (where ultimately people are neither married nor given in marriage--Mk. 12:25) is already spiritually alive from the dead and is ready to appear at any moment; therefore, since the form of this age is passing away (7:31), even those who have wives should come up to speed with reality and live as though they had none (7:29), which means serving the Lord with singleminded passion, and not in denying conjugal rights (7:3-5). The great crisis that is coming on the world, especially the Great Tribulation, makes the unmarried person's lot seem especially attractive to Paul (7:26; see Matt.24:19).

§M. This book was written to correct the false doctrine of super-charismatics and anti-charismatic

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reactionaries and also those who are ignorantly overawed by anyone with the 1st century equivalent of a Ph.D. in Philosophy or Rhetoric, especially a philosopher who says "the dead are not raised" (see 15:12).

§N. There was jealousy and strife and quarreling in the congregation and schisms based on hero worship and the narrow-minded tendency to divide into factions. There were puffed-up, arrogant "eloquent teachers" who had a rebellious and independent attitude toward Paul (see end of chapter 4).

§O. The eschatological perspective that colors the whole epistle is 10:11. Has "the end of the ages" dawned on your life? Does that time perspective color all your thinking and priorities? If it doesn't you are an "infant" in Messiah, a carnal believer, according to Paul, and you will not agree with him when he gets down to the touchy business of divorce and remarriage and other matters--see I Cor. 7:11.

§P. The charismatic "word" (1:5) and "knowledge" (1:5) gifts are part of the way the testimony of Paul's Gospel was confirmed in the Corinthian congregation. Paul's preaching was with the demonstration of the Spirit--2:4. Paul signals in 1:5, at the very beginning of the epistle, that the gifts of the Spirit have been an *enrichment* (1:5) to the congregation and that Paul is *for* and not *against* the charismatic gifts (1:7). We will see later that he insists on *intelligibility* and *order* in the use of the gifts, but he commands that they not be quenched or outlawed or despised by the

anti-charismatic reactionaries.

§Q. Paul's remarks on the Messiah being the only grounds of boasting because He is the only true wisdom are based on the Hebrew Bible. Proverbs 8:30 and 30:4 and Psalm 107:20 and 33:6 are important pictures of God's wisdom and its saving activity. The saving, creative primordial Wisdom at God's side, Wisdom the Son of God (Proverbs 30:4) of the Tanakh, the חִכְמָה of the Biblical Wisdom Literature (Proverbs, Job, Ecclesiastes, James) Paul sees as none other than Jesus. Paul is saying, "Stop the quarreling and boasting in mere human rhetorical and worldly, carnal wisdom and stop forming schisms or divisions (1:10, 11:18) around these infantile considerations, and consider this: that the so-called wisdom of Greek philosophers and Jewish rabbis has been brought to nothing by the folly of God's wisdom, which is the death and resurrection of the Messiah and the turning point of the ages at His cross and empty tomb, where God decisively judges and brings to an end the present age (see on this Gordon Fee's commentary on I Corinthians, Eerdmans Publishers, 1987). In view of this act of God, everyone is in one of two categories--the "perishing" or "those being saved."

§R. The message may be a scandal or an offense to Jews ("What? Our President executed in the electric chair by a foreign government at the request of our wisest leaders?"). The message may be folly or madness to Greeks ("What? a god who came to earth and inadvertently got himself crucified by his worshippers?") but you have to be called to get the message, Paul is saying in 1:23-24, and the message

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you get is the *power* of God confirmed even by charismatic gifts in operation in the body (1:5-6; 12:8), though all things must be done decently and in order, and in the interest of intelligibility lest outsiders say "you are mad." (Deliverance churches that want to turn the whole worship service into an exorcism could also learn something from I Cor.14:23.)

§S. God intends to make fools out of everyone on earth and even the "fools" God chose for salvation have to become fools for Christ in order to become wise, because Messiah resurrected from a foolish cross is the only real wisdom and righteousness and sanctification and redemption.

§T. One spiritual gift in I Corinthians is the gift of apostle (12:28). The apostle lays the foundation of the new congregation. The apostle plants the congregation (4:15), the prophet waters the new planting, the pastor oversees or inspects its growth, the evangelist builds it up with new-born growth from the world, and the teacher edifies the new planting in the Word. Actually God does all these things but he uses his gifts to accomplish his work.

§U. Paul believed in a millenium. See 6:2 and compare with Rev.20:4, Mat.19:28; Luke 22:30.

§V. The priestly "ritual eating" of the Lord's Supper requires repentance (see Lev.7:20-21). Relate this to "eating and drinking condemnation of yourself" in I Cor.11:29.

§W. I Cor.15 says that the Gospel is that the Messiah died, was buried, and was raised on the

third day, *according to the Scriptures*. What Scriptures? Leviticus 9 promises the glorious Presence of the Lord will appear to you if the enjoined sacrifice is accepted (9:1,5-7, 23); Yeshua is the Word of God's Presence appearing among us as Immanuel (God-with-us). This promise pertains to "the eighth day," symbolizing the first day of the New Creation, the day after the Seventh Day or Shabbat. For more specific references to the Third Day as the time of eschatological theophany, see Ex.19:11,18 and eschatological resurrection (see Hosea 6:2).

§X. There are according to the Bible three types of people: ὁ πνευματικὸς ἄνθρωπος (a person who is not devoid of the Holy Spirit and is therefore a believer, in fact a *mature* believer τέλειος--I Cor.2:6--capable of assimilating holy wisdom); ὁ ψυχικὸς ἄνθρωπος (a person devoid of the Holy Spirit who is a mere "natural man" and therefore "does not receive the things of the Spirit"--I Cor.2:14); ὁ σάρκινος ἄνθρωπος (a person who has the Holy Spirit but acts like a natural man because he is stunted in growth and is a mere νήπιος or "infant" in the Lord and can only imbibe the milk of the Word).

§Y. There were some aberrant teachers in Corinth who tried to assert another (inadmissible) category of person, the πνευματικοί, the pneumatiki, the Spiritual ones. These Greeks were among those causing reproach among outsiders by splitting the congregation into philosophical factions and settling church disputes in secular courts and also creating disorder in the charismatic congregational meetings.

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These Greek teachers were against Paul's doctrines. They denied the future resurrection of the body (I Cor.15:12) and claimed on the basis of their Spiritual gifts to have arrived at the Eschaton or Future Age already (I Cor.4:8), already to have possessed all wisdom (I Cor.4:10), denigrating present physical existence, not becoming at all perturbed by the presence of an incestuous man in their membership (I Cor.5), and including among their numbers certain "eschatological" women who refused relations with their husbands...in effect sending them either to get a divorce or to go to the prostitutes (I Cor.6-7). Paul's letter is meant to set these independent-minded and arrogant people straight and to reassert Paul's apostolic authority over the congregation.

I COR. 4:2

Ὡδε λοιπὸν (Furthermore) ζητεῖται (it is sought) ἐν (in) οἰκονόμοις (stewards, an οἰκονόμος is a manager, a person put in trust, accountable to the Master of the House for the possession the Master owns) ἵνα (that) πιστός (faithful) τις (one) εὑρεθῇ (be found).

GIFTS OF THE HOLY SPIRIT (I Cor.12:8-10)

λόγος σοφία ("word of wisdom") see Acts 16:7; λόγος γνώσεως ("word of knowledge") see Acts 5:1-10; πίστις ("faith") see Luke 7:7-9 for an example of mountain-moving (Mt.17:20) faith; χαρίσματα ἰαμάτων ("gifts of healings") see Acts 3:6-16; ἐνεργήματα δυνάμεων ("workings of [miraculous] powers") see John 11:42-43; προφητεία ("prophecy") see I Kings 17:1; διάκρισις πνευμάτων ("discerning of

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spirits") see I Kings 22:22; γένη γλωσσῶν ("kinds of tongues") see I Cor.14:6; ἑρμηνεία γλωσσῶν ("interpretation of tongues") see I Cor.14:13.

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§A. Paul has just undergone horrendous tribulation and has almost been killed in Ephesus. Apollos (the probably author of Hebrews) was with Paul in Ephesus when Paul wrote I Corinthians. The scholar Hugh Montefiore believes that Apollos wrote the Book of Hebrews and sent it to Corinth from Ephesus *before* Paul wrote I Corinthians in the A.D. mid 50's. This is indeed possible. II Corinthians is written shortly after I Corinthians, both epistles probably being written A.D. 55/56, I Corinthians written from Ephesus, II Corinthians probably from Macedonia (see II Cor.2:13; 7:5). Paul planted congregations in Macedonia in Philippi and Thessalonica.

§B. In II Corinthians, carnal or worldly wisdom is still a focus of his attack as it was in I Corinthians. See σοφία σαρκική in II Corinthians 1:12.

§C. As we will prove when we get to Galatians, it is the regenerate community of the redeemed who are *sealed* (σφραγισάμενος--II Cor. 1:22) as are the 144,000 *sealed* before the Great Tribulation (Rev. 7:4--see the same Greek word), because *both* are the eschatological *Israel of God* of Galatians 6:16, a term of such ultimate end-time magnitude that it will exclude neither national Israel (Rom.11:26-27) nor the Jewish remnant throughout the ages nor the remnant of regenerated, righteous Gentiles.

§D. 3:14-18 and 4:1-6 describes the uncircumcised heart.

§E. 5:10 tells why we must be absolutely holy and blameless in the body. Also we must always avoid

the Greek tendency to separate the spiritual side of our lives from the physical; and that means we must be holy and blameless in spirit and in body.

§F. Can you become an apostle? Not all the apostles saw the Lord (see 8:23). There are still apostles in that sense of the term today. Have you been called and set apart by a body to go out and collect at least 2 or more witnesses together (a minimal number for a congregation) every week in His Name to celebrate the Word and make disciples? The seal of your apostleship (to prove you are an apostle) will be the congregation you establish (I Cor. 9:2).

§G. Chapters 11 and 12 I use almost verbatim at times in *The Rabbi From Tarsus* (VHS Home Video, Word, Inc, 1986). In this passage Paul attacks the "super-apostles" who come from Jerusalem and try to undermine Paul's preaching.

§H. Chapters 11 and 12 are the most autobiographical parts of Paul's writings. Here as in Galatians we can see shades of Jeremiah in Paul, who consciously uses some of Jeremiah's diction.

§I. After sending the letter called I Corinthians from Ephesus, Paul felt the state of the church was so chaotic that sending Timothy was not enough (Timothy may have been ill-treated during his visit) and that it was obligatory that the apostle himself make a personal visit to Corinth. Unfortunately, there he was opposed by someone who, it seems, rejected Paul's apostolic authority and caused a great deal of pain (II Cor. 2:1,5) which necessitated Paul's tactical retreat (he wanted to give them time to get

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their house in order before more serious censure was necessary). Paul rebuked the congregation and withdrew to Ephesus where he wrote a severe letter (now lost) to the Corinthians. This lost letter of ultimatum Paul sent by the hand of Titus (who appears to have been less timid than Timothy). After a trip to Troas (part of modern Turkey) and Macedonia (part of this area is in modern Greece, ancient Macedonia being where the churches at Philippi and Thessalonica were located), Paul finally located Titus, extremely anxious to hear if the Corinthian congregation was reconciled to Paul as a result of his "sorrowful" letter. Relieved that the majority were repentant but apparently also somewhat angered that a stubborn nest of opposition to Paul's apostleship still remained as a minority in the congregation, Paul wrote this letter (our II Corinthians) and sent it by the hand of Titus A.D. 55/56 in order that the rebels could be completely neutralized and the missions offering for the poor Jewish saints in Israel could be raised and prepared for Paul when he arrived there on his way to Jerusalem (see on this II Cor.chs.8-9; Rom.15:25-28; I Cor. 16:1-4; Gal.2:6-10).

§J. Apparently, though he was much relieved that the majority were coming around to him, Paul felt he should include in II Corinthians more warnings comparable to what he said in I Cor. 4:18-21. The corps of liberal rebels in Corinth opposed Paul by criticizing his wisdom as inferior, his attitude as despicably meek, his personal demeanor as weak, his rhetorical ability as a speaker of no account, his planning as full of vacillation, his demeanor too emotional, his fund-raising too exacting, his letters

too disturbing, his claims too boastful, his demand for separation unto holiness too restrictive, and his refusal to accept financial help too unprofessional and even unloving. But Paul reminded the Corinthians that those who would criticize him lacked his endurance in suffering or his charismatic power to do the signs and wonders that were the works of an apostle (see II Cor. 12:12). Notice how he repeats the warning from I Cor. 4:18-21 in II Cor. 12:20-13:3,9-10. Ch.13:1-10 states the purpose for the letter. Certain rebels had been putting Paul to the test, doubting that the risen Messiah was speaking through him (13:3), and now he commands them to test themselves and repent, because when he comes he will put anyone under the ban who is living immorally under a cloak of critical arrogance (see also Jude 16 on sexually immoral "fault finders").

§L. Part of Paul's credentials as a real ambassador from the Messiah and Lord was the Messiah-like suffering he had endured (see 4:8-10; 6:4-10; 11:23-33; 12:10). The Corinthians had interpreted this as weakness and had been more impressed with certain "super-apostles" who demanded first class treatment and were lording it over the church in a heavy-handed, yet rhetorically gifted, way. Paul was not impressed with mere ear-tickling words. If the Risen Lord was with these Jewish superstars from Jerusalem, where was their cross of meekness and suffering and self-denial and where were their charismatic signs and wonders? Apparently they acted in an insolent way to Paul and tried to steal the congregation, poisoning the people against Paul so they could boast in another man's labor (10:15; 11:20). He was not afraid of them and was ready to

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confront them and unmask their false front. They were evil workmen and false apostles, emissaries of Satan--that eloquent liar who is leading the whole world into his seductive delusion and destruction. Like the Snake in the Garden with his designs on that virgin Eve, these insolent false apostles have a cunning plan to corrupt the Corinthian congregation whom Paul has wedded in covenant freedom to God, by enslaving the Corinthians to themselves and to another Jesus, *not* the Jesus who sets us free from insolent money-grubbing and ruthless church political coups d'état. No, these super Jewish apostles preach another Jesus (11:4) which is a fraud of their own devising, one that is suitable to their own lucrative (2:17) gospel, a different gospel that offers a different spirit.

§M. In another place (II Thes. 2:11) Paul speaks of a powerful delusion people receive who reject the sanctifying Spirit of God and the love of the truth. This demonic and deceiving spirit can be received when a false gospel with a false Jesus is believed in. These apostles were false precisely because their "Jesus" was false, making their basis of authority false. The Spirit of God leads a true apostle to declare that the true Jesus, humbled in crucifixion, exalted in resurrection, is Lord (I Cor. 12:3). Anyone preaching a different Jesus in a different spirit is not from God. Such a man is a false apostle sent not by God but by Satan. Paul was determined to confront these men who were taking advantage of the serious rebellion in the Corinthian congregation to try to move in and cut Paul off, asserting their own different gospel and spirit and "Jesus" in order to commandeer the congregation

in a different direction away from Paul's teaching. Paul was determined that the people he had won to the Lord know how to judge a true apostle and how to judge whether they were walking in the faith.

§N. What was the thorn in Paul's flesh of 12:6-7? We do not know. But it was probably some physical weakness that was both humiliating and demonically incited. God allowed it because it kept Paul from becoming conceited as a result of all the revelations and heavenly wisdom he received from God, and therefore God did not take this condition away from him. Gal. 4:15 speaks of an infirmity that may have had to do with Paul's vision or problem with it (see also the possible vision problem implied in Gal. 6:11). This certainly would have been humbling, to go around the world claiming to have seen the Lord on the Damascus Road and to have had visions beyond any mortal who ever lived, and yet be plagued with attacks where he had trouble even seeing as well as a normal person. But this is speculative, and we will never know the exact malady. The point is God often gives a counter-balancing "thorn" along with exultant privilege, and he does it for a reason that works together for good for us (Rom. 8:28), because he loves us and doesn't want us to become conceited or to get so strong in ourselves that we forget our total dependence and competence is from Him (3:4-6; 12:7-10).

§O. A minister who must raise funds for the Lord's work should study carefully 8:1-9:15.

§P. As Paul writes this letter he has just had a

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brush with death (probably near execution in Ephesus) and is filled with comfort and joy in the Lord (see chp.1) as he meditates on the ministry, on the subject of death as it affects a believer, and on the new creation and the New Covenant. See chapters 3-5, esp. 5:17.

II Cor. 1:9 ἀλλὰ *but* αὐτοὶ (*we*) *ourselves* ἐν *in* ἑαυτοῖς *ourselves* τὸ *the* ἀπόκριμα *sentence* τοῦ *of* θανάτου *death* ἐσχήκαμεν *have had*, ἵνα *in* *order that* (purpose) μὴ *no more* πεποιθότες *have* *trust* ὧμεν *we should* ἐφ' *on* ἑαυτοῖς *ourselves* ἀλλ' *but* ἐπὶ *on* τῷ θεῷ *God* τῷ *the* ὁ *One* ἐγείροντι *raising* τοὺς *the* νεκρούς *dead*. (Through many tribulations it is necessary for us to enter into the Kingdom of God (Acts 14:22) and these afflictions can't be by-passed because we have to come to the end of ourselves in tribulation before we can totally put our trust in God and not in the self.)

§A. The churches mentioned by Luke in Acts 13 and 14 lie within the Roman province of Galatia. If Paul wrote his letter to the Galatians from Antioch, Syria, around 48/49 subsequent to his first missionary journey and just prior to the Jerusalem Council to resolve the Judaizing question, then this letter is Paul's first epistle and the following synchronization between Acts and Galatians is possible: Gal.1:18-24 = Acts 9:23-30; II Cor.11:32 (ca. A.D.35/36);

Gal.2:1-10 = Acts 11:30; 12:25 (A.D. 46).

§B. The reason, according to this chronology, that the extremely relevant Jerusalem Council decisions of Acts 15 are not mentioned in Paul's letter to the Galatians is that the Jerusalem Council has not yet convened when Paul's letter was written.

§C. Beginning with Acts 13:14 we read of certain peoples that Paul and Barnabus evangelized 47-48 A.D. in what is now modern Turkey. Then in Acts 15:1 we hear of certain Pharisees who were travelling around from Jerusalem and teaching that there was no salvation from hell without circumcision. Now Paul had been a Pharisee. He knew all about a legalistic religion based on merit and the notion that religious ritual and good works could lead one to salvation. Also he knew that to accept the burden of circumcision meant to take on the obligation of all the ceremonial and legal commands of Moses (Gal.5:3).

§D. But on the road to Damascus, Paul had received a different kind of circumcision. The downward pull

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of his old nature had been cut free and a living Law, Yeshua the Word of God, had written himself on the tablets of Paul's heart by the Spirit of God. Now it was no longer the old, stoney-hearted, unregenerate Pharisee Saul who lives but the crucified and risen Messiah Yeshua who lives and reigns in Paul (on the new creation הַבְּרִיאָה הַחֲדָשָׁה see Gal.6:14-15; II Cor.3:18; 4:16; 5:17; 13:5). The Apostle had seen on the Damascus Road that the dead letter of the old legalistic religion could never create new spiritual life in him as the Father had done through the risen Messiah and the Holy Spirit (see the Trinitarian formula in II Cor. 13:13; cf. Mat.28:19). Only the living Word Jesus the Messiah could make Paul into a new creation. Therefore, the proud legalist was now dead, and, as a new creation rabbi, could never preach mere circumcision (Gal.5:11) and mere legalisms again. Now Paul must preach only the crucified Messiah alive and able to forgive our sins and give us new spiritual life by his death and resurrection in our place.

§E. The message of Galatians clarifies the authentic apostolic Gospel of the Messiah. The ceremonies and specific legal rules God imposed on the Jews during the era of Law under Moses were never intended to eclipse the new Torah (teaching) meant to go into effect when the Messiah came. The purpose of the Law of Moses was to be a pointer to sin and to the righteous way of Abraham: faith. The Law was not meant to distract the Jewish people from the teaching of the Messiah when he came and ushered in the era of the Spirit, when all nations, not just the Jewish nation, were to be made students (disciples) of *his* Torah, his Messianic teaching.

Those who had ears to hear Deuteronomy 18:18-19, Isaiah 42:4, and Jeremiah 31:31-34 could understand this. Paul knew these Scriptures as a trained rabbi, but he had to be regenerated to understand them (I Cor.2:14). When he was filled with the Holy Spirit and became a prophet, he was not ignorant of the signs of the times or of the proper interpretation of the Word of God. A new era had begun and the teaching of the Messiah through his Apostles must not take a back seat to the Law of Moses. If that happened, whatever eclipsed the true Gospel, whatever ceremonies or religious rules were thrust forward to take preeminence over the Apostolic message, whatever teachings might be set forth in competition to the Gospel, would be the legalisms and teachings of a different gospel and would therefore be accursed, even if offered by an angel from heaven (1:8), even Gabriel himself. (Muslims should take note here.)

§F. Therefore, when certain Jewish legalists visited the Galatian congregations and taught these Gentiles that they had to get themselves circumcised and keep Jewish observances and rules to be saved, this poisonous heresy demanded the strongest possible antidote. Paul is shocked, he writes, that they are so quickly changing to another gospel, which isn't a gospel at all and there will be hell to pay for its perpetrators (1:6-10).

§G. In 1:11-2:10 Paul declares that God himself gave him the true Gospel of Grace; no man gave this message to him. Paul persecuted the early preachers of Yeshua until the risen Messiah, the death-conquering Word of God, stopped Paul and

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gave him the true Gospel to preach, which the other Apostles in Jerusalem approved as correct.

§H. So if anyone claims to be a prophet and wants to preach the Gospel, he ought to recognize that what Paul is telling the Galatians is from the Lord. Unless he recognizes this, his preaching should not be recognized (I Cor. 14:37-38).

§I. The Apostles in the early days had divided up the mission field. Peter and John and James agreed to preach to the Jews. Paul and Barnabus agreed to leave Israel and go to the Gentiles all over the world, and to send an offering for the poor Jewish believers in the Holy Land. However, since fellowship with Gentiles was thought to be defiling to a Jew, Peter was afraid of getting the Jewish believers in Jesus angry, so when he came to Antioch in Syria, Paul had to rebuke him for withdrawing from table fellowship with his Gentile brothers in the Lord. Paul tells this story (2:11-14) to prove that his own Apostolic status was in no way inferior to Peter's. The Galatians had better listen to him then and have nothing to do with the Judaizing false prophets who have come to them preaching a different Gospel and apparently disparaging Paul's Apostolic credentials.

§J. What is the true Gospel? Can a man put his faith in keeping the religious laws of any prophet, Moses or whomever, and be forgiven and regarded as right with God? Or will God credit us as being righteous if we forsake salvation through law-keeping and put our faith in Jesus the Messiah?

§K. Paul explains the Gospel in the first person in Romans 7. But here it is also helpful. Jesus took the penalty of the law when he died for my sin, and since God sees me as dead with Jesus (law does not apply to dead men) and alive in his new life of righteousness, I am free. To try to keep laws to be saved would mean the Messiah died for nothing. In that case I would no longer be free but under the law's condemnation. (See 2:17-21 and 3:10-14).

§L. Stop being foolish, Paul is saying! New life in the Spirit and miracles do not come by keeping laws but by having faith (3:1-5)! Look at Abraham. The Law was not given to Moses until 430 years after Abraham. And Law requires works, but Abraham hadn't done any when God looked at his faith and regarded him as righteous. Jesus took the covenant curse of the law's reprisal against us law-breakers, so if we refuse to receive his mercy to us and try to save ourselves by keeping laws, *we* will not succeed but the *curse* against us will, and by our lack of faith we will condemn ourselves.

§M. To paraphrase Galatians for Muslims: Don't have the nature of Ishmael, the son of a slave woman! Don't be a slave of Law, like orthodox Jews and Muslims. Be free like new creation Muslims and like your father Abraham!

§N. Any rudimentary notion in the world that keeps us under its worldly sway is what Jesus came to free us from. We were called to freedom and good works prompted by *faith working through love* (Gal.5:6) and prompted by the presence of the Holy Spirit in our lives. Therefore, put to death your old

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life without Jesus at its center so you will really belong to the Lord. Don't use your freedom as an excuse to sin. If you are truly guided by the Holy Spirit, you will not live in the wicked lusts of your old life. See 5:19-21 and the warning at the end of 5:21. Pray every day as you meditate on God's Word for the Holy Spirit to cultivate the nine fruits of the Spirit in your life: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. In Muslim lands, it is only self-interest that makes some teachers try to get New Creation Muslims to change the true Gospel to a false one. Some messianic Muslims, wanting to escape persecution (6:12), try to force a false Gospel on the ignorant. But those who have died to the world know better. They know that the only thing that matters is becoming a new creation (see 6:12-16).

§O. Notice your obligation to your teacher (6:6).

§P. We are not living under the epoch of Law but Grace (Ro. 6:14) because the law was not made for the righteous but for adulterers (I Tim. 1:9). Yet we are not free from God's law but are under Messiah's law (I Cor. 9:21). We must put our old nature to death. However, Messiah's law is not dead. Today we have lawless "scribes and Pharisees" in the church who do not obey Messiah's radical laws. Jesus says, "If you even look with lust at a woman you are an adulterer," and Jesus says to the divorcee, "Let her remain unmarried (I Cor.7:11)." But the lawless "scribes and Pharisees" in the church look at the divorcee with lustful eyes and tell her to marry as often as she likes. Lawless disciples should re-read Matthew 7:23--the word there is not

"evildoers" or "ye that work iniquity" but "workers of *lawlessness*".

§Q. The Jews who were zealous for the Torah's Jewish lifestyle (not as a way of salvation upstaging Jesus) in Acts 21:20 are not rebuked by Paul. Paul lived as an observant Jew and the Jewish community of Messianic believers in Jerusalem lived this way as well. Not only that, Paul put himself as if he were under the law to win those who were under the law (I Cor.9:20). Paul is not fighting the Jewish lifestyle of Torah observance in his letter to the Galatians. Paul himself lived this lifestyle. Paul is not talking about missionary identification with observant Jews. Paul is fighting a false Gospel of salvation through Jewish legalisms and works-righteousness merit that upstages the way of faith that Abraham took, which is also the way of faith in the death and resurrection of Yeshua the Messiah (Gen 15:6; Hab.2:4).

§R. The role of apostle is not well understood today. Galatians 2:9 says there are people set apart with a gift and calling to go to a particular culture or country or ethnic group and start a congregation (I Cor.4:15) or ministry-training school (Acts 19:9-10) among an unreached people. The passage in II Cor. 8:23 (see the Greek ἀπόστολοι ἐκκλησιῶν or "apostles of the churches") shows that these "emissaries" were not always eye-witnesses of the resurrection of the Messiah. See also Rom.16:7; I Cor. 12:28; Eph. 2:20. Therefore, there are apostles today.

§S. An evangelist may assist in planting a congregation. But an apostle does the work of an

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evangelist among the people where God has gifted him or her linguistically or culturally to raise up a new congregation with its own native pastors, teachers, prophets, and evangelists. The apostle is first on the scene and starts with nothing but a vision and a resolution to start a prayer meeting or a Bible study or a witnessing campaign or an evangelistic meeting or some pioneer effort that will result in people getting baptized and incorporated into the new house church or body of believers. The apostle starts with absolutely nothing--he or she does not build on anyone else's foundation. The gift is that of a pioneer with a certain adaptability of personality and a supernatural love for people whose culture or color of skin or language is different. This man (extremely Jewish) named Paul loved these Greeks and won great numbers to the Lord, constantly going where no church existed among the Greeks and starting them from nothing. Do you have an apostolic vision to start a new congregation in virgin territory? Are you an apostle?

§T. One of the problems in American churches is that everybody is too enamored with an American "melting pot" model of the Church. The New Testament is much more socially realistic than that. People do not "melt" into a pot. People are different. The Greeks in Corinth had a drastically different culture than the Jews in Jerusalem. If the Corinthian church were simply imported to Israel or the Jerusalem church imported to Corinth neither church would grow. Paul had a different gift than James. Paul could relate to Greeks better than James could. Paul did not win many Jews to the Lord. James did. Most Christians in America don't

see these nuances when they read Acts 21:20 or Galatians 2:9. Most people do not understand that the apostles were *cultural* specialists. Paul became like the Greeks to win the Greeks and Paul started Hellenistic Greek churches. James became like the Jews to win the Jews and started Messianic Jewish synagogues. Paul did not see thousands of Jews won into his Hellenistic Greek churches, but James did see thousands of Jews won into his Messianic synagogues (see Acts 21:20). Now there were Jews like Aquilla and Priscilla in Paul's Greek churches and there were Greeks like Titus and Luke in James' Messianic synagogue, so these congregations were integrated and not segregated. However, the style of the cultural flavor of the congregations in Corinth and Jerusalem were not the same, and the churches were culturally attuned to be more successful in one place than the other.

§U. Look at Gal.6:15-16. Replacement theology is wrong when it thinks that uncircumcision is anything. "Dual Covenant" liberals are wrong when it thinks that circumcision is anything. Both are wrong because a new creation is everything, even when national Israel comes to salvation. Whoever separates from this teaching will forfeit his crown and his citizenship in the Israel of God. ("Dual Covenant" theologians maintain that Jewish people do not need to believe in Jesus to be saved. They maintain that Jewish people can be saved through another covenant, God's promise to Abraham. Such liberals resent the Gospel being preached to Israel.) It is true that God warns the nations that he will punish them if their anti-Semitism causes them to curse and persecute the Jewish people. So true

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followers of the Messiah should always bless the Jewish people and pray for their salvation. However, there is nothing more anti-Semitic than refusing to tell a dying people the way of escape from eternal destruction.

§V. If "Israel after the flesh" does not receive the second circumcision (the new birth of regeneration), they are children of Hagar (Gal.4:21f), those who say they are Jews and are not (Rev.2:9). Without the new birth, they are *not* the Israel of God (Gal.6:16), because not all Israel (who are descended from Israel) is (eschatological redeemed) Israel (Rom.9:6). How are we going to provoke them to jealousy to *get* saved if you tell them they *already* have an operative, saving, covenantal relationship with the God of Israel and already have an unconditional land lease to live in safety in Israel. Study Jeremiah's book again. This is not *his* Gospel. The covenant was with Abraham and his seed (singular), which is Messiah, and whoever does not love the Lord Yeshua is accursed. It is true that whoever tries to take the Promised Land away from the Jewish people is also cursed by the Law and the prophets, although, in Scripture, these same accursed Babylonians etc are also the instruments of God to expel the Jews from their land if the Jews continue in unbelief (but see Zech.1:15). The Lord is the owner of the land and the Jewish expulsions and returns in Scripture are God's way of preaching to the nations what's in store for *them* (expulsion from the presence of God into hell) if *they* continue in unbelief like this blind nation, Israel. On the other hand, the God who promises the resurrection of the dead is to be believed precisely because he is the

God who has resurrected Israel from her national grave. He guards her and curses her enemies and leads her according to his purposes even in her blindness and unbelief. The Church must not arrogantly steal her promises or her status or her prerogatives, nor must she take a condescending or hateful or proud attitude toward Israel (Rom.11:18-20).

§W. In the same way that Dispensationalism can lead to an inadequate view of the Church, Covenant Theology can lead to an inadequate view of national Israel. By separating the "Church" from being in any sense part of "Israel," the Dispensationalists make the same kind of unscriptural distinction that Covenant theologians make when they *equate* "the Church" and "Israel." Romans 11, as it is interpreted in terms consistent with Paul's other writings, shows that both the "Church" (or the true remnant from the Jews and the Gentiles of the world) and also *natural* "Israel" (genealogical "seed" of Abraham) must be grafted by faith into *ideal* "Israel" (the Jerusalem above, the Israel of God, as opposed to the Israel after the flesh--I Cor.10:18). Not all (natural) "Israel" is (ideal) "Israel", but the redeemed remnant on earth (from the Jews and the Gentiles of the world) is the true circumcision (Phil.3:3). An ideal term for Israel may be found in Isaiah 44:2, where the word יֵשׁוּרֻן (Yeshurun) is an honorific title in contrast to Jacob whose name means deceiver/overreacher. "The Upright One" is not the deceiver, it is a nation of Israelites who are without deceit (John 1:47). Paul uses the word for olive tree תֵּיֵן (found in Jer.11:16 and Hos.14:6) for the symbol of Ideal Israel in Rom.11:17.

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§X. Paul did not make the collection journey just as an individual Jew paying his respects to the Fatherland. Paul was reporting to the Sanhedrin-substitute, the council of Zion's elders of (pre-70 A.D. Holocaust) New Covenant Judaism. Paul made this reporting lest he had run in vain, because salvation is "of the Jews" and of Zion.

§Y. As far as Gal.4:10 is concerned, a word needs to be said about Sabbath observance. There were Messianic Jews in Rome who observed the Sabbath and there were Gentiles who did not, and Paul does not denigrate the Sabbath or forbid Messianic services on that day (see Romans 14:5). Although the Sabbath commandments are not imposed on Gentiles by Paul, the New Testament records services on both Saturday and Sunday (Acts 20:7) on the Gentile mission field. Acts 20:7 records a *Motza'ei-Shabbat* service. מוֹצְאֵי שַׁבָּת means "departure of the Sabbath" and is the period beginning with sunset following the Sabbath and extending to midnight on Saturday. Since the Bible defines a day from sundown to sundown (Gen 1:5; Lev.23:32), this is the end of the Sabbath and the beginning of the first day of the week, the Lord's Day (Sunday). This means that Acts 20:7 shows the church on the Gentile Mission field meeting on both Sabbath and the Lord's Day. Paul's normal routine, wherever he went, would have been to have preached the Gospel in a synagogue in the context of a Sabbath Hebrew service, so Paul himself observed the Sabbath and made it a day of Jewish ministry, even while he was winning Gentiles and founding a church.

§Z. We must also remember that Paul's law-free Gospel to the Gentiles could not be effective in actual practice if his apostolic commission had not been acknowledged by a law-observant Messianic Jewish remnant in Zion. The law of the Messiah (the Gospel--I Cor.9:21) did not originate with Paul; the law of the Messiah had gone forth from Zion, from Jerusalem (Isaiah 2:3; 42:4).

§AA. When Paul submitted his message to the apostles in Jerusalem, they authorized him to continue his emphasis of a circumcision-free message to Gentiles. However, there was no such emphasis in the Gospel that was preached in Jerusalem to Jews who were already circumcised and were planning on circumcising their eight-day-old male babies. Acts 21:20 proves that the Jerusalem form of pristine New Covenant Judaism (which is the canonical pattern for Jews) did not follow a Gospel that refused to observe the law. Paul himself observes the law by preaching the Gospel on Shabbat in the style of a rabbi every week when he is not in prison.

§BB. Gal. 4:8-10 is not an attack on Judaism but on a Judaizing legalism that tries to convince Gentiles that they must convert culturally and legalistically in order to be saved. Paul preached that a *new creation*, not a new culture or a new legalism, is needed to turn around a sinner bound for the destruction of God's judgment.

§CC. The message of Galatians is this warning: preach the true new creation Gospel or be accursed by God. What is the true Gospel?

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§DD. 2:16 οὐ *not* δικαιούται *is justified* ἄνθρωπος *a man* ἐξ *by* ἔργων *works* νόμου *of law* ἐὰν μὴ *but* διὰ *through* πίστεως *faith* Ἰησοῦ Χριστοῦ *of/in Jesus Christ* (not saved by meritorious works). See 3:5...The One supplying to you the Spirit and producing works of power among you, is it by works of law or by the hearing with faith? ἔργων νόμου or ἀκοῆς πίστεως? Only Christ can obey the whole law; only He is the one who *lives by* it...*Lev.18:5* (5:3; 3:12). Everyone else who tries to obey the ὅλον whole law (5:3) and rest on the merit of his religious works rather than the grace/hesed of Messiah (5:4) is under a curse because the law says, "Cursed is everyone who does not do πάντα *all* the law." (3:10).

§EE. 1:11 οὐκ ἔστιν κατὰ ἄνθρωπον (*the true Gospel is not according to man or according to mere humanly contrived religious tradition*) or according to ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων (*zeal for ancestral religious traditions "of the fathers" 1:14*)

§FF. Does a Greek have to stop being a Greek to be saved? See οὐδὲ *not* Τίτος *Titus* ὁ *the one* σὺν *with* ἐμοί *me*, Ἕλληνα *a Greek* ὢν *being*, ἠναγκάσθη *was compelled* περιτεμεῖσθαι *to be circumcised* (2:3)

§GG. However, we don't draw back and separate ourselves because we are Greek or we are Jews or we are this or that (2:12). Pride in church tradition (1:14) and ethnicity (2:15) leads us not to be able to discern the body and to think a pseudo-church is the true church, *the* קהל אלהים. So we eat and

drink the curse on ourselves (I Cor.11:29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα ἐαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ σῶμα).

§HH. What happens to the preacher or religious person who preaches something other than the true Gospel? 1:9 εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω

§II. How can a person get to be a preacher and in reality be an accursed one? ψευδαδελφους (2:4) pass as Christians, even pass as Christian preachers, but live to bring true believers into bondage (see 2:4 ἵνα ἡμῶς καταιδουλώσουσιν) *and do not have faith working through love (5:6)*. The truth of the Gospel is lost if we compromise and yield in subjection to them (see 2:5).

§JJ. If we are still preaching a false Gospel, why are the persecutors (who endorse false doctrine and an evil *modus operandi* and live according to the flesh--see 4:29) still persecuting us? (5:11)

§KK. If we've had great visions and we preach and lead people to the Lord, why do we need to worry that our evangelistic work might get cut off from the church? (see 2:2 μή πως εἰς κενὸν τρέχω ἢ ἔδραμον)

§LL. You can't really preach the true Gospel unless God has revealed His Son in you (1:16) and Christ has been formed in you (4:19) and you are depending on his shed blood alone for deliverance from your sins and from this evil age (5:4; 1:4). You can't really preach Christ's Gospel unless it is *He* who

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lives in you and it's no longer you who lives but a new creation (see 2:20; 6:15). You must be separated from your mother's womb and called and you must be Christ's and so be of Abraham's seed and thus a citizen of the Jerusalem above (4:26). Otherwise you cannot preach. You are only an accursed persecutor.

§MM. The στοιχεῖα τοῦ κόσμου (4:3,9) are the elementary, rudimentary principles or spirits (Col.2:8) behind false religion (religion not grounded in the inerrant new creation faith of the Jewish Messiah, the Lord of all, Jesus).

§A. The date is probably 60/61 A.D.; the place, probably Rome. It has been several years since Paul has visited the Gentiles in the churches in Asia Minor spread out around its capital Ephesus. Paul was first there briefly in 51 A.D. and then again in 55-57 A.D. But at this later time, Paul was more of an urban seminary professor training leaders than a rural pioneer congregation planter in direct contact with a local assembly. II Timothy 4:19 may indicate that the people Paul greets in Romans 16 are Ephesians (see Romans 16:3 and the notes on Romans). But he wrote that letter to the Romans in 57 A.D. and so many new believers and congregations have been added since then who have never met Paul that he doesn't know the people in the churches as intimately and therefore does not give this letter, which is really a kind of written prayer, the personal quality Paul normally exhibits in his epistles.

§B. In Ephesians Paul contemplates a new human race, and he marvels at the new birth through which God has created this resurrected humanity (2:10).

§C. Paul thinks of the new birth in different ways. One way is in 2:6 where he sees a spiritual ascension already in progress with a heavenly residence already reserved (1:3) as we are being raised and enthroned in the Spirit with the Messiah (1:20). How awesome is the new birth!

§D. This epistle is so dense it is almost impossible to teach what is in it by a dry listing of topics. A very loose paraphrase of what Paul is saying will be

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better, as follows: Oh to have the dull heart circumcised so that he has eyes to see and a mind of wisdom to know what is happening as *one* united, spiritually quickened humanity is ascending from the spiritually moribund other humanity! What riches are being inherited! What power (the power that raised Jesus from the dead) is being manifested! What a hidden mystery is unveiled! You who are not Jews--what a marvel!--you have been predestinated to this new humanity before the world was formed! You who had no share in what the Jews were promised have been made full partners with them, receiving the pledge of the inheritance, the promised Holy Spirit (1:13-14). The hostility between you who are not Jews and you who are has been abolished. The *הַחֲדָלָה* (separation in the Temple) has been broken down. (See *The Jewish New Testament, JNTP, 1989, Eph.2:14.*) How? In the death of the Messiah on the execution stake where there came forth a peace for Jews and non-Jews spiritually resurrected in one transcendent new humanity. (Eph.2:12 speaks of "the commonwealth of Israel" in a way inferring that Gentile Christians are no longer aliens there, just as Phil.3:3 speaks of them with Messianic Jews as "the circumcision" and Gal.6:16; 4:26 speaks of "the Israel of God" and "the Jerusalem above," all pictures of this marvelous eschatological heavenly Israel which includes even Gentiles! Acts 21:20 shows that Jews who believed in Messiah Yeshua and preached him and celebrated him in the context of the Torah-observance of Jewish life-style were just as validly true believers as Gentiles who remained largely distant from Jewish culture. They were both one body according to Eph.2, one commonwealth, one

Israel of God, one Jerusalem above.)

§E. Those who say that the Church has nothing to do with Israel should remember that such a doctrine could never have been preached before A.D. 100. The doctrine assumes something never assumed by the New Testament: namely, a breach between the remnant Israel of God of Jewish birth and the Gentile "God-fearers" admitted into fellowship with the remnant of Israel by the New Covenant *ἡγεμονία* or council meeting in Israel in Acts 15. The Bible, while it predicts the return of the nation of Israel to the land in the last days and while it anticipates a revival among the Jews in the last days, nowhere treats these miracles as a separate development from His saving a remnant from the world. There is only one Lord and he has only one body and one Gospel and one redeemed remnant set apart for salvation and He is only returning once to deliver them. He does not have two returns for two different peoples nor does He have two ways to salvation or two saving covenants.

§F. If Paul had been preaching a separate program of salvation for the Gentile mission, the persecution he encountered would hardly have been of the intensity that it was. What infuriated so many people about Paul's Gospel was that he was admitting former Goyisha sinners into full membership into eschatological Israel without circumcising them into total submission to the Law of Moses. Paul was *not* leading the mission to create a Church separate from Israel. Paul risked his life with his final trip to Jerusalem to prove that this was precisely what he was *not* doing. Paul was admitting as full proselytes

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everyone he won to the Lord. This is why so many people wanted to kill him. Paul was making a shambles of Diaspora Judaism in the eyes of so many of his enemies because he was admitting people as full proselytes according to the Acts 15 *γερουσία* and the Gospel of remnant Israel preached by the Apostolic Council of the Elders of Israel *rather than according to the Law of Moses and the Sanhedrin*. It's true that in Acts 21:28-29 he did not take his formerly Gentile converts into the Temple area in Jerusalem (as he was falsely accused); however, he does say in Eph.2:11 that Gentiles *were* alienated from the citizenship of Israel and *were* strangers of the covenants of promise, indicating that this is no longer the case. So their uncircumcision is *in the flesh only and not in the Spirit or in the Messianic Age that is already dawning* (compare Eph.2:11 to Phil.3:3).

§G. Paul's martyrdom was caused by his zeal to prove (by that last Jerusalem trip and the collection journey) that there is only one eschatological Israel and only one door into it. He was a marked man (more in prison than out of prison) from this point on in his ministry, but he risked everything anyway, because there were those in Paul's lifetime that wanted to see a separation between the Jews and Paul's Gentile Mission (the Church). There were unbelieving Jews and Jewish apostates in Jerusalem whose theology also wanted to cut Paul's "Church" off from "Israel" and see them as two and not one. What made them murderously angry was when he said that "we are the true circumcision" and "the Israel of God" and they knew that he was including Titus and Luke and all the full (yet uncircumcised)

proselytes along with Messianic Jews as the only remnant on the land of Israel. The resident aliens who were regenerated in the Messiah Yeshua were no longer aliens to the commonwealth of Israel even if they were Gentile by birth. They were grafted in by rebirth, even if the apostate political and religious leaders could not see this.

§H. New Covenant Judaism is the true religion presented in the pages of the Jewish New Testament. Gentile proselytes are allowed to come into the faith (Acts 15) without circumcision of the flesh. But circumcision of the heart (a spiritual new creation where the old nature is cut away) is the *sine qua non* (indispensable condition) of membership in the Israel of God. Furthermore, only the Jewish New Testament can define the faith. When the Gentile clergy and their structures are allowed to define the faith (instead of the Jewish Bible), then we have things like the worship of the Queen of Heaven and other non-Jewish heresies.

§I. God has an ultimate purpose: it is to display us (2:7) raised up and enthroned with Messiah in the Heavenly realms. As far as the σοφία τοῦ θεοῦ is concerned, God is using our salvation and ministry in the ἐκκλησία to send a message to the demonic strongholds who are watching us (3:10) and in spiritual conflict with us (6:12). What is being revealed to them and the whole cosmos is God's secret plan, never revealed before except in Paul's ministry, which is the μυστήριον τοῦ Χριστοῦ, which is Christ in the Gentiles and the Jews in the church, Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης (see Col.1:27). See Eph. 1:9; 3:3; 5:32; 6:19; Col.1:26; 4:3.

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§J. In Phil.3:3 and Gal.6:15-16 Paul is talking to would-be proselytes to Israel's theocratic Messianic religion/kingdom or "heavenly realm" (Eph.1:3,20; 2:6; 3:10; 6:12) and Paul is assuring these Gentiles that they already have what the Judaizers are offering them--they are already enthroned in the Israel of God and the free Jerusalem above (Gal.4:26). See also Rev.20:4; Eph.2:11-13.

§K. To have the faith to see this is a gift from God. You had nothing to do with this faith. The faith didn't come from you, because if it did you could boast about it (2:8-9).

§L. Here's another way of seeing the new birth. The true people of God are His household, which rises on the foundation of the inerrant canonical prophecy entrusted to the apostles and prophets (3:20). The keystone which holds together the standing structure of prophecy and people alike is Messiah Jesus himself. God clothes Himself in this growing construction, this living Temple, like a Spirit putting on a body, a body that is full of the peace of Him who died and rose and ascended and fills everything.

§M. All this was revealed to Paul for the sake of those who are not Jews, that they may become heirs with the Jews, and thus grasp the unfathomable love of the Messiah.

§N. What then are the practical ramifications of these first three chapters? Continuing to paraphrase, we could say the following: Patiently bear with one another in love to maintain the unity

of the faith through the equipping process as all grows to maturity in this new humanity. Who does the equipping? The apostles and prophets and evangelists and teaching shepherds. Who do they equip? The saints. For what purpose? For the work of the ministry in the world until the perfect new humanity is built up and is complete.

§O. All of these gifts equip the lay ministry for service to the world out of which is growing a perfect new humanity, one that is expanding qualitatively and quantitatively. The Messiah himself is joining this body together and enabling each part to love the other so that all can grow.

§P. Then Paul exhorts that we are to avoid having the futile mind of the Gentiles who love debauchery. Cut off, circumcise away, the old man of lust and rottenness and get the new mind God wants for you. Watch lying and gnawing anger and stealing and foul talk and don't grieve your seal of salvation, the Holy Spirit. Cut out bawdy humor, drinking, and fornication. Any filthy unclean person nursing idolatrous lust makes God angry and will never see heaven. Live totally transparent lives and have nothing to do with deeds done in secret darkness. Wake up! If you desire to get high, let it be by being filled with the Spirit and not with wine! Fill your life with godly music and not with whatever is a waste of time!

§Q. Stay in God's order and in his love, which means that husbands are to love their wives (who are to respect their husbands) as their own bodies (a wife is one body with her husband). This means

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we must stop all carping, all incessant wrangling. And it also means being tenderhearted and forgiving toward one another.

§R. Children, take note of a special promise just for you. With 6:1-4, Paul pauses for a brief sermon to children and includes their fathers in his audience as well.

§S. The battle against demonic powers is described at the end of the book in chapter 6 and the weapons are laid out, each with its purpose, so that the believer will know how to resist the devil and stand his ground against every temptation to sin and so escape the defilement that leads to death and press on to the upward call of Messiah Jesus to abundant and holy eternal life.

§T. The Greek word ἐκλέγομαι means "I choose, I select, I pick out." Those so "picked out" are called the ἐκλεκτός. "Many are invited/summoned but few are picked out" (Matt.22:14). As far as the Jewish people are concerned, "there is a remnant (those that are left as survivors after the divine wrath burns away the rest) picked out by grace" (Rom.11:5). "What Israel sought so earnestly it did not obtain, but the *picked out ones* did" (Rom.11:7). We endure all we endure for the sake of the *picked out ones* (who will trust Messiah but haven't yet), that they too may obtain...salvation" (II Tim.2:10). God's *picked out ones* are "strangers in the world" (I Pet.1:1).

§U. God is free to pick out as He chooses. Rom.9:16 says that God's choice "does not...depend on man's

desire or effort, but on God's mercy" (Rom.9:16; see also John 1:13). *There were two twins in Rebecca's womb but only one was picked out.* "Even before they had been born or had done anything good or bad (so that God's ἐκλογὴν πρόθεσις *purpose of election* might continue, not by works but by His summons)" Rebecca was told that God's favor was on the twin named Jacob (Rom.9:11-12). Paul was a proud persecutor and did not merit God's mercy. He was the chief of sinners (I Tim.1:15). "But for that very reason I received mercy, so that (purpose! ἵνα) in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life" (I Tim.1:16). God's free and undeserved choice means that the one who is picked out is *picked out for a purpose, a divine purpose, and with a special responsibility to serve the God who chose him.* Eph.1:4 says that the "picked out" ones are chosen for the purpose of good works (Eph.2:10) and for citizenship as fellow-heirs with the saints in the household of God (Eph.2:19). Also the picked out ones are chosen to become servants of the Gospel (Eph.3:7) and for the purpose of being holy and blameless in His sight and so that we "might live for the praise of His glory" (Eph.1:12); also so that we might come to the "unity and to maturity, to the measure of the full stature of Christ" (Eph.4:13) and so that "in the ages to come He might show the immeasurable riches of His χάρις *unmerited favor/grace* in kindness toward us in Christ Jesus" (Eph.2:7). Another purpose of our election is that we be no longer children and that we get our doctrine straight (Eph.4:14) and that we find our fruitful place in the Body of God's people (Eph.4:16).

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§V. χάρις is the action of One who volunteers to do something, to which He is not bound. No human act or attitude influences God to act as he does. When God chooses to provide salvation, he does so freely as a gift (Eph.2:8) and for no other reason than "out of the great love with which He loved us" (Eph.2:4).

§W. Therefore, we must be kind to one another, "tenderhearted, forgiving one another, as God in Christ has forgiven you" (Eph.4:32).

§X. God has given us not only the gift of salvation but a commission (Eph.3:2). Is it for Greek ministry? Jewish ministry? What? For Paul it was to "bring to the Gentiles the news of the boundless riches of Christ" (Eph.3:8).

PREDESTINATION

Acts 4:28 (Everything that happened to Jesus was predestined) ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισεν (decided upon beforehand) γενέσθαι

Rom.8:29 ὅτι οὕς προέγνω, καὶ προώρισεν (decided upon beforehand) συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς

Rom.8:30 οὕς δὲ προώρισεν (decided upon beforehand), τούτους καὶ ἐκάλεσεν. καὶ οὕς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν. οὕς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν.

I Cor.2:7 ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν (decided upon

beforehand) ό θεός προῦ τῶν αἰώνων εἰς δόξαν ἡμῶν

Eph.1:5 προορίσας (decided upon beforehand) ἡμᾶς εἰς υἰοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ

Eph.1:11 ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες (having been decided upon beforehand) κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ

Ephesians 4:11

καὶ αὐτοὺς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δε ποιμένας καὶ διδασκάλους. (The μὲν....δὲ combination is translated "some...others").

1. An ἀπόστολος church founder (I Cor.4:15)
2. A προφήτης reads hearts and foretells future-- see Acts 8:20
3. An εὐαγγελιστής holds campaign in a city for the purpose of soul-winning and building up the church Acts 21:8; see Acts 8:5-17
4. A ποιμήν oversees the flock (Acts 20:28-35)
5. A διδάσκαλος guards the truth (II Tim.1:11-13)

KEY VERSE: Eph.2:8-9 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον οὐκ ἐξ ἔργων ἵνα μή τις καυχῆσται.

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§A. The place is probably Rome around A.D.61. Here is a prisoner in a possible "deathrow" situation with the nerve-racking possibility that the Roman executioner will come bursting in and drag him off to his death by beheading at any moment. His co-worker has recently almost died as well (2:27). And yet, despite the precarious nature of this uncertain life-or-death situation, Paul is so filled with joy that he is bursting with it as he writes a "thank you note" for a love offering the church at Philippi has sent him. Who but Yeshua can give this kind of peace to us? It is not mere human bravery but the peace of God that transcends all understanding (4:7).

§B. Every cross-cultural minister has to send thank you notes from time to time. Often a fund-raising letter must be written as well. II Corinthians 8 and 9 should be studied as an excellent example of how to write a letter soliciting funds, while Philippians should be seen as a model of a thank you letter (which is also a powerful stimulus to further giving).

§C. Paul had received regular support from this congregation (see 4:15 and II Cor. 11:8). One of the Philippians, Epaphroditus, had carried an offering to Paul from the church and in the process had become ill and almost died, but was now recovered. From him Paul learns about the divisions in the congregation focussing around two women who can't see eye to eye (4:2-3). 1:17-2:18 are aimed at that problem, since if the Philippians will contemplate the self-emptying humility of God the Word in the Incarnation, each will surely be able to empty his or her own self and work for Christ-minded unity in

the congregation. The critique of "envy and rivalry" in 1:15 may be an indirect message to the ladies as well. Paul writes this letter to deal with that potential "church-split" situation and to warn about the Judaizing legalists whom he calls the "mutilation" party, because they were the Jews who went about Paul's mission field insisting on circumcision and legalistic ritual and rule-keeping as the condition for one's being saved (see 3:2-11).

§D. What is the immediate source of Paul's joy as he writes this letter? He is filled with awe at how God has taken his adversities and his chains and made them a spotlight to get more and more of the palace guard and everyone else around the city to begin to see and notice the crucified and suffering yet risen Messiah that Paul preaches!

§E. Also, Paul's fellow preachers in the city are starting to preach with more boldness, too, though some with a spirit of rivalry (possibly distancing themselves from Paul as preachers outside of jail sometimes do toward preachers inside of jail). These latter anti-Pauline preachers are operating from a contentious and malevolent motivation, which usually happens when a few preachers in one city notice that one preacher (in this case Paul) is getting all the attention and they aren't. But Paul doesn't care that these people want to hurt him with their attitude and thus add to his afflictions. He isn't thinking about himself (he's like Timothy--2:20-21). He is rejoicing that the Gospel is going out in greater power. Paul is looking on the good side of the picture instead of the bad (4:8). And he is not focussing on the human righteousness through

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religious works (3:9) of any preacher, including himself. Paul is looking at the righteousness of the Messiah. As far as his witness is concerned, Paul knows that only by dying to self can he be in fellowship with the sufferings of Jesus. For Jesus makes the power of his resurrection known only to those who are conformed to his righteous witness in death (3:10), to those who work out their salvation with fear and trembling (3:11; 2:12).

§F. Now Paul turns a wrathful eye toward a scourge in the early church that we will hear more about from II Peter and Jude and Revelation. These are the libertines, those "Christians" who refuse any suffering or any denial of their sensual appetites and gross indulgences (which they think are their due as Christian liberty). These are the drunkards and fornicators and wife-swappers and homosexuals and swindlers and thieves and adulterers and greedy businessmen and hate-filled causers of discord who claim to be "Christians" but are, as far as the church is concerned, causing trouble within and a bad testimony without. Paul has warned in several places that these people, if they don't repent of living this way, are going to hell (see Gal. 5:19-21; I Cor. 6:9-11; see also II Cor. 5:10; Gal. 6:7-9 about being judged according to deeds done "in the body."). Now Paul deals with antinomians (lawless disciples) again in Phil. 3:17-21. They are enemies of the suffering of the cross of Christ that all believers must maintain a share in. Their true God is their appetite and this they serve religiously while making a false profession at Christian worship services. Their destiny is destruction (3:19), because God, increasingly furious, isn't fooled by them.

§G. Those who aspire to leadership in God's house had better live like Paul (3:17) and make very certain that there is no libertine tendency in their lives. This is why one's God-given ability to control sexual appetite and abstain from liquor and materialism and greed and thievery and slander and immorality or unfaithfulness are all key qualities that a minister must have (see I Tim.3:2), and--if he doesn't--he'd better roll up his sleeves and go look for another profession. If God graciously calls you to his work, he will graciously give you the qualifications for the job. If he hasn't given them to you, don't apply. Not many should be teachers (James 3:1).

§H. When Paul speaks of Timothy as a son who faithfully serves his father in the Gospel, he may be alluding to the priest's father-son ministry formation we see in places like Lev.8 where father and son are both ordained as priests and the son continues the ministry after the father's death.

§I. Philippians at a glance: Paul exhorts the believers at Philippi and especially two feuding women members of the church, Euodias and Syntyche, to become like Jesus. These ladies must avoid being blameworthy on the Day of Messiah (1:10). They must learn to agree in the Lord (1:27) and to think the same thing in all humility (4:2; 1:27; 2:3,20) and peace (1:2; 4:7,9) without *ἔρις* (strife, discord, contention) or *ἐριθεία* (selfish ambition or rivalry--1:15-17; 2:3) or grumblings and arguments (2:14) and so preach the Gospel *purely*, with *pure motives* (ἀγνῶς 1:17). Look at Jesus. Though he was in the *form* (μορφή) of God, he took

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the *form* (μορφή) of a slave (2:6), and humbled himself and became obedient unto death. So must we become *conformed* (take on the same form, συμμορφώζω) conformed to his death, as far as pride or self-seeking is concerned (2:6; compare 2:3), like Timothy (2:21-22) or "your missionary-apostle" Epaphroditus who risked his life and nearly died (2:27-30) or Paul himself whose life is presently hanging in the balance (2:23) in a life or death struggle for the defense of Gospel (1:12-13,16,29-30). By turning their back on their life in this world and by risking death for the Gospel, these men are being conformed to Christ in his death. These are models (3:17) of what a minister or a ministry is (2:17,25,30; 4:18) and what all of us must press on to become (3:12-16) as we all do the same thing, which is to contend for and defend the Gospel (1:7,16,27) with deep affection, compassion, high esteem, and sympathy for all who share or participate or become ministry partners in this same struggle and affliction (1:5,7-9,16,30;2:1,10; 4:14), including the necessary matter of δόσις financial expenditures/giving/offerings and λήμψις receipts/receiving offerings (4:15,16-17) and the (spiritual) profit accumulating in one's (heavenly) account (4:17-18).

§J. In the face of all the sorrow of this dying, persecuting, anti-God world (2:27), let us take our minds off of earthly things (3:19) and let us look on the bright side (1:18; 3:20; 4:5,8,13) and rejoice (1:4,25; 2:17-19,28-29; 3:1; 4:1,4,9). This is our safeguard (3:1). What is the bright side? Even the worst that can happen to Paul is actually getting people in Nero's household saved! (See 4:22; 1:12-13.)

And what else is the bright side? Think of it! Whatever happens turns out for our deliverance (1:19) since living is חַיִּים and dying is gain (1:21), since what we've lost in this life for His sake is κενοδοξία vainglory (2:3) and προφάσις pretense (1:18) and σκύβαλον refuse (3:8) but what we gain is far better, to go and be with Messiah (1:23). Only let us live this life in a manner worthy of Messiah, being courageous and fearless no matter what happens (1:14,20,28; 2:12; 4:6).

KEY VERSE: ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῶ γὰρ μᾶλλον κρεῖσσον

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§A. The target of Paul's letter (written probably ca. A.D.60/61 during the early part of Paul's house arrest in Rome and during the same period Paul wrote Ephesians), to the believers at Colossae, a town not too far from Ephesus in modern Turkey, is "philosophy" (2:8). A philosophy is a teaching from man, a purely human speculation not grounded in sound exegesis of the inerrant Scriptures. There is a Pharisaic temptation in every congregation or denomination to begin to stir in human philosophies and serve them up as part of Scriptural "orthodoxy."

§B. It is a great shame that no one took the trouble to teach Colossians to the Arabs in Mecca and Medina at the time of the birth of Islam. Let's go back and look at the "philosophy" that Paul was attacking in Colossae when he wrote this letter from Rome. There is nothing more dangerous than a Biblically ungrounded mystic who is ignorant of the Word of God (the closed canon of the inerrant measuring standard for all extra-Biblical "prophecy"). Such a person does not bother to bring every visionary's thought captive to obey God's Word (II Cor. 10:5), but instead takes his stand on visions he has received from angels (heedless of the warning of Gal. 1:8) and goes into great detail about what he has seen (Col. 2:18).

§C. There were some people like this endangering the church at Colossae. They were trying to take believers captive with their philosophy (2:8). These heretics remind us of a curious blend of Islamic mysticism and Rabbinic legalism, just as the guise of the rabbi with his gnostic love of lore and casuistry is discernible underneath the turban of a Sufi sheikh.

The heretics Paul warned the Colossians about were mystical and legalistic. At the same time they had gnostic tendencies, which meant that they offered their "knowledge" (the Greek word for knowledge is *gnosis*) as a way of salvation. Apparently they were more impressed with the agency of an angel like Gabriel than they were with a Messiah like Jesus, as far as the mediation of revelation was concerned.

§D. Since a mystic could take his stand on what an angel had told him (hadn't angels brought Moses the Torah--Acts 7:53?), and since an angel could supposedly administer reprisals for breaking the rules of Torah, these Colossian heretics seemingly advocated strict adherence to legal observances, rituals, food laws, festivals, and other religious legalisms in order to placate these angels and ward off their demon-like displeasure. These Colossian heretics appeared in the vicinity of the church of Colossae with their learned air of gnostic superiority and, turning their nose up at the "elementary" teachings that Epaphras (who lacked their educational "gnosis") had communicated to the believers, they attempted to take the congregation captive with their hollow and deceptive philosophy.

§E. The Pharisees had a fine way of setting aside the Bible in order to observe their humanly concocted philosophical traditions (Mark 7:9). The great danger for them in their exercise of human arrogance was that they thought they knew as much about God apart from his Word as they could learn in His Word, for they put their traditions and interpretations right alongside the Bible and held

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them in just as high authority and awe as the Bible. Consequently, when the Messiah came they were not ready for his coming. Their eyes were on their own "signs" in their own φιλοσοφία (Col.2:8) philosophical traditions and teachings and supposedly great teachers and not on the inerrant Bible. Consequently, they were not able to "get real" and they missed God's purpose for their lives (Luke 7:30).

§F. The Colossian false teachers had more than Pharisaic pride. As mystics they may have attempted to short-circuit the Messiah as mediator and attain an immediate knowledge of God without the mediation of the εἰκὼν τοῦ Θεοῦ the "image" of God (1:15), the enfleshed Word, Jesus the Messiah. However, Paul countered this teaching: the πλήρωμα "fullness" the false teachers offered the Colossians did not reside in their mystical knowledge of God but in Messiah himself (2:9). Paul's watch-word is Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης ("Christ in you the hope of glory"--1:27). All the fullness of θεότητος (deity) lives in bodily form and is mediated for our saving benefit through Messiah, Paul argues.

§G. The στοιχεῖα of the cosmos are possibly the spiritual forces behind false religions (see I Cor.10:20-21), especially angelic, that is demonic forces, which bring unregenerate man into religious bondage (see Gal. 4:3,9). Our old nature and old self that lived bond in that old world has died with Christ (2:20). Angels or demons or so-called "astral powers" (who supposedly directed the course of the stars and the calendar) or heavenly hosts (such as in saint veneration--see the word θρησκεία in 2:18) do

not have to be placated (as these heretics taught) by various religious and ascetic practices. We have been rescued from the power of darkness (1:13) and transferred to a different world where Christ alone is preeminent. Although visions per se should not be despised (Acts 2:17), we do not take our stand on visions (3:18), or let anyone judge us or disqualify us because of some self-imposed religious observance (2:16,18). See ἐθελοθησικία in 2:23. The Lord Jesus, who makes men new creations, will never take a back seat to legalisms or religious philosophy or angels bringing visions and laws (2:13-15)! This religious excess baggage can be discarded because we already have full assurance and certainty of salvation, πληροφορία (2:2).

§H. There is a circumcision we have that makes us supernaturally grafted into God's people. It is Messiah who has cut away the heathen-heart's downward pull, the ἀκροβυστία τῆς σαρκὸς (2:13). It is Messiah who has circumcised our inner man with the purifying and covenant-sealing experience of the new birth, Paul declares, and no other circumcision is needed, nor any legalism! Our conversion "covenant cut" was made by the hand of God (2:11) and like old skin our old life has been cut away and lies on the floor like surgical waste products. Therefore, we are to know no man after the "flesh" (3:22). We need to *keep our thoughts* on the things *above* where we have, spiritually speaking, died (3:3) and been raised (3:1). We need to live in that and let God cut away idolatrous πλεονεξία (covetousness) and other vestiges of the old nature and the old self.

§I. Our purpose, if we "get real" is found in

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Col.1:25,28-29. But getting "real" requires first that we get a new self (3:10), a new creation existence where the self is renewed in the image of God, Messiah Himself (1:15-16). Everything else is shadow, He is the substance. There is no hidden, invisible, esoteric realm that He is not manifest Lord and Victor over (2:15). Therefore, we must put away the alienated, estranged mind that is at enmity with God (1:21). The old self and its works of darkness must die. We must not be puffed up by the mind of the flesh (2:18) or taken captive by those things which have only the appearance of wisdom (2:23). Instead we must come to true wisdom in the knowledge of God's will (1:9), thereby bearing fruit and growing (1:6,10).

§J. In preaching all of this, the Lord wants us to be gracious and to make our words palatable (4:6). Then we will be a faithful brother and minister (1:2,7) not moving away from our hope (1:23) and therefore we will have love for all the saints (1:4-5).

§K. Looking again at the Christology of this epistle, we ask ourselves, Who is this Word of God named Jesus? He is the image of the invisible God, the ruling heir of all creation (1:15) and it is only through him that we inherit anything (1:18). He is God's agent in creation (what liar would say God does not use His Word in creation?) and all creation holds together and is sustained from collapsing into nothingness by Him (1:16,17). He is uncreated (He is "before all things"--1:17). He is God's agent of reconciliation and judgment as the head of the called out redeemed assembly of the people of God (1:18,20).

§L. In fact, putting true believers under legalisms (an endless list of can't do's and must do's) will provide no safeguard against the old nature (σάρξ) arousing itself in us. Put to death this old worldly nature daily, Paul commands, and set your mind on heavenly concerns. Devote yourself to prayer and spiritual music and Bible study and thankful service (4:2,12; 3:16-17). Remember: a poisonous snake in the baby's crib must be killed, not merely toyed with by means of gamey rules, which have no power in restraining the coiling venomous flesh, the sensual indulgence, of the unregenerate and devilish creature, the old man unrenewed in Jesus Christ. (See chapter 2:20-3:11; 4:12). We need not fear demons or angels because by regenerating us, God has rescued us from the dominion of demonic darkness (1:13) and brought us into the kingdom of His Word (Jesus), His Son He loves, in whom we have redemption and acquittal, the forgiveness of sins.

§M. This is a very important section of the Bible for viewing Judaism and Islam correctly. Such teachings should be used with Colossians 4:5 very definitely in mind. But visions per se should not be despised (Acts 2:17), and when philosophers or poets agree with the Gospel, it may not hurt to quote them (see Acts 17:28; I Cor. 15:32-33; Titus 1:12 where Paul quotes Epimenides of Cnossos, Menander, and Callimachus of Alexandria).

§N. Notice: we must not preach merely "the cross." We must preach τοῦ αἵματος τοῦ σταυροῦ "the blood of His cross" τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ.

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§A. In only one month's time in A.D. 50, amidst great persecution both in Philippi and in Thessalonica, Paul, Silas, and Timothy had started a new congregation in Thessalonica in Macedonia (north of ancient Greece)! Then this city was the capital of Macedonia, a Roman province, on the main highway to Rome. Like New York and London today, it was in God's plan a strategic target for evangelism. The area is the northern part of modern Greece today.

§B. These two letters to the church at Thessalonica were probably written rather close together, one after the other, from Corinth during the second of Paul's three congregation-planting journeys. By studying Acts 17-18 and I and II Thessalonians we see the rapid way Paul worked as he moved around the world with a couple of associates.

§C. Knowing where to find a captive audience of his easiest potential people to be won (the Gentile God-fearers in the Hellenistic Jewish synagogues), Paul would preach as a rabbi for a few Sabbaths and thus become known to many people quickly. Those who were convicted or interested he undoubtedly spent many hours meeting with in their homes, not wasting a single precious day nor losing any time seeing the potential leaders immersed into discipleship so that these in turn could later baptize the rest in the absence of the apostle and his associates, and a congregation could then form in one of the leaders' homes.

§D. Then, even if Paul would have wanted to pastor the new believers for a time, usually persecution

prevented him and he had to make a quick exit to the next virgin territory where another congregation-planting challenge awaited him. However, here is where his two assistants were so crucial. One apostolic assistant could return to the newly planted congregation as a letter carrier, follow-up preacher, and messenger, reporting back to Paul so that a second letter could be dispatched to answer doctrinal questions or deal with potential problems developing. The other assistant could work with Paul or, when a new congregation in the next area began appearing, could be freed from staying with Paul to do the same thing the other assistant was doing but in the newly planted congregation Paul was already exiting!

§E. The King James Version of Acts 13:13 calls this apostolic congregation-planting evangelistic team a "company." What a brilliant methodology God had developed for it! Dealing with three new church plantings at a time, Paul and his company of only three or so men could hop like a three-legged spider across the world, leaving new churches behind everywhere they went, some in just a few weeks, yet with excellent communications and follow-up, even in a day without modern telephones, planes, and automobiles!

§F. Paul's tent-making secular profession was critical to him in being able to move fast without having to constantly take time off to do fund-raising. He could arrive at a new area, set up shop and integrate into the local economy with enough prosperity in his vocational pursuit to have instant credibility as an honest businessman who was at the

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same time an itinerate religious speaker without pecuniary motives. Then, with this secular respectability as a bottom line, the local townspeople perceived Paul as a worshipper worth listening to, especially since he was a trained scribe who knew the Hebrew Scriptures as an educated rabbi. Not only did his preaching with tears let the love of God shine through, but also his power-encounters with sickness and the demonic, as well as his debating skills held forth the Word of God with such authority that really there was no competition or incentive to follow anyone else, as far as those who were hungry for God were concerned.

§G. Therefore, since his secular work was critical to his credibility and conservation of time as well as independence and mobility, Paul was extremely concerned with some of the attitudes toward work of the immature believers at Thessalonica. In their ignorance they seemed to feel that, since the Lord's Coming was near at hand, and since menial, mundane manual labor was perceived by them to be spiritually trivial, irrelevant, and beneath the status of their newly acquired religious dignity (pride was entering the picture!), they had quit their jobs, weren't really looking for work, but were lying around like religious bums. Some may even have thought that, just because they were new believers, perhaps someone owed them a living or should support them (see II Thes. 3:10).

§H. Being unemployed was probably unwittingly getting them depressed. Also, the Thessalonians had been persecuted and may have had a few narrow escapes with death. Then too there may have been

a few funerals in their community of believers, and consolation was needed because, though many had hoped that Jesus the King would arrive without delay, someone may have died and seemingly missed the Lord's παρουσία or Coming. Paul assures them, however, that the dead will rise first at the time the living are changed when the Lord comes, and therefore there will be no disadvantage to a believer's "falling asleep" as far as receiving a resurrection body at the rapture is concerned (see I Thes. 4:13-18). But there was a need to stay alert and to keep the heart's hope based squarely on nothing but I Thes. 1:10, "to wait for his Son from heaven, whom He raised from the dead--Jesus, who rescues us from the wrath that is coming...the wrath to which we have not been appointed" (I Thes.5:9).

§I. There also may have been a tendency by some to overdo the "holy kissing" (I Thes. 5:26), because a spouse may have changed partners in the congregation and Paul promises God's vengeance (I Thes. 4:5-6) for this Judas-like act of betraying a brother and destroying his home by stealing his wife.

§J. Notice there also may have been some heathenish rebellion against Paul's "theology" connected with this adulterous sexual affair in the church (4:7-8). Rebellion against authority goes hand in hand with sexual immorality (see also II Pet. 2:10; Jude 8), so whenever a rebel appears on the scene with a new theology and an arrogant attitude toward those over him in the Lord, it often happens that all this is nothing more than a cover for an undercover and illicit sexual liaison.

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§K. Notice 5:1-2. Paul was reluctant to give us a neat dispensational chart of exactly how things end.

§L. To "live a life worthy of God" is the key to ethics (2:12). To stay alert means to keep our hope squarely on nothing but I Thes. 1:10, which means that we are obeying chapter 5.

§M. The characteristics of a true minister of the Gospel are found in 2:3-7.

§N. Those who think that Satan can't hinder or that believers don't suffer should read 2:18 and 3:1-5.

§O. On the rapture, see NIV Study Bible note on I Thes.4:17, which says, "Some hold that this (the rapture) will be secret, but Paul seems to be describing something open and public, with loud voices and a trumpet blast."

§P. In I Thes.2:9 we find Paul working "night and day," and, of course, Satan and his co-workers are also working (2:16, 18; 3:5). Paul knew that all believers are appointed to suffer persecution (3:3) and this was part of his own calling when he saw the risen Lord (Acts 9:16). See the key word θλίψις (affliction, tribulation, persecution, oppression, distress that is brought about by outward circumstances) is repeated in I Thes.1:6; 3:3,7; II Thes.1:4,6. Jesus warns that a day of universal and climactic θλίψις is coming on the world (Mark 13:19-20) so terrible, that unless the Lord shortens those days no one could be saved. However, for the sake of the elect, who apparently see some of those days, the time of distress is cut short. When Paul

is writing, Claudius Caesar is already persecuting Jews in Rome, expelling them from the city. Nero is then a mad teenager waiting for his murderous opportunity (he will kill both Paul and Peter in only 14-17 years in an initial fulfillment of the Mark 13:19-20 prophecy). Then, only 10 years before, the Roman Emperor Caligula raised the specter of Antiochus Epiphanes redivivus, likewise threatening to erect an "abomination that causes desolation," namely his own heathen idol in the Temple in A.D.40 as a narrowly averted replay of 167 B.C. But, it is interesting that later, as all these horrors are rapidly approaching, Paul is more focussed on the coming of the Lord and divine deliverance than he is on Satan's expanding, intimidating activities (see Phil.1:19; II Tim.4:8,17-18).

§Q. Why is doing the work of God so important?

See 1:3 ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης

2:9 μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον...νυκτὸς καὶ ἡμέρας ἐργαζόμενοι ῥπὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ

2:13 λόγον Θεοῦ, ὅς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

(Satan is also working, hindering the Gospel through those who are blinded by him, --see 2:16 κωλυόντων and 2:18 ἐνέκοψεν

3:2 Notice that Timothy is a συνεργὸν τοῦ Θεοῦ

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3:5 We need to make sure our labor ὁ κόπος ἡμῶν is not in vain because of Satanic temptation

3:13 What is our work? It is the Father's work εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἀγιωσύνῃ ἔμπροσθεν τοῦ Θεοῦ καὶ πατὴρ ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἀγίων αὐτοῦ

4:11 καὶ φιλοτιμεῖσθαι ἡσυχάζειν καὶ πρόσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε

What is our fatherly work? See 2:11-12 ὡς πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι καὶ μαρτυρόμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

§A. This letter was written shortly after I Thessalonians in A.D.50. The believers have been persecuted severely, so much so that they seem to think that the Day of the Lord has arrived. Paul says, no, the Anti-Christ is not here yet and is being restrained from coming on the scene. When Jesus returns he will destroy the Anti-Christ, who must be revealed first.

§B. This whole scenario of end-time events is an imminent possibility so that the coming of the Lord is at hand. Yet this gives no warrant for anyone to live in idleness and sponge off the wealthier believers. Those who refuse to obey Paul's instructions to get busy and stop being "busybodies" (3:11) are to be admonished as brothers (not enemies) and then withdrawn from until they repent (3:14). No one is allowed to make himself a burden on others (3:8). Everyone is to follow the example Paul and his associates set when they worked night and day, with secular jobs and in the ministry (3:7-10).

§C. It should be noted that the end-time scenario of events that Paul gives in II Thessalonians is given in that ever evocative, always contemporary, language of apocalyptic prophecy and not in language to be interpreted too prosaically. Those who fasten on a humdrum, vapid reading of the language of Revelation or Daniel or Mark 13 or II Thessalonians 2 usually declare that the European Common Market is this or Mussolini is that and are proven as wrong as a person is who reads a cryptogram as though it were a simple shopping list.

§D. There *is* a literal rapture and there is and will

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be literal tribulation and there have been, are, and will be manifestations of Satan, including a climatic figure called the "man of lawlessness" (2:3). But, in Scripture, what happens in these events is not prosaically described in the clinical detail or the journalistic realism with which a scientist or a television newsman would speak today, but in the ceaselessly evocative language of Biblical allusion, motif, symbol, etc. To use a ridiculous illustration, the "son of perdition" (2:3) does not of course mean that the Anti-Christ's father will be named Mr. Perdition. This is a Hebraism and a poetic way of saying his characteristic nature and destiny is ruin and destruction or hell. Ch. 2:8 says Jesus will destroy the Anti-Christ with the breath of his mouth. That will literally happen, the Anti-Christ will be destroyed, but that is a poetic and not a literal picture of how it will happen. To read that with prosaic and graphic literalness, as though one man, by means of a kind of lethal halitosis, kills another man, is as silly as it is blasphemous. Ch. 2:8 is meant to evoke, in a signal stroke, all the density of Isaiah 11:4, Exodus 15:8; Job 4:9, and other allusions. Those who knew the Scriptures like true prophets could understand this kind of language. Those who didn't had to study the Word until they could follow the cryptic, telegraphic symbolism of Apocalyptic language.

§E. By the same token, those who say that the Temple must be literally rebuilt and the Anti-Christ must literally sit in it may not at all be assured that they are right. The Lord's destruction of Anti-Christ might be much closer to us than any Temple rebuilding project in Jerusalem might lead us

to believe. "He takes his seat in the temple of God, proclaiming himself to be God" (2:4) could be Apocalyptic language evoking poetic passages like Ezekiel 28:2 and could be an allusion to Caligula and Antiochus Epiphenes and the presumptuous evil with which the Anti-Christ will try to seize and steal God's worship and central authority. With a handful of words, Paul communicates all this and more. Dispensationalists may have an over-literal way of misreading apocalyptic imagery and liberals have an over-symbolic way, one that faithlessly dispenses with all literal fulfillment. The Anti-Christ will definitely come and will definitely attempt to "steal God's seat" but whether that involves the literal construction of the Temple in Jerusalem is speculative and may not be at issue doctrinally.

§F. When the Anti-Christ appears and the fiery Word of God fills the sky from horizon to horizon to destroy him, that will be the end. It hasn't happened yet, though it is at hand, and could happen imminently. What or who is holding the Anti-Christ back from appearing before his appointed time? What or who must first be removed before the Anti-Christ appears openly? This is the interpretive problem of 2:5-7 and many answers have been offered to solve it: the church, the Holy Spirit, etc. The mystery of lawlessness is already at work, but someone or something (the Greek uses both a neuter phrase and a masculine form to refer to it/him) is holding back the man of lawlessness. When whatever this is finally is removed, the man of lawlessness will appear, the "son of perdition" will come on the scene and be destroyed.

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§G. Whatever we say that "restrainer" is, we must do so with humility and the desire to be no more dogmatic than the Bible. In the story of the destruction of Sodom and Gomorrah in Genesis 19 we have a typological picture or historical parable about the church (the called-out family of Abraham) in a godless Anti-Christ world doomed to destruction, experiencing "terrible times" (II Tim. 3:1). The people are so wicked they are murderous perverts and homosexuals who would rape angels, if possible, and Abraham's family is caught in the lethal cross-fire between the sons of Satan and the angels of God. But God himself is using his angels to hold back or restrain the wicked until the message has gone forth and the elect are delivered. Until the truth is received by those who love it, those who hate the truth are not destroyed. The Anti-Christ will be held back from appearing and being destroyed to end the world until this Gospel has been preached to the whole world, to all the Sodom and Gomorrahs of the earth, and then the end will come (Matthew 24:14). Similarly God will restrain that fallen and wicked angel until the end of the Millennium (Rev. 20:1-3) and then his wrath will come and the Millennium will end to usher in the Judgment and the New Heavens and the New Earth. Another possible interpretation (and one that better fits Paul's cryptic way of speaking about these matters) is that the reference is to the Emperor and the sane Roman government of the Empire (see §M below.)

§H. So what does this mean to us? It means that, while the restraining hand of God and his angels is on this wicked age, while it is still "day," we must

preach the Gospel. Night is coming when no man can work. Let us redeem the time because the days are evil and getting increasingly so. (See John 9:4; Eph. 5:16). Let us be busy and do something useful so we can pay our own way and not be a burden while we preach the Gospel and watch in prayer, ready at anytime to meet our Lord or to take our stand against Satan or his "son" the Anti-Christ.

§I. Διωγμός (persecution) caused two problems for the Thessalonian believers: some apparently believed the persecution they experienced meant that the "Day of the Lord is present (has come)" already....ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου (II Thes.2:2); secondly, the persecution they experienced was causing some to despair and lose hope for brethren who had departed in the Lord before the παρουσίαν τοῦ κυρίου (I Thes.4:15).

§J. In these two letters to the Thessalonians, Paul, in order to encourage this persecuted church in the ὑπομονήν τοῦ Χριστοῦ (the perseverance of Christ--II Thes.3:5, see ὑπομονή *steadfast endurance* I Thes 1:3; II Thes.1:4), straightens out their sequential understanding of an event which he calls variously παρουσία τοῦ κυρίου (I Thes.4:15) and ἡ ἡμέρα τοῦ κυρίου (I Thes.5:2). The two terms are also used interchangeably in II Thes.2:1-2 for the same event!

§K. This event will be a time of ὀργή *wrath, anger* for persecutors and others who do not obey the Gospel of our Lord Jesus (II Thes.1:8) and they will not escape either wrath or destruction (I Thes.5:3). Because these unbelievers refused to love

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the truth and took pleasure in unrighteousness and were wickedly deluded by an anti-Christ lie (II Thes.2:10-12), they will pay the penalty of eternal destruction away from the presence of the Lord and glory of His might (II Thes.1:9) because they by their unbelief in the truth (II Thes.2:12) participated in the general anti-Christ ἀποστασία or rebellion of the world at the end of the age (II Thes.2:3). Like those who persecuted the Messianic Jews in Jerusalem, those who are persecuting the Messianic Greeks in Thessalonica (I Thes.2:14-16) are liable to τῆς ὀργῆς τῆς ἐρχομένης *the wrath that is coming*, the wrath from which Ἰησοῦς will rescue us believers at His Coming (see I Thes.1:10).

§L. Although the Day of the Lord itself comes unexpectedly like a thief in the night, a certain rough sequence is knowable by believers: The ἀποστασία or rebellion of the world comes πρῶτον (first--II Thes.2:3) and at the same time there is an ἀποκάλυψις (revelation) and a παρουσία (coming) of ὁ ἄνομος (the Lawless one, the anti-Christ) who usurps God's earthly throne (see II Thes.2:3-12) and lures unbelievers to participate in not only his worship but also his annihilation and the wrath that is coming on him and them at the time of the ἐπιφάνεια (appearance) of the παρουσία τοῦ κυρίου (II Thes.2:8). At that time the sequence will be like this: the dead in Christ will rise πρῶτον (first), then we who are alive and remain until the παρουσία τοῦ κυρίου will see these who have departed in Christ being caught up from their graves to a meeting with the Lord and we will see the ones having fallen asleep in Jesus coming with Jesus and with his angels in flaming fire (I Thes.4:14; 5:10; II

Thes.1:7-8); then we ourselves will be caught up to be with the Lord. This is called our ἐπισυναγωγή (*our assembling, our gathering together* II Thes.2:1; Matt.24:31) at the παρουσία τοῦ κυρίου (II Thes.2:1; Matt.24:30-31; Mark 13:26-27). This event is imminently expected. It could happen at any time.

§M. When Paul wrote this it had been only 20 years since Jesus had arisen from the grave, only 10 years since Caligula had been narrowly restrained from becoming an Antiochus Epiphanes redivivus figure attempting to have his image worshipped in the Jerusalem Temple, and less than 1 year since Claudius had begun persecuting the Jews in Rome by expelling them from the city. When Claudius himself or his sane, lawful, world-wide Government itself was removed or taken out of the way, then the lawless world could rebel, then the world's god, the "lawless one," the end-time son of Satan "Nero" of the last days could reveal himself, and the time for fleeing great persecution would begin (Matt.24:15-17). So the End could come at any time, Paul is saying. In fact in less than 17 years Paul himself would see a partial fulfillment of these prophecies as the Roman church became suddenly engulfed in the persecution to which it was appointed (I Thes.3:3) and Paul himself was lawlessly martyred there by the man who was only a teenager when I Thessalonians was written, that is, Caesar Nero whose name נֶרֶוֹן קֶסֶר in Jewish gematria spells 666. נֶרֶוֹן קֶסֶר (nun נ = 50, resh ר = 200, vav ו = 6, nun נ = 50, ק = 100, ס = 60, ר = 200 = (50 + 200 + 6 + 50 + 100 + 60 + 200) = 666, which is Nero Caesar transliterated into Hebrew script and then added up as Jewish gematria from the Hebrew equivalent of Νέρων

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Καὶ ὅσαυ. Rev.17:10-11, that is, that "there are also seven kings, five of whom have fallen, one is, the other has not yet come, and when he comes he must remain only a little while. As for the beast that was and is not, it is an eighth but it belongs to the seven, and it goes to perdition."

- 1. Nero (A.D. 54-68)*
- 2. Galba (A.D. 68)*
- 3. Otho (A.D. 69)*
- 4. Vitellius*
- 5. Vespasian (A.D. 69-70)*
- 6. Titus (A.D. 79-81)*
- 7. Domitian (A.D. 81-96)*
- 8. Nero Redivivus Antichrist*

The five that have fallen are Galba, Otho, Vitellius, Vespasian and Titus. Domitian, the emperor at the time of the writing of Rev., now "is." The "beast that was and is not" is Nero, beast #1. As Nero redivivus, this beast has "not yet come, and when he comes he must remain only a little while." He becomes #8 but he is really one of the seven, because he is #1 redivivus, the "head" of Rev. 12:3, whose "mortal wound was healed."

All of this is possibly alluded to in the simple phrase in Rev.13:1, "And I saw a beast...with seven heads..."

§N. Notice that everything is imminent (about to happen), both agony and ecstasy, rapture and tribulation, threat and deliverance. The worst and the best that can happen are both at hand! Notice

there is no time allowance before the coming of the Lord for a literal Temple to be constructed in Jerusalem or a literal seat be built on which the Anti-Christ can literally sit. Everything can happen imminently! Be ready! Be strong if there is trouble! Be prepared if there is judgment! And notice that through everything there is the hope of heavenly, rapturous, deliverance with Satanic trials mercifully cut short to manageable proportions!

§O. Our digression into the book of Revelation is necessary to deal with this business of wrath, which does not fall on the elect in Messiah but on those in Anti-Christ. What ensues after Rev. 4 is an unfolding picture of suffering that is humanly, demonically generated. God the judge sends plagues like he did on Pharaoh as the world heads inexorably toward Armageddon, the Millenium, the Final Judgment, and the creation of the New Heavens and the New Earth. But in the midst of the suffering there is also various divinely provided protection on earth and ultimately rapturous deliverance in heaven. The seven seals (6:1-17; 8:1), the seven trumpets (8:2-9:21; 11:14-19), and the seven bowls (16:1-21) give us this unfolding picture of ever increasing retribution and catastrophe leading to climactic ruin as a prophetic picture of the birthpangs (הַבְּלִי מְשִׁיחַ the pre-Messianic era birthpangs) leading to the Messianic Kingdom realized on earth followed by the New Creation. Rev.15:1 says of the final seven plagues, "with them the wrath (θυμὸς) of God is ended." We have not been appointed to wrath (ὀργή--I Thes.5:9). The church will be raptured before those who destroy the earth are themselves destroyed (Rev.11:12,18).

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§P. We handle persecution by standing fast in the "perseverance of Christ" (II Thes.3:5), remembering Mark 13:13 "he who endures to the End will be saved." Also we remember 1) to receive the Lord's peace which he gives at all times and in all ways (II Thes.3:6). 2) that persecution is the very racetrack whereby the Gospel is relayed by persecuted runners whose very example encourages one another in the rapid spread of the Gospel (I Thes.1:7-8; II Thes.3:1). 3) So stand firm in the Lord (I Thes.3:8) in order to counter Satan's temptation for you to fall away (I Thes.3:5). 4) Pray according to II Thes.3:1-5, remembering that the prayer of I Thes.3:11 counters Satan's hindrance of our witness in I Thes.2:18. 5) Above all, hold fast to your Bible. 6) Use persecution as a pointer to sincerity, certitude, and credibility, not only in your case, but, more importantly, in the case of the apostles and in certifying their credibility since they did not profit materially in their office nor please evil men nor seek human vainglory (I Thes.2:4-9) but boldly preached the Gospel of God "in spite of great (persecution) conflict/agony" (I Thes.2:2), proving their message was not the word of man but the Word of God (I Thes.2:13).

§Q. Here in II Thes.2 we see Paul standing in the true prophetic tradition of the Old Testament prophets, who gained credibility in predicting an *ultimate* Day of the Lord (or end of the world) because they accurately predicted an *imminent* Day of the Lord (destruction of Jerusalem/time of great distress and world-wide persecution). We believe Ezekiel's and Jeremiah's *ultimate* prophecies because of their reliable, fulfilled, *imminent* prophecies.

Similarly with Paul, when this apostle wrote I-II Thessalonians, the Emperor Claudius and the Roman Empire *were in fact* restraining the Anti-Christ persecution of Nero, which, when Claudius (Roman Emperor A.D.41-54) was later removed or taken out of the way (see II Thes.2:2-12), the rebellion of Rome and the revelation of Nero's Satanic persecution engulfed the Church in great tribulation. Since Paul correctly predicted these events leading to his own martyrdom in Rome, we can rely on Paul's words as divinely inspired and as pointers to the shape of world events at the End of Days, even our own day.

§R. Compare ἐπισυναγωγῆς *gathering together* in II Thes.2:1 and similar Greek words in Luke 3:17 and Matt.24:31 and you will see that, according to these Greek texts, the wheat (believers) and the chaff (unbelievers) have to be separated and gathered by the Lord's angels when He comes and that II Thes.2:1 makes it clear that His coming and this gathering are all of a piece, all one and the same event, not two separate events, as in Dispensational teaching.

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§A. One of the worst heresies of all time is called clericalism, the lie that only paid clergy behind professional pulpits can preach. The Biblical prophet Joel said that in the end-times your ordinary sons and daughters would preach and prophecy (Joel 2:28). However, another (and wholly opposite) heresy is anticlericalism, the opposition to clerical authority, the total revolt of the laity or the secular spokespeople that says, in effect, there is no valid authority invested in ordained ministers. The Pastoral Epistles (I and II Timothy and Titus) are a canonical handbook to guard against various expressions of anticlericalism and other heresies. Paul wrote these letters to strengthen the authority of those who must preserve the purity of the apostolic teaching as it is committed to "faithful men who can teach others also" (II Tim. 2:2). There must be an ordained ministry and the Pastoral Epistles lets us make no mistake about that.

§B. However, liberal scholars have used a circular argument to try to prove that these letters aren't genuine and that Paul didn't write them. Their argument goes in this circle: the real Paul wrote Romans and Galatians and a few other letters; the Pastoral Epistles don't sound like Romans and Galatians; the author of the Pastoral Epistles can't be the real Paul.

§C. There is close agreement of wording between Acts 20:17-38 and II Timothy 4:6-8 and 3:11. So Paul, as Luke records him, can in fact sound like he sounds in the Pastorals. The notes on Acts already have made the points for dating the book of Acts extremely close to the time II Timothy was written,

if not the same time. Paul might have said in II Tim.4:11, "Only Luke is with me (writing the book of Acts)." The notes on Acts show that Acts is an expansion of Paul's legal brief built around the legal precedents of Paul's encounters with Roman officials throughout the Empire. Acts attempts to make the case (while it fleshs out the story of the acts of the Holy Spirit in fulfilling the Great Commission) that Paul's apostolic faith was not a calculated attempt to undermine or threaten the government of Rome. Rather, what Paul taught from Jerusalem to Rome is the true, *legal* (according to Roman law) religion of the Jews embracing the whole world, and unbelieving Jews should not be listened to by the Romans judging Paul. So there is ample proof in Acts and the epistles themselves to prove that Paul is the author of the Pastoral Epistles.

§D. The difference in Paul's vocabulary in the Pastoral Epistles is due to the fact the Paul is now an old man. He is not babying carnal new believers with a mother's gentleness but rather, with time running out on his ministry, Paul is giving blunt orders to those who will have to continue preaching "the gospel that was entrusted" to this man marked for martyrdom, Paul (1:11). The year is probably about 63 A.D. Paul has just been released from his first Roman imprisonment. Timothy is a man in his middle thirties and Paul is in his sixties. In the letter to the Philippians (Phil. 1:26), a letter Paul wrote during his first Roman imprisonment, Paul indicated he would visit the Philippian congregation again if he were released. This is apparently the vicinity where he is now, in Macedonia (modern northern Greece), and has sent this letter called I

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Timothy to Timothy in Ephesus. Timothy is to be Paul's senior missionary elder on the field of Asia Minor (what is today modern Turkey) and Paul has delegated to him the responsibility of overseeing the planting of new congregations and the appointing of new missions pastors in the area.

§E. I Tim. 1:3 warns Timothy, as Paul's apostolic associate, to stay in Ephesus and insist that the church leaders not teach any strange or different doctrine. Today there are those who teach all manner of novel doctrines virtually unknown in the history of church dogma or in sound exegesis (partial-rapture theory, secret coming of Christ theory etc) and demand that everyone agree with them (despite I Thes. 4:16-17 etc.) or be branded as heterodox or liberal. Paul warned Timothy not to tolerate this kind of thing. All teaching must be exegetically controlled by the inerrant Bible. Sound teachers are to scrupulously avoid empty speculations and theories (1:4,6) of this kind and to stick to the sober Word of God and not go beyond what is written (I Cor. 4:6). The Gospel must be preserved in its Biblical purity and without the accumulated oral tradition (Mark 7:9) that denominations tend to generate more profusely the older they get.

§F. The law of the Sinai Covenant was never intended for those who are led by the Spirit in the age of the Spirit at the time of the Messiah's inauguration of the New Covenant (Gal. 5:18; Titus 1:15; Heb.8:13). The law was intended for those who live according to the old sinful nature, and need to be convicted of sin and brought to the Messiah to receive a new nature and the gift of the

Holy Spirit. But the ignorant, who presume to be doctors of the law but don't know what they are talking about, don't understand this and put people under all kinds of legalisms instead of teaching them about the new birth (see I Tim. 1:6-11 and Galatians 4 and Romans 7 and 8).

§G. Paul knows that his life as a church-murdering blasphemer (made into a world-famous apostle and prophet) shows the grace of God in Jesus the Messiah "exceedingly" (1:14). Yet Paul also knows that he did these things in ignorance (see I Tim. 1:13 and Luke 23:34), and not as a knowing Esau (who knew what he was denying but thought incorrectly that he could get it back in easier times--Hebrews 12:16-17) or a knowing Judas (who actually shared the Lord's ministry--Acts 1:17). The Scripture warns that if anyone tastes of the knowledge of heaven and yet knowingly becomes an apostate, for such a person it is impossible to lead him or her to be renewed a second time (Hebrews 6:4-8). Let this be a warning to any in the faith who think they can do what Judas did in bringing the police against the brethren and yet be forgiven like Paul, who also brought the police against the brethren. There very definitely is something called apostasy. This doctrine of apostasy must be taught to all who claim to be believers. The cowardly apostates who try to gain their lives instead of enduring to the end will lose their lives and not inherit the Kingdom of God (Rev. 21:8; Mark 8:35; Mat. 24:13). Peter was tempted in this area but repented. Apostasy is a dangerous possibility not to be dismissed by any antinomian doctrine of eternal security, though warnings about apostasy (see

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Heb.6:4-12) should not exclude the doctrine of assurance (see I John 5:13). Note: the doctrine of assurance should not be contaminated with any Pelagian notion that man, by his own sheer will power and without the help of God, can save himself from apostasy or hell or anything else.

§H. Chapter 2 (see also 4:13) tells Timothy how to conduct public services. Paul of course intends the missions pastors to study this and not just Timothy. Notice public prayer meeting, proper attire, and proper order between the sexes with the husband being respected by his wife are all emphasized. Paul knew that prayerlessness, scorn, disrespect, and Edenic revolt were always shimmering just below the surface, ready to erupt in human hearts.

§I. Ch.2:5 is very important. Only the Word of God mediates salvation, and the Word of God incarnated himself only once and only in one man, Jesus. There is absolutely no other man or no other name or no other way to God but by him.

§J. I Tim. 4:1 speaks of the apostasy Paul earlier alluded to in II Thes. 2:3. This is the great repudiation of the inerrant Bible both inside and outside the church at the end of the age to set the stage for the appearing of the Anti-Christ.

§K. Paul tells Timothy to watch both what he preaches and how he practices it (4:16).

§L. Ch.5:19 should be taken (along with Matthew 18:15-18) as an important guide for church discipline. If someone aspires to have authority over believers

to build them up in the faith, that person should be accountable for his teaching and be subject to Scripturally defined discipline for waywardness in the faith (5:19). The gift of prophecy is needed in the church. This entails recognizing God's appointment (ordination) to ordained ministry of certain persons (see 4:14). The warnings (3:6 and 5:22) about giving too much authority too quickly to novices are well taken in church planting. Because novices are so inexperienced and spiritually immature, it is unwise for them to allow themselves to be thrust forward so much. There are plenty of warnings in the Scripture about laying hands too suddenly on youthful and ambitious men who are prone to be pushy, double-tongued, and clique-creating politicians. The more mature men must walk a line between discouraging them and keeping them in check. However, many plodding missionaries err in the opposite direction, taking far too long to end their paternalism.

§M. If this letter is read again carefully, it is very obvious that the strident and unspiritual kind of irreverent "intellectualism" in many religious colleges and seminaries is forbidden and sinful in ministry formation and causes people to err concerning the faith (6:21). This is also true of those empty babblers who pride themselves in their "gnosis" (knowledge) about law and oral tradition and various merely human teachings and speculations.

§N. God wills that all men should be saved (I Tim. 1:16, 2:4; II Tim. 2:25-26; 4:17).

§O. Having said all this about the ordained ministry,

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something more needs to be said about the ministry of all believers. Exodus 19:6; Isaiah 61:6; I Peter 2:5; Rev. 1:6; 20:6 proclaim that we are all ministers and II Cor. 5:10 says we will all be quickly called to account for our ministries. Col. 4:17 says, "See to it that you fulfill your ministry." There *is* a functional distinction in the Bible between laity and ordained leadership, but nothing like the elitist Protestant and sacerdotal Roman Catholic views. The overseer is "God's inspector" and such a person is himself subject to inspection, which means church-recognized appointment (ordination). However, it should be remembered that the priestly ministry of Jesus began at his water baptism. So, in the priesthool of all believers, at least some pre-baptismal Bible instruction before water baptism is as essential for the laity as some sort of Bible training is for preachers.

§P. Concerning the place of women in the Lord's house, let the following apply to men and women equally. Beware of mixing any male-female sensuality in your service to the Holy One, for such indulgence is in reality a syncretistic Baalish cult inveighed against in II Peter and Jude in the New Testament and in Hosea and elsewhere in the Old Testament. This means you can't serve God and the sex god Baal. You may be able to excuse yourself with an easy conscience but *God* won't. Therefore, never "minister" to a person of the opposite sex alone, unless you want a sterile ministry with no one coming to salvation, the reproach of the brethren and outsiders, and the pangs of inevitable divine retribution (if you want to think up evil to do, God can and will out-think you and bring it

back on your head--see Micah 2:2-3). Yeshua sent people out 2 by 2, and Paul wanted spiritually mature women to minister to women--see Titus 2:3-4. He would not permit a female individual to teach or have authority over a male individual (I Tim. 2:12), or a single man to teach a single woman alone, and in the name of the Lord he demanded that a man and a woman avoid the appearance of evil (I Thes. 5:22), which means not being alone together, and men treating women like sisters in absolute purity (I Tim. 5:2). We are to watch our life and doctrine closely (I Tim. 4:16) if we desire to save ourselves and others. We are to walk carefully with our God (Micah 6:8).

§Q. One reason why single men and women are not sent alone to the foreign mission field by many foreign mission boards is precisely this problem, for loneliness in a strange land and romantic temptations with the nationals can destroy ministry and invite scandal. Single foreign missionaries need the gift of celibacy which includes the emotional strength to cope with loneliness and the wisdom to minister to people in appropriate settings (that is, with the help of additional disciples and married couples, etc).

§R. One thing we are seeing a lot of in this wicked world is engaged couples taking many appearance liberties because they are almost married. This also is very dangerous and can throw a stain on a marriage even before it begins. Flee (run for your life) from the lusts of youth (II Tim. 2:22)! Expressing physical affection for the opposite sex (even your spouse) in the house of God is not appropriate.

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ON THE ORDINATION OF WOMEN

§S. Read II Chron. 34:22. Paul would not contradict the Tanakh and must not be interpreted in such a way that makes him do so. I Tim. 2:12 can not be interpreted in such a way as to contradict II Chron. 34:22. Neither should be the case with I Tim. 3 and Titus 1.

§T. Satan has more than half (there are more women than men and women live longer) of the Lord's work force lolling on church pews because of the twin lies that only professionals (clericalism) and men (male chauvinism) can preach and all preaching must supposedly be done (by men) in the sacred shrine called the church building. The New Testament knows nothing about any such thing as a church building and women are some of the most effective preachers and workers in the New Testament.

§U. Why are not the Huldahs, the prophetesses (look at Joel 2:28 "your sons and *daughters* will prophesy"), the lady preachers preaching everywhere? Everywhere there are people waiting to hear a preacher: the hospital rooms where the dying are going to hell without a witness, the nursing homes, the school yards (with young girls and others loitering with the devil), the business world. Lady, why are you not preaching? Why are you yourself loitering when you could be prophesying? Do you think Jesus will accept your excuse that you listened to men and not to God when he tells you to preach and they tell you not to?

§V. Why are you not preaching to the conscience with one goal for all the people that you preach to: a permanent godly turn-around in their lives!

ON THE DUTIES OF A PASTOR

§W. In summary, pastoring is done by many types of ministers. Some are more administrative-teachers, some are more evangelist-counsellors, etc. God can use any combination of gift-mix in the pastors he calls.

§X. A local pastor must never see calling on first-time visitors as so much busy work to be farmed out to somebody else. He may have others *help* him but if the visitor cards are a drag on his time, then we can expect paper shuffling and pulpiteering from such a man, but not a growing church. This is true in the same way that the following example is true. A preacher who brings in people to *help* him serve the preaching needs of the church is one thing; someone who thinks preaching is a drag on his time and hires out the pulpit speakers because he would rather be doing something else than preaching is no pastor. Likewise a man who doesn't go after sheep and potential sheep is no pastor. This sheep-searching heart-occupation of a pastor cannot be hired out. Also the one who does it is the one who receives a pastoral salary, though laymen may assist him.

§Y. Paul told Pastor Timothy, "Do the work of an evangelist." Jesus told Pastor Peter to go and seek his sheep and feed them. Pastoring is not standing on a stage and giving a homily and shuffling paper

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in one's office. The work of going after the sheep is the thing the pastor must lead the flock in and this means *taking* them and doing it, not merely exhorting them. Laymen know when the pastor's heart is not in something, and you cannot get anyone to do what you do not want to do as a pastor.

§Z. God calls pastors and they feed his sheep and go and find the lost sheep and the Lord provides their salaries through the sheep. Their work cannot be hired out or farmed out for hire.

I TIMOTHY 4:14 μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου (*that is, when the elders gave you* *הַמִּיָּדָה*).

§A. This is Paul's last will and testament, written shortly before his martyrdom during his second imprisonment in Rome. It is written to Timothy in Ephesus, with greetings to Aquila and Priscilla (4:19) who are still there apparently as they have been since Acts 18:19 many years before (the time is now around 65-68 A.D.).

§B. Candidates for the ministry should be trained and tested (see 1:13-14) and should have regular times devoted to their strengthening and revival and personal renewal (1:6).

§C. A minister is someone who is willing to bear the hardships of a sacrificial life style or whatever may be necessary for the sake of the Good News (1:8; 4:5). Notice why we suffer--see 2:10, 12. A minister is commanded to make sure that the work of an evangelist gets done (4:5), which means pioneer missions among unreached peoples as well as church growth and new church planting.

§D. What is our long-range goal? See 2:15.

§E. Look at 2:19. Since we *are* saved, we must *act* saved. Are you saved? Then act like it!

§F. All Scripture is inspired by God. Therefore, all Scripture is inerrant. See 3:16. If you don't see that, it's because *you* are in error, not God.

§G. Ch.4:1 says that, welcome or unwelcome, we insist on the truth of God's Word, and we don't give up and stop communicating it because it seems to be unpopular or unreceived.

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§H. See *The Rabbi From Tarsus*, which is a dramatization of this epistle (VHS Home Video, Word, Inc, 1986). Also see the play itself in the next section.

§I. Read I Tim 4:13-16; II Tim. 1:6-15. Timothy is reminded that he is a preacher, a herald (the king's messenger and representative announcing his coming), an evangelist who must face hostile crowds and dangerous public preaching opportunities, and this will require a certain amount of suffering. But he has received a special endowment of the Spirit to fulfill his ministry, and therefore he must overcome cowardice, resume preaching, and he must rely on the power of God. If he does this, he will save not only many who hear him, but also himself (I Tim. 4:16). This is not the same doctrine as is believed by many, who view street ministry as either a negligible option or an esoteric capacity given only to a few with the calling. For them, a school which mobilizes people into this function and actually puts them on the street as preachers is either unheard of or nothing to take seriously. Someday this sin will either be repented of or answered for.

§J. The work of an evangelist requires suffering (II Tim. 4:5).

§K. Paul reminds Timothy in II Tim. 2:3-7 of the special blessing God will bestow on the ministry of a suffering (see II Tim. 2:9), street-jostled, hard-working, faithful evangelist, especially one who trains others to do what he is doing (i.e. Titus 1:9) and to do it with powerful preaching and sound, deep teaching (II Tim. 2:2), which should be the goal

of any Bible School.

§L. Are you doing the work? (See II Tim. 2:6.) There are some people only *you* can preach to. You can't hire it done. You can't farm them out to others. You must get over the shame of the Gospel and get their blood off your hands or you will be responsible. Look at II Tim. 2:4. The proclamation is a sacred trust (Titus 1:3) because the Gospel can be distorted or garbled or lost in transmission (II Tim. 1:12).

§M. I and II Timothy can be read as a charge or commission to an evangelist if you see II Tim. 4:5 as the key (see I Tim 4:10; II Tim. 1:12; 2:9,12; 3:12 on suffering as an evangelist plus all the verses on being ashamed of the Gospel or of Paul).

§N. When we preach on the street, we need to keep in mind Titus 3:1-7,9; also Titus 2:5-8; also II Tim. 2:24-26; and beware of pride--II Tim.2:26; I Tim 2:6).

§O. Those who preach on the street have to be rescued from the lion's mouth (II Tim. 4:17).

§P. Street preachers need systematic and historical theology because of Titus 1:9; II Tim. 2:2; I Tim. 5:22; 4:6,16; 6:3-4; II Tim. 2:15,23; Titus 2:1.

§Q. Although Paul knows that the time of his death is imminent ("the time of my ἀναλύσεως *departure* has come" 4:6), he is comforted as he thinks about the ἐπαγγελίαν ζωῆς ἐν Χριστῷ Ἰησοῦ *the promise of life in Christ Jesus* (1:1) and the ὁ τῆς δικαιοσύνης στέφανος *the crown of*

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righteousness (4:8), which the Lord will give to him on the Day of His Appearing. II Tim.1:12 implies that Paul has entrusted himself, his body, soul, and spirit, to the safe-keeping of God for the day of the παρουσία (see also I Thes.5:23). He has entrusted his work at Ephesus to God and to Timothy, whom Paul has solemnly dedicated to God's work by the laying on of hands in the sign and seal of ordination or סְמִיָּה (see II Tim.1:6). This was not something Paul had done impetuously or thoughtlessly (I Tim.5:22) but rather something that came after Timothy had been trained (II Tim.2:15) and properly tested (δοκιμαζέσθωσαν πρῶτον *test them first* I Tim.3:10) out on the mission field itself, where Timothy did his apprenticeship (Phil.2:20-22).

§R. Study the Greek text of II Tim.2:15. Diligent effort to properly interpret the inspired Scriptures, "cutting a straight path" and fitting inerrant texts into proper doctrine (both ideas reside in ὀρθοτομέω) are tasks that require persistent, studious *zeal* (σπουδάζω) and δόκιμος (approval after examination and testing). Anyone who does not want to be zealous in study or to bother getting approval after study and examination should not presume that they are "ordained." The tithes are for the properly consecrated ministers of the altar. We have today people who want the tithes but don't want the work of getting properly consecrated. They are too intelligent and spiritually gifted to go to Bible school. They don't have time (their very very gifted personages do not have time for studying Greek grammar) to prepare for an exam, or they don't know of anyone brilliant enough to examine such a specimen of giftedness as themselves. Paul

was not willing to entrust the ministry to such prima donnas. Paul himself had studied and been trained to the teeth! He told Timothy to look for *trustworthy* believers, not just believers, who could be entrusted to take what Paul gave Timothy and hand it on to others also (II Tim.2:2). Someone who thinks he or she is too gifted to study and get approval is not trustworthy. (A medical worker who is too gifted in healing to graduate from medical school is not a licensed doctor but a witch doctor. Do we consult witch doctors? Do we pay them?).

§S. On the other hand, anyone who thinks he is studied, approved, matriculated, graduated, and ordained and thinks he is *ἰκανός* (*possessing qualification* II Tim.2:2) had better examine himself to see what kind of spirit he has received and what kinds of pursuits or distractions he may have succumbed to. Study II Tim.2:1-7 very carefully and prayerfully (Ps.119:18), reading this text in a mood of supplication, asking God for illumination by the Holy Spirit (I Cor.2:12-16) and cleansing (I John 1:9). Some have the credentials but lack the Spirit. Some have the credentials but are more interested in making and spending money than in doing the work.

§T. The work of properly interpreting the Bible entails entering into the mind of the author, the historical context of the author's writing, the context of the passage, and the grammar and vocabulary of his language, an ancient foreign tongue. Proper interpretation of the Scriptures takes work. To preach correct doctrine in the right spirit takes prayer, and without understanding the spirit of the text, one indulges in mere wrangling about

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words (II Tim.2:14). To proclaim the word fearlessly in situations that bring suffering or danger requires boldness and courage. To go or remain where God commands requires a sacrificial lifestyle, and that means covetousness disqualifies any aspiring minister, especially one who is a lover of self (II Tim.3:2). The gift of God that makes all this possible must be *constantly, repeatedly* kindled afresh (ἀναζωπυρέω is a present infinitive--II Tim.1:6). This is all part of the ministry, which is based on ἀνυποκρίτου πίστεως, sincere, genuine faith, which many liberal, lazy, neo-orthodox, double-talking pharisees do not have, for all their ministerial credentials. One must be called with a holy calling (II Tim.1:9). One must be a clean vessel (II Tim.2:21), fleeing from youthful lusts (2:22).

II TIMOTHY 4:7 τὸν καλὸν ἀγῶνα ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίσυν τετήρηκα

§A. This letter was probably written very close to the same time I Timothy was written (see p.886 §D, though A.D.63 may be too early). Apparently Paul has visited Crete and left Titus there just as he left Timothy in Ephesus. Shortly before Paul was arrested again for the final time, and while he was still on the mission field (some scholars believe Corinth, others Ephesus, others Philippi in northern Greece, that is, Macedonia), he wrote this letter to Titus, his long-time associate, an uncircumcised Greek so helpful in Paul's dealings with the Corinthians and as a test case against the circumcising party in the early days in Jerusalem. In this letter we learn that Zenas and Apollos are coming to Titus and that Paul hopes to meet Titus in Nicopolis in Epirus on the western shore of Greece.

§B. Notice that appointing elders is something that a missionary elder and overseer does who is planting new congregations in an area (1:5). This is not always left to a local church's pulpit selection committee or membership vote as in congregationalism. God wants to plant new churches and appoint new ministers much faster than that. On the other hand, there is nothing in Scripture to warrant a "bishop" lording it over a congregation and dictating all the internal decisions for the believers. A certain Spirit-led tension between congregationalism and episcopatism exists, as far as polity is concerned, since both congregational and episcopal forms of polity each have dangers and weaknesses but also strengths and advantages.

§C. Notice we are to take no notice of certain religious myths that people adhere to who are not

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regenerated and therefore have no taste for the authority and sufficiency of the inerrant Word of God (1:14). The Bible is not composed of myths or etiological folktales, but sober salvation history predicted and fulfilled through inerrant prophets, and there is no other book under the sun suitable for faith and practice. Here we see Paul pointing to the embryonic but growing stronghold of rabbinic authority and the intoxicating influence of Jewish legalism and mythologizing similar to what is later found in the Talmud and the Midrashim (see 1:10-16; 3:8-11). Apparently the movement of believers in Crete was tainted by the influence of certain morally perverse Judaizers and this weak corrupt mission field needed a reforming evangelistic preacher like Titus.

§D. By their fruit you will know the true knowers of God (1:16; Matthew 7:20).

§E. Watch scatological and other vulgarisms in your speech, from the pulpit or in public anywhere. Why should such be there privately either? (See 2:8).

§F. Ch.2:10 demands no petty thieving but complete and utter honesty at all times.

§G. Ch.2:12 means that God wants you to give up everything that does not lead to him.

§H. We are not to have a tendency to go picking quarrels or to slander others or to walk in touchy bitterness, but we are to be polite and courteous to people, remembering that if they do not treat us the same way we treat them, we too were once in their

darkness. See 3:2-3. Titus 3:3 says some of the same things found in Eph.2:11-13 and II Tim.2:24-26.

§I. There are those who only want to waste our time, however. We must not allow them. See 3:9-11. See 3:10 on what to do with a divisive person.

§J. Although salvation cannot be earned by good works (3:5), 3:14 shows that we are to live productive lives, meaning not just that we are to learn how to pay our bills and not be in debt, but that we are to avoid being unproductive or lax in *good deeds for those in need*, good works accomplished for the glory of our Savior. Notice that good works are emphasized in Titus 1:16; 2:7,14; 3:1,8,14. The problem is that such are not often enough emphasized in our lives as believers.

§K. This book gives a balance between the need to refute false teachers (1:10-16) and at the same time not to allow them to waste one's time.

§L. Look at the formulated creeds (or something very close to such) in 2:11-14 and 3:4-7. This could be placed on a membership application.

TITUS 2:11 Ἐλεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος
πᾶσιν ἀνθρώποις

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§A. This letter was probably written fairly early in Paul's first Roman imprisonment, probably A.D.60/61, from the little Roman house church whose members he names in 23-24, some of whom shared his incarceration for a time. It was delivered by Paul's co-worker Tychicus and Onesimus to Philemon in Colossae in what is today modern Turkey. It concerns a slave boy Onesimus, whose name means "useful" or "beneficial." See the play on words in 10-11 below between Ὀνήσιμος (Onesimus "useful") and ἄχρηστος ("useless" here with the idea of unreliable or *unfaithful*) and εὐχρηστος ("useful") and in v.20 ὀφείλην ("benefit"). It is no accident that Paul commends the slave master Philemon for the love and *faithfulness* (πίστις) he has for the Lord *and* for all his saints, since the thieving, run-away slave Onesimus is now born-again and has therefore just become one of the saints. This new turn of events means that Philemon is now going to have to be put to the test to see if he will be loving and *faithful* to this apprehended slave who has wronged him but has now become his brother in the Lord.

§B. Every believer is undergoing a similar test of faithfulness to the brethren. Heb.10:25 says, "not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching." The question is, *will* you and I be useful and beneficial and loving and *faithful* to one another in our local assembly? Or will we neglect meeting together? Or, worst of all, will we desert one another in time of need (II Tim.4:10) as, on the night of his betrayal, the apostles all "neglected to meet together" and deserted our Lord, all of them committing the sin of Demas in

II Tim.4:10? It is ironic that, although the slave Onesimus once deserted the slave master Philemon, Philemon is now in danger of deserting *his* duty to Onesimus as a brother in the Lord, for the Lord is requiring something of Philemon--love and *faithfulness* to a brother. Paul models this for Philemon in v.10-11. And Philemon must pass the test. There is also irony in the list given in vs.23-24 of Paul's fellow-workers: Epaphras, Mark, Aristarchus, Demas, Luke, since Demas will not pass the test of faithfulness, but prove to be a devil as far as Paul's tiny Roman house church is concerned (see II Tim.4:10).

§C. What the Lord is requiring is that Philemon have the attitude of Paul toward Onesimus and not the attitude of an angry, vengeance-seeking slave master. Philemon must understand that as brothers in the Lord we are *bound* to one another, and there is a chain of love and commitment more unbreakable between us than the bonds of the institution of slavery. In this letter Paul points to the chains of love in Messiah that hold Onesimus, Philemon, and himself bound to one another (see v.12). Onesimus may be a slave in the flesh but he is a brother in the Lord, and Paul is appealing that Philemon not punish the boy. Indeed, v.21 ("knowing that you will do *even more* than I ask") seems to be a veiled plea for Onesimus' release from slavery and, by implication, even for the abolition of slavery as a sub-Christian institution. See also v.16, "receive him back no longer as a slave but more than a slave, a beloved brother."

§D. Paul has, of course, already finished dealing with

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Onesimus by the time Paul pens this letter. Paul has led the boy to the Lord (v.10) and has persuaded him to stop living the life of a run-away slave and return to his master Philemon. Now Paul must deal with Philemon, from whose household and house church in Colossae (a city in modern Turkey 110 miles east of Ephesus) Onesimus has run away.

§E. The penalty for this (Onesimus also stole from Philemon) was severe. The slave's forehead could be branded with a hot iron. If he is returned, Philemon will have the power of life or death over the boy. Therefore, Paul has to remind Philemon that Philemon owes Paul his very life, since Paul was also responsible as the Apostle to the Gentiles for not only bringing the Gospel to the slave Onesimus (v.10), but also for the evangelizing of that general part of the world, where the slave master Philemon himself lived and was saved (see v.19).

§F. When the path of the run-away slave crossed Paul's in Rome, Paul not only led the boy to the Lord, but also wrote this letter to Philemon and sent back to Philemon both the boy and Tychicus. Tychicus was an Ephesian who joined Paul on his final trip to Jerusalem (Acts 20:4-5) and was an apostolic associate like Timothy and Titus. Tychicus was also the one who carried Paul's letters to the Ephesians (Eph.6:21-22), Colossians (Col.4:7-9), Philemon and possibly II Timothy (II Tim.4:12) to their destinations.

§G. Paul's letter to Philemon is a perfect example of how God rewards faith and unselfishness. How often in the ministry we need to read it! How

often a minister is tempted to operate without faith and according "to the natural" and keep a staff person, who really belongs in the ministry of someone else. Paul could have done this. He could have said, "I won this boy Onesimus to the Lord; Philemon didn't win him to the Lord. Therefore, he belongs to *my* ministry, not Philemon's. And I need him here in Rome more than Philemon needs him in his house church. I'll just insist on having things *my* way."

§H. But Paul knew that this was not the will of God. So he did the right thing, though it was against his own best interests. And look how God rewarded Paul: the letter has become part of the Holy Scriptures!

§I. Notice how Paul uses his authority with Philemon, not like a religious overlord or slave master commanding obedience to God, but gently, appealing for freely decided, totally voluntary commitment to Messiah Yeshua, recognizing the equality of brothers in the Lord, even though Paul does have authority in his office which he could use (v.8). Paul is making his appeal with Philemon's wife (Apphia?) and Archippus (exhorted as a missionary "soldier" in Col 4:17 to fulfill his ministry) as witnesses. Paul's appeal is to Philemon's noble duty as a believer and as a "slave" of Jesus Christ (see v.13. where Paul says of Onesimus, "I wanted to keep him with me so that he might be of *service* to me in your place during my imprisonment for the gospel").

§J. Onesimus learned a valuable lesson too: once one

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becomes a believer, and begins the walk of faith, there is no turning back. One must make restitution and do the right thing, even if it is risky. Apparently Onesimus was rewarded by God, too, because reliable tradition seems to place him in the ministry and over the churches in Ephesus at a later date.

§K. Philemon had to learn a lesson, too. It is a hard lesson for many believers to learn--how to be graciously charitable to others who have sinned against you. Because this slave owner and his slave learned through Messiah Jesus how to be brothers, slavery was doomed and could not carry on with its former strength. On this matter of slavery and true brotherhood, there is no other religious book in the world to compare with the New Testament.

PHILEMON 10d-11 Ὁνήσιμον (Onesimus *meaning* "useful"), τόν (the one) ποτέ (once) σοι (to you) ἄχρηστον (useless) νυνὶ (now) δὲ (but) καὶ (both) σοὶ (to you) καὶ (and) ἐμοὶ (to me) εὖχρηστον (useful)

§A. The author cannot be Paul because of 2:3-4. However, the letter probably has Paul's personal endorsement, and that's why, since Paul was martyred 65-68 A.D., the best date for its composition is around 52-54 A.D. in Ephesus, when Apollos may have written it to the church there and then sent a copy to Corinth (see *Hugh Montefiore, The Epistle to the Hebrews, Harper and Row, 1964*).

§B. There are a number of reasons for assuming that Apollos is the author of this sermon-letter. Hebrews is a sermon, probably preached in Ephesus initially to an Ephesian congregation, and then sent (with a postscript sort of letter added as an appendix) probably to Corinth (Heb. 13:19; cf. I Cor. 16:12) with greetings from Aquila and Priscilla (Acts 18:2; Heb. 13:24; I Cor. 16:19). Compare Heb. 5:12 to I Cor. 3:2. Alexander the coppersmith was a Jewish man who persecuted Paul and caused him a great deal of trouble in Ephesus (II Tim. 4:14-15), possibly causing Paul's imprisonment there, referred to metaphorically in I Cor. 15:32 and also in II Cor. 1:8-10. It is possible that this same Alexander is referred to in Acts 19:33f and that he is later (58 A.D.) also one of the "Jews from Asia" in Acts 21:27, in which case he may have been one of the riotous ringleaders whose trouble-making helped to convince the Ephesian idol-making Gentiles and later the Jerusalem Jews that Jewish followers of this "Christ" were no longer Jews and not to be afforded the Roman protection of religious freedom (*religio licita*--see notes on the book of Acts) reserved for Jews since the time of Julius Caesar (c.100-44 B.C.).

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§C. If all this was fermenting in Ephesus in the early A.D. 50's, many of the Jews in the Ephesian congregation would be afraid of both Alexander the Jew and the Ephesian lynch mob that had a vested interest in the idol-making business (see Acts 19:23-41). These Jewish Christians would need for Apollos to preach a message to them like the one we find in Hebrews. If Apollos didn't write Hebrews, it is hard to understand why he is given so much attention in I Corinthians and especially in the book of Acts. Luke deals mainly with major figures. Mark would certainly not have been a major figure if he had not written one of the Gospels, nor does it seem that Apollos would have been so important to mention in Acts if he hadn't written Hebrews, especially since he does not figure that closely as a Pauline assistant in the Acts narrative. The fact that the strong influence of Paul is evident on Luke's writing of the book of Acts makes Apollos' mention in the Acts narrative a kind of Apostolic endorsement of him. See also I Cor.16:12,19; 1:12; 3:5,21-23 and remember that I Cor. is written from Ephesus where Apollos is ministering with Paul in the home of Priscilla and Aquila (I Cor.16:12,19). Keep in mind that at this point Paul's past writings include only I and II Thessalonians and possibly Galatians, so the author of the book of Hebrews would certainly be exalted if his writing were compared with Paul's, and that seems to be what is happening with Apollos, who is put on the same level with Peter in the Corinthian congregation (I Cor.1:12). All this makes for weighty, even if circumstantial, evidence for the authorship of Apollos.

§D. If the Temple had already been destroyed by

the Romans, Hebrews 10:18 would have been the perfect place to infer it. The present tense force of the verbs in 8:4 and 10:11 (the verb in 10:11 is in the perfect tense but has a present meaning) strongly indicate that we are in a time period before 70 A.D. and the Temple sacrifices are still in progress. The author seems to use the verb tense to make a contemporary reference to Herod's Temple, though his idealistic and Mosaic reference is to the Tabernacle of the wilderness.

§E. Timothy has been in prison (13:23), and since Timothy is associated with the church at Ephesus, and since the Temple seems to be still standing in Jerusalem (8:4), the date could be in the A.D. 50's, when Paul and Timothy were apparently both in and out of prison in Ephesus (II Cor. 1:1-9) and certainly before 70 A.D., when the Temple was destroyed in Jerusalem. Because Acts could have been written as early as 63 A.D., and because Apollos gets such attention in Acts (more than most of the apostles), it is probable that Hebrews was written before that time and amounts to his "claim to fame" if we can use that expression in an impersonal sense, for Hebrews is anonymous and the humble author draws absolutely no attention to himself. Also, the fact that even Paul gives Apollos almost apostolic dignity of reference when he mentions his name in I Corinthians, written about A.D. 55, may be an indication of the early date of this epistle.

§F. Hebrews is a book that God seems to have made sure was included in the New Testament for the sake of all those who have already been in one

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faith, though they have been exposed to the *true Messianic Jewish* faith in Yeshua, are nevertheless tempted, because of persecution or other pressure, to devalue and give up their Messianic faith and go back to the easier and older religious beliefs they once held. Don't do it! Don't do it! This is the message of Hebrews.

§G. The Ephesian hearers of Hebrews, if they are the sermon's initial audience (before the sermon is sent as an epistle to Corinth), are in danger of "drifting away" (2:1). They are becoming encumbered with a too high view of Moses and angels and the High Priest in Jerusalem and the Temple cult of levitical priests and the blood of bulls and goats. The levitical priesthood was not perfect (5:11)! The law made nothing perfect (7:19; 10:1)! Its sacrifices could not perfect the conscience of the worshiper (9:9)! The law is only a shadow of the good things to come and not the true form of these realities (10:1; 11:39-40). But these messianic Jews Apollos is preaching to are becoming entangled in a too high view of the covenant made with Moses, forgetting that a better covenant and a better priest were promised, and that "when the priesthood is changed, of necessity there takes place a change of law also" (7:13), meaning that the covenant with Moses (together with its priesthood and sacrifices) is obsolete as far as Messianic personal salvation is concerned (8:13).

§H. The people being exhorted have taken their eyes off of the Messiah cohen Yeshua (12:2), and they have forgotten about "the true tabernacle which the Lord pitched in the heavens" (8:1-2), where Yeshua's

priesthood is greater than Aaron's (7:1-28). They have grown sluggish, and their lack of diligence in the things of God has hurt their assurance (6:11-12) and has tempted them to throw away their confidence (10:35). They are backslidden and "wavering in faith" (10:23) and have become "dull of hearing" (4:11) and are unable to absorb the meat of the Word and need to go back to the ABC's of the Gospel and relearn the fundamentals. One old lesson they need to relearn is that looking with dead Jewish works of Torah toward a merely earthly sanctuary will not make one alive in the living God--6:1; 9:14. Their eyes are tempted to look to the earthly High Priest as their authority and the earthly Jerusalem as their lasting city (13:14). They are neglecting things like attendance at the Messianic assemblies (10:25), giving (13:16), and submission to their elders, whom their conduct is grieving (13:17). They are standing between perfection (6:1) and apostasy ("falling away"--6:6) and are drifting back (2:1) toward the brink of destruction. The author exhorts them, "let us go on toward perfection" and points them toward the heavenly sanctuary (9:11) and toward the Messiah Cohen Yeshua, made perfect by what he suffered in perfect obedience, made perfect as a priest by an indestructible life, and having made perfect by a single sacrifice and for all time those who are sanctified. Only through Him can we go with full assurance before the throne of grace (4:16).

§I. All this drifting back has made the back-sliders discouraged (3:13). They are starting to lose confidence and assurance (3:14) and hope (3:6) and are in danger of succumbing to an evil, unbelieving,

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disobedient heart which would lead them to fall away (3:12; 4:11) not only from the true Messianic movement but from the living God who is a consuming fire (12:29; 10:31; 3:12). They are in danger of "shrinking back" from the suffering of loss, from the suffering of persecution, and from the suffering of bearing the reproach of their confession of faith. They have forgotten the lessons of perfecting that come as we learn obedience not in the Torah's school of dead works (6:2; 7:19; 9:9; 10:1) but in the Messiah's better tabernacle (9:11) and his discipleship school of hard knocks (2:10; 5:8-9; 12:4-14). On "dead works" in Heb.6:1, see Mat.15:3,9 and Mat.6:22-23. Even *God* rested from *His* labors (4:10), the author is saying; therefore, why don't these people "rest" from depending on "dead works" and resolutely turn away from the old "works-righteous Judaism" that had been their old faith and stay with New Covenant Messianic Judaism, which is the true faith. (Christianity is a post-Biblical term for transcultural Judaism.)

§J. These people are not crying out to God in prayer (5:7) in the midst of their testing nor are they reverently submissive (5:7). They don't seem to understand that the high priest "in charge" (5:1) is not the current holder of High Priest Caiaphas' office but Jesus. And these people are on the verge of rebelling against Jesus just as Korah rebelled against Aaron and Moses (see Num.16). There is something truly perilous about their spiritual condition: they have "become dull in understanding" (5:11) and spiritually "sluggish" (6:12). Notice how Deut.4:9,25 is very much in view, where the people are in danger of becoming complacent and letting the Word slip

from their mind. They are immature babes who are unskilled in the word (5:12-14) and unskilled in distinguishing good from evil. They have been in the teaching long enough to be teachers but they are drifting toward evil, toward an obsolete covenant (8:13). The author feels he must rehearse for them the lessons found in Numbers and Deuteronomy, lest they also "not continue in my covenant" (Jer.8:9). Not only do they need to know about true perfection (2:10; 5:9; 6:1; 7:11,19; 9:9,11; 10:1,14; 11:40; 12:23; 13:21) but they need to understand the nature of their covenant faith lest they too perish in a wilderness of rebellion (3:15), unbelief (3:19; 4:3), and disobedience (4:6,11). To preach to them, the author sweeps through the entire Law and the prophets, summarizing covenant faith and the terms of salvation, lest anyone fail to attain it. His key Old Testament texts are passages such as Ps.110, Ps.95:7-11; Jer.31:31-34; Ex.25:40; and Messianic prophecies like Ps.2. His primary thesis is that these people are in danger of neglecting the great salvation they have been offered (2:3) by giving up what is superior for what is inferior (1:4; 3:3) and by evoking God's covenant anger and curse. They need to wake up to the "wilderness test" they are currently undergoing, and (to use an idea found in the book of Numbers) they need to "step away from Korah" and make that commitment without which there is no salvation, only the "fury of fire that will consume the adversaries" (10:27).

§K. These backsliders, who are flirting with going back into Caiaphas' Second Temple Judaism under the authority of the current ruling High Priest in Jerusalem (Ananias son of Nebedeus A.D.48-58), need

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to be reminded that if they keep backsliding in that direction, they may reach a point of no return (6:6) like the unbelieving apostates who hardened their hearts against Moses and died in the wilderness (3:5-19) or like immoral, godless Esau who forfeited salvation's privileges (12:16-17). The author of Hebrews uses Exodus 25:40 and Ps.110 and Jer.31:31-34 to point to a "heavenly Jerusalem" (12:22) and to a heavenly sanctuary and *heavenly* sprinkled blood "which speaks better than the blood of Abel" (12:24). If these backsliders revile and apostasize and spit the Lord's Supper out of their mouths and go back into Caiaphas' Second Temple Judiasm via their local Gospel-rejecting synagogues (that hold Yeshua up to contempt--6:6), they will find there that they have not joined the exclusive community of God but are in fact excluded from such, forfeiting all rights and privileges appertaining to salvation (13:10). Because they too have become ashamed of Jesus, He will become ashamed of them. Caiaphas, of course, has been out of office since A.D. 36/37, but his successors did not change his policies toward Messianic believers, policies which rejected Yeshua as Messiah and as the true way of Judaism's salvation.

§L. These backsliders don't really know who Yeshua is. He is far superior to any angel or to Moses or anything or anyone in the world. In fact, he is the Wisdom of God. Yeshua is actually the Wisdom God used when He created the world. Scientists who believe in the Big Bang Theory of the origin of the universe believe that the universe is expanding. Some believe the universe could eventually stop expanding, turn on itself and collapse. Heb.1:3

says that the Word of God (the Messiah our Lord) is what is preventing precisely that from happening for he upholds or sustains (φέρων) the universe from collapsing.

§M. Here the author seems to be combining Prov 30:4 and Prov.8:30 which together assert that the Wisdom of God is God's Son, and to these (Heb.1:2) the author quotes in Heb.1:5 that the Messiah is the Son of God, using Ps.2:7 as a proof-text. Therefore the Messiah is the creative Wisdom of the Father, the builder of the house (Heb.3:3). The substance is in Him, everything else is a foreshadow, and nothing can compare with the Eternal One, the Messiah (Heb.1:12). Jesus is the Word God has spoken to us, the last Word, the creative Word of God, who is His light and His exact representation, His perfect copy and the one who holds the universe together (1:1-3). He is the Word who is God (1:1,2, 5-14) not a mere angel or a merely human creature.

§N. If the law brought swift punishment when it was rejected, do you think it a light thing for you if you backsliding drifters reject obedience to the Gospel? (2:2-3). You had better stay in fellowship (10:25) under constant exhortation and preaching (3:13 says *daily!*) and not harden your heart in evil unbelief but rather build up your faith in the Word and in fellowship, because you will not be saved unless you keep your grasp on saving faith right to the end (3:14).

§O. No secret sin is possible with the Word whose burning eyes see everywhere, that is, the eyes of the One with whom we have to do. Read 4:12-13.

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§P. What is better in this world than fellowship with Jesus in the Lord's body of believers? He experienced everything that we have, yet without sin (4:15). So He is both compassionate and able to make priestly intercession for you based on His better sacrifice and life (7:24-25). Don't you understand that what you have in Him is better than anything else that any man or woman can offer you? Who else is the enfleshed sinless Word and eternal priest?

§Q. What other man did David ever call Lord? See Psalm 110 and Hebrews 5:1-10 and Genesis 14:17-20. The Messiah's eternal mediatorial priestly role was known to Abraham and to King David--why don't you know it?

§R. In ch.6 the author explains his purpose. Those who apostasize after knowing the truth cannot be renewed a second time. See also Hebrew 10:26-31 and 3:12. It seems the would-be apostates who are tempted to join Alexander the coppersmith (II Tim.4:14; Acts 19:33-34) are being warned. It seems that those who are tempted to drift back with the persecutors of the Ephesian congregation, that is, the persecutors from the local Gentile idol-making industry as well as some from the local synagogue (see Acts 19:9,23-41)--it seems the book of Hebrews is a solemn warning to these drifters: do so and burn in hell forever with them!

§S. Then in Hebrews 10:32 the author reminds them of what it has cost them already to believe. Will they throw all that away and betray themselves now? Apollos has been in touch with believers

both in Corinth and Ephesus for some time. Those in Ephesus have seen Paul and even *Timothy* (II Cor.1:11-10) go to prison. (Heb.13:23 could refer to this).

§T. In ch. 11 the author is saying with illustrations that build one on top of the other: "You people flirting with apostasy and with going back to old religious beliefs, have faith (which is the assurance of not something yet seen but something hoped for)! Get tough and don't draw back--be like the real heroes unequivocally referred to in the Bible and not like the heroes of men and mere human tradition! Without the faith of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and Rahab it is impossible to please God.

§U. In ch. 12 he says, in effect: "Count the cost! Suffering is part of your training! Share the rejection and degradation of Jesus (13:13)!

§V. In ch. 13 he says, in effect: "Don't let yourself be led astray with all kinds of doctrines about food laws, etc. We have a better way to salvation that none of those people trusting in an obsolete covenant and rejecting Jesus have a right to share in."

§W. Don't you understand that Yeshua is the perfect mediatorial Word who is at the same time the perfect sacrifice offering? Don't you realize that no other man or priestly mediator has an indestructible life able to destroy death and bring immortality to light? Can you not see the higher life of Yeshua that Mechizedek's life was a type of? Read ch.7. Yeshua is the perfect priestly Word who was made

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perfect through suffering, even as, in fellowship with his sufferings, we are made perfect in him.

§X. Don't you understand that there is no other assurance of salvation, no better covenant assurance anywhere than in Yeshua? He mediates a greater covenant to us than any other covenant before him. Any worship, any pilgrimage to a house of God or a sanctuary, any covenant outside of him or any other revelation mediated except through him is passing away. Only what is true to him will last, for he is God's Word. Only he destroyed the death that tried to annihilate him, the death that does in fact destroy everything outside of him.

§Y. Look at ch. 6:1; 9:14. This verse shows that mere religion and ritual and legalistic good works are dead in themselves and cannot bring spiritually dead religionists to life. Such mere memorized prayers and washings and bowings cannot purify the defiled soul that is religious but still without life in the Spirit of God, without regeneration in the living knowledge of God.

§Z. In chapter 9, the author seems to be saying, "Don't you realize what the death of the Word of God means? Everyone knows that a will cannot go into effect without the death of the one who made it. Therefore the Word had to die to put His promises into effect for us who *inherit* them." (See 1:14; 6:12,17; 9:15; 11:8-9; 12:16-17.) The people can remain faithful and keep moving toward their heavenly inheritance like Abraham or they can fall back and lose their inheritance like that apostate Esau; it is their choice.

§AA. Through Moses and the prophets, the Word of God pointed out man's separation from the life of God and man's sin not just in what man *does* but in what he *is*, a rebellious God-alienated and Satanically blinded being headed for death (2:14). But, then, this same Word of God, who left His imprint on the Scriptures, appeared once for all in a real body like ours to offer a perfect sacrifice to take man out of the bondage of human alienation and death. How did the Word of God accomplish this? By paying an infinite price with his infinite life poured out for our guilty offenses against God and by rising from death to live in our hearts and make us alive by faith. Any Word that lacks testimony to his blood is no true gospel. Read ch.10.

§BB. A disciple is a learner with a teacher. He should be a member of a congregation faithful in God's house and Biblically submitted to God by means of water baptism and accountability to the body and its elders (13:17). Whoever is not faithfully planted in a Body in the vicinity where God has placed them is backslidden, and some in this condition may even be apostate or unsaved (10:25-29).

HEBREWS 10:25 μὴ καὶ ἡμεῖς ἐγκαταλείποντες
forsaking τὴν the ἐπισυναγωγὴν coming
together ἐαυτῶν of [our]selves

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§A. Like Paul, James did not believe that Yeshua was the Messiah until Yeshua rose from the dead after the crucifixion and appeared to him personally, calling him to be an apostle (I Cor.15:7; Mark 6:3; John 7:5). James "the Just," as he was called, was one of the children born naturally to Mary through Joseph after the virgin gave birth to Jesus. Reliable tradition says that James was stoned to death in Jerusalem when Ananias (see Josephus, *Antiquities of the Jews* XX. 9:1), the newly appointed Jewish high priest, apparently was so envious and felt so threatened by the vast authority of James (whose high position as a leader of the Israel of God rivalled that of Ananias in the eyes of those Jewish people coming to faith in the Messiah) that the high priest convened the Sanhedrin or Jewish Supreme Court and brought James before it on charges that led to his death in A.D.62 (near the time Paul was writing his prison epistles). This means that by the time Acts is written, James is already a martyr.

§B. It is possible that James is the first New Testament book published. A.D. 45 is a possible date for the writing of James (the letter doesn't seem aware of the reception of the Gentiles by act of the Jerusalem Council, a burning issue after A.D.50--see *Peter Davids, Commentary on James, Eerdmans, 1982*). Two prominent leaders have already been martyred, Stephen and the brother of John the Apostle, whose name was also James (see Acts 7:59-60 and 12:1-2). The Jewish believers in Jerusalem are greatly impoverished by persecution and tribulation caused by ostracism from employment and harassment by the wealthy Jewish religious establishment, who had apparently tried to make it

impossible for them to live in Jerusalem. In the early days of this Messianic Jewish community, many of the believers had given away everything they owned for the cause of the Lord's work (Acts 4:32-37). However, a famine had recently struck them (see Acts 11:27-29) and added greatly to their suffering for the sake of the Gospel. These early believers, then, were the "tribulation poor;" that is, those made poor by economic sanctions under an Anti-Christ type of government as opposed to the "slipshod poor" Paul chastises in his epistles to the church at Thessalonica.

§C. A law-abiding loyal Jew of the synagogue, whose teaching is grounded in the authority of his Lord and Messiah Yeshua, James saw that the self-imposed poverty of the Messiah had made all the more pernicious the exclusivistic snobbery of the rich (Jas.2:1-9)

§D. The new communities of believers springing up in Syrian Antioch and elsewhere would give James a reason to send his sermon on to them in written form.

§E. One of the items that affects the dating of James is the interpretation of James 2:14-26. Is James polemicizing against a garbled and misunderstood Paulinism (some such garbled Paulinism as is in Romans 3:8)? That is, is he not attacking Paul but a false teaching preached by others who slanderously attribute their doctrine to Paul? Or is there a real doctrinal disagreement between Paul and James, with Galatians something of a reaction to the epistle of James, both letters being published before

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the Jerusalem Council of A.D.49/50? The former rather than the latter option seems to be true, as will become clear.

§F. There are at least two crucial passages to interpret in the book of James. What does James mean by νόμου τέλειον τὸν τῆς ἐλευθερίας "the perfect law of freedom" (1:25; 2:12)? The other *crux interpretum* (difficult passage in a text) is James 2:24 and whether this is a contradiction of Rom.3:28-29; Gal.2:16; Titus 3:5.

§G. To answer the first question, we must ask whether James means by "the perfect law of freedom" what Paul means by τὸν νόμον τοῦ Χριστοῦ "the law of Christ" in Gal.6:2 and I Cor.9:21. In the royal (Messianic) law of love (Jam.2:8; Mark 12:29-31; Deut.6:4-5; Lev.19:18), the "old commandment" of the Law of Moses, esp. the Ten Commandments, is divinely confirmed by Jesus (Mark 10:17-22). It becomes a "new commandment" which, John says (I John 5:7-8), "is true in Him and in you." With the life and teaching of the Messiah as not only the Torah's fulfillment but also as its interpretative key, the Law of Moses becomes in Messiah Yeshua "the perfect, complete, fully developed (τέλειος) law of freedom," the Law of Messiah (1:25). The Messianic Jews preached to by James have more than the Ten Commandments; they have the Sermon on the Mount *interpretation* of these commandments, making the Torah the law of *freedom* (see Matt.5:21-22, 27 etc). That is, these laws are taught in light of the Messiah's new humanity and the Father's true intention toward humanity from the beginning, revealed in the New

Covenant by the Holy Spirit.

§H. Now to return to the question of a contradiction between James and Paul. First of all, James wrote his letter *before* Paul's letters, in fact before A.D. 49. Secondly, James is not dealing with the issue of Gentiles entering the Messianic Jewish community; neither is James dealing with the issue of Gentiles keeping works of the *law* in order to enter the Messianic Jewish faith. Rather, James is talking about works of *faith* (see James 2:21-26; I Thes.1:3 τοῦ ἔργου τῆς πίστεως). Furthermore, James is dealing with *Jews* (1:1; 2:2,19) who claim to follow the Messiah but think they can do so by mere verbal, intellectual assent. These Jewish people want to define the Messianic faith in such a way that they need not feed the hungry or visit the oppressed or actualize their faith by any good deeds whatsoever. They believe in passive quietism and dead orthodoxy and empty confessionism. James says this is no more true saving faith than that which is possessed by demons (2:19). Just as there is a demonic *wisdom* (3:15), so there is a demonic *faith*, mere quietistic head-nodding, a loveless parody of true faith, an impotent pseudo-trust that refuses to come truly alive and get active and go to work (2:20). This is not an outstanding problem that Paul focuses on in his letters and therefore there is no disagreement in the writings of Paul and James. James does not advocate salvation by works of the law. On the contrary, he says that the law exposes men as transgressors. There is agreement between Gal.5:3 and James 2:10 in the "all-or-nothing" demand of the law as the law acts as God's prosecutor of mankind, indicting Man as a transgressor. Only in

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Messiah Yeshua can it be said of the Law that mercy triumphs over judgment (2:12-13).

§I. There can be no doubt that James preaches the same Gospel as Paul, for in James 1:21, James speaks of the implanted word that is able to save your soul, a reference to the New Covenant Torah implant of Jeremiah 31:33. James' allusion to the law of Lev. 19:18 as the "kingly law" must include a reference to the King Messiah, which for James is Yeshua (Jas.1:1).

§J. Like Paul, James knows that saving faith is not empty lip service or dead orthodoxy or confessionalism or quietism devoid of concrete acts of obedience but is active in love (see Jas.2:14 and Gal.5:6). Both James and Paul gain a hearing from unbelievers by displaying the fruit of the Spirit (see Jas.3:17-18 and Gal.5:22-25), though James and Paul used different cultural strategies, Paul putting himself outside the law though not outside the law of the Messiah to win Gentiles, James putting himself as if he were under the law to win law-observant Jews (I Cor. 9:19-23; Acts 21:20), though in fact he is under the kingly law of love (Jas.2:8). Paul would not dispute James that we are set right with God and forgiven and considered just and righteous by works and not by faith alone (see Rom.2:13 and Jas.2:24) unless it can be shown that James means by "works" not "faith active in love" (Gal 5:6) but meritorious works of the law--that is, works meritorious and salvific in themselves, apart from the death of Messiah. For the latter to be true, Acts 15:19 would have to be judged a Lucan fiction since here James is represented as acceding to Gentile

liberation from the full yoke of the law, which obviously then is not necessary for salvation. Both Paul and James refer to the "work of *faith*," however. Compare τοῦ ἔργου τῆς πίστεως (I Thes.1:3) and τῶν ἔργων μου τὴν πίστιν (James 2:18)

§K. Neither Paul nor James minimize the saving death of Messiah by offering the law in itself as a means to salvation (Jas.2:10; Gal.3:10). Both men speak of the "torah of freedom" (Jas.1:25; 2:12; I Cor.9:21) in a way that implies the Messiah (Jas.2:1; Rom.8:2), and James, no less than Paul, emphasizes the need for faith (Jas.1:3,6; 5:15), for love toward God (Jas.1:12), and being born again (Jas.1:21).

§L. James begins his letter by exhorting the messianic Jewish brethren in the various "synagogues" (Jas.2:2) scattered abroad to remain joyful in their sufferings. Why? Because a mere intellectual faith (one that is not active in works of love) will not save them, nor will it endure (Jas.2:14-26; 5:7-11). It is untested and based on an evil-minded self-confidence such as that shared by the rich (4:13-17), whose worldly, double-minded greed is dragging them down to hell (5:1-6). Mere intellectual faith is nothing more than evil-tongued lip service (2:26; 3:1-12) based on mere worldly wisdom (3:13-18) and indicates worldly class values imported into the Messianic community (2:1-13) which violate the commands of the Torah (and therefore the whole Torah--2:10-13). For the commands of the Torah favor the widow, the orphan, the foreigner, the Levite or minister, and the righteous-but-oppressed (by the rich) poor. Will this kind of faith save you? No!

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§M. *True* faith must be tested by the fruit of its loving works and by endurance in the midst of suffering *as it is nourished* through prayer by divine wisdom and through submission to God and His Word, and through the strengthening and healing of fellowship accountable to the body and its elders (see 1:5-8; 3:13-18; 5:13-20). This means resisting the Devil (4:7) and the evil impulse (1:14) **יֵצֶר הָרָע** *yetzer ha-rah*, that worldly desire within us which, if not put to death, can lead to bitterness toward God (1:13) and death (1:15).

§N. There is no wavering in God! The wavering is in us, in our succumbing to wrong desires, and in our tendency in religion toward empty confessionalism and prideful class discrimination. True faith serves the needy (1:27) instead of one's own greed for a better life (soon gone, anyway, like a mist), since the Lord's coming (as Judge!) is so close, he is at the very door.

§O. Biblical criticism (although textual criticism is indispensable) is largely condemned by James 4:11, since in Biblical criticism scholars make it their business to judge the Word rather than be judged by it. In these introductory notes, we will not be stressing novel theories of authorship, editorial hands, proported errors, etc. The Word judges us, and not vice versa.

§P. Jas.5:17 gives us the length of Elijah's tribulation which is a paradigm or model in Revelation for the length of the Great Tribulation. Since Elijah is raptured after this period, we should hesitate when people dogmatically assert that the rapture will

precede the three and a half year period of the Great Tribulation.

§Q. The more you read this epistle or letter, the more you get the picture of the poverty and persecution of early Messianic Judaism, which was Jewish through and through and, with a fervent love for the Torah, lacked the antinomian libertinism so prevalent in Gentile circles outside of Jerusalem. The close association with the themes of Matthew leads us to see both Matthew and James as early and Jewish writings radiating from Jerusalem, though it is also possible Matthew wrote his gospel from Syrian Antioch.

§R. James attacks the evil delusion of trusting in or boasting in riches (1:10-11) and irreligiously not bridling the tongue (1:26; 3:2-6), but instead being too quick to speak (1:19) and too quick also to try to seize the status of teacher (Jam.3:1; Matt.23:8). James also exposes unsanctified believers (4:8) and others who are double-mindedly faithless and untrustworthily double-tongued. Only the new birth (1:18) issuing in real sanctification (1:27) can tame the wildly evil tongue of the old nature (3:7-12). God is looking for a meekness from us (1:21; 3:13) which, leading to regeneration/spiritual conversion, is the only antidote against the poisonous tongue (3:8) of bitter jealousy and selfishness (3:14) and boasting and lying. Proud believers with unbridled tongues who are worldly and carnal get jealous of each other and fight each other with murderous hatred (4:1-6).

§S. Do not speak against one another, brothers (4:11). Do not murmur against one another (5:9) lest

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you be judged. Do not judge your neighbor (4:12) or take God's prerogative (4:12). Do not be so presumptuous (4:12-17).

§T. True faith must be tested in trials and temptations to sin (1:2-3), but God tempts no one to sin; rather each person is tempted to sin by his own lusts (1:13-15). True faith must "work" and produce endurance under trial (1:3-4; see also 2:14-18). True faith must work through acts of love (2:14-18; Gal.5:6). The anger of man is not faith and does not "work" or produce the righteousness of God. One cannot really "do" the Word unless one has received the "implanted word" of the Gospel (1:21-22) in the new birth--1:18. True faith works by showing real love to all. That is, true faith must abhor showing partiality (2:9) and favoritism toward the rich and against the poor, remembering the persecutions and blasphemies of the wicked rich (2:6-7) and their ironic poverty (1:10-11) as well as their ultimate eternally impoverished destiny (5:1-6). True faith works by going after the wandering sheep drifting off toward sin (5:19-20). True faith must be the basis of all prayer petitions for wisdom (1:6). True faith must be in the immutability of God (His changelessness) who gives all good gifts (1:16-17), including the gift of true wisdom (3:15-18) and the gift of the new birth (1:18,21; see also Eph.1:5; Rom.12:2; I Cor.4:15; Tit.3:5; I Pet.1:3,23; John 1:13; 3:3-8; I John 3:9; 4:10). True faith must "work" in visitation ministry and "rescue work" for the poor and helpless. Religion and religious faith is worthless (2:14) if it does not issue in sanctification (see 1:27). The prayer of true faith will deliver the sick person (5:15).

§U. What is the source of joy in James? See 1:1,2,12 in the Greek, remembering χαίρειν means not just "greetings" but "be glad!"

§V. James exhorts to be patient until the coming of the Lord (5:7-8), remembering the outcome of the patient endurance of Job and the prophets (5:10-11).

§W. James, an exemplary Jew, nevertheless found it necessary to "come out from among" (II Cor.6:17) the rich, corrupt Jewish religious establishment of his day. Today, many modern Greeks, even though they are exemplary Greeks, may find it necessary to "come out from among" the Greek Orthodox Church. Many Greek Orthodox Christians ask departed saints to pray for them and they in turn pray for the departed saints. They actually pray for the dead. Mary is venerated and preached and prayed to as *Theotokos* (Mother of God), *Aeiparthenos* (Ever-Virgin), and *Panayia* (All-Holy) and the Roman Catholic unbiblical dogma of her bodily assumption to heaven is also believed by the Greek Orthodox Church. The saints are venerated through icons. Infants are baptized and baptism is seen as some sort of regeneration, giving the impression to many adults who were baptized as infants that they are born again when in fact many are not. One cannot be in good standing with this church unless it has blessed one's marriage, so right here is its powerful hold over the whole modern Greek society. Women cannot be ordained. The Bible is said to be a *record* of the truth but not truth itself, and the Greek Orthodox Church stands against Pentecostals and puts its own traditions and its own apostolic succession and authoritative interpretations and

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clerical offices above historical-grammatical exegesis and adherence to *sola Scriptura*.

§X. Notice that the trials James refers to may be those caused by Herod Agrippa I (Acts 12). In any event these trials require patience (5:7-11) and meditation on the divine purpose of trials (1:1-4,12). Ironically, it is the rich who are engaged in this persecution of the brethren and blaspheming of the Lord's Name (see 2:6-7). No wonder the brethren are rebuked by James for their sychophantic attitude toward the rich and their love of filthy lucre (see 4:13-5:6; 2:1-13). James will not tolerate either their partiality or their argumentative nature or their hypocritical workless faith (3:1-18; 1:22-27; 2:14-26).

JAMES 4:11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί
(Jam.4:11)

§A. I Peter was probably written around A.D. 64 in Rome (referred to by the "underground" euphemism of "Babylon" in 5:13), near the time when Peter was probably martyred in Nero's pogrom.

§B. According to the generally accepted reconstruction of events, Paul would not have been in Rome at this time, not arriving back for his second imprisonment probably until the next year or so, when he too, according to reliable tradition, would be martyred. Mark, the author of Peter's Gospel (which bears Mark's name) and Silas, Paul's one-time fellow missionary co-worker, are now with Peter.

§C. The occasion which prompts the writing of the letter is the widespread persecution presaged by the author (see 4:12). Peter is writing, with the capable help of Silas his secretary, to the believers in the four Roman provinces which occupy the land known today as modern Turkey. It seems the believers everywhere were being libelled because they refused to join the pagans in heathen debauchery (4:4). Peter warns those in attendance in the various Messianic congregations to make sure these pagan libels are groundless and therefore that their suffering will prove they have broken with the domination of sin (4:1), and having fought that good fight, are worthy of the good pleasure of God.

§D. One of the obscure teachings in this letter is found in 3:19. Since there is no second chance to repent after death but only judgment to face, 3:19 should be correctly interpreted so that it does not contradict Heb.9:27. It is likely that the "spirits in

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prison" are all those to whom the Word (once dead but now alive) was preached even at the time of Noah and are now in death's prison. The water of Noah's flood is a type of baptism and salvation coming by means of the resurrection of Yeshua the Messiah and the victory of his ascension to manifest authority over all spirits everywhere. Ch.4:6, on the other hand, probably refers to those who heard the word and *afterwards* died in the Lord, so that, even though they have been judged in the flesh (they did die), they are alive in the spirit in the Lord. Ch.3:19 is a passage referred to in the Apostle's Creed, which states that Jesus descended into hell, so that the Gospel has already been preached among the dead as well as the living. There is, however, no idea of a second chance after death involved in this teaching about the Gospel; only the teaching of its sovereign ubiquity.

§E. Notice, the text says that for those who are truly raised in their spirits by faith in the resurrection of Jesus, their baptism is their altar call "answer" to God's Gospel and it brings with it a good conscience. In I Timothy Paul spends a great deal of time emphasizing the need to keep a good conscience (1:5,19; 3:9; 4:2). This entails a transparent life before God and the brethren. However, here in 3:19 Peter also says that a good conscience is given as a pledge to those who in faith obey the Lord in water baptism.

§F. Believers need to read I Peter often enough to remind themselves of who they are: "elect strangers" and "aliens" in the world (1:1; 2:11) as well as a "chosen race" (2:9), a "royal priesthood" (which infers

the ministry to which *all* believers are called, laity and clergy alike), a "consecrated nation or people" set apart for God. Does this mean that only professional evangelists are to look for opportunities to proclaim the excellencies of our Lord the Messiah and that this is not a ministry for all believers? See 2:9-10.

§G. By applying Old Testament names to New Testament believers, Peter imparts a sense of identity in continuity with the covenanted people of God of old, and, more than that, a sense of destiny which every child and every adult needs in order to have courage and perseverance in a dangerous world, a world where ridicule and slander can lead to the loss of everything and even martyrdom without warning. The parent who spends time imparting to the child this sense of identity and destiny in the Lord will be repaid later on, and, negatively, so may the parent who neglects this duty.

§H. Notice the personal decision of those predestined to destruction is involved and not a mere secret decision of God before time began. Ch.2:8 describes this personal decision: "they stumble because they are disobedient to the word."

§I. On the other hand, 2:11-25 describes a submissive quality of purity without rancor as characteristic of those who are born again (1:3). Citizens to government, servants to masters, spouses to their mates--all manifest this godly submissiveness. On the other hand, God alone is to be feared (2:17), Satan is to be resisted (5:8-9), and Acts 5:29 is an important commentary on I Pet.2:11-3:7.

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§J. Though evil men did put Jesus to death, God brought him to life in the spirit. Those who truly believe that about Jesus can believe that about themselves and not fear their persecutors, who are in infinitely more danger than those they persecute. Peter calls all believers to realize that suffering may befall them (3:17), that it is through suffering that their faith is tested and found to be real (1:7), and that, though many false teachers today teach otherwise, suffering to get the Gospel out to a dangerous Gospel-rejecting world is no small part of their vocation as believers (see 4:12-13), for such tribulation is to be expected as the lot of a believer (4:12). The Lord's people are not immune from tribulation and suffering and distress; in fact, it *begins* with them (4:17). To face this suffering, our hope is placed in one thing: read 1:13 to see what it is.

§K. A holy abstinence from former lusts (1:13-16), a fear of God permeating all conduct (1:17-21), and a pure and fervent love of the brethren from the heart (1:22) are all part of the next world's counterforce with which the reborn face this world's sufferings. Notice, in all this that befalls you, both good and bad, you are protected (1:5). If you really are a believer and in fact doing the work of witness believers are called to do, you really will suffer in an increasingly wicked society that will hate ever more bitterly the Name you stand for (4:14,16,19). However, the promise of 5:10 should be enough for us.

§L. Peter concludes with a word to elders and leaders in the Lord's house. Money-mindedness is not to characterize the servant of God. We are not

climbing some kind of economic ladder in the Lord's vocation (5:2) and we are not to be overlords of the flock, pressuring them to obey our dictates (5:3). This last verse says we are to set examples for them, but the flock must follow freely. Mutual humility among brethren will shield us all from the Lord's opposition (5:5). Look at the wonderful promise to those who take the harder humble road (5:6). Ch.5:7 tells you what the real focus of your prayer life needs to be.

§M. The word ζάω *to live* is very important in I Peter (1:3,23; 2:4,5,24; 4:5). Peter writes like an awe-struck zoologist observing a wonderful new-born colony of living beings multiplying all over the world, regenerated to a *living hope* (1:3) from the *living Word of God* (1:23), who is the *living Stone* (2:4) and who makes us *living stones* of a spiritual Temple (2:5) so that we might *live to righteousness* (2:24) before the One who will judge *the living* and the dead (4:5).

§N. Here is a phrase we can preach: ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστιάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν (1:3). This idea of being regenerated by God or born again is repeated in 1:23 and 2:2. This teaching is also found in John 3:3, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. Paul refers to the new birth as being saved διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου (Titus 3:5). James 1:18 also refers to this idea. This is a Jewish idea, as it says in the Babylonian Talmud, Yebamoth 22a, *One who has*

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become a proselyte is like a child newly born.

§O. A key idea for born-again people in I Peter is ὕπακοή *obedience*. 1:2 says that God's foreknowledge of us results in our ὕπακοήν obedience (1:2). We are to be τέκνα ὕπακοῆς *children of obedience* (1:14) not conforming ourselves to the passions of our former ignorance but instead living holy lives with holy conduct ἀναστροφή (1:15,18; 2:12; 3:1) like the Holy One who called us (1:15). This means we must live in reverent fear (1:17) of our impartial Judge, purifying our souls by the ὕπακοῇ τῆς ἀληθείας *obedience to the truth* resulting in unhypocritical brotherly love (1:22). This means that wherever there is lovelessness in the Lord's Body there is disobedience and hearts that are impure (1:22)! According to 2:1-2, this obedience is very specific: new-born babes are obedient children who put away all δόλος (*deceit, cunning, treachery, guile*), all ὑπόκρισις (*hypocrisy, pretense, outward show*), all φθόνος (*envy, jealousy*), and all καταλαλιᾶ (*evil speech, slander, defamation*). These things are part of the darkness out of which we have been called (2:9). To put these things to death is part of our "acceptable sacrifices" as obedient priests or ministers of God (2:5). Disobedient unbelievers (2:7-8,20; 3:1,20) do not enter the spiritual Temple we are building but instead stumble over the Cornerstone we must obey (2:7-8). This obedience is comprehensive: because of the Lord, we must submit to government (2:13). In this we are not slaves of men but free because we are θεοῦ δοῦλοι *God's slaves* (2:16). However, submission in the Lord to employers (2:18) is commendable (2:20), even if they are harsh, and even if submission to

them entails unjust suffering for us (2:18-19). This is the ὑπογραμμὸς (*model, pattern*) the Messiah gave us to follow. In I Cor.9:19, Paul says, "Though I am free with respect to all men, I made myself a slave to all men so that I may win more of them." In Phil.2:5-13, Paul exhorts believers to have this same kind of free and willing "slave" mentality that Jesus had. Nietzsche (German philosopher 1844-1900) would misunderstand this slave morality as herd morality (*Herden-Moral*), whereas he glorified *Herren-Moral* (the morality of slave masters). According to I Pet.2:25, obedience to God is part of the radical turn-around of repentance. Wives must be obedient to their husbands (3:1-6) to win over such men who are disobedient to the Word. Obedience is involved in the clothes we put on and the way we dress and groom ourselves (3:3) and in our attitudes (3:4). A by-product of this obedience is lack of fear of intimidation, which comes from the Lord (3:6), and having God's "ears open" to our prayers (3:7,12). Obedience means "seeking peace" (3:11). Ministry itself is willing obedience, not under compulsion (5:2) and not by "lording it over" those to whom we minister (5:3).

§P. Submission in God's house to spiritual "elders" is commanded also (5:5). Compare πρεσβύτερος in 5:1 and 5:5. Even anxiety and worry must be submitted to the Lord (5:7). Satan is the one we cannot submit to, the devil is the one we must oppose (5:8).

§Q. The Second Coming is never far from Peter's view. It is called the ἡμέρα ἐπισκοπῆς *the Day of Visitation* (2:12). It is called the ἀποκαλύψει Ἰησοῦ

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Χριστοῦ (1:7) *the Revelation of Jesus Christ.*

I PETER 1:3 ἀναγεννήσας *having regenerated*
ἡμᾶς *us* εἰς τὴν ἐλπίδα *a hope* ζῶσαν *living* διὰ
τῆς ἀναστάσεως (τῆς) *resurrection* Ἰησοῦ *of*
Ἰησοῦ Χριστοῦ *Christ* ἐκ τῶν νεκρῶν (τῶν) *dead.*

§A. Since Peter was martyred under Nero, and Nero died in A.D.68, this letter was probably written between A.D. 65-68, for it mentions I Peter which must have been written A.D. 64-68. The notes on Jude should be read prior to reading these notes. Those who flatly deny that Peter could have written this letter offer various spurious objections. For example, it is asserted that Peter would never quote a lesser figure like Jude, as some argue II Peter 2 does in its supposed dependence on almost the whole letter of Jude. This kind of argument is that of a modern scholar reading his own scholarly conventions and attitudes back into the first century. If Peter were convinced that the Spirit of the Risen Jesus were speaking in Jude, why should the humble fisherman refuse to quote the Spirit of the Risen Jesus? Certainly Peter knew that, though it was his own sermons and testimony that comprised the Gospel of Mark (which Matthew and Luke quote extensively in their Gospels), no one was quoting him per se but the Spirit of God who authored this material through him. Therefore, if the Apostle Matthew quoted the non-apostle Mark, why could not the Apostle Peter quote Jude?

§B. If Peter used a secretary (Silas) to make sure his Greek were polished in I Peter but did not have the same secretary when he wrote II Peter, this would account for any stylistic differences between the two epistles. It does not take any creativity to envision a situation around A.D.64, when Peter's life was nearly over in Nero's pogrom, and, possibly with Jude's circular letter before him (yet Jude and II Peter ch.2 may not be as dependent on each other as many believe, and both may be quoting from a

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common source) and the horror of this antinomian heresy weighing on his thoughts, that Peter decided to add the weight of his own authority against the immoral plague that Jude is attacking. (On the other hand, it is also possible that Jude is quoting Peter--see §H and §J below.) Furthermore, it would seem strange if Peter had not read and collected at least a few of Paul's major epistles by this date, so 3:15 poses no threat to Petrine authorship. Michael Greene adequately documents the early attestation that II Peter is a genuine letter of the apostle (see Michael Greene, *Tyndale New Testament Commentaries: II Peter and Jude*, Intervarsity Press, 1987).

§C. Peter condemns the antinomian false teachers for enticing new and immature believers "who are just escaping from those who live in error" (2:18). Ch.1:4 describes this escape as from the slavery of the domination of the evil desires of this depraved world. The one who is in union with God and has received the new birth from His Holy Spirit has a new nature, one with glory and immortality like the divine life of God (see 1:4). These false teachers who promise "freedom" from the constraints of the moral law are in fact slaves of the corruption of this decaying and condemned creation (2:19) which will be ignited by fire and destroyed in the end (3:10). These corrupt religious people, lacking the holiness that grows with a genuine new birth, are doomed to the same destructive fire (2:9-10) as the rest of the depraved world.

§D. Notice that mere profession of the new life of holiness in the Messiah is not enough for salvation

(2:20). The new life of Jesus must actually reside in the person and disentangle him from his former defilements and give him the victory that overcomes the world, holiness-generating, true, saving faith (see I John 5:4). This is a true Biblical conversion and many "evangelicals" have not experienced it. To only make profession of faith but lack the power to live a new life makes the person worse off than if he had never heard the Gospel because his greater love of depravity is now common knowledge, like a dog that loves to return to its vomit (2:21-22). Paul says these kinds of men will not get very far because their folly will be clear to everyone (II Tim.3:9). Ultimately, only those who are as depraved as they are will be fooled by them.

§E. In counselling new believers who have just escaped the corruptions of the world and are still very much tempted by Satan, it is of utmost importance for ministers to be wise enough to know when to minister "at arm's length," snatching them from the fire by showing mercy toward them mixed with the fear of God (see Jude 23). In this way the ministers themselves can flee temptation and keep their own testimony.

§F. The Day of the Lord (3:10) can come at any time, like a thief, catching all but the godly unprepared. This Day is looked at in its destructive effect on the present wicked and depraved human empire and is seen at a single glance, without pausing to describe the Millennium (but see 3:8). Those who say that nothing has changed and that the Lord is not coming back but that life will go on unchanged are blind to the changes that have

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already occurred: the flood of death on all corrupt flesh, the fulfilled (586 B.C. and A.D.70) prophecies of the fiery flood of destruction overtaking Jerusalem in both her predicted exiles, the millions and millions who have been changed by the new birth, and the imminent prospect of change with the coming cosmic conflagration and world destruction by nuclear fire. Read chapter 3.

§G. A final note on "prophecy" teachers with speculative and strange teachings. Ch.1:20 says that Scripture cannot be individualistically exploited to support novel doctrines which are in error because they are a matter of one's own interpretation (as though one could interpret a verse any way he wanted). Each text must be interpreted in line with its immediate context as well as the greater context of Scripture, which has one author, the Holy Spirit, who doesn't contradict himself. This means that all Scripture must be interpreted with the help of the same Holy Spirit, who alone can remove the scales from our eyes so that we can understand what we read in the Bible. To the person without the new birth the Bible is unfathomable and foolish (I Cor.1:18).

§F. Aristotle (384-322 B.C. student of Plato and tutor of Alexander the Great) said, "Of things constituted by nature, some are ungenerated, imperishable, and eternal..." (*On the Parts of Animals*, 644b). So Aristotle said that the universe is eternal. But the Second Law of Thermodynamics states that a closed system (such as the universe) declines toward a state of maximum entropy or degeneration. So modern science proves Aristotle wrong. The universe is not

eternal but is winding down to an end. This is also a powerful scientific argument against evolution, since, according to the Second Law of Thermodynamics, we would expect species to tend to decline *downward* toward extinction (which they in fact do) rather than evolve upward.

§G. But like Aristotle, the libertine, skeptical Greek false teachers being refuted in II Peter are also wrong when they say, ἄφ' ἧς γὰρ οἱ πατέρας (see Heb.1:1 on πατέρας) ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρχῆς κρίσεως (II Pet. 3:4). On this kind of scoffing in the Jewish Bible, see Amos 9:10; Mal.2:17; Ezek.12:22; Zeph.1:12; Isa.5:18-24; Jer.17:15. As surely as the Day of the Lord came near in the 586 B.C. and A.D. 70 destructions of the Temple, vindicating the predictions of the prophets and destroying the scoffers, so, just as surely, the ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ (II Pet.3:4) will be kept and fulfilled by God. "A star shall rise out of Jacob" (LXX ἀνατελεῖ ἄστρον ἐξ Ἰακωβ--Num.24:17, interpreted of the Messiah's coming, *Jerusalem Talmud Ta'anit 68d*). The morning star (Venus) will rise and the new Day of Eternity will dawn at the παρουσία of the Second Coming (II Pet.1:19).

§H. The second century bishop Irenaeus, who through Bishop Polycarp had a knowledge of the early church going back to the Apostle John, seems to allude to II Pet.1:15 (*Against Heresies 3.1.1*). An even stronger attestation of the authenticity of II Peter is the fact that Jude may in fact be quoting from II Peter and Jude's whole letter seems to be a reference to II Pet.3:3 (see Jude 17-18) as well as a series of references to II Pet.1:12-3:18. Those

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scoffers who say that Peter did not write II Peter stand under the judgment of God's Word.

§I. A key word continually repeated in II Peter is ἐπίγνωσις (1:2,3,8; 2:20). It is more than γνῶσις which has to do with spiritual discernment. It means the knowledge or recognition one has of Jesus when one comes to repentance and conversion.

§J. II Pet.3:3 ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι

Jude 18 ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι

As you can see, II Pet.3:3 appears to be Jude's proof text in Jude 18 and Jude's whole letter may in fact to be written with the aid of II Peter. Compare below:

II Pet.1:5 σπουδὴν πάσαν
Jude 3 πάσαν σπουδὴν

II Pet.1:12 μελλήσω ἀεὶ ὑμῶς υπομνησκειν περὶ τούτων καίπερ εἰδότες
Jude 5 υπομνησαι δε ὑμῶς
βούλομαι, εἰδότες ὑμῶς πάντα

II Pet.2:1 παρεισόξουσιν...δεσπότην ἄγονόμενοι
Jude 4 παρεισέδυσαν...δεσπότην...ἄγονόμενοι

II Pet.2:4 σειραῖς ζόφου...εἰς κρίσιν τηρουμένους
Jude 6 εἰς κρίσιν...δεσμοῖς...ζόφον τετήρηκεν

II Pet.2:6 Σοδόμων καὶ Γομόρρας...ὑπόδειγμα

Jude 7 Σόδομα καὶ Γόμορρα...δείγμα

II Pet.2:10 σαρκὸς...μιασμοῦ...κυριότητος
καταφρονοῦντας

Jude 8 σάρκα...μιαίνουσιν κυριότητα ἀθετοῦσιν

II Pet.2:10 δόξας...βλασφημοῦντες

Jude 8 δόξας δε βλασφημοῦσιν

II Pet.2:11 οὐ φέρουσιν...βλάσφημον κρίσιν

Jude 9 οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν
βλασφημίας

II Pet.2:12 ἄλογα ζῶα...φθορὰν (see also II Pet.2:19)

Jude 10 ἄλογα ζῶα...φθείρονται

II Pet.2:12 ἀγνοοῦσιν βλασφημοῦντες

Jude 10 οὐκ οἶδασιν βλασφημοῦσιν

II Pet.2:13 σπίλοι...συνευωχούμενοι

Jude 12 σπιλάδες συνευωχούμενοι

II Pet.2:14-15 πλεονεξίας...ἐπλανήθησαν...τῇ ὁδῷ τοῦ
βαλαὰμ...μισθὸν

Jude 11 ὁδῷ...πλάνη τοῦ βαλαὰμ μισθοῦ

II Pet.2:17 οὗτοι

Jude 8,10,12,16,19 οὗτοι

II Pet.2:17 πηγαὶ ἄνυδροι

Jude 12 νεφέλαι ἄνυδροι

II Pet.2:17 ὁ ζόφος τοῦ σκοτίους

Jude 13 ὁ ζόφος τοῦ σκοτίους

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II Pet.2:18 ὑπέρογκα
Jude 16 ὑπέρογκα

II Pet.2:21 παραδοθείσης
Jude 3 παραδοθείση

II Pet.3:14 ἀμώμητοι
Jude 24 ἀμώμους

II Pet.3:18 ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος
ἀμήν
Jude 25 δόξα...καὶ νῦν καὶ εἰς πάντας τοὺς
αἰῶνας ἀμήν

The Scriptures teach that there are those who believe, but not to the End, only for “a while” (see Luke 8:13; II Peter 2:20-22) so for these “believers” (Luke 8:13) it is not “once saved, always saved;” it is “once saved, afterwards destroyed” (Jude 1:5). On the other hand, “once really, really saved” [saved not for the short term (Luke 8:13) but for the long term (Matthew 24:13)], “always saved” (Jude 1:1; 1:24; Romans 8:28-34; 1 John 5:13). It is difficult for theologians to come up with a systematic theology that encompasses all this, because there are “believers” (Luke 8:13) in the short term who need an Arminian warning that it is possible for such a “believer” (Luke 8:13) to turn away from God and be finally lost. On the other hand, there are “believers” in the long term who need Calvin’s assurance that they will never be lost. The New Testament does not give all the proof texts to either Arminius or Calvin. Hence the problem theologians have when they try to write an Arminian systematic theology or one that Calvin would approve. This is why many resist either label. I would fall into that category. If you must label me, call me an Inerrantist, for I stand on every word that proceeds out of the mouth of God (Matthew 4:4).

§A. It is possible to date the Gospel of John as early as A.D.65-66 (another possible date is around A.D. 85 or a little later). Scholars have dated I, II, and III John at roughly the same time as the final publication of John's Gospel.

§B. If one assumes that John's Gospel and Epistles were written toward the end of the first century (when John would have been advanced in age), I John may have as one of its targets a heretic named Cerinthus, who was then active in the western part of what is today modern Turkey. In any case, many scholars believe that the target of John's pen in this general letter is the "Christian" gnostic.

§C. Cerinthus was an early heretic who taught that Jesus was not God the Word incarnate but a mere created being. In Gnosticism God is good and matter is evil, so God has a series of "aeons" who radiate out from himself, each containing less deity than the one before, until at last God can in this way dirty his hands with evil matter by creating the world. Cerinthus seems to have taught the demonic doctrine that the Messiah as such, since he was a quasi-divine spiritual being called an aeon, was incapable of becoming truly incarnate in matter or of suffering and dying on a cross. Cerinthus taught that the Messiah did not die. Docetic Gnostics (the word "docetic" coming from a Greek word δοκέω meaning "seem") taught that it only *seemed* that he died, but that he did not in fact shed his blood. These heresies were of the greatest seriousness and had to be answered. Heretical teachers were stressing that they transmitted a "knowledge" that went beyond the Messianic faith or

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Judaism (see I John 2:20-21; II John 9), and that the initiates who entered their system would receive more knowledge the higher they rose in the understanding of their special "gnostic" philosophy and mysteries.

§D. How did Cerinthus acquire this saving "knowledge," since he was not an apostle and did not witness the crucifixion or the resurrection and therefore had not the slightest idea of what he was talking about? It seems he considered himself a prophet, an apostle from God, and he was more impressed with his own mystical "knowledge" than with the testimony of John the Apostle and other eye-witnesses of the historical facts of the New Testament Gospels. Consequently, Cerinthus led many astray from the truth, like that later Iranian heretic Mani (A.D.216-277) who had the audacity to contend that he was the "apostle of Jesus Christ."

§E. Ch.5:13 tells us John's purpose. The crisis that may have evoked the writing of I John is found in ch.2:19. Those who refused to love the truth were believing a lie and being deceived by a powerful spiritual delusion. Many false teachers had gone out from the churches and were teaching a different gospel because they had received a different spirit, had believed in a different Jesus, and had proclaimed a different message. The same antichrist spirit that energized Cerinthus and brought him success in winning disciples was energizing many other false teachers and their converts. They denied God's filial Word Jesus, and thus revealed that they lacked the eternal Spirit of God and His testimony within themselves (5:10). Because these false teachers

denied the true Jesus (4:3), it was impossible to teach them (2:18-27). They also denied the sacrificial blood of God's filial Word Jesus (5:6), they denied that the divine and eternal Word came in human form (4:2-3). They seemed to believe that the Christ descended on the man Jesus at his baptism but departed from him before Golgotha's blood (5:6-12). Therefore, they proved that they had not the eternal life of Jesus the Word of God within themselves, for they had called God Himself a liar (5:9-12). Study this book of the Bible with the NIV Study Bible notes carefully in mind.

§F. Look at 1:6; 2:4,16. Because of certain pre-Gnostic antinomian and ascetic tendencies Paul is already combatting in his I Corinthians correspondence (A.D.55) from Ephesus (I Cor. 1:20; 2:6-7; 4:8-16; 15:12; 10:1-10; 13:1-2; 5:1-2; 6:12-7:1), it is possible that the Apostle John could be writing I John from the area of Ephesus also and much earlier than the end of the first century, when Cerinthus was influential.

§G. One highly respected scholar, even among liberals who do not believe in the claims of Jesus, J.A.T. Robinson in his book, *Redating The New Testament*, (Westminster, 1976) dates I John roughly A.D. 60-65. Robinson points to the heresy I John is refuting, that these false teachers claimed to give esoteric knowledge and initiation to their gullible devotees, but that the true knowledge was in the Messiah alone through the Holy Spirit and in the apostolic teaching (see I John 4:6; 5:7-10; 2:20-23, 26-27; 5:20).

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§H. Apparently some of these gnostic heretics claimed that they were above sin, that since they were prophets of a higher "knowledge" they were sinless. God speaks through John to condemn their heresy: "If we claim to be without sin, we deceive ourselves and the truth is not in us" (1:8). Apparently some of these "prophets" engage in multiple sexual relationships, take as many lovers as their lust requires, and indulge themselves in many forms of wickedness and yet claim that they were walking in their prophetic "light." God again speaks: "God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in darkness, we lie and do not live by the truth" (1:5-6). These false teachers were of the devil and loved the world (2:15-17), the source of their "wisdom" (James 3:15). "Do not let anyone lead you astray...he who does what is sinful is of the devil" (3:7-8).

§I. No mere prophet is sinless. Only the Word who was with God and was God is sinless. He took on human form as a prophet and his glory was seen among men (John 1:1,14). He alone is sinless (Heb.4:15), in him there is no darkness at all. Who but God's perfect Word can supply flawless mediation between God and man? See 1:1 and 2:1-2. Whoever says they know God but does not keep the Biblical commandments of his Word Jesus is a liar (2:3-4). No one who is born of God and lives in Him has the *habit* of sinning (2:29; see 3:6 where the verb for sin is in the customary present tense).

§J. Teaching is either from God or from the Devil. There is a way to know the spirit behind the

doctrine, a way to test the spirit to see if it is from God. Read 4:1-6. False teachers lack the right spirit, and there is no witness of the Holy Spirit in them or in their teaching. They also lack the love of God from the Holy Spirit (see 4:7-21) and the faith that only comes from the Holy Spirit (5:1-12) as well as the assurance of eternal life (5:13-21).

§K. John refers to the unpardonable sin in 5:16. Some Pharisees had so persisted in their false teaching that they had seared their consciences and knowingly insulted the Spirit of God, calling the Holy Spirit a demon spirit. There was no longer any forgiveness possible for such a reprobate mind, their sin was unto death. John is warning these gnostic false teachers that they are toying with sealing their fate forever, tempting God too far, committing the unpardonable sin, persisting in their opposition to the truth until there is no hope for them, until intercession for their salvation is a waste of time. If anyone worries that he has committed this sin, his very concern is evidence that he has not, since those who have committed it are beyond caring even for their own souls.

§L. How can we have assurance of anything? of salvation? How can we have certainty? Life is so uncertain; is not our future salvation also uncertain? How can we *know* we have the Holy Spirit within us? How can we *know* we have the Savior with us? How can we not only *possess* deliverance from God's righteous fury and *possess* salvation from the coming judgment, but also *know* that we are saved here and now? I'm talking about having a heart with πληροφορία πίστεως (full assurance of faith), as

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it says in Hebrews 10:22.

§M. Thomas Aquinas said, "...of himself...no one can know that he has grace." (Article 5, "Whether Man Can Know That He Has Grace" I IIae, cxii.5. *Aquinas (1225-74), a Dominican theologian, in his Summa Theologica defends such Roman Catholic dogmas as purgatory, prayer to the saints, and the veneration of Mary. Shortly before he died, however, he said of this work, "I can do no more; such things have been revealed to me that all I have written seems as straw, and I now await the end of my life."* Generally the so-called Schoolmen (the masters of the universities of the Middle Ages) knew only a conjectural knowledge of assurance based on good works.

§N. But the Bible says of the One, the Messiah, who is the Word of God, that "in Him was life" (John 1:4). He is "the resurrection and the life" (John 11:25), having the power to give eternal life and to raise up the dead on the last day (John 6:40). I John 5:12-13 says that he who has the Messiah "has life." And he who does *not* have Him "does not have life." Then John says that he is writing so that believers might not only believe but have *assurance*. He is writing "so that you may *know* that you have eternal life."

§O. So the Bible teaches that saving faith is faith with full assurance, even as Abraham in his faith was πληροπορηθεὶς *having been fully assured* (Rom.4:21). Saving faith is sure of what it hopes for (Heb.11:1). Our salvation is secured (ϕρουρέω) in heaven (I Pet.1:5). And about this

John keeps insisting, we know (γινώσκω), we *know*, we can know we are saved (see I John 2:3, 5, 29; 3:14, 16, 19, 24; 4:13, 16; 5:15, 18-20).

§P. Those who have received the spirit of error (τὸ πνεῦμα τῆς πλάνης--I John 4:6) by imbibing the doctrines of demons (διδασκαλίαις δαιμονίων--I Tim.4:1) of false religions have the spirit of the world (τὸ πνεῦμα τοῦ κόσμου--I Cor.2:12) and the spirit of Anti-Christ (τὸ πνεῦμα τοῦ ἀντιχρίστου--I John 4:3) and not the Spirit of God. That spirit is often confronted when people in various cults and false religions are evangelized.

§Q. But I Cor.2:12 says, "We have received not the spirit of this world, but the Spirit that is from God." And we know we are born of God because we are led by the Spirit of God (Rom.8:14). In fact, "The Spirit Himself witnesses with our spirit that we *are* children of God" (Rom.8:16). So the Holy Spirit provides an internal, subjective witness to our salvation corresponding to the external, objective witness of the Scripture, which also itself assures us. But this is the point: we can *sense* the Spirit in us because He *dwells* in us (Rom.8:11) and helps us and intercedes for us with groanings, as it says (Rom.8:26). So the person who has the new birth because he has received the Spirit of God *knows* that this has happened to him. John 14:17 says, "The Spirit of Truth, which the world is not able to receive, because it does not perceive Him nor know Him, you know Him, because He remains with you and in you."

§R. Without the Spirit of God, the natural man is

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incapable of faith. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor.2:14). The "things of the Spirit of God" referred to are the words of Scripture, which "the Holy Spirit teaches, interpreting spiritual things with spiritual words (I Cor.2:13)." The natural man scoffs and mocks because, not having the Holy Spirit, the things of the Holy Spirit are foolishness to him. Believers have the Messiah Himself abiding or dwelling in them (I John 3:24). This is utter nonsense to the natural man.

§S. So there is no assurance of salvation in Scripture to the natural man, whatever his boast. A specific faith and confession is necessary for this assurance (I John 5:13; 4:15; 5:1,5). If we reject His commandments we also reject assurance (see I John 2:3-5; 3:24; 5:2; John 8:31, 51; 14:21-24; 15:9-14; Heb. 5:9). We reject assurance if we love the evil, God-rejecting world (I John 2:15; 4:4-6; 5:4). We reject assurance if we habitually practice wickedness (I John 2:29; 3:7-10). We reject assurance if we have hardened hearts that are loveless as far as believers are concerned (I John 3:14,19; 2:9-11; 3:23; 4:8,11-12, 16,20; 5:1; John 13:34-35). We reject assurance if we refuse to live as the Holy Messiah lived in this evil world (I John 2:6; John 8:12; 13:15). We reject assurance if we reject the original message of salvation given to the Jewish prophets and apostles (I John 2:24; 1:1-5; 4:6). We reject assurance if we reject the Biblical hope of the return of the Messiah (I John 3:2-3; John 14:1-3).

§T. But, most important, I John 3:24 says, ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν ("by this we know that He dwells in us, by the Spirit whom to us He gave"). Moreover, I John 4:13 says, Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν ("In this we know that in Him we dwell and He in us, because of His Spirit He has given to us"). This is an extension of John 14:17 which says, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ("the Spirit of Truth, whom the world is not able to receive, because it does not see nor know Him. You know Him, because He dwells with you and in you").

§U. *Note the context of the whole epistle in I John 2:26 and 2:8 below.*

I John 1:10 ἐάν *If* εἰπώμεν *we say* ὅτι *that* οὐχ ἡμαρτήκαμεν *we have not sinned*, ψεύστην *a liar* ποιοῦμεν *we make* αὐτόν *Him* καὶ *and* ὁ λόγος *Word* αὐτοῦ *of Him* οὐκ ἔστιν *is not* ἐν *in* ἡμῖν *us*.

I John 2:1 Τεκνία *Little Children* μου *of me*, ταῦτα *these things* γράφω *I write* ὑμῖν *to you* ἵνα *so that* μὴ ἁμαρτήτε *you do not sin*. καὶ *And* ἐάν *if* τις *anyone* ἁμαρτή *sins*, παρόκλητον *an advocate* ἔχομεν *we have* πρὸς *with* τὸν *the* πατέρα *Father*, Ἰησοῦν *Jesus* Χριστὸν *Christ* δίκαιον. *[the] Righteous;*

I John 2:2 καὶ *And* αὐτὸς *He* ἰλασμός *is* ἐστιν *is*

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[the] propitiation (expiation) περὶ for τῶν the ἁμαρτιῶν sins ἡμῶν of us, οὐ not περὶ for τῶν ἡμετέρων ours δὲ yet μόνον only ἀλλὰ but καὶ also περὶ for ὅλου τοῦ the whole κόσμου world.

I John 2:3 Καὶ And ἐν in (by) τούτῳ this γινώσκουμεν we know ὅτι that ἐγνώκαμεν we have known αὐτόν Him, ἐὰν If τὰς the ἐντολὰς commands αὐτοῦ of Him τηρῶμεν we keep.

I John 2:5 ὃς δ' ἂν but whoever τηρῇ keeps αὐτοῦ His τὸν λόγον word, ἀληθῶς truly ἐν in τούτῳ this ἡ the ἀγάπη love τοῦ θεοῦ of God τετελείωται has been perfected/made complete (perfect), ἐν in τούτῳ this γινώσκουμεν we know ὅτι that ἐν in αὐτῷ Him ἐσμεν we are.

I John 2:8 πάλιν again ἐντολὴν a commandment κοινὴν new γράφω I write ὑμῖν to you, ὃ which ἐστίν is ἀληθὲς true ἐν in αὐτῷ Him καὶ and ἐν in ὑμῖν you, ὅτι that ἡ the σκοτία darkness παράγεται is passing away καὶ and τὸ the φῶς light τὸ ἀληθινὸν true ἤδη already φαίνει is shining (NOTE: realized eschatology as in 2:18).

I John 2:17 καὶ and ὁ the κόσμος world παράγεται is passing away (present) καὶ ἡ ἐπιθυμία evil desires/lusts αὐτοῦ of it, ὁ the one δὲ but ποιῶν doing/practicing τὸ the θέλημα will τοῦ θεοῦ God μένει remains/abides εἰς into τὸν αἰῶνα eternity.

I John 2:20 καὶ and ὑμεῖς you χρίσμα an anointing ἔχετε have ἀπὸ from τοῦ ἁγίου the Holy

One καὶ and οἶδατε know παντες all.

I John 2:22 *Τίς who ἔστιν is ὁ the ψεύστης Liar εἰ μὴ except ὁ the one ἀρνούμενος denying ὅτι that 'Ιησοῦς Jesus οὐκ ἔστιν is ὁ the Χριστός Christ? οὗτός This one ἔστιν is ὁ the ἀντίχριστος antichrist, ὁ the one ἀρνούμενος denying τὸν the πατέρα Father καὶ and τὸν the υἱόν Son.*

I John 2:23 *πᾶς ὁ everyone ἀρνούμενος denying τὸν the υἱόν Son οὐδὲ neither τὸν the πατέρα Father ἔχει has, ὁ the one ὁμολογῶν confessing τὸν the υἱόν Son καὶ also τὸν the πατέρα Father ἔχει has.*

I John 2:25 *καὶ and αὕτη this ἔστιν is ἡ the ἐπαγγελία promise ἣν which αὐτός he ἐπηγγείλατο promised ἡμῖν us, τὴν the ζωὴν Life τὴν αἰώνιον eternal.*

I John 2:26 *Ταῦτα these things ἔγραψα I wrote ὑμῖν you περὶ concerning τῶν the ones πλανώντων deceiving ὑμᾶς you (these are the Anti-Christ unanointed liars and children of the devil, who walk in darkness and are part of the passing-away world, offer you their sectarian fellowship and require you to accept their worldly teaching, but are unrighteous and worldly sinners who say they have no sin and who, rejecting the apostolic witness and fellowship, teach such lies as that the Christ did not come in the flesh, was not Jesus, was not the Son of God, did not come "in blood," and is not God).*

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§A. The term "elect Lady" is probably a euphemism for the bride of Messiah in an "underground church" context during persecution such as was experienced under Nero or Domitian. It is similar to "she who is in Babylon" at the end of I Peter, used in that letter as a guarded euphemism for the elect lady or sister congregation in Rome.

§B. Who says studying doctrine isn't important? Read II John 9-10 and compare I Tim.4:16.

§C. The πλάνοι ("deceivers") in verse 7 are Gnostics, pseudo-believers who denied that the Son of God had actually taken on human flesh (see p.950 §C).

§D. Both students and faculty in a Bible school or people in a congregation should be denied membership unless they sign a doctrinal statement and are examined by the leadership to see if they really are believers and are really walking in the holy faith.

II JOHN 9 πᾶς ὁ *everyone* προάγων *going ahead* καὶ *and* μὴ *not* μένων *remaining* ἐν *in* τῇ *the* διδαχῇ *teaching* τοῦ *of* Χριστοῦ *Messiah* θεὸν *God* οὐκ *does not* ἔχει *have*. ὁ *the one* μένων *remaining* ἐν *in* τῇ *the* διδαχῇ *teaching*, οὗτος *this one* καὶ *both* τὸν *the* πατέρα *Father* καὶ *and* τὸν *the* υἱὸν *Son* ἔχει *has*. εἴ *if* τις *anyone* ἔρχεται *comes* πρὸς *to* ὑμᾶς *you pl.* καὶ *and* τούτην *this* διδαχὴν *teaching* οὐ *does not* φέρει *bring*, μὴ *do not* λαμβάνετε *receive* αὐτὸν *him* εἰς *into* οἰκίαν *house (meaning house church)*, καὶ *and* χαίρειν *greetings* αὐτῷ *to him* μὴ *do not* λέγετε *speak*.

§A. This letter is written to Gaius with the prayer that as he prospers spiritually he will prosper in every other way with health and a balanced life pleasing to God (see verse 2). John had in some way helped to lead him to the Lord (see verses 3-4) and Gaius in turn had shown kindness and hospitality to travelling missionaries (verse 5) who had reported Gaius' generosity (verse 6) before the church where John is presently, probably the same church as in I and II John, in Asia Minor. See p.950 §A and §B.

§B. The purpose of the letter is to commend an itinerant missionary named Demetrius (verse 12). When planting a new congregation or doing any form of evangelism, the nonbelievers are not to be asked for money (verse 7). Therefore, the congregations and their elders are to offer hospitality and material help to travelling ministers and servants of the Lord such as Demetrius (see vs.5-8). Gaius is warned to beware of the example of Diotrophes, who enjoys too much being the person in charge. This man is a malicious gossip, a person who thinks nothing of excluding people from his ministry, or putting a ban on ministers by lording it over others and telling them who they can or cannot have fellowship with. This kind of behavior almost throws the salvation of this man in question (see vs.9-11).

III JOHN 9 Ἐγραψά I wrote ti something τῇ to the ἐκκλησίᾳ church; ἀλλ' but ὁ the one φιλοπρωτεύων loving to be first αὐτῶν (among) them, Διοτρέφης Diotrophes, οὐκ does not ἐπιδέχεται receive ἡμᾶς us.

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§A. Antinomianism (the false doctrine that lawless "Christians" may indulge in immorality because they are set free from moral law by virtue of their "faith") was already present in the early church by the A.D. mid-50's when Paul wrote I Cor. Also read Phil 3:18-19 where Paul talks about libertines who refuse to crucify their old lustful natures (and were thus living as enemies of the cross). Paul warned about the destruction coming to them and all who follow them. They were false brethren, they were idolaters (their god was their appetite), and they gloried in the shame of their "freedom" (in reality they were slaves of corruption and possessed by seducing spirits and doctrines of demons--I Tim.4:1). Sometimes the so-called "knowledge" (I Tim.6:20-21) of gnostic heresy, which presented an unscripturally negative view of the human body in favor of the human spirit, took an ascetic view of sex and forbade marriage (I Tim.4:3), or it took an indifferent view of the body, and allowed debauchery of every kind. In any case, it was a demonic plague attacking the church, not a mere human aberration.

§B. Therefore, this letter by Jude, the brother of James and younger half-brother of Jesus, could have been very early. There is no reason to date it after A.D. 70, when the Temple was destroyed. Therefore, it is naive to suppose that the small circle of intimately acquainted writers of the New Testament (Mark, Peter, Luke, Matthew, Paul, John, Jude, James and probably Apollos) did not really know what was "the faith once for all delivered to the saints" (Jude 3). Most of these writers either ministered together in the same few churches or met in Jerusalem or shared the same associates.

Therefore, Jude could have written Jude 3 in the early 60's, before the death of Peter. And, even by that early time, the canonical faith could have been nearly all written, even as it was set in oral tradition from the beginning. It is not hazardous to assume that the following were all written by the time Jude writes his letter: Mark, James, Matthew, Luke, Acts, most if not all of Paul's letters, the letter to the Hebrews, and I Peter.

§C. Jude is a missionary. His missionary labors are referred to in I Cor. 9:5. We do not know where he is or exactly to whom he is writing. Some assume he is writing from Israel, since Jude is a Messianic Jew. If Jude's brother James (the half brother of Jesus and the leader of the Jerusalem community) had been martyred in A.D.62 in Jerusalem, Jude might have immediately become a very important successor of James in the early Jerusalem Messianic community, and may have written this letter when he took office. Therefore, we should not consider it strange that Jude writes this sermon-like tract intended for believers everywhere. Nor should we consider it strange that Peter might see the divine inspiration of the letter and allude to it himself in adding the weight of his own correspondence (II Peter) to the same problem of antinomianism. (On the other hand, Jude may be quoting II Peter. See p.942-949.)

§D. Jude is alarmed about an emergency situation that has occurred on the mission field. Gross immorality is invading some of the churches! Sexually permissive and exploitative religious leaders are cropping up like choking weeds in the Lord's

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garden. They are like that rebellious murderer Cain, or that money-hungry preacher Balaam who was killed for causing the Israelites to lapse into sexual immorality and idolatry (see Num. chs 25 and 31). Or they are like Korah (Num.16), who led a rebellion against Moses and his holy law and perished as a result (see Jude 11).

§E. Anyone who has ever witnessed the mesmerizing power that a handsome evangelist or pastor can have over a congregation can see the danger of mixing sensuality and spirituality. II Tim. 3:6 (written A.D.65-68) speaks about men who "creep" into households and exploit weak-willed women both sexually and financially in their unscrupulous religious vocation as charismatic Casanovas.

§F. Lest anyone be deceived into thinking that sexual immorality of any kind is permitted in the household of God, Jude offers three examples to the contrary, each pointing offenders toward destruction and hell. Jude does this in order to clarify what the Biblical faith is that we are to struggle to maintain undefiled.

§G. See p.677-686 on the matter of interpreting Jude 5-8. In fact, if you look again at the GREEK notes up to p.706, you will see you have a commentary on the entire rest of the book.

§A. That the authorship of Revelation is attributed to the Apostle John has attestation as early as A.D. 150 by Justin Martyr and A.D.200 by Irenaeus, who had lived at one time in Asia Minor (Modern Turkey) and there sat under the ministry of Bishop Polycarp of Smyrna. Polycarp was a disciple of the Apostle John himself. Some scholars point to the polished Greek of the Gospel of John and the rough Hebraic Greek of the book of Revelation and doubt that one man wrote both books. But the use of a secretary for the Gospel (unavailable on the rocky Island of Patmos in the Aegean Sea) would explain this difference, as could also be the case in explaining the different styles in I and II Peter.

§B. This book is not just an ἐπιστολή (letter, 1:4). It is that, of course, with ch.1 giving us a picture of its divine author and the heavenly nature of the communiqué. The letter, however, claims to be an ἀποκάλυψις (apocalypse, 1:1). This is a word that has to do with God's disclosure of what He is doing in the last days, which otherwise would have remained hidden, but now, via various visions, He is Himself unveiling (notice that Jesus the Word of God is the author, the chain of transmission being God → Jesus the Word of God → angel → John → seven churches → all believers for all time --1:1, 19:13).

§C. The infinitive δεῖξαι (1:1) expresses purpose, which is to *show* the servants of Jesus what must soon take place (see 22:6-7) including especially the Coming of the Lord. The word δέιξαι ("show, point out") is a favorite word of both John's Gospel and Revelation, suggesting common authorship.

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§D. But the book of Revelation is also called a προφητεία (prophecy, 1:3,19; 4:1; 22:7). So we are cued in from the beginning of the book that it is going to contain warnings and also exhortations to be strong and to hold on to the Lord Yeshua in faith even in the misery and despair of persecution and even amidst earth-shaking cataclysms. However, because the work is an apocalypse and therefore comes to us wrapped in some of the conventions of a particular genre of literature, we can expect its prophetic truth served up to us in complex imagery and strange symbols and visions about supernatural beings, and about powers (angelic and demonic), as well as eschatological figures and events whose imminent appearance are part of the divinely predetermined, yet catastrophic, end of history. Blessed are those who obey what is written in this book (1:3; 12:17).

§E. It is the Revelation of Jesus Christ (1:1), whose deity is suggested in many ways. Among other things, He is called Lord (22:20), "the first and last" (1:17; 2:8; 22:13), "the Holy One" (3:7) and is worshipped (5:8). The Apocalypse of John is also the revelation of God the creator (Rev.4:11; 10:6), as well as the revelation of Messiah the Saviour and Redeemer (notice Jesus is referred to as the redemptive, sacrificial "Lamb" throughout 5:7-10 etc), and the revelation of God the Judge (note the various seals, trumpets and plagues are all the various judgments coming upon the earth and the sea and the Anti-Christ world as a preparation for the coming of the Kingdom of God--see 8:7; 16:3; 18:8 etc).

§F. Many people want to read Revelation looking for clues as to whether the rapture will be 3 1/2 years before or after this or that eschatological event. The warning is spelled out at the beginning of the book, however: "I will come like a thief and *you will not know at what time I will come for you*" (3:3). Apparently God would prefer, perhaps for our own good, that we be held in enough suspense not to presume on His patience. It would be easy for us, if we had too much knowledge of the exact timetable of God's end-time scenario, not to walk in the dependent fear of the Lord and in the daily vigil of faith.

§G. The visions of the Apocalypse (Greek for "unveiling" of what is hidden or previously unknown) of the Apostle John are written in the poetically pictorial, enigmatically obscure language of "tracts for hard times." Like the parables Jesus publically uttered in the hearing of dangerous persecutors, Revelation is prophecy put in code language designed to go "over the heads" of the wrong readers, but be understood nonetheless because of the indwelling Holy Spirit by every ensuing generation of believers in their vocation as Joel 2:28 prophets.

§H. However, understanding the language of Revelation with its rich density of Biblical allusions, symbolic pictures, and portentous numbers and code language requires readers willing to ponder and pray before they attempt to preach its message. That message is spelled out first in a more prosaic and straightforward way in the first three chapters in the form of letters to seven representative churches. Then the message is rendered in a more pictorial

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way in the visions that follow. Therefore, we must make sure that when we finish reading chs 4-22, we have not lost or blunted the message of chs 1-3.

§I. What is the message of chs 1-3? In two words, it is "Get ready!" Get ready to be raptured into the presence of the Judge of all men, the Messiah who is the Word of God (1:9-20; 19:11-16). Get ready to test the spirits of false apostles and antichrists (see Rev.2:2 and I John 2:18-19)! Get ready in love to do the things you did at first! Get ready to suffer, possibly even to the point of death! Get ready to be martyred like Antipas! Get ready to resist temptations to sexual immorality imported by the heathen into the Lord's Body! (See also 18:4.) It is those who have not thrown away holiness who will be found written in the book of life (3:4-5). Get ready to discipline those who say they are believers but refuse to repent of wickedness! Get ready to expel false teachers who mistake license for liberty! Get ready to come alive in new power to conquer through the indwelling Messiah (3:20)! Get ready to go through open doors! Get ready to hold on to what you have so that no one will take your crown! Get ready for the Lord's soon coming! Get ready to renounce self-righteous and self-dependent lukewarmness and to receive the Lord afresh and to know the fellowship of His overcoming victory amidst persecution and suffering.

§J. With each exhortation there is a prophetic appraisal of the situation of the believers, a command which sometimes entails a warning, then a promise and a final appeal. Notice that everything is imminent (about to happen), both agony and ecstasy,

rapture and tribulation, threat and deliverance. The worst and the best that can happen are both at hand! Notice there is no time allowance before the coming of the Lord for a literal Temple to be constructed in Jerusalem or a literal seat be built on which the Anti-Christ can literally sit. (See notes on p.874 §D.-§E., p.542 §J.) Everything can happen imminently! Be ready! Be strong if there is trouble! Be prepared if there is judgment! And notice that through everything there is the hope of heavenly, rapturous, deliverance with Satanic trials mercifully cut short to manageable proportions!

§K. Chs 5-6 make it clear that the Lamb of God (the Messiah Jesus) has all of history in his hands, including (as we will see) all the plagues of judgment that will be divinely unleashed on the anti-Christ world. Only Jesus through his angel can unveil the prophetic significance of what is destined to occur in history and the Lamb who is the Lord is the only one who is worthy to open the scroll of destiny. He alone is appointed to unseal the judgments of God and unleash covenant reprisals on those who have wickedly refused redemption. These wicked have persecuted the saints, who are themselves not appointed to wrath (I Thes.5:9) but "sealed" for safety from the wrath of the Lamb (Rev.7). All ἐξουσία authority and power are in Messiah's hands (see Matthew 28:18), but the authority to eat of the tree of life and to enter the redeemed New Jerusalem is given by him to the Messiah's true disciples (Rev.22:14).

§L. What ensues after ch 4 is an unfolding picture of suffering that is humanly, but also demonically

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generated. God the Judge sends plagues like He did on Pharaoh. As we read we see the world heading inexorably toward Armageddon, the Millenium, the Final Judgment, and the creation of the New Heavens and the New Earth. But in the midst of the suffering there is also various divinely provided protection on earth and ultimately rapturous deliverance in heaven. The seven seals (6:1-17; 8:1), the seven trumpets (8:2-9:21; 11:14-19), and the seven bowls (16:1-21) give us this unfolding picture of ever increasing retribution and catastrophe leading to climactic ruin as a prophetic picture of the birthpangs (הַשִּׁיחַ הַלְלוּ הַיָּמִים the pre-Messianic era birthpangs) leading to the Messianic Kingdom realized on earth followed by the New Creation. Rev.15:1 says of the final seven plagues, "with them the wrath of God is ended."

§M. In the drama that continues we see two cities in conflict, the latter day "Babylon," the "Rome" of the last days with its false religion celebrating the false deity of an end-time "Nero" by the "drinking the blood" (killing) of the economically and politically persecuted saints, and the other city, the New Jerusalem, whose citizens are the true heirs of the promises of God. (See p.880 §M on Rev.13:18 and 17:10-11). Nero, then, comes to symboize all the Hitlers to come, including the final one. The mark χάραγμα (Rev.13:16) was the seal of the Emperor, bearing his image and showing loyal devotion to him in commercial transactions, which were stamped with his name. The Jews wore the *tephillin* on the forehead and the forearm to show devotion to the true God rather than any latter day Antiochus Ephiphanes. The final Hitler, will recover from a

mortal wound (remember Hitler's near assassination escape from death?), will have a Goebbels high priest, and he will lead the world to marvel at his miraculous idol, causing those who do not worship to be put to death, thus causing the great apostasy (Rev.13:12-18; II Thes.2:3; 14:9-12).

§N. Nero committed suicide with his own sword in June A.D. 68. Yet a rumor persisted that he was still alive and would return to ravage the world again. A similar phenomenon occurred for a time after Adolf Hitler's death. Rumors circulated that he was alive in South America and would be back to terrorize the earth again. The Apostle John speaks of the Anti-Christ in this way in ch 17 and infers that this latter-day man of lawlessness will be a new "Nero" or (Nero redivivus, pronounced "RED-uh-VY-vus" and meaning "revived, living again") when he reappears in his final historical manifestation, a new "Antiochus Epiphanes" with a "prostitute" religion riding a world government "beast" city, a new "Rome" that will extend in Satanic world empire so that the ancient "Dragon" the devil can once again battle against the "seed" of the Elect Woman (Gen.3:15; Rev.12), the Ideal Israel of God. Rev. 17 and 18 show the judgment that is coming on this "Babylon," this "Rome" of the last days, this cruel and blasphemous world government (chs 17-19). Its religious, commercial, and materialistic pride will be brought low.

§O. Those who study these passages to try to find datable or chronological signs of when the church will be raptured will be frustrated by the fact that such is not the message the author intended to

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convey. The numbers that are continually reappearing have symbolic meaning, but those who press them too literally will have the same trouble with consistency if they try to see in 1:4 the Holy Spirit as seven spirits instead of a *perfect* Spirit (the number seven means perfect, and is the number of God; 6 as in 666 means the number of man).

§P. The number 1000 is also a number symbolizing the completeness of the Messiah's earthly triumph as He reigns with His people in the world a thousand years before the final judgment comes (20:4-6), the wicked are raised to life and condemned, Satan is finally hurled with the wicked in the lake of eternal fire, and the New Heavens and the New Earth replace the existing cosmos.

§Q. The structure of the Book contains an overlapping spiralling movement of recapitulation where similar themes are returned to again and again and are viewed from a different angle each time. The redeemed citizens of the Kingdom of God are symbolized variously: 1) by the twenty-four elders seated on twenty-four thrones (4:24); by the part of the temple measured for preservation in ch 11; by the two witnesses of ch.11; by the 144,000 in chps. 7 and 14. The theme of the Rapture and the Second Coming is likewise recapitulated several times (see 1:7; 2:25; 14:14-20; 22:12, 20). Likewise, notice the theme of the temple and communion with God (11:19; 15:5 see σκηνή "dwell" "tabernacle" in 21:3 and no temple but the Lord and his Lamb in 21:22.)

§R. Ch.6:1f seems to show the universal Gospel and various scourges of war, scarcity or famine

accompanied by inequities between rich and poor, scourges of death and demonic mental illness and torment worse than death and cataclysmic plagues (6:8 says one fourth of mankind will thus perish) all racing like horses to the ends of the earth to show the fulfillment of divine decrees of judgement. Next comes martyrdom and the Second Coming (6:12-17), which is recapitulated again later in 11:12-18 and 19:11-21. The theme of the Great Tribulation is repeated in 7:13-17; 11:7-12 and 17:6.

§S. Ch.7:3 shows the servants of the Lord being sealed for safety to make it clear that they do not share with the impenitent in the divine wrath even while they *do* share in the Satanically incited tribulation of Anti-Christ (see 3:10; 14:1; 21:12 on this theme of safety for saints who are freed from wrath).

§T. Ch.8 begins the "woe to the earth and the sea" theme of 13:12 and 16:3, with the incremental ruin being emphasized by contrasting verses like 8:9 and 16:3, as John predicts ecological and cataclymic destruction of the environment (earth, trees, seas, rivers, streams).

§U. Ch.11:4,7 shows that we battle not flesh and blood but demonic spiritual powers (12:17) and the 3 1/2 year period of tribulation (11:2-3; 12:6,14; 13:5-7) is also a period of God's keeping protection (12:6,16).

§V. We do not want to confuse the "elect" and the nation of Israel in any way that would imply that God's covenant promises for Israel's salvation are

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cancelled. However, that is Paul's teaching in Rom.9-11, and we need to let this book speak on its own terms. John sees *all* the elect pouring into the New Jerusalem that comes down to earth from heaven. And it is highly unlikely, inspite of dispensational teaching to the contrary, that chs 7 and 14 are only referring to national Israel. Look at 21:12-13 where the twelve tribes of the nation and the twelve apostles of the church have their names decorating the very same city. And it is one city! It is not two, not earthly Jerusalem for the nation of Israel and the New Jerusalem for the church.

§W. By chapter 16 it is clear that men who oppose the preaching of the Jewish Bible are going to be left with a sun that gives skin cancer (16:8 on ozone depletion and ultraviolet light), polluted seas full of death (16:3), and rivers like Chernobyl. John is saying that there is a new Exodus in progress as God brings our Jewish people to himself. At the same time God smotes the anti-Semitic world with plagues of Pharaoh (not only ecological disasters but war-mongering demons leading to the final world war called Armageddon--16:16). Many, including many who claim to be Jews and are not, will be like Pharaoh and refuse to repent (16:10-11). John is saying that the Nazi civilization of this world is going to drink the wrath of God (16:19-18:10), and her "Nero" himself will burn her (17:16; 18:18). Moreover, it will be God's judgment (18:20) and his vengeance on her for her vile cruelty against the believers (18:20; 19:2), for she was drunk with the blood of the saints and the martyrs (17:6). This harlot Babylon, this Nazi world civilization, is

contrasted with the Bride, the New Jerusalem (19:1-7; 21:1-2, 9-10, 18).

REVELATION 20:6 μακάριος *Blessed* καὶ *and* ἅγιος *holy* ὁ *(is)* *the one* ἔχων *having* μέρος *part* ἐν *in* τῇ *the* ἀναστάσει *resurrection* τῇ *the* πρώτῃ *the first*; ἐπὶ *on* τούτων *these ones* ὁ *the* δεύτερος *second* θάνατος *death* οὐκ *does not* ἔχει *have* ἐξουσίαν *authority*, ἀλλ' *but* ἔσονται *they will be* ἱερεῖς *priests* τοῦ *of* θεοῦ *God* καὶ *and* τοῦ *of* Χριστοῦ *Messiah* καὶ *and* βασιλεύσουσιν *they will reign* μετ' *with* αὐτοῦ *Him* ἰὰ *the* χίλια *thousand* ἔτη *years*.

FIVE: ARTISTS FOR ISRAEL

§A. From my earliest childhood I was always aware of a call to a high vocation in the service of God. I wanted to be an actor and a writer. In 1971 when I had a powerful conversion experience in Hollywood, I was immediately impressed that a major part of my life's work was to portray and film the life of Paul the Apostle. I felt impressed by the Lord to call the drama, *The Rabbi From Tarsus*. Writing this work necessitated learning Greek, Hebrew, and all of the disciplines in this book. The first version of *The Rabbi From Tarsus* was a musical performed in an auditorium seating 1,000 Jewish people, all unbelievers. However, this acting company folded quite tragically and I found myself suddenly out on a highway, utterly depressed and despondent, with only 23 cents in my pocket. But, suddenly, the Lord gave me a word of knowledge based on I Kings 17 and immediately I was mysteriously checked into a free motel room called

"The Wishing Well Motel." There the Lord assured me that he would provide for the project. Eight years later, when I needed \$23,000 to film my screenplay for Word, Inc. to produce the VHS Home Video of *The Rabbi From Tarsus*, the Lord impressed me to contact a certain man who lived near "The Wishing Well Motel," and \$23,000 was instantly forthcoming, as miraculously as the free motel room had been provided eight years before. This testimony of faith is printed here to show how God can take someone who is neither worthy nor qualified and, nevertheless, help him fulfill the high vocation he had always felt himself called to perform. By now this play has been performed by many actors in many foreign countries before large numbers of people. The full text of the play, which took many years to write, is printed here.

§B. But, first, let's glance at the work of a few believers down through the centuries who have also felt a call to not bury their valuable talent but use it to bring glory to the God of Israel and His Messiah (see Matt.25:14-30; Luke 19:11-27). We are going to look also at various art forms, from the art of rhetoric to the novel, from music to painting, from the satirical essay to the epic poem.

§C . John Bunyan (1628-1688), English preacher. *The Pilgrim's Progress*, I

"As I walked through the wilderness of this world, I lighted on a certain place where was a Den, and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed with rags, standing in a certain place,

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with his face from his own house, a book in his hand, and a great burden upon his back....I looked and saw him open the book and read therein; and, as he read, he wept, and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, "What shall I do?"..."

"Now I saw, upon a time, when he was walking in the fields, that he was (as he was wont) reading in this book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, "What shall I do to be saved?"

§D . Jonathan Edwards (1703-1758), American clergyman and theologian, "Sinners in the Hands of an Angry God"

"The God that holds you over the pit of hell much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire; he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes as the most hateful and venomous serpent is in ours. You have offended him infinitely more than ever a stubborn rebel did his prince; and yet it is nothing but his hand that holds you from falling into the fire every moment...."

§E . John Milton (1608-1674), English poet. *Paradise Lost*, written when he had become blind, fulfilled a calling in the service of God, which he had known from his earliest youth.

"Who first seduc'd them to that fowl revolt?

Th' infernal Serpent; he it was, whose guile
Stird up with Envy and Revenge, deceiv'd
The Mother of Mankind, what time his Pride
Had cast him out from Heav'n, with all his Host..."

§F . Thomas Gray (1716-1771), English poet. "Elegy
Written in a Country Churchyard," last stanza

*No farther seek his merits to disclose,
Or draw his frailties from their dread abode,
(There they alike in trembling hope repose)
The bosom of his Father and his God.*

§G. Jonathan Swift (1667-1745), British satirist and
clergyman, "On the Abolishing of Christianity"

"For it is confidently reported, that two young
Gentlemen of great Hopes, bright Wit, and profound
Judgment, who upon a thorough Examination of
Causes and Effects, and by the meer Force of
natural Abilities, without the least Tincture of
Learning; having made a Discovery, that there was
no God, and generously communicating their
Thoughts for the Good of the Public.... In Answer to
all which, with Deference to wiser Judgments; I
think this rather shows the Necessity of a
nominal Religion among us. Great Wits love to be
free with the highest Objects; and if they cannot be
allowed a *God* to revile or renounce; they will *speak*
Evil of Dignities (II Peter 2:10)," abuse the
Government, and reflect upon the Ministry...."

§H. Johann Sebastian Bach (1685-1750), German
Lutheran organist and composer who inscribed *Jesu*
Juva ("Jesus help me") and *Soli Deo* ("to the glory

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of God") at the top of many of his compositions. The student should listen to *St. Matthew Passion* and *Mass in B Minor*, his most monumental artistic works. He is called the greatest composer of all time for the organ. His last composition at the close of his life was "Before Thy Throne I Now Appear." Not sufficiently appreciated in his own day, an interest in Bach's work was revived by a Messianic Jewish composer named Felix Mendelssohn (1809-1847) in 1829. Handel (1685-1759), who wrote the most performed major choral work in history, Handel's *Messiah*, was a contemporary.

§I. Fyodor Dostoevsky (1821-1881), Russian novelist. *The Brothers Karamazov*, Part II, Book V. Chapter 5. (Note: the following is said by the Grand Inquisitor to Christ:)

"I turned back and joined the ranks of those *who have corrected Thy work*. I left the proud and went back to the humble, for the happiness of the humble. What I say to Thee will come to pass, and our dominion will be built up. I repeat, to-morrow Thou shalt see that obedient flock who at a sign from me will hasten to heap up the hot cinders about the pile on which I shall burn Thee for coming to hinder us. For if anyone has ever deserved our fires, it is Thou. To-morrow I shall burn Thee. *Dixi*. " (Note: *Dixi* is Latin meaning "I have spoken.")

§J. T.S. Eliot (1888-1965), American born English poet, dramatist, and critic. *Murder in the Cathedral* (drama, 1935).

(Thomas à Becket, Archbishop of Canterbury, in the scene where he commands the door to be opened for the knights who have come to slay him, speaks:)

"We are not here to triumph by fighting, by stratagem, or by resistance,

Not to fight with beasts as men. We have fought the beast

And have conquered. We have only to conquer

Now, by suffering. This is the easier victory.

Now is the triumph of the Cross, now

Open the door! I command it. OPEN THE DOOR!"

§K. Rembrandt (1606-1669), Dutch painter, who after suffering the loss of his wife's early death, began to paint the meaning of the Bible. In the *Raising of the Cross* (see p.985), the man in the painter's beret at the foot of the cross is a self-portrait of Rembrandt.



THE
RABBI
FROM TARSUS

BY
PHILLIP GOBLE
A DRAMATIC PORTRAYAL OF
PAUL THE APOSTLE

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FOREWORD

The medium of dramatic entertainment may well be the most singularly effective communication in our contemporary society. For too many years it has spoken with little or no accent to the glory of God. Now we see that tragic omission being remedied.

As the director of The A.D. Players at Grace Theater in Houston, I have seen community appetite affirm and encourage this calling. As the actress who played Corrie Ten Boom in *The Hiding Place*, I have seen a God-honoring statement presented with excellence, and have watched it make an impact on the whole world. As a Bible believer who loves the theater, I have seen hope for the artist who yearns to use his craft as a mounting for the jewel of God's Word. Highly skilled and intensely dedicated artists such as James Collier, Tom Key, Tedd Smith, Ken Medema, and a host of others have also seen this hope realized in their own careers. To this "so great a cloud of witnesses" Phil Goble adds his professionally accredited skills and wholehearted devotion.

When I first met him, I knew little about *The Rabbi from Tarsus* other than that Phil had devoted his love and career to this project. Commercial theater is a demanding as well as

rewarding profession. Phil had earned a place of security in this fiercely competitive field. I knew he must have a tremendous dedication to take on the disciplines of actor and playwright, as well as to risk his established career on a venture of faith.

The Rabbi from Tarsus offers an evening in the theater that speaks to matters of time and eternity. The script is emotionally involving and its accuracy evidences the painstaking care of Phil Goble's doctoral research. Phil's training and expertise as an actor bring a beguiling versatility to his characterization. There is comedy woven into this heroic story of Paul. There is the gentle thread of pathos as we listen in on the thoughts of this scholarly apostle. There is the awesome dynamic of true drama as we view the mighty Jew brought low by imprisonment and lifted high by the power of God. And there is the awareness of commitment's call and its price as we witness the closing hours of one noble believer who chose to be true to the Messiah unto death.

I am delighted that Tyndale House has joined with Phil in bringing to the theater the mighty apostle Paul, the rabbi from Tarsus.

Jeannette Clift George

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CAST OF CHARACTERS

PAUL, 60, the rabbi-apostle from Tarsus

It is winter, A.D. 65 in a dungeon cell in Rome.

SYNOPSIS OF SCENE

[ACT ONE]

Paul's dungeon cell in Rome.
A few minutes before dawn.

[ACT TWO]

The same.
A few minutes have passed.

SETTING: Two slimy dark walls form the corner of the cell. The same stone covers the ceiling where light streams through a barred hole and forms the shadow of a slanted cross on the murky wall. In the corner of the cell is Paul's eating area, where he can sit and talk with Luke, who is presumably peering down at Paul's solitary confinement from the hole in the ceiling. In this corner on the floor against the back wall are a wooden bowl for water and an old wooden plate containing a dried-looking piece of bread. To the left, and nearer to the audience, is an old basket containing two scrolls and a tentmaker's needle (it looks like a crochet needle with a wooden handle). Against the right wall, there is a short, low, stone bench. Against the left wall, there is another seat for Paul, an old box made of wood. There is just enough light streaming in from the hole in the ceiling to illuminate Paul's face when he sits and moves in these cramped quarters.

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**THE RABBI
FROM TARSUS**

[ACT ONE]

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[ACT ONE]

SCENE ONE

(Lights come up. Paul is asleep on the floor by the small stone bench. He wakes slowly, shivering, yawns, and rises. He is a thin, energetic man of sixty, with a wispy, gray moustache and beard, and shoulder-length gray hair crowned by a full black yarmulkeh (woven skullcap). He is wearing an unbelted, long-sleeved, floor-length tunic that is so filthy and tattered that he looks more like a leper than an apostle. The ravelings hanging from the tunic combine with the fringes on his old dirty prayer shawl to give him the appearance of an old chasidic beggar. His sandals are worn and his legs, what we can see of them, are dirty and aged. He walks with a slight limp, and a three-foot-long, rusty chain is shackled to his wrists. As the old rabbi rises he sings, at first softly, then with increasing volume.

PAUL:

(Singing) Beed-vahr Ha-shem shah-mah-yeem nah-ah-soo. By the Word of the Lord were the heavens made. Yeesh-lahch d'vahr-oh y'veer-pah-aim vee-mah-late meen ha-keh-vair. God sent his Word and healed them and delivered them from the grave.

(*Speaking*) Luke! Wake up!

(*Smiles, shivering*)

Boker tov!* Did you doze off too, Luke? Doctors shouldn't fall asleep on their patients!

But it's morning anyway, isn't it? You can't even hear the Roman roosters down here in this solitary confinement cell!

Doctor, am I getting hard of hearing? Speak up!

I said, it *is* morning, isn't it?

Did Demas bring word on Nero yet?

(*Paul empties on the floor the contents of a basket containing a tentmaker's needle and a couple of scrolls*)

Yes, this morning. Wake up, Luke. My final hearing is at dawn!

(*Pacing, irritated*)

I specifically instructed Demas to bring us *word* on Nero before the guards come for me!

He told you about Pudens and Claudia, didn't he?

Their informants are going to try to find out Nero's private reaction to my first defense speech.

Demas hasn't even *been* here since yesterday?

(*Tired, crossing to sit on the floor*)

(*Sighing*) Luke, Luke, Luke, Luke, Luke, Luke.

*Boker tov—good morning

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... Luke, you are a friend who sticks closer than a brother.

(Picking up harp, laughing)

What fools for God we doctors are! Me a Jewish doctor of the law of Moses; you a Gentile doctor of the body, Luke!

(Laughing) I can just see you now, with your most *unwomanly*, white *beard* and this pregnant bulge under your cloak. It's a miracle you were able to slip this past the gate. Did you know this is genuine *algumwood*? Yes. Like King David's harps in the Temple.

(Playing softly)

I had a dream last night, about the song I taught Silas at Philippi fifteen years ago... and about the earthquake... when God rescued us from prison. Then I woke up... in prison again. *(Pause)* There's nothing like music to lift your spirits, Luke.

(Playing) But I don't play just to old Saul... like King David did to my ancestor. I make melodies in my heart to the Lord.

(Sniffs, gets up to put the harp down, and moves to sit on an old box against the wall)

When I was first shown my sumptuous quarters, the pungent smell made me think some Roman latrine drained down here. Then slowly I began to get the picture: This is a Roman latrine! *(Laughs)*

Nero, you subtle poet, you! Are you trying to tell me something? Here's a line for you:

(*Sniffs*) Oh, to awake in the morn to the smell of human waste . . . and the pitter-patter sound of soft little feet—little rats' feet! And this bread they gave me already has a generous supply of green mold on it . . . which appears to be alive. The baker obviously doesn't know whom he's feeding down here . . . or maybe he does.

Luke, I think I'll call this place, ha-mah-lohn ha-kloom-nee-keem. (*Laughs*) What? That's Hebrew, Doctor, for the "Hotel Good-For-Nothing!"

(*Rises*)

The chef should be informed that *I* am a dignitary who has dined in the *filthiest* dungeons in the empire, I am used to the vilest traif* under heaven, and I demand to know if this is the worst he can do!

(*Paul stares at the shadow of the cross on the wall*)

Yet, somehow, Lord, when I think about you, this dungeon makes a fitting apostle's scriptorium. We *are* the scum of the earth!

(*Yawning, moving*)

Doctor, what did you think of my first trial?

(*Crossing to the basket to get his scroll*)

My first trial! You were awake weren't you?

*traif—unkosher food

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(Stopping and looking up, to the Lord:)

Oi. I ask for a lawyer and you give me a doctor!

(To Luke:)

Did you notice the puzzled look on Nero's face? For a twenty-eight-year-old god, he certainly doesn't know much about Judaism!

How do you explain Judaism to a demon-possessed madman? *(Pause)* By letter? Yes, I wish I could.

(To Luke:)

What do you suppose Nero's thinking?

I don't think he does either. He's too busy hosting blood baths at the Circus Neronis.

I'm trying to see the Lord in this.

Why has God made Nero, of all people, the world's final authority on what is and is not the true Jewish faith?

(Pause, listening to Luke)

I'm not saying that, Luke! Granted, Judaism is a legally protected religion. And Caesar *is* the final judge of the Roman Supreme Court. But... Nero?

(Sitting on the bench)

He wouldn't know a good mohel* from a bad boil!

(A glimmer of hope)

*mohel—circumciser

Luke, I've been thinking! I must have made *some* impression on Nero! Otherwise, why did he send me back into custody? Or even give me another trial this morning?

(Pause, listening)

A mere routine procedure, you think? I know, but... *(Pause)* so... very shortly, I will either be declared guilty and be beheaded *or* the death sentence will be commuted and my life will be spared.

(Rising and moving like a caged animal)

But what have I *done*? The charges are utterly ridiculous. What crime have I *committed*? Against the law of Moses? Or the Jewish Temple? Or the Roman government?

(Sits on the box, throwing his wooden plate under the stone bench)

I put it to my fellow prison rats! Stop trying to sneak a bite of my last piece of bread, and answer this question: How about it, cellmates? *Is* the Jewish high priest *right*? Do *I* look like a treasonable, heretical, rabble-rouser? Me? The Apostle Paul?

(Smiling, looking from rat to rat)

What's the verdict, my red-eyed jury?

(To himself, his smile fading)

Even these rats know I'm in for more time than they are!

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It's hard to believe, Luke. For the past eight years, most of the time, I've been living in prisons.

(Reminded)

And time is running short! We've got to finish that letter to Timothy!

Is your stylus sharpened, Luke?

(Picking up the wooden plate)

And please, Doctor, write legibly!

(To the Lord:)

I ask for a scribe and you give me a doctor!

(Sighing, suddenly deeply moved)

O Timothy, my son! My son, Timothy! How I wish you were here! You have been *like* a son to me in all my trials! How little time there is, and so much to write you!

(Swallowing to speak)

Luke, I have no one like him. Selfless, full of concern and loyalty . . . but he's so young! And timid! The false teachers and the troublemakers in Ephesus are violent men. Alexander the coppersmith will make a stew pot out of him!

Hashem,* Rabbono shel olam,* if I die this morning, is *this* how I must leave all the congregations you gave me during my ministry as an apostle in Ephesus? To a soft-spoken Jewish man not even thirty-five years old! Timothy! My successor!

*Hashem—literally “the Name,” a euphemism for God.

*Rabbono shel olam—Sovereign of the World, Lord Almighty

SCENE TWO

(Listening, alarmed)

Who's that coming down the stairs, Luke?

(Moving to stand under the hole in the ceiling)

Demas! You made it!

Baruch ha-shem!*

Did you get to speak to the brothers in Caesar's household?

Yes, Linus too! And Eubulus! Wonderful! What did Pudens and Claudia say?

(Startled) What?

Nero is toying with *what?*

Executing me on the grounds . . . that *I'm* not a Jew? The chasid of all chasidim*—*I'm* not a Jew!

(Suddenly struck with a fit of laughter, then becoming angry)

Rats! Rats! Rats! So *that's* what the god of this world is sharpening his teeth on! Charging me with the crime of inventing an illegal religion! How charming! A foreign superstition! Distinct from Judaism! Without its legal protection by the Roman law! So *that's* what Nero is toying with! He knows I can't be made a scapegoat like Simon Peter. I *proved* I was not *in* Rome last

*Baruch ha-shem—literally "Praise the Name," praise the Lord.

*chasid of all chasidim—the pious one of all pious ones

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summer at the time of his little fire. Wouldn't he love to crucify *me* upside-down! But I, Saul, have a Roman name, Paulus, Paul and civis Romanus sum. *I am a Roman citizen!* (*Pause*)

(Sitting on the bench)

And old Cephas, Simon Peter bar Jonah, was just an old fisher Jew from Galilee . . . and many of the other believers . . . Nero crucified . . . and burned alive . . . and threw to the wild dogs in the arena . . . (*Pause*) While he acted like some great, blind Homer, reciting his poetry to the tune of his lyre, declaring his poems will live forever. I doubt if they will live till Passover!

But Nero is the lord of his own life and Caesar is the lord of this evil world.

He's had his belly full of me! Who do I think I am—a skinny little rabbi running all over *his* Roman Empire proclaiming that someone greater than Nero is Lord of the world, the Jewish Messiah!

(Moving to the ceiling hole)

Luke, he probably breaks a lyre string every time he thinks about me! He granted me clemency during my first trial! That was two years ago when he said he'd never heard of me . . . but I sensed the demon in him knew me well!

Now the Devil has put me in prison again to test me. Shema Israel Ahdohnoi Eloheynoo Ahdohnoi Echad. Hear O Israel, the Lord our God is one. . . . And we shall love him with all our being.

Nero, tell us: Are you the Beast, the false Messiah from hell, who will kill millions of my Jewish people at the time of Jacob's trouble, or are we Jews to expect another?

Luke, what do you think?

(Pause) No, that's right, Nero can't be the false Messiah. The prophet Dahnee-yel did say the false Messiah would defile the Temple in Jerusalem, and fat Nero is too lazy to make the trip!

So now he's toying with the idea of saying I'm not a Jew. Mozel tov!* "Rabbi" Nero thinks he has found an excuse to circumcise my head! I suppose he will put it on a platter with that other non-Jew, Yochannan ha-maht-beel, John the baptizer! When that proud liar Satan lies, he loves to lie big! And all the little Neroes of this world believe him in their pride!

Our blind hearts tell us we are gods, Luke. But our bowels speak more truthfully: We are fallen, evil-smelling clay! Nero, I have no weapon of this world to fight you. My only sword is the Word of God! But *he* will conquer you, you grasshopper, and you will have the burial of a donkey!

(Sitting on the stone bench)

But what do I do, Lord; how do I win this battle? I've got to decide. Do I use these last precious minutes thinking how to defend my own life before Nero at the trial this morning? Or thinking how to defend the believers who are and will

*mozel tov—good luck

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be endangered by this Beast? If Peter or James had not been martyred, how would they advise me now? Luke, everyone's gone, even my family! What would my mother say to me now? My dear Jewish mother. She would call me by my Jewish name as she did when I was a boy and say, "What were you—Saul of Tarsus—the Pharisee of all Pharisees, the chasid of all chasidim, the Hebrew of all Hebrews, the rabbi of all rabbis, *doing* getting mixed up with a roly-poly band of countrified Galileans and—worse yet—unkosher Gentiles." (Oi vay!) My dear mother would have jumped out of her grave to think that such a thing could happen to a nice Jewish boy at the feet of Gam'liel! And my father! My Jewish father! He paid the great Rabbi Gam'liel, successor to the immortal Hillel, to make *me* a rabbi!

(Standing)

My father would have demanded a refund! I can hear him now! "Gam'liel, Sham'liel! I sent him down a Jew, he sends me back a goy!*" Such a bargain!"

(Sitting down)

Luke, now my only Father is in heaven. And my only counselor is his Word and his Spirit. Nearly all my disciples are deserting me. With death closing in on me, everyone fears for his own life.

Now I am avoided as a disease, by the very ones who used to admire me, those chasidim with the koh-hain ha-gah-dohl, the high priest, who has

*goy—gentile

forced me to live apart, as unclean, a *meen*,* a *meshumed*,* a traitor to my people, the supreme apostate, they say, of Judaism.

So here I sit, like an owl among the ruins of a long, hard ministry.

(Rising, moving to the hole)

SCENE THREE

Demas! Luke! What should I do? Work on my defense speech? And try to win the praises of men? Or of God? How shall I win the praises—ha y'hoo-dim*—the Jews of men! From the world's point of view, I am a fool! I want you men to know, I could have been a sought-after rabbi, a talmeed chah-chahm,* happily married, the father of numerous doting children, the head of my rich father's tentmaking firm in Tarsus! Praised by everyone! As my enemies want so badly to be! And many so-called believers, too!

Instead, what kind of life have I known? Demas, I want you especially to listen to me now, because the Lord wants to use you and Luke, but you do not know my manner of life. Demas, I want you to go warn the congregation here in

*meen—heretic

*meshumed—apostate

*ha y'hoo-dim—from Judah, meaning praise or thank, a pun based on Genesis 29:35 and Romans 2:29

*talmeed chah-chahm—man learned in the Torah

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Rome, because they don't either! Some of them love the praise of men, and are becoming arrogant, especially toward my people Israel. They must be exhorted: Ha-Yeshua min ha-yuh-hoo-deem hee, salvation is from the Jews! They must understand! Why have I suffered all my life? For the sake of God's chosen! But some of these Roman congregants think they are so spiritually rich and superior! Some of them are poor and blind and won't lift a finger to help my people.

They have forgotten that the godly people must *fight* to serve the Lord and his people in an evil world. Demas, will you promise me you will exhort the Roman congregation to help my people Israel? All right—now listen, Demas, because you weren't with us. In all my thirty years of ministry, I never tried to win the praise of men. I've been imprisoned many times. I've been flogged often, and severely. I've been exposed to death again and again. Five times my preaching in the synagogues cost me the forty lashes minus one from my own people. Three times I was beaten with rods, once I was stoned, four times I was shipwrecked. I spent a night and a day in the open sea.

I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own people, in danger from Gentiles, in danger in the city, in danger in the country, in danger at sea, and in danger from false believers.

(Picking up his tentmaker's needle)

I have labored and toiled with my tentmaker's needle, a weaver of tents, paying my own way, being a burden to no one, often going without sleep. I have known hunger and thirst and have gone without food; even now it is winter and I am without a warm cloak. Besides everything else, I face daily, the pressure of the tsuris* of all the congregations I have helped establish throughout the world.

And what has all this gotten me? The praises of men? Some praise I get from many of the so-called "believers" sitting daintily now in the very congregations I risked my neck to establish.

(Sitting on the box)

They say I'm nothing but a weakling, an arrogant writer but a yes-man in person; they say I do suspicious things with my hands (like earn a living!). They say I take no money because I'm not worth any! It's true! I'm a real road bandit! I rob whole congregations of the privilege of paying me a salary! *Forgive me!*

(Laughing, standing, then sitting again)

These heroes of criticism have more! They say my preaching is useless, my personal charisma is nonexistent. I change my mind impulsively. They say that I'm not Jewish enough when I should be more Jewish, but, on the other hand, I'm altogether too Jewish when it's not called for(?)

*tsuris—trouble

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They say I will die and my name will perish, my message will get nowhere, I'm spiteful, money-hungry, carnal, meshuggah* and crazy.

Luke, other than that, they have the highest admiration for me!

So what do I do? I've got to make a decision.
(*Listening*)

(*Pause*) Yes, Luke, I knew you were going to say that: Yes, spend time working on my defense before Nero because it's my last opportunity and, besides John, I'm the only living apostle. But, what does the Lord say? Seek first the kingdom of God and *his* interests, not the interests of self, and what is the promise? We will be taken before kings and governors on account of God, but *God* will give us the words to say!

(*Rising, pacing excitedly*)

Men, I've got it! I've got it! I've got it! I've made a decision and the *Lord* is giving me a plan . . . to protect the *brethren*! A narrative must be written, a history! My legal brief before Nero must be baptized into a theological apologetic, a defense of the faith to protect the Lord's people all over the world . . . until he comes! Also, Demas, I want to share with both of you the Lord's world strategy. You two will continue it for me if I'm executed.

(*Pause. Moving to the ceiling hole*)

He what? He slipped out?
Demas *left*?

*meshuggah—mad

When?

After the third beating with rods? He *left*? What for? When is he coming back?

But I wasn't finished yet! Nobody listens to us! Nobody cares if the world goes to hell! We're losing our strategic thrust around the world. You men may have to take over my work, and he can't even sit still long enough to *listen* to it, much less *do* it! You mean all that time I was wasting my breath? (*Sigh*)

(Dropping to the floor, picking up bowls to put them in the basket)

Luke, I want him to hear about the Lord's work, what the Lord has been showing me, how the people of God must be gathered all over the world and if possible, protected against Nero and false teachers, and warned about the false Messiah who's coming!

Look on the floor, Luke. I guess you'll have to write it: the life of the Messiah and the acts of the Holy Spirit! I'll explain . . . let this be the world . . . in bondage to deep darkness and evil.

(Placing basket to his right)

Here's Israel and her King the Messiah, the light of the world. Here's where I spread the light, establishing congregations . . .

(Laying plates and objects down for places on the "map")

in Galatia, Macedonia, Greece, Asia Minor. Here's the light shining from Israel to Rome.

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But now the Prince of Darkness is coming, who hates the light and the Jews. He will try to make it illegal for us Jews even to live! Even to be *called* Jews!

(Rising, pacing)

Luke, here's my plan! The Lord wants you to write a narrative (there's no time for me to write it) . . . a story—however the Spirit of God leads you. Start with the life of the Messiah. Show how he was a loyal Jew falsely accused of being a revolutionary and a subversive against the Roman government, who killed him. Then tell how the movement began . . . strictly Jewish . . . and how it spread . . . from the Temple . . . (and indirectly from my persecutions as I drove the believers out of Israel).

Luke, this is important: There is a talmudic saying, "Even a Jew who sins is still a Jew." So explain how—from anyone's estimate—both before and after I came to faith I was still a Jew—taking increasingly dangerous trips to Jerusalem to prove, even if the proof cost me my life, that I was still in fact a Temple-attending, synagogue-preaching, Israel-loyal rabbi who never taught our people not to keep our customs!

Show that wherever I as a rabbi preached, the Gentiles turned from idolatry, and only the unbelievers caused trouble . . . like they did when they tried to kill me in Ephesus because of the shemah,* saying, *(Paul affects a "country" accent)*

*shemah—"Hear, O Israel . . ." (the confession of Deut. 6:4)

“This rabbi is bad for the idol-making business!”

But Luke, you record the historical truth, that whenever I went before a Roman leader in government (whether it was Sergio Paulus in Cyprus, or the magistrates in Philippi, or Galleo in Corinth, or Governors Felix or Festus in Caesarea, or even King Agrippa in Israel) whenever I went before a government leader, I was regarded as a Jew and my religion as Jewish *and legal*. So if Nero is toying with the idea of killing me because I’m no longer a Jew, he is toying with a lie from hell! Who is a bigger liar than the man who says one cannot be a Jew if he believes in the Messiah?

What does one have to *do* to *become* a Jew, by his majesty Nero’s definition? Reject Nero’s rival, the Messiah, as the true Lord of the world, of course!

If *that’s* the definition of the word “Jew” then I, Saul of Tarsus, was more Jewish than anybody!

Who ever rejected the carpenter from Nazareth more than the tentmaker from Tarsus?

Does anyone honestly think that I don’t know all the high priest’s arguments? All the reasons he’s giving Nero not to protect me because my religion isn’t Jewish! I invented most of those reasons myself to prove the followers of the Nazarene weren’t really Jewish. Luke, who do you suppose was the high priest’s chief prosecutor of these Jews? You’re looking at him.

Are you taking notes, Luke?

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SCENE FOUR

(Sitting on the box, growing increasingly sleepy)

Now Stephen, as you know, was a rabbi because he had a following. He also became an apostle. (He saw the Lord!) Stephen was an early leader and so-called wonder-worker of the sect (I thought it was a heretical cult). Put in the narrative that they were not called Christianoi, Christians, until much later, and that by ignorant outsiders, who counted more Greek than Jewish heads in the congregation at Antioch, which is a Roman city with more Gentiles than Jews. But start fifteen years before that when there were no Gentiles in the movement, when I was already a young preaching rabbi, endeavoring to make a name for myself at the Synagogue of the Freedmen! I preached about the Messiah, that he would be the Holy One and that he would bring peace to Israel and the nations! But not like these followers of the Nazarene! They were proclaiming a crucified dead man to be the Messiah! And they tried to prove that he was alive at the right hand of God by the eyewitness testimony of five hundred of his former followers, who claimed to have seen him alive from the dead. But an "ahm ha-aretz" witness? People of the land?

Many of these so-called "eyewitnesses" I saw as country yokels, unschooled ignoramuses. Ignoramusi? Luke, what's the Latin plural of ignoramus? What do you mean, "How should you know?" This is Rome! And what's a doctor

without Latin! Anyway, the Torah says that any man who is hanged on a tree is accursed by God, damned by God, cut off. But the Mashiach,* blessed be he, the Messiah, was to be the Holy One from God. And how could the Holy One of Israel be the Accursed One of Golgotha?† It was a contradiction in terms; it was foolishness to me.

As a chasid, a Pharisee, I perceived this movement as a dangerously growing cult enticing ignorant Jews away from Judaism.

(Rising, moving down to the stone bench)

So one day, Luke, I confronted Stephen in front of the Synagogue of the Freedmen.

I said, Stephen, you are no longer a Jew! You are destroying many of our people, leading them to believe in a false god—an idol you have shaped in the form of man!

He called me by my Hebrew name. He said, "Saul, God has proven the Messiah is the divine Word he sent."

How?

"By raising him from the dead."

Stephen, I am a Jew. I believe in only one God!

"The Father and his divine Word are one, echad. There is but one God who has but one Word, who became the Messiah."

* Mashiach—anointed one, the King, the Messiah, the Christ.

† Golgotha—Calvary

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Now be reasonable, Stephen. Can anything good come out of Galilee? Who *was* this nobody from Nazareth? He was a know-nothing, a law-breaker! He broke the Torah by driving demons into innocent pigs!

“Saul, have you ever met an innocent pig?”

Stephen, have you no compassion for animals?

“I have more for a crucified Messiah who loved me!”

This Nazarene was a mamzer* who worked his magic by occult powers!

“Saul, he said he did only what he saw his Father doing, and only in the power of the Ruach Ha-Kodesh, the Holy Spirit!”

He was a Samaritan with a deviant Judaism that is no Judaism at all!

“Saul, he came to bring what Judaism promised—the bodily resurrection of the dead!”

Then why isn’t everyone raised bodily from the dead?

“Because those who hear and believe must first be raised spiritually from death to life.”

(Pause—Paul moves to the ceiling hole)

(Luke, I was totally blind to what he was talking about. I was speaking only about external religion.)

(Back to Stephen:)

*mamzer—bastard

Answer this, Stephen. If this Nazarene is the Prince of Peace, then where is the yah-meem shel Mashiach, the days of the Messiah, with all the world peace the prophets said the Messiah would bring?

“Saul, he did not promise peace to a world that rejects him!”

Just where is he, anyway? The prophets said he’s supposed to be sitting on David’s throne! I don’t see him!

“That’s because you’re blind to the Kingdom of God! And to the Word of God, who is King and will one day be your judge. Where’s your faith, rabbi?”

(Crossing to the stone bench)

My faith is in the law of Moses! Toraht Moshe Torah min Ha-shah-mah-yeem. The law of Moses is the Torah from heaven!

“But, Saul, in the law of Moses, what does the Word of God demand? What’s the legal penalty of justice so that no evil goes unpunished?”

Death, of course. You know that, Stephen. It is the curse of transgressing the law.

“Correct, Saul. And when the word of God who came in the law of Moses finally came in the Messiah, what did he offer as justice and mercy for all transgressors? His death, Saul, of course! He turned aside his Father’s holy fury against all our ungodliness. He took the penalty of death *for* us. When he said, “My God, why have you abandoned me?” he was God’s right-

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eous Word taking our curse of abandonment from God—the curse of hell—upon himself to rescue us from the punishment we all deserve. He did this so that all who believe can be raised to a new spiritual existence with him.”

(Sitting on the stone bench)

Stephen, you are talking like a Greek philosopher!

“I am talking like Moses, King David, Jeremiah, and Ezekiel, who all said the same thing! We must be cut free and raised up from the downward pull of evil by an inward circumcision of the Holy Spirit!”

(Standing)

Your Messiah is a Haman! You’ve taken a man and turned him into an accursed male idol! Stephen, I have a question for you! Did the prophet say, “Whoever calls on the name of a male idol will be saved from God’s judgment?” No, he said, “Whoever calls on the name of the Lord!” Jews do not worship men! You are no longer a Jew!

(Pause. Sitting triumphantly)

“Saul, we Jews worship God through his Word which is the way to God! And his Word became the Messiah who is the way to God!”

(Jumping up, grabbing the tent needle)

(Screaming) He was the devil! In the pride of his heart, this devil has said, “I am a god and will sit

on the throne of a god!” But this Nazarene was a blaspheming man and not a god, and if I had it in my power, I myself would have driven my tent needles into his hands and feet!

“He was wounded for our transgressions, Saul.”

That prophecy is talking about Israel!

“Can Israel die for Israel, Saul? Every man must die for his own sins!”

That’s right, Stephen. *I* must die for me! Not some mediator! No mere man can die for another man!

“But he was no mere man, Saul! The prophet said, “Unto us a son is born and his name shall be called Mighty God, in Hebrew, El Gee-bor!”

You’re interpreting Isaiah literally!

“Because the Messiah was literally seen alive from the tomb!”

His disciples stole the body!

(Stephen begins to speak very rapidly which crescendoes in Saul’s scream at the end of this speech)

“Saul, he fulfilled what was foretold about him in the law and the prophets. He was born in Bethlehem, as was predicted, of the tribe of Judah, of the house of David, as was predicted. He healed the sick, cleansed the lepers, gave sight to the blind, as was predicted. He was betrayed by a friend, sold for thirty pieces of silver, pierced in his hands and feet, yet his body

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did not decay, as was predicted! Prophecy after prophecy he fulfilled—”

(Screaming, his fingers in his ears)

So he got lucky, now shut up Stephen! Shekit,* Stephen!

SCENE FIVE

(Quietly, to Luke:)

Luke, no mere man could ever change me.

My rabbi who ordained me as a rabbi, Rabban Gam'liel, tried to reason with me: “Saul, leave these Jewish men alone! If their activity is of human origin it will utterly fail, like the followings of so many false messiahs. But, if it is from God, you, Saul, will not be able to stop these Jews; you will only find yourself fighting against God!”

I disagreed with my rabbi, and I was ready for a fight! They were gaining an enormous number of adherents! In fact, there were more of them than us; there were only six thousand Pharisees. *We* were the Jews of the strictly orthodox persuasion, and I was sure that we were right and they were wrong, these messianic Jews, these Jews who proclaim the Messiah. Now this was no small matter, because the law of Moses commands that if any Jew tries to entice another Jew

*Shekit—shut up

to worship another god other than the God of Israel, that person must be stoned; he must be put to death. For he is worse than one who destroys Jewish bodies, he destroys Jewish souls by leading them away from the true God and into hell.

All this happened shortly before Stephen was arrested and put on trial for heresy before the Supreme Court of Israel. I can still see him, standing there before the Sanhedrin, with what appeared to me at the time to be the most brazen defiance and disrespect I had ever witnessed. Immediately, Stephen stood up before the Supreme Court of Israel:

*(Stepping out toward the audience,
picking up the basket)*

“You who say that I, Stephen, am no longer a Jew, *you* are no more Jews than Herod! Herod has turned the Jewish Temple into a golden calf for you but the Messiah is breaking camp! To lead the true Jews out to the world! To build a house of prayer for all peoples! The God of Israel is on the move! But you’re fighting God! Like our fathers fought Joseph! Even though God wanted to use him! To be a worthy vessel to feed bread to the whole world! But our fathers tried to kill him like they almost stoned Moses.

“Do you think God wants to languish here with you and your religious pageantry?

“Do you think Israel is the only nation God loves? It’s time to disciple the Gentiles! But all you know is religion! You know nothing about God’s suffering love for the world!

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“Six hundred years ago, Jeremiah stood where I’m standing and prophesied against our fathers and their Temple. They tried to kill him as you are trying to kill me! But God fulfilled his word and that Temple was destroyed!

“You blind guides! Hypocrites! You are trying to ignore the Messiah’s sacrifice and go on with the business of religion as usual! But I have a word from the Lord for you! Your temple, your priesthood, your sacrifices are on the way out! But the body of God’s sacrifice and priest, the Messiah, the temple of his Spirit, although it has been torn down by men, has already been raised up forever by the God of Abraham, Isaac, and Jacob.

“Now the isles are waiting for his torah, his teaching! We Jews have been given a new commission: And it is later than we think! The new Adam of the new humanity of the new age is already bodily alive! The new wine of the Holy Spirit, which Moses and Joshua tasted, is already being poured out on the whole world! We are a nation of priests! And God is commanding us to proclaim the Good News to all the nations!

“But you, you are totally blind, mere religious functionaries, devoid of the Spirit. You Sadducees! You love to call King David and Daniel liars by denying the resurrection! You love to say, ‘When you’re dead, you’re dead!’ You Sadducees should know, you’ve been dead for generations!

“And you Pharisees, who love to nullify the Word of God with your oral traditions! You

think even God doesn't know as much about religion as you do!

"You are all leading our people to destruction!

"If you defy these words, which are not mine but God's given long ago by his holy prophets and today by his holy apostles, you are unregenerate goyim, heathen at heart, pagan hypocrites, masquerading as Jews, and you will be thrown headlong into the lake of fire because you always resist God's Word and kill his holy messengers!"

(Paul cuts Stephen off with a muted scream)

Aaaaiiii! We wanted to beat Stephen's brains out! As one man we leaped from our seats and we dragged him out of the Sanhedrin and through the streets of Jerusalem and tossed him as a blood-splattered mass of wounds into a stone pit.

(Paul panting, exhausted)

And don't say I experienced a pang of guilt as he cried out, "I see the Son of Man standing at the right hand of God! Lord, do not hold this sin against them!"

At that moment I felt no compassion! I wouldn't have cared if he had sprouted angel wings and started to fly! I wanted him dead!

(Listening to Luke)

Why, Luke? How can you say, why? Because one of us was dead wrong and I was sure it wasn't going to be me! I was certain his idola-

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trous heresy was corrupting thousands of Jews in Israel! And if *we* didn't punish him, I believed God would punish *us all* with the punishment God planned for these heretics! You see, Luke, a Jewish religious teacher proclaiming a man as the Son of God was either a heretic to be stoned or a prophet to be believed!

There is no middle ground in the law of Moses, only in human philosophy. But I have never claimed to be a philosopher, Luke, only a Jew and a rabbi, faithful to Moses.

I saw it as my solemn Jewish duty to go to Caiapha, the Kohain Ha-gah-dohl, the high priest. I received permission to organize, as his informal prosecutor of these messianic Jews, a corps of rabbis and Temple guards. They went with me to disrupt their messianic synagogue services and house meetings to teach them a lesson against heresy they wouldn't forget. There were too many of them to stone them all, but I was sure we could at least frighten them into their senses. For this purpose, I procured an ugly-looking whip that could cut through human flesh like a knife. Through certain infiltrating spies and informants, we were alerted every week of their secret meeting places so that we could burst in upon them by surprise, smash up their homes, lash at their screaming women and children, beat their men half to death, knocking out teeth, ripping off clothes, kicking in their faces till the blood poured, throwing them into the Temple prison until they decided whether they wanted to recant

*messianic Jews—Jews who believe Jesus is the Messiah.

their blasphemous heresy or join Stephen at the stoning pit. That's how it came about that I, Saul of Tarsus, the Pharisee, the chasid, became the angel of death to these messianic Jews.* Put that in your narrative.

SCENE SIX

I'll never forget this one beautiful Jewish girl we arrested. (This is not for the record.) She had long, lovely black hair and the softest eyes. But what infuriated me was that, when we burst into her house, tearing up the furniture, instead of screaming like the other women, she was staring right at me, and calmly talking to someone. There was so much noise in the room, I had to press close to her face to hear what she was saying, you understand. (Oi! She was praying for my soul in the name of this dead Nazarene!) I was filled with rage to see her beautiful Jewish mind poisoned like the rest. I shook her to make her blaspheme his name and shouted, "Yeshua chey-rem ah-lay-chah*—say it!" She prayed louder, defying me! Suddenly the room became deathly still while everyone paused from tearing up the furniture to listen to this beautiful Jewish girl praying at the top of her lungs for the Nazarene to save my soul. I was embarrassed beyond words. I shook her with all my strength, "Yeshua chey-rem ah-lay-chah! Yeshua chey-rem ah-lay-chah!" She began to sob loudly and

*Yeshua chey-rem ah-lay-chah—Yeshua (Jesus) be accursed (out-cast, excommunicated)

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someone dragged her off to be locked up with the others. Luke, *if* I had taken time to take a wife, as my rich father was insisting, since I was an ordained rabbi headed for membership in the Sanhedrin, and Luke, *if* she and I had met under different circumstances, I could have allowed myself to feel an attraction for her, but... I never saw her again.

But, Luke, I want it understood that I felt no guilt. Just regret that these poor deluded people were straying from the truth of the old ways. For it appeared to me their Jewish faith was being destroyed, despite my militant campaign against them.

But be informed about this. I have never been ridden with guilt. I have always served God with a clear conscience and a sincere heart, as my ancestors did, who were rabbis before me. Any errors I made were in ignorance and unbelief.

Recently, it's true, an accusing, condemning thought has come to me with a thorn in the flesh as a messenger of Satan, saying, "Aha! The persecutor is now the persecuted, the executioner is now the victim! What you did to Stephen is now being done to you! For, as it is written, '*Anyone* who does wrong will be repaid for his wrong and there is no favoritism! Not for Moses, not for David, not for Saul of Tarsus!' "

But, Luke, I walk by faith, not by appearances. By faith I've been taken out of God's condemnation. God is *for* me. Nothing can separate me from his love! Be clear about that.

What, Luke? That's right! A hopeful thought! I never considered that. Nero hates the Jews so much he may release me just to infuriate my Jewish enemies from Jerusalem!

*(Paul collapses on the stone bench,
clasping harp to bosom)*

But I'm so tired. I've got to fight this... fatigue. Got to finish this letter to Timothy... my only son... in the faith... my heir to finish my work... so far away.... *(Weeping quietly)* How I miss you, Timothy, with a sad longing like God has for Israel. Will I never see you again in Ephesus, my son? Or here?... Lift this sorrow from me, Lord. Don't let me fall into bitterness now... I've lost too much... come too far.... Where is God, my Maker, who gives songs of deliverance in the night?

(Playing softly while he talk-sings)

It says in the Psalms, God has broken the gates of bronze and cut the bars of iron in two. Bee-d-vahr Ha-shem shah-mah-yeem nah-ah-soo: By the Word of the Lord were the heavens made. Yeesh-lahch d'vahr-roh v'yeer-pah-aim vee-mah-late meen ha-keh-vair. God sent his Word and healed them and delivered them from the grave. Therefore you have exalted above all things, your Word, the Messiah. Therefore, I will praise your Word, as the Scriptures say, in the Lord, I will praise your Word:

(Singing in a chasidic mode)

God has broken the gates of bronze and cut the bars of iron in two. God sent his Word Messiah

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and healed them and God delivered them from their doom.

Kee shee-bar dal-toht n'choh-shet, oov-ree-chay vahr-zel gee-day-ah. Yeesh-lach d'vahr-oh v'yeer-pah-aim vee-mahl-late meesh-chee-toh-tahm.

Kee she-bar dal-toht n'choh-shet, oov-ree-chay var-zel gee-day-ah. Yeesh-lach d'vahr-oh v'yeer-pah-aim vee-mahl-late meesh-chee-toh-tahm.

(Music ends, as Paul nods off to sleep)

I must rest . . . just a moment . . . Luke . . . the Lord will soon do amazing things among us.

(The stage goes black. If there is an intermission, it occurs here)

END OF ACT ONE

THE RABBI FROM TARSUS

[ACT TWO]

[ACT TWO]

SCENE ONE

PAUL:

(Rousing up and putting the harp down, laughing)

Luke, never become a religious fanatic! Doctors are hard enough to deal with as it is!

Who were you talking to just now?

What did the guard want? *(Pause)* I'm terribly sorry I'm making too much noise. Let him go sharpen his sword! There's nothing worse than being hit on the neck with a dull sword!

(Pulling at his hair)

They won't even let me have a knife down here to cut my hair. I look like Samson, without the muscles.

(Scratching)

I'd give anything for one warm bath. I'm reminded of that couple we spoke to in Philippi, Luke. Do you remember? They both had leprosy and she was blind. They were beggars,

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sitting on a dung hill by the city gate. Remember, they seemed anxious to meet us until they found out we had no money. Then the man became preoccupied with himself; he was pulling off these horrible pieces of skin from under his rags, rolling them up into neat little balls, examining them with the greatest interest, then tossing them carelessly over his shoulder. You said, "Excuse me, I'm Dr. Luke. I'd like you to meet (*affecting a British accent*) 'the Apostle Paul.' That's how you said it—"the Apostle Paul!"

"I haven't got time. Leave me alone. I'm working on something."

(Paul is mimicking the leper as he peels off and rolls up a piece of skin)

"We see that!" (Do you remember Luke, we were watching with fascination the arc of each piece of—what shall we call it—debris?—as it sailed through the air.)

You said to him, "We represent the Messiah. We beg you for a moment of your time."

"I don't have time to talk to you right now." He looked up from this ball of himself he was examining as though *he* were a busy jeweler looking at a gem and *we* were the beggars begging for his time.

(Standing)

Luke, you said, "But, sir, are you really *that* busy? You're here all day as a beggar and a leper. Mind you, we are *all* beggars and lepers in the sight of God, since everything—even life itself—is a gift and we all need to be cleansed from

evil. So why spend all your time picking at yourself? Won't you let us help you?"

(Sitting on the stone bench)

"I don't *need* religion!"

Luke, you became exasperated. "We're not talking about mere religion, we're talking about righteousness. It's a *gift*. You're a beggar. Take it! You're a leper. Don't you *want* to be cleansed?"

"I'm a good person. Who did I ever hurt? I never hurt anyone in my life!" (And with that, he threw a ball of himself over his shoulder and it landed on the top of his blind wife's head.)

Finally our hearts went out to this sweet little old lady with the pile of her husband's debris on the top of her head. You went to her, Luke, and you said, "We realize you're blind, ma'am, but if you'll let us lead you, we'll take you to where the Apostle Paul teaches at Lydia's house. I'm Doctor Luke. This is the Apostle Paul. How about it? How would you like to attend a gathering for the study of the Torah?"

"How would you like me to spit in your eye, creep?"

(Paul laughs)

Do you remember that, Luke? I've never seen you at such a loss for words! Whenever I feel sad, I think about the expression on your face and get happy all over again! *(Paul laughs)* You might have said what our prophets have declared, "All our *own* tsidacah, righteousness, is

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like leprosy rags; but God's people will be credited with God's righteousness because they live by faith, by loving, loyal, sacrificial trust in God."

(Paul rises)

Luke, that was fifteen years ago. I wonder if that couple ever woke up.

That was my problem, Luke. I needed to wake up to what time it was. It was later than I thought.

(Looking up into the ceiling hole)

Now some of this you know, some you don't. But make one thing clear in your apologetic, whether Nero or any of my other critics understands it or not: I did not change my religion! I changed my time reference and God changed my heart.

But, wait, my critics say. Who *cares* about your heart, Paul? Or your life? Other rabbis have been defrocked, other Jews excommunicated. Of what moment, Paul, is your incessant teaching, your endless sermons? What great battle rages in the trial of my life? What *is* at stake, Luke? What *am* I fighting for? Only the salvation of Israel and the world—nothing more.

And if the issue of this conflict is of no import, where *is* there any weighty drama? "Eat, drink, and be merry, for tomorrow we die." And if what I attest about the Nazarene is not truth, then we, his suffering servants, are of all men most tragically, pitifully naive, and the hope of Israel is dead.

SCENE TWO

But here is what happened. I had received reliable information that there was a stubborn nest of these Jewish heretics in the synagogues of Damascus. I went to the High Priest Caiapha and obtained from him general letters of extradition, so that if I found any of this messianic sect in Damascus, whether Jewish men or women, I could arrest them and bring them back as prisoners to Jerusalem.

The journey from Jerusalem took us six days on horseback. The other Jerusalem rabbis and the Temple guards and I had just crossed the desert from Galilee. We were approaching Damascus. It was about noon. *(Pause)* The sun was high in a clear blue sky, as clear as heaven. Then, suddenly my ears were filled with a sound like a mighty rushing wind . . . and then . . . a second sun up in the sky blasted down on us from nowhere, lighting up everything like a consuming fire.

At first, I couldn't fathom what my eyes were showing me. I was seeing what Mary Magdalene and Peter and five hundred others had seen three years before. Young as I was, the Devar Adonoi, the Word of the Lord, who came to Moses in the burning bush, was coming toward me, revealing himself to me. In the east, as in the dawn of time, a figure like a man, fire all around him, his eyes sorrowful and dark, his voice like the sound of rushing waters. He spoke to me in the language of the Hebrews: "Saul, Saul, why are you persecuting *me*?"

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The glory in his face was brighter than the sun, like the glory of God, blazing around me in heavenly splendor. I had fallen off my horse and was too frightened to move. I said, "Who are you, Lord?" And in the language of the Hebrews, the voice came from out of the fire: "I am Yeshua of Nazareth: I am sending you as a light, my light to the Gentiles. *(Pause)* Yah-ehrah-doh-noi pah-nahv ee-leh-chah vee-choo-neh-chah. The Lord made his face shine upon me and was gracious to me. *(Pause)* The Lord was in his heavenly Temple; let all the earth be silent before him. *(Pause)* I sat overwhelmed, my eyes still in total glare from the excess of light. I found out later that the other rabbis did see something and heard something as well, but were not clear on what it was.

(Moving to sit on the stone bench)

I was led blind by the rabbis and Temple guards into Damascus to the house of Judas, on the street called Straight, where arrangements had already been made for me to lodge the night. Had it literally dawned on me that I was blind to the will of God? Or had I hallucinated? I prayed and fasted for three days, asking God to give me physical and spiritual sight I remembered how I prayed:

O Lord, have I been missing the true way of biblical Judaism? Have I been leaning on my own understanding? Rather than acknowledging your will? Have I been leaning on my own righteousness rather than receiving your righteous Word the Messiah?

And this Nazarene, I have heard of him and now my eyes have seen him. Therefore, I abhor what I have done and with deep conviction, teshubah,* turn to you for forgiveness with prayer and fasting. I am a Jew and I am going to die a Jew, but show me the truth, and I'll do it.

(Rising, crossing to the wall)

And, do you know something, Luke, at that exact moment, the Lord answered my prayer. Because there was a man in Damascus, probably the only man I would have listened to, because he was a deeply pious Jew, but he believed in this Messiah. His name was Ananias, and the Lord appeared to him, too, and he too became an apostle when the Lord said:

(Paul stands motionless against the wall)

"Ananias!"

"Yes, Lord."

"I have something I want you to do."

"Oh, yes, Lord. I'm your servant. I'll do anything. What is it that you require?"

"I have someone I want you to go minister to and pray with."

"Gladly, Lord. I'll pray with anyone in Damascus. Who is he?"

"The man named Saul who's come up here to arrest you and kill you."

("Ananias" swallows hard)

*teshubah—turning, as in repentance

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“Oh, him, Lord. (*Long pause*) Well, Lord, I’m awfully busy. Does that have to be done today?”

“Yes, today.”

“Well, Lord. You *know* why he’s come here . . . to throw the whole lot of us messianic Jews in prison. He’s one of the chasidim. What can I possibly tell him?”

“Ananias.”

“Yes, Lord.”

“Just tell him I said to evangelize the whole world.”

“I beg your pardon.”

“Today.”

“Today? (*Pause. Suddenly sour:*) The *goyim*? Tell one of . . . the chasidim? . . . to go to the *goyim* . . . today?”

And when Ananias came to me, he gave me the precise message from the Messiah that I had heard on the Damascus road, though I had told no one. The message was, “Go to the Gentiles.”

(Moving to sit on the bench)

And, you know, Luke, as soon as Ananias placed his hands on me and prayed for my sight, something like scales, little cataract-like tissues, fell from my eyes into my fingers, and I could see. I looked at these two pieces of tissue and I realized that the Yah-moht Ha-mah-she-ach, the age of the Messiah, had begun, the Son of the new heavens and the new earth was already shining, the first man was bodily alive from the

tomb, and I had received the same Spirit that Joshua, Caleb, Elijah, and all the others had received, the Spirit of the new age. I had been born into a new spiritual existence, I had become a new creation!

Suddenly it was revealed to me what had been hidden in the Scriptures but had been there all along: That in Abraham and the Jews, God intended to bless equally all peoples of the world through faith in the Messiah, through *this* Messiah, alive from the dead.

(Rising)

Now, let me pause to clear up one thing, Luke. For the benefit of the scoffers you must refute. What exactly made me switch . . . not religions, but vocations, from that of persecutor to that of advocate and apostle? What was the problem, Doctor? Are the scoffers right? Was it really a mere cause of sunstroke? Nervous collapse? Hallucination? Guilt catharsis? "What is truth for you, Saul, is not truth for me," they say. "There are natural explanations for everything."

SCENE THREE

(Paul reclines on the stone bench like a man talking to his psychiatrist)

Yes, yes, Doctor. Here is the natural explanation. One day, on the road to Damascus, while I tried to enforce the law of Moses, piously serving my God with all my heart, I—the

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arrestor—was arrested . . . by a naive superstition. Quite naturally, a meteor just *happened* to blaze across the sky. At the very same time, it just *happened* to thunder, so that the *other* rabbis quite naturally did see and hear *something*. At the very same time—clumsy me—I just *happened* to fall off my horse. And at the very same time, I just *happened* to hallucinate with a nightmare vision, complete with face, fire, and voice, that just *happened* to be my enemy, who just *happened* to want me to go to work for him! Among the people who just *happened* to be my enemies—the Gentiles. At the very same time, I just *happened* to have tissues form over both my eyes with a purely accidental case of coincidental cataracts!

(*Rising*)

Yes, Doctor, there are natural explanations for everything, if one has enough bad blind faith to go his own way. (Many like Nero are lords of their own lives who want to go their own way, even if it may lead to hell.) But, Luke, I had to trust God, and like any other disciple, take a step of faith into the mikveh* waters and into the Damascus synagogue.

(*Stepping up on the bench*)

There, with my eyes seeing clearly again, and with the mouths of my companions, the other Jerusalem rabbis, falling wide open, I preached a new rabbi's sermon, one that I would preach in synagogues all over the world for the next thirty years.

*mikveh—ceremonial bath, as in baptism

My Jewish brothers, and you Gentile God-fearers, listen to me. God can make Jews out of anyone, even a Gentile like Ruth, if we have her pilgrim faith. I now have that faith! I tried to curse these Jews who believe in the Nazarene, but God has brought me to a point where I can do nothing but bless them!

(Stepping down)

Brothers, I have good news! The Word that promised life through Moses and the prophets has destroyed death and brought immortality to light through the Messiah! I know! I personally saw the Word alive! This same Word will appear again at the end of this closing age to judge all men. Therefore, turn from this dying world and come eternally alive to the new age already dawning. Join my people Israel who by faith looked for him before he came. Join them by living for him now that he's here. Believe the Good News!

Well, Luke, some of the Jews believed and some didn't. Some of the Gentiles believed and some didn't.

And the other rabbis? Well, some of them tried to kill me. And I understood why, since I would have done the same thing. I know the truth of the saying, "He who has been forgiven of much forgives much."

I can still see myself, being smuggled out of town by the Jewish believers, a young strapping of a rabbi, being lowered like Moses into a basket from a Damascus window in the city wall.

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And since then, Luke, I've been all over the world, but I always went to my Jewish people first.

Why? How can you say why, Luke? Because even though the prophets predicted their unbelief, it was also predicted that their faith would hasten the Messiah's Kingdom.

That's why I risked my life by going to Jerusalem that final time. And that's why I've lived all my life as a loyal Jew, never repudiating my people, my customs, or my heritage, so that the veil that covers the eyes and the hearts of Jew and Gentile alike might be removed, and the new age might dawn on many. That's why I'm in chains, for the hope of Israel, where God will plant his people forever.

Luke, we still have to finish that letter to Timothy, if God will give me the strength.

(Sits on stone bench)

We've got to watch and pray, Luke. The evil one is coming and we must be ready to stand against him.

SCENE FOUR

Who was that I heard on the stairs a while ago?

Why didn't you tell me Demas came back?

(Getting up, moving to the hole)

Did he bring any news?

(Brightening) Wonderful! What was it?

He feels called to Thessalonica?

(Pronounced: Thessaloh-nee-cah)

I sent him to the congregation here in Rome!
Didn't he exhort the brothers to keep trying to
speak to my Jewish people?

Why not?

Why is he running?

For his life?

Why, Luke?

(Long pause) Who told him?

(Urgent) Who told him, Luke?

Claudia. Then it's true.

(Long pause) There's no chance for me?

What about my second trial this morning, Luke?

A mock trial.

Did he hear what charge convicts me? *(Pause)*
What *charge*? Are you falling asleep? The charge,
Luke!

Treason against Nero.

Turning his little world upside down.

Well, at least I'm still a Jew.

*(Paul begins to gather up his things
and put them in a basket, then begins
to weep as he collapses on the floor)*

But who will go, Luke . . .

Who will go . . .

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Who will go to my Jewish people?

The harvest is past. Summer is ended My people are not saved.

Lord!

Adonoi!*

(Scattering the "cities" on the "map")

Has it all been for nothing?

All my sacrifices!

Is there no healing balm in Gilead for Israel?

(Covering his head with his prayer shawl)

O Lord, I pray for the peace of Jerusalem.

Save your people, Rabbono shel olam.

I could wish I were in hell if that would save them!

(Paul sobs)

Have I spent my life's strength for nothing? A miserable failure!

(Long pause) Luke.

Luke! *(Whispering)* Are you awake?

(Pause) Asleep.

You're not alone, Luke. The whole world is asleep. Wake it up, Lord!

One disciple betrays and deserts me.

*Adonoi—Lord

One falls asleep on me.

My enemies say, "Where is his Lord now?"

(Paul looks at the bread and picks it up. A faint smile)

I think you saved me my last piece of bread,
Lord. Toh-dah rabah. Thank you very much.

Ba-ruch atah adonai elohey-noo meh-lech
ha'olam, hamotzi lechem min ha-ah-retz.

Blessed art thou, O Lord our God, King of the
universe, who brings forth bread from the earth.

For the tradition I handed on to the world came
to me from the Lord himself! That the Lord, on
the night of his arrest, took bread and, after
giving thanks to God, broke it and said: "This is
my body, which is for you; do this as a memor-
ial of me."

*(Paul breaks the bread and tastes a
small piece. He holds up the cup)*

Ba-ruch atah adonai eloh-hey-noo meh-lech ha-
oh-lahm, boh-ray p'ree hah-gah-fen.

Blessed art thou, O Lord our God, King of the
universe, who creates the fruit of the vine.

In the same way he took the cup after supper and
said: "This is ha-B'reet ha-chah-dah-shah, the
New Covenant, sealed by my blood. Whenever
you drink it, do this as a memorial of me."

*(Paul drinks, and without getting up,
he picks up his harp and begins to
encourage himself with this talk-sung
song, as he strums the strings)*

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To me to live is the Word of God.
My Messiah is my life.
For I can do anything,
Anything through him who strengthens me.
This one thing I do
Whenever I feel sad
Forget about the past
And all its evil darts
And press on, I press on
With my Messiah.
And suddenly, happily
I receive from him
His love
His joy
And his peace
His patience
Kindness
Goodness
And his faithfulness
His gentleness
Self-control.

(Talking)

O Demas. You're so weak, my son. Running to
a world that's dying, to try to save your life!

Don't you realize you can't take anything with
you out of this dying world, except the living
Word of God, the Messiah? Oh, Demas . . .

(Singing)

I pray you come to see
The man I came to know
The one who blinded me
So long ago
The scales fell off my eyes
And I was healed of doubt.
A dead man came alive
And I could shout!
I saw his face
Blazing brighter than the sun.
The Son of God I disgraced
My time had come
My time had come
My time had come
I'd been his enemy
He could have killed me then
Instead he mercifully
Forgave my sin
I pray you'd come to see
The man I came to know.

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SCENE FIVE

(Paul puts the harp down)

Satan you are such a liar! I'm not being executed for killing Stephen! God used my sufferings for good to finish Stephen's work, to teach me his obedience, that I might have his honorable departure. And more than that, in suffering I have known something of the suffering love of our God, the God of Israel for his lost world.

(Pulling at his hair)

Lord, I have one last request. Nero is having everything his way right now. But you can destroy his whole empire with five smooth stones! My last request is this: Give me one of those five smooth stones! Let me have one parting shot, one little shot, one final shot at the God of this evil world, Satan.

(Suddenly remembering the lateness)

I wonder what time it is?

Oh, wait!

(Getting up)

The guards will be coming for me soon! I still haven't finished the letter to Timothy, my only son... and to Israel, God's blind, unfaithful wife, spiritually sound asleep. I'm so weak... but down deep inside I feel the Word of God, the Lion of Judah, ready to let out a roar within me that will wake up the whole world. Nero, you have me like a hummingbird in the hands of

a crazed baboon—but when I am most weak, then my God is most strong! Even my defeat he turns into unspeakable victory! I feel the Spirit of the Lord coming on me!

Luke, wake up! Write this down fast!

Timothy, my son, if anyone purifies himself from what is dishonorable, he will be a vessel fit for honorable use, consecrated and useful to the Master of the house.

Therefore, flee from the lusts of youth and follow righteousness, faith, charity, peace, with those who call on the Lord out of a pure heart.

Avoid foolish and senseless controversies, knowing that they breed strife.

And the servant of the Lord must not quarrel; instead he must be kind to everyone, able to teach, and to bear evil without resentment,

correcting his opponents with gentleness, in the hope that God will give them the grace to turn and acknowledge the truth,

that they may recover themselves out of the trap of Satan, who has taken them captive to do his will.

Now understand this, Timothy: In the latter part of this closing age, there will be *terrible* times.

For people will be lovers of self, lovers of money, boastful, proud, abusive, disobedient to parents, unthankful, unholy, without natural love, unforgiving, slanderous, drugged—with-

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out self-control, brutal, despisers of the good, treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God,

having a form of religiosity but denying its power. Avoid these people.

There are religious leaders like this who creep into homes and gain control over weak-willed women who are burdened with sins and swayed by various lusts

who are always learning the truth but never acknowledging it by their lives.

Just as Jannes and Jambres opposed Moses, so do these also resist the truth—men of corrupt minds, reprobate concerning the faith.

But they will not get very far, because, like the other men, their folly will be obvious to everyone.

But, you, Timothy, you know all about my teaching, my manner of life, my purpose, faith, patience, charity, endurance, my persecutions, sufferings—which came upon me at Antioch, at Iconium, at Lystra, the persecutions I endured. Yet the Lord rescued me from them all.

Yes, and all who want to live godly lives in the Messiah will suffer persecution

while evil people shall go from bad to worse, deceiving and being deceived.

But, you, Timothy, continue in what you have learned and have been assured of, knowing from whom you learned it.

And how from childhood you have known the Holy Scriptures which are able to make you wise for salvation through faith in the Messiah.

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be complete, equipped for every good work.

Timothy, my son, I give you this solemn charge, in the presence of God and our Messiah the Lord, the judge of the living and the dead at his appearing and his kingdom:

Proclaim the Word! Be ready in season, out of season: Correct, rebuke, encourage, with great patience and careful teaching.

For the time will come when people will not put up with sound teaching. Instead, they will accumulate for themselves a great number of teachers to soothe their own lusts and to say what their itching ears want to hear.

They will turn away from listening to the truth and turn aside to myths.

But you, Timothy, always keep your head, endure hardships, continue establishing new congregations worldwide, discharge all the duties of your ministry.

For I am already being poured out in sacrifice to the Lord like a drink offering and the time for my departure has arrived.

(Paul is so weak, he is nearly staggering)

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I have fought the good fight, I have finished the race, I have kept the faith.

And now there is in store for me, the crown of righteousness, which the Lord, the righteous judge, shall award to me on that day; and not to me only but also to all those who love his appearing.

Timothy, do your best to come quickly.

Because . . . Demas has deserted me. In love with this passing world, he has departed for Thessalonica.

Crescens has gone to Galatia.

Titus to Dalmatia.

Only Luke is with me.

Take Mark and bring him with you, for he is profitable to the ministry.

I sent Tychicus to Ephesus.

Bring the cloak that I left with Carpus at Troas when you come, and my scrolls, especially the parchments.

Alexander the coppersmith did me a great deal of harm. The Lord will repay him for his evil deeds.

Timothy, you too should be on your guard against Alexander, because he strongly opposed the message.

(Luke, stop the dictation! Seal up the message Alexander opposed: The wages of sin is death, but the gift of God is eternal life through the

Messiah, our Lord. And this gift has been given even to me, though I am the least of the apostles, because I murdered Jewish believers in the Messiah. But it's by God's unmerited favor that we have been rescued from judgment, through faith—and this is not from ourselves—it is a *gift* from God. Not by good deeds, so that *no one* can boast. If we confess him unashamedly before men as Messiah and receive him as Lord to have first place in our hearts, he will confess us unashamedly before his Father and receive us into heaven. Now, Luke, continue the dictation.)

At my first trial, no one came to my support. All men deserted me. I pray God that it may not be held against them. But the Lord stood by at my side and gave me strength, so that through me the proclamation might be fully known, and all the Gentiles might hear it.

And I was delivered from the mouth of the roaring lion, Satan!

And the Lord shall rescue me from every evil attack and will preserve me to his heavenly kingdom.

Loh ha-kah-vohd . . .

(Luke, you must learn Hebrew.) To him be glory forever and ever. Amen.

Greet Priscilla and Aquila and the household of Onesiphorus. Erastus stayed at Corinth, but I had to leave Trophimus sick at Miletus.

Do your best to hurry.

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Eubulus sends you greetings, and so do Pudens, Linus, Claudia, and all the brethren.

Luke, who are you talking to?

It's all right, Luke. You can call them what they are.

(Sighs) So my executioners are here.

(Rolls up scroll)

Luke, see to it that you fulfill your ministry.

Save my letters.

(Placing the scroll on the bench, staggering, he pulls himself up like a general standing at attention, though there are tears in his eyes)

Tell Timothy I said . . . the Lord be with your spirit.

And Luke, grace be with you, my friend.

(To the audience:)

And with you.

(Curtain)

SCRIPTURE REFERENCES

The index below gives the references for the portions of the Bible which provide the basis for the scenes in *The Rabbi from Tarsus*. The page numbers following the Scripture references are from the green hardback edition of *The Living Bible* (Wheaton: Tyndale House Publishers, Inc., 1971).

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II Ti. 4:10 (p. 971); Acts 17:6 (p. 882); II Co. 11:22 (p. 938); Ph'p. 3:5 (p. 954); Jer. 8:20, 22 (p. 587); Ps. 122:6 (p. 495); 28:9 (p. 454); Ro. 9:3 (p. 905); Joh. 18:2 (p. 857); II Ti. 4:10 (p. 971); M't. 26:40-46 (p. 773); Ps. 42:3 (p. 461); Ex. 17:7 (p. 63); I Co. 11:23-26 (p. 923); Le. 17:11 (p. 102); Jer. 31:31-34 (p. 606); Ph'p. 1:21 (p. 952); Col. 1:15-20 (p. 956); Ph'p. 4:13 (p. 955); 3:13-14 (p. 954); Eph. 6:16 (p. 951); Ga. 5:22-23 (p. 945); Ec. 5:15 (p. 525); Lu. 10:42 (p. 816); Job 1:20 (p. 424).

Act II, Scene Five

Ro. 8:28 (p. 904); Heb. 5:8 (p. 977); Ph'p. 3:10 (p. 954); I Sa. 17:40 (p. 242); Ho. 3:1 (p. 692); Re. 5:5 (p. 1007); Am. 3:8 (p. 702); La. 3:52 (p. 631); II Co. 12:10 (p. 939); I Sa. 11:6 (p. 235); II Ti. 2:21-4:15 (p. 970); Tit. 3:9 (p. 973); II Ki. 17:41 (p. 325); I Chr. 28:20 (p. 362); Ge. 38:7 (p. 35); Eze. 18:4 (p. 645); Ro. 6:23 (p. 902); I Co. 15:9 (p. 927); Eph. 3:8 (p. 948); 2:8-9 (p. 947); Lu. 12:8 (p. 818); II Ti. 4:16-22 (p. 971); Ge. 2:18 (p. 2); Ru. 1:16-17 (p. 224); Col. 4:17 (p. 959).

The Man I Came to Know

Piano Prelude to *The Rabbi from Tarsus*

Words and Music by Phil Goble

Andante

I pray you'd come to see the Man — I came to know,

The first system of the musical score for 'The Man I Came to Know'. It features a vocal line and a piano accompaniment. The key signature is three flats (B-flat, E-flat, A-flat) and the time signature is 4/4. The tempo is marked 'Andante'. The vocal line begins with the lyrics 'I pray you'd come to see the Man — I came to know,'. The piano accompaniment consists of a right hand with a melody and a left hand with a bass line.

the One who blind-ed me — so long a - go. The scales fell

The second system of the musical score. The vocal line continues with the lyrics 'the One who blind-ed me — so long a - go. The scales fell'. The piano accompaniment continues with a right hand melody and a left hand bass line.

off my eyes and I — was healed of doubt. A dead man

The third system of the musical score. The vocal line concludes with the lyrics 'off my eyes and I — was healed of doubt. A dead man'. The piano accompaniment continues with a right hand melody and a left hand bass line.

THE RABBI FROM TARSUS p.1057

came a - live_____ and I could shout! I saw His face

This system contains the first line of the musical score. It features a vocal melody in the upper staff and a piano accompaniment in the lower staves. The key signature has four flats (B-flat, E-flat, A-flat, D-flat), and the time signature is 4/4. The lyrics are: "came a - live_____ and I could shout! I saw His face".

blaz - ing bright-er than the sun, the Son of God I'd dis - graced.

This system contains the second line of the musical score. It continues the vocal melody and piano accompaniment. The lyrics are: "blaz - ing bright-er than the sun, the Son of God I'd dis - graced.".

My time had come, my time had come, had come, my time had come.

This system contains the third line of the musical score. It continues the vocal melody and piano accompaniment. The lyrics are: "My time had come, my time had come, had come, my time had come.".

אֲמִינִים לְמַעַן יִשְׂרָאֵל p.1058

I'd been His en - e - my; He could _ have killed me then. In - stead He

This system contains the first line of the song. It features a vocal melody in the treble clef and a piano accompaniment in the grand staff (treble and bass clefs). The key signature has four flats (B-flat, E-flat, A-flat, D-flat), and the time signature is 4/4. The lyrics are: "I'd been His en - e - my; He could _ have killed me then. In - stead He".

mer - ci - fly for - gave my sin, _ _ _ _ _ for - gave _ _ _ my _ _ _

This system contains the second line of the song. The vocal melody continues with a melisma over the word "sin". The piano accompaniment provides harmonic support. The lyrics are: "mer - ci - fly for - gave my sin, _ _ _ _ _ for - gave _ _ _ my _ _ _".

sin. I pray you'd come to see the Man I came to know.

This system contains the third line of the song. The vocal melody concludes the phrase. The piano accompaniment ends with a final chord. The lyrics are: "sin. I pray you'd come to see the Man I came to know." A fermata is placed over the final note of the vocal line.

The Man I Came to Know

SIX: HISTORY, PHILOSOPHY, THEOLOGY

§A. What's in a name? Many things. Destiny, for one. People are destined for an *everlasting* home because they've been destined to have an *everlasting* name written down in heaven (Isaiah 56:5).

One's *earthly* destiny can also be inscribed in one's name. So "Nabal" means "fool" and like many other fools today, Abigail's husband refused to serve the coming King (I Sam.25:2-13).

Or take my name. I was destined to preach in England every year as a short-term foreign missionary of a missions organization called Artists For Israel International (founded 1981). You say, what has that got to do with the name "Goble"? Let me tell you. And while I'm doing so, let's glance also at some key dates in the history of the Jewish people and the born-again people of God.

Four hundred years ago, around the year Shakespeare wrote about the Jewish character Shylock in "The Merchant of Venice," a man named Thomas Goble was born in Sussex, England. He sailed for the Massachusetts Bay and in 1634 this British man was admitted to the First Church in Charlestown, Massachusetts (now part of Boston). A Christian, specifically an English Puritan, named John Winthrop (1588-1649) founded this colony, where in 1636 a preacher's institution of higher learning named Harvard was raised up. Now Thomas Goble had a son named Daniel who had a son named Daniel who had a son named Jonas who had a son named Henry who had a son named Benoni who had a son named Stephen who had a son named James who had a son named Nicholas who had a son named Earl who had a son named Phillip, that is, me, a man called to short-term ministry in the British Isles, the land of Thomas Goble. Henry Goble served in the Revolutionary War, but that is not important. What is important is that most, if not all, of these men were godly and served in the Lord's army of the faithful, from Thomas Goble in First Church, Charlestown, Massachusetts, to my grandfather Nicholas Goble in Reel Ave Christian Church in Vincennes, Indiana. Their names were written in the Lamb's Book of Life. Not only that, Dr. Donald McGavran (the pioneer of the modern Church Growth movement), the founder of Fuller School of World Missions and the advisor behind all my books on Jewish and Muslim evangelism, was associated with my Grandfather's church, which was how I became his student and began my ministry when the Lord called me to the ministry in 1971.

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As I glance rapidly over the history of the Jewish people and the people of God over the last few thousand years, it is not a dull story to me. I am as curious about it as I am about Thomas Goble and Donald McGavran. For example, the Puritans sought to escape a despotic king of England (Charles I) and to found a "wilderness Zion" in America. Donald McGavran wanted to reach unreached peoples like Jews and Muslims and bring them to "Zion." McGavran's two most important books are *Bridges of God* and *Understanding Church Growth*. But, without further ado, glance with me at some of the key dates and events of the past few millennia. This study will help us keep our sense of roots and direction as we become more aware of those who have walked this earth before us.

ca. 3100 the Sumerians (southern Iraq area) invent the first system of writing in the world

ca. 2800 Sumerian flood

ca. 2650 B.C. the Step Pyramid, the first large stone structure ever built, is raised up in Egypt

ca. 2166 B.C. the birth of Abraham

ca. 1877 B.C. Jacob's entrance into Egypt

1728 B.C. Hammurabi became king in Babylon and later wrote his law code

ca. 1560 B.C. Moses is born

ca. 1447 B.C. the Exodus (Thutmose III is probably

the Pharaoh of the Oppression and Amenhotep II is the Pharaoh of the Exodus)

ca. 1406 B.C. the crossing of the Jordan

ca. 1375-1050 B.C. the period of the Judges

ca. 1100 B.C. Jephthah is a judge in the period of the Judges

ca. 1026 B.C. the anointing of King Saul

ca. 1010-970 B.C. David

ca. 970-930 B.C. Solomon

ca. 922 B.C. the division of the kingdom into Israel (the Northern Tribes) and Judah, with Solomon's son Rehoboam ruling Judah for 17 years and Jerobam ruling the Northern kingdom for 22 years

913 B.C. Abijam succeeds Rehoboam as king of Judah

911 B.C. Asa succeeds Rehoboam as king of Judah

885 B.C. Omri begins his evil dynasty in the Northern Kingdom, thereafter establishing Samaria as his capital, marrying off his successor son Ahab to the wicked Jezebel whose prophets of Baal lead the people into apostasy. (Ahab rules for 22 years starting in 874, Ahab's son Ahaziah in 853, Ahab's other son J(eh)oram in 852)

ca. 875-848 Elijah

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873 B.C. good king of Judah, Jehoshaphat son of Asa, begins his 25 year reign

ca. 848-797 Elisha

841 B.C. wicked Athalia is queen of Judah; Jehu becomes king of Israel after he assassinates in Jezreel J(eh)oram (ending Ahab's dynasty) and Ahaziah king of Judah

835 B.C. J(eh)oash is king of Judah

ca. 830 Joel written?

796 B.C. Amaziah is king of Judah

ca. 785-775 Jonah

768 B.C. Uzziah (Azariah) the leper king of Judah begins his reign

ca. 760-750 Amos

750 B.C. Jotham king of Judah begins his reign

ca. 750-715 Hosea

ca. 740-681 B.C. Isaiah (Micah also in this time frame)

ca. 735 B.C. Syro-Ephraimite War of Isaiah 7:1 (King Ahaz of Judah begins his 16 year reign)

ca. 732 B.C. Damascus, capital of Syria, crushed by Assyria

729 B.C. Hezekiah king of Judah, begins his reign

ca. 722 B.C. the fall of Samaria, the capital of the Northern Tribes, at the hands of the Assyrians

ca. 701 B.C. The Assyrian Sennacherib seals up Hezekiah in Jerusalem like a bird in a cage

687 B.C. Manasseh begins his 55 year reign as the king of Judah

ca. 663 B.C. Thebes, a city in Egypt, destroyed by the Assyrians

ca. 650 B.C. Nahum

640 B.C. Josiah, at the age of 8, begins his reforming reign

Zarathrustra (628-551 B.C.) preaches Zoroastrianism, which later becomes the predominant religion in the Persian Empire

ca. 630 B.C. Zephaniah

626-585 B.C. Jeremiah

622 B.C. the Law discovered in the Temple during King Josiah's reign

612 B.C. the fall of Nineveh, the capital of Assyria, at the hands of Medes, Babylonians and Scythians.

609 B.C. Josiah killed at Megiddo by the Egyptians; Jehoahaz reigns for three months; Jehoiakim, the evil

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king who burned Jeremiah's scroll, begins his reign in 609 (see Jeremiah 36)

608-605 B.C. Habakkuk

ca. 605-586 B.C. Obadiah

605-530 B.C. Daniel (Daniel deported to Babylon 605 B.C.)

605 B.C. Egyptians defeated by Babylonians at Carchemish (South Turkey), setting the stage for Babylon's unincumbered assault on Jerusalem.

598 B.C. Jehoiachin, king of Judah reigns for three months

597 B.C. Second deportation to Babylon; Zedekiah, the last king of Judah, begins his reign

593-571 B.C. Ezekiel (Ezekiel deported to Babylon 597 B.C.)

586 B.C. the fall of Jerusalem at the hands of the Babylonians

539 B.C. Cyrus the Persian King conquers Babylon, an event that opens the door for the Jewish people to return to Jerusalem and then, after many delays, rebuild the Temple in 516/515 B.C.

538 B.C. the Persian King Cyrus's Decree for the Return from the Exile

520-480 B.C. Zechariah

520 B.C. Haggai

516/515 B.C. the completion of the Second Temple under the descendant of David, Zerubbabel (appointed governor by the Persians), and the High Priest Jesus/Joshua/Yeshua

Siddartha Gautama (563-483 B.C.) becomes the founder of Buddhism in northern India and by 500 B.C. this new religion is spreading vigorously in India. A few years before Taoism, began in China. A few years later, Confucianism also was founded in China.

ca. 479 B.C. Esther becomes queen of Persia

474 B.C. Haman's plot

470/469 B.C. Socrates, one of the most influential philosophers who ever lived, is born in Greece. He is executed in 399 B.C.

458 B.C. Ezra returns from the Exile

445 B.C. Nehemiah, the Persian appointed Governor, returns to rebuild the wall of Jerusalem

432-425 B.C. Malachi

Socrates' pupil was Plato, the teacher of Aristotle. Aristotle (384-322 B.C.) was one of the greatest of the ancient philosophers. He produced encyclopedic writings and founded the "Lyceum," a famous school which preserved his work. Aristotle became the tutor of Alexander the Great, whose empire included

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the old Persian empire plus Greece.

330-328 B.C. Alexander the Great (356-323 B.C.), having conquered the Persian Empire, becomes the new power over the Jewish people

320 B.C. Alexander's general Ptolemy I defeats Jerusalem, as the Jewish people come under the domination of the Ptolemies of Egypt till 200 B.C., thereafter by the Seleucids of Syria and Mesopotamia (another general of Alexander's was Seleucus I Nicator).

It was during the early part of the 3rd century B.C. that scholars (probably Alexandrian Jews) began translating the Hebrew Bible into Greek. This was one of the most important events in this period (sometime after 285 B.C.) because the Septuagint became the Bible of Diaspora Judaism. (Some scholars believe that the Septuagint was translated considerably later than this, but some 150 years before Christ is probably the latest date possible.)

Kislev 25, 168 B.C. Antiochus Epiphanes, one of the kings of the Seleucid dynasty of Syria, sets up his pagan altar, defiling the Jerusalem Temple, as the Jewish people suffer under this anti-Christ predicted in Daniel 8 and 11 and are not able to rededicate the Temple until 165 B.C. This is the origin of the Festival of Channukah.

143-63 Israel has a brief period of independence ruled by the Maccabees

Julius Caesar (100-63 B.C.) recognized the Jewish

religion as a legal religion in the Roman Empire.

63 B.C. Pompey invades Israel, Roman rule begins

37 B.C. Rule of the Herods begins

27 B.C. Augustus become Emperor

19 B.C. Herod the Great begins refurbishing the Temple

13 B.C. Philo of Alexandria is born (d. A.D.48). He tries to reconcile Judaism with Greek thought. It is important to realize that at this time Alexandria has the greatest library in the world and it became the intellectual center of that era. Apollos, who may have written the book of Hebrews, originated from Alexandria.

ca.6/5 B.C. (no later than 4 B.C.) Jesus is born (His historical existence is confirmed in the writings of Pliny, Tacitus, Suetonius, Lucian, Josephus, and other historians and writers of antiquity).

14 A.D. Tiberius become Emperor of Rome

Yehoshua/Yeshua has his tevilah in the Jordan mikveh mayim

Moshiach hanged on the Etz HaMe'erat Hashem, our Etz Chayim Pesach 30/33

ca. A.D. 33 Stephen is martyred and thereafter Philip's Samaritan new believers are regularized by Peter and John as pentecostals (see Acts 8:16 ἐπιτίπτω and compare Acts 10:44-46; see also Acts 11:15; 2:4; 4:31; 19:6).

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ca.35 Paul has his Damascus Road experience and becomes a believer

ca. 38 Paul makes 2 week visit to Jerusalem

40 the Roman Emperor Caligula plans to erect a statue of himself in the Temple (Mark 13:14) but is assassinated (A.D.41) and Claudius becomes Emperor, later expelling the Jewish people from Rome because of rioting (Acts 18:3). Nero succeeds Claudius in 54.

ca. 44 Paul and Barnabus to Jerusalem on famine relief visit at the time Herod Agrippa is persecuting the early believers in Jerusalem (see Acts 12)

ca. 46-48 Paul's first missionary journey (James may have been written in this period)

ca. 48/49 Galatians probably written from Antioch at this point

ca. 49/50 Jerusalem Council of Acts 15 to resolve Gentile circumcision issue ca. 50-52 Paul's second missionary journey (I-II Thessalonians written 50)

ca. 53-57 Paul's third missionary journey and collection journey (Apollos may have written Hebrews ca. A.D. 54, I-II Corinthians written by Paul A.D. 55, Romans written A.D. 57)

ca. 59-61 Paul imprisoned in Rome (wrote Ephesian, Colossians, Philemon, Philippians)

ca. 61/62 I Peter written, Mark and then Matthew probably already written by this time

ca. 62-68 Paul's fourth missionary journey (I Timothy and Titus written 63/65 from Philippi, Luke/Acts written 63, II Timothy written from Rome ca. 67/68 and Paul martyred at this time in Rome)

The Great Fire of Rome July 64: Nero begins his Roman persecution of Christians (Jude written roughly at this time? II Peter?)

66 The Great Revolt of the Jewish people against Rome begins

69 Vespasian (69-79) Emperor of Rome

ca. 70 Temple and Jerusalem destroyed by Vespasian's son Titus, fulfilling ὅπου ἔαν ᾖ τὸ πῶμα, ἐκεῖ συναχθήσονται οἱ ἄετοί (Matt.24:28). Roman soldiers worship their standards (with eagles) in the Temple area.

73 the Roman army takes Masada, the last stand against the Romans, as 960 Jewish people commit suicide. Those whose library comprised *The Dead Sea Scrolls* also met their end. Indeed, the terrible fire predicted by John the Baptist (Matt.3:11) and Jesus (Mark 13:2) fell on the unbelieving nation.

ca. 75-79 Josephus writes *Jewish Wars* from Rome

81-96 Domitian Emperor; renewed persecution at end of reign

84 excommunication of Messianic Jews and believers from Jewish synagogues

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The shape of the Hebrew Bible was a matter for questioning by the rabbis (probably around 90) under Rabbi Johanan ben Zakkai at Jamnia (at the coast west of Jerusalem near Jaffa). This rabbinic council debated the canonicity of various books. It was about this time that the unbiblical idea of a bloodless Judaism began, dependent not on the Temple (destroyed A.D.70) and its sacrifices, but on the "Jewish" religious life of repentance and good deeds.

ca. 85-95 Gospel of John and I-II-III John written. This was the period of the heresy of the proto-gnostic Cerinthus, who taught that the Christ did not die but descended on Jesus at his baptism and departed from Jesus before he died on the cross. This heresy is refuted in I John 2:22, 20, 27; 4:1-6, 15 (cf. 1:1-3); 5:5-12. Those who claim to be believers but follow false prophets or do not stay in step with the flock of true faith are liars (2:4, 19; II John 7-11).

93 Josephus writes *Antiquities*

ca. 95 Revelation written; Clement of Rome writes his letter to Corinth maybe a year later

ca.100 it is probable that John, the last of the apostles, died at Ephesus around this time

100 Justin ("Martyr") is born. He will open the first Christian school to operate in Rome. Gnosticism (a blend of Christianity and Zoroastrianism and other heretical influences) is growing and it and other heresies will have to be refuted. God will use this man by letting him become a philosopher before

he is saved so that he will be able to defend the faith before philosophers and political leaders.

ca.110 Ignatius, bishop of Antioch in Syria, is thrown to the wild beasts in Rome. On his way there he wrote: "Under the Divine dispensation, Jesus Christ our God was conceived by Mary of the seed of David and of the Spirit of God." (*Ignatius to the Ephesians*).

112 Pliny Governor of Bithynia (modern Turkey) writes to the Roman Emperor Trajan for guidelines on how to deal with these people keeping the Lord's Day, the Christians: "...on a fixed day they were accustomed to come together before daylight and to sing by turns a hymn to Christ as a god..."

(died ca.130) Papias, Bishop of Hierapolis in Phrygia (Turkey) was a hearer of the Apostle John and attests to faith in the millennium (Rev.20:4), which was an accepted doctrine by influential leaders as late as Irenaeus (c.185), after which it was doubted by the church historian Eusebius (ca. 265-339) and Augustine (354-430) and many others even today. Papias wrote, according to Eusebius, this statement: "Matthew arranged the oracles in Hebrew dialect and each interpreted them as he was able," which is an important attestation to Matthew's authorship of his Gospel.

132-135 Second Jewish Revolt with false teacher Rabbi Akiva heralding false Messiah Simon bar Kakhba, causing a holocaust in which hundreds of thousands of Jewish people were killed. The Jewish revolts of AD 66, 116, and 132-135 bring about the

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destruction of the Jewish state which was not restored until 1948.

135 Simon bar Kakhba's Jewish uprising ends after 3 years of turmoil in which his followers had conducted pogroms even against Christian communities. The Roman Emperor Hadrian turns ruined Jerusalem into a Greek πόλις (city) called Aelia Capitolina. Greek speakers were moved in to populate it and Jews were forbidden to enter it on pain of death.

140-55 Hermas writes *The Shepherd*

140 Arrival of Marcion in Rome. Marcion believed that the God of the Old Testament was vengeful and the author of evil and not the same God as the graceful, loving Father of Jesus. Also the spirit and soul could be saved, but the body must be denied and discarded (no bodily resurrection, either). Marcion, like dispensationalists, stressed a total discontinuity between Israel and the church. Marcion was clearly a Gnostic, though a somewhat atypical one (he was guilty of docetic christology and a number of other gnostic heresies.) Any New Testament book that seemed to favor Jewish believers (like Matthew) the anti-Semitic Marcion cut out of his New Testament. In fact his whole Bible (canon) consisted only of Paul's letters and an edited Gospel of Luke, because he threw out the Old Testament entirely and much of the New Testament, especially its Jewishness. Marcion cut out the nativity stories because he believed that Jesus had suddenly appeared as a full-grown man when he began his ministry at the Capernaum synagogue. His

heretical canon encouraged the church to hurry up and formally ratify what had been acknowledged by many from the beginning, namely the orthodox NT Canon of 27 books and OT canon of the Hebrew Bible (39 books, 66 in all). In 144 Marcion was excommunicated for the heresy of rejecting the Old Testament and he died ca.160.

155 Justin Martyr writes *Apology*

ca. 160 Valentinus spreads Gnostic heresy in Rome. This false teacher and many others taught that people were lost because they were ignorant and could be saved through γνῶσις gnosis (secret knowledge). See I Tim.6:20. All Gnostics viewed the material creation as evil (in contradiction of Gen.1:4,12,18,etc). (Christian Science, a modern cult, teaches that materiality is evil and rejects the deity of Jesus of Nazareth because he was a physical man, positing that only the Christ, as the Principle of Mind, could be identified with God.) The gnostic heresy was hatched that the resurrection was not a physical event, that Christ was not a material being and only appeared or seemed (δοκέω "seem" docetism) to be a man. Anyone who rejects either the doctrine of the resurrection of the body or of the real death and bodily resurrection of Jesus is a Gnostic in the strict sense of the word. Rejecting the incarnation is also Gnosticism, loosely defined. If the body is viewed as evil, some gnostics taught that asceticism, forbidding marriage, fasting, etc (I Tim.4:3-4) was necessary for spiritual persons (πνευματικός), while others taught that the evil body would be discarded and therefore adultery and fornication were perfectly acceptable because the

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Gnostic participants were elect "pearls" who could not be stained spiritually by any external mud. The cults today thrive on the Gnostic heresy that modern cultists are the proud possessors of some secret knowledge revealed to the founder of their cult.

161 Stoic philosopher Marcus Aurelius begins his 19 year reign as Roman Emperor and many thousands of Christians are beheaded or thrown to the wild beasts in the area (including Justin Martyr). His *Meditations* are still revered by unbelievers.

ca. 166 Justin Martyr, a former philosopher turned Christian apologist, martyred in Rome. His *Dialogue with Trypho* (a cultured Jew who objected that Christians broke the Jewish law and worshipped a man) was one of his writings, which he used to proclaim his faith far and wide. Indeed, through his teaching and writing ministry, his testimony still stands to this day! Unlike some of his students, he maintained a tolerant and courteous attitude rather than one of mockery and contempt in dealing with his Jewish or pagan opponents (see II Timothy 2:24-26; Col.4:5-6).

170-217 Yehudah (Judah) ha-Nasi (the Prince) supervises the codification of the Mishnah or Oral Law into writing shortly after 200 (this is the core document of the Talmud and contains rabbinic teachings about the Bible supposedly derived in a chain of oral tradition from the mouth of Moses himself, and supposedly having the virtual authority of Scripture, and dealing with the whole range of topics touched on in the Bible: agricultural laws, the feasts and festivals of the Sacred calendar,

matrimonial law, civil and criminal law, ritual slaughter and the Temple, ritual purity and impurity, and other concerns). As the New Testament was the foundation document of the church, so this is the foundation document of the synagogue. And Rabbinic Judaism becomes a dynastic cathedocracy ruled by the teacher's chair in a hereditary line of revered rabbis with the great yeshivas taking the place of authority once exercised by the priest-dominated Sanhedrin.

172 Montanus, Prisca and Maximilla, three fanatics, claim great prophetic powers for themselves in what is today Turkey, Maximilla erroneously predicting, "After me there will be no prophecy, but the End." They spoke in tongues, had visions, scolded the "unspiritual" church, and made self-flattering and unsubstantiated prophetic claims that seemed to put the canon of the New Testament in a subordinate position. The Montanists pointed to the prophecies in the writings of John about God's promise to send the Paraclete, and they attested that these were fulfilled with the emergence of their movement. Montanus was supposed to be the Paraclete's mouthpiece. Their movement was officially condemned and died out.

ca.178-200 Irenaeus is bishop of Lyons

195 Tertullian converted, begins his apologetic labors

ca.200 Irenaeus bishop of Lyons in Gaul (France), died a martyr. Had heard Bishop Polycarp of Smyrna (martyred A.D.155), who was a disciple of John the Apostle, and so Irenaeus and his writings

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give us a link to the apostolic era and Irenaeus' word can be trusted regarding the authorship of the Gospels, etc (see, for example, p.765 §A).

202 Roman Emperor Septimius Severus begins a fierce persecution of the Christian Church which lasts until his death in 211. The early theologian Origen escapes persecution in Alexandria.

203 Perpetua of Carthage (near Tunis in North Africa) is martyred after being tossed by wild beasts in the arena but not before she encouraged other catechumens: "You must all stand fast in the faith and love one another and do not be weakened by what we have gone through."

206 Tertullian joins the Montanist sect. However, Tertullian (died 220) is still important as the apologist and theologian of Carthage who coins the word "trinity" and expounds the doctrine in his work *Against Praxeas* (although the substance of the concept is found in the Bible, later formulation declared the revealed God of Scripture being tripersonal in one οὐσία or essence).

Clement of Alexandria, head of Catechetical School at Alexandria, Egypt, opposes the Gnostics who claim that faith is the possession of ignorant Christians while they possess esoteric knowledge. Clement said that faith is not the "prop of the ignorant" (he would have also refuted Marxists today who say it is the "opiate of the people") but the means whereby mankind arrives at true knowledge (I John 2:20). He died ca. 215 and was succeeded by Origen.

Origen (d.254) of Alexandria was apparently a universalist, as was also, it seems, Karl Barth (1886-1968). A universalist is a person who believes that in the fulness of time all souls, perhaps even the Devil, will be released from the penalties of sin and restored to God. The ignorant and unstable misinterpret to their own ruin Acts 3:21; Rom.5:18-19; Eph.1:9-10; I Cor.15:22 and other passages. Karl Barth's heresies include an inadequate view of the fall, since he does not believe it occurred at a point in time. An orthodox believer in Scripture believes that the fall occurred at a point in time and the resurrection of the World Judge occurred at a point in time and the rapture and the resurrection of those who are in Christ will occur at a point in time and the wicked will be thrown into the lake of fire for eternal torment at a definite point in the future (see against the Seventh Day Adventist doctrine of annihilationism Isa.33:14; 66:24; Jer.17:4; Dan.12:2; Mat.18:8; 25:41,46; II Thes.1:9; Jude 6-7; Rev.14:11; 19:3; 20:10).

240 Mani's mission in Persia begins. Manichaeism at one time could claim Augustine as one of its devotees. Its founder rejected the Old Testament and saw the Jesus of the Gospels as "Jesus the Brilliant Light" imprisoned in the darkness of matter. This false religion tried to combine elements of Buddhism, Gnosticism, and Christian belief.

250 Roman Emperor Decius persecutes the Christians

303 Great Persecution begins. Roman Emperor Diocletian and his successors unwitting attempt to succeed where Jehoiakim failed (see Jer.36) and a

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wide-spread attempt is made to confiscate and burn copies of the Bible and to tear down church buildings. It is darkest just before the dawn, because Christianity will soon be the official religion of the Roman Empire.

ca.305 Anthony of Egypt organizes a colony of hermits and the history of monasticism begins

312 Constantine the Great sees in the sky a shining cross with the words on it "*Hoc Signo Vincas*" ("By this sign thou shalt conquer") and goes on to win the military victory whereby he becomes the Roman Emperor

313 Edict of Milan. Constantine the Great puts an end to the persecution of Christians (edicts of toleration from 311-313) and thereafter begins to turn the Roman Empire into a nominally Christian empire.

In 325 Constantine called the Council of Nicea to be held near there (Nicea is modern Isnik, Turkey). Due to Athanasius and his defense of the Bible, Arius the heretic was defeated. Then in 330 Constantine established Constantinople (modern Istanbul in NW Turkey) as his new capital. This city in its long history became in turn the capital of the Eastern Roman Empire and of the Ottoman Empire.

296-373 Athanasius was the great opponent of the forerunners of today's Jehovah's Witnesses and extreme Unitarians: the ancient Arians. Athanasius was bishop of Alexandria, Egypt. Arius (died

ca.336) was a presbyter at Alexandria, and he taught that Jesus Christ is a creature created by the Father who alone is true God. He also taught that God was only one, and His essence could not reside except as the one person of the Father. In this, the major theologian of Judaism, Maimonides (1135-1204), and adherents of Rabbinic Judaism and all who deny the incarnation and the deity of the Messiah are Arian heretics and bedfellows with the Jehovah's Witnesses. Like the Judaizing Ebionites, who also denied the preexistence of Christ, Arius taught that there was a time when Messiah "was not" (didn't exist). But Athanasius preached that only the One through whom the world was made could restore it. Only true God from true God could redeem the cosmos, no non-divinity would be adequate for the Messiah's task. John 1:1 says "...καὶ θεὸς ἦν ὁ λόγος. The word θεὸς does not have a definite article. It is the anarthrous (without the definite article) predicate which emphasizes quality. As far as its nature was concerned, the Logos has the very same quality as God. What God was, the Word was. This is the idea. Since God is eternally preexistent, so is the Word. The Word was always with God and the Word always shared the same nature as God. In A.D. 367 we see in Athanasius' "Festal Letter" a list of the modern New Testament canon of 27 books. Athanasius also wrote about a revered Egyptian monk named Anthony. Just as John the Baptist protested the worldly religious community in Jerusalem by his preaching in the desert as a kind of Jewish monk, so monasticism was a way to flee from the world in the church when it became filled with half-converted pagans after the time of Constantine. The monastic copyist preserved

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the learning of antiquity in the chaos of the so-called Dark Ages (450-1000) when barbaric invaders brought anarchy to the once relatively peaceful Roman Empire (Rome fell 410). Just as Paul, Timothy, Barnabus, Silas, and Luke were all single men and I Tim.5:12; I Cor.7:7; Mat.19:12 contain admonitions regarding celibacy vows, so the monks were the early missionaries, and the monasteries they built were the early mission stations of the advance frontiers of primitive world evangelization. Later the Reformers pushed monastic sodalities out of the Protestant picture, but in doing so, they lost their strengths as well as their excesses. This is one reason why missionaries like Amy Carmichael (19th century missionary to India) founded Protestant orders like "Sisters of the Common Life." Tragically, Martin Luther thought that the coming of the Lord was so near that missions could be ignored. His movement lacked Protestant monastic orders that could take the Gospel to the ends of the earth.

325 Council of Nicea, called by Constantine, is the first of the great councils, out of which came creeds of basic dogma considered binding upon the whole church: Nicea (325), Constantinople (381), Ephesus (431), Chalcedon (451). This one answered the question, Is the Son really God? with a resounding Yes! that established as a basic dogma that no one can be a true follower of the Messiah or a true member of God's household unless he believes that the Son is God and one substance with the Father, coequal, coeternal, and consubstantial.

337 constantine baptized on his death bed

386 Jerome, translator of the Bible into the Latin Vulgate, settles into a monastery at Bethlehem

395 Augustine becomes bishop of Hippo

398 Chrysostom bishop of Constantinople

410 Sack of Rome by the Goths. Fall of Rome as Alaric I, a Visigothic king, invaded Italy and Rome, beginning a period of "barbarian" dominance of the Roman Empire in the West.

416 Doctrine of Pelagius condemned in Council of Carthage. Pelagius (died ca.424) was a British monk opposed by Augustine as a heretic. Pelagianism is an unscriptural view of human nature that underestimates the need for grace in salvation, because Pelagianism rejects the notion of original sin operating in people as a vestige of the fall. His idea of sin is not a basic depravity universally manifesting itself but rather isolated individual acts of wilful evil. Anyone who has the idea that man is basically good at heart and has no bias in favor of choosing evil instead of good is a Pelagian. This rosy view of human nature would almost make the will of man and human choice a ground to boast before God, but Jesus taught that men were sinners who did not choose him so much as he chose them (John 15:16), and his Father revealed him to those who received a new heart to follow him (Mat.16:17; Ezek.36:26). We do choose, but because we are sinners choosing, divine grace is needed for our salvation. Scriptures that teach the doctrine that even fallen man has a will with which he can choose are Mat.23:37; John 7:17; Rom.7:18; I Cor.9:17;

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I Pet.5:2; Philem.14. The enabling grace to choose the good comes from the Lord (Romans 7:18-25), who receives all the glory when anyone responds to the invitation of "whosoever will."

420 Jerome dies, after he lived in Bethlehem from 386 to the end of his life, acted as an overseer of a men's monastery there and translated the Bible from the original languages into the extremely influential Latin Vulgate (a 23 year project!).

430 Augustine of Hippo in Roman North Africa dies, just before Gaiseric and 80,000 Vandals took the city. He had come to faith as he read Romans 13:13-14 in a garden in Milan, Italy. We know this because he took the time to write a beautiful and very spiritual testimony (not intended as a self-involved autobiography) called, *The Confessions*, with lines like this in it: "Thou madest us for Thyself and our heart is restless until it repose in Thee." The Donatists claimed that they alone constituted the whole and only true church and that the baptisms and ordinations of Augustine and the other traditional clergy were invalid; only those of their schismatic movement were valid. As bishop, Augustine taught that the church was a mixed field of wheat and tares growing together and not the radically puritanical and separatist thing envisioned by the Donatists. Unfortunately, we can thank Augustine for infant baptism (which he helped to make a normal practise) as well as postmillennialism (the idea that the millennium refers to the present age), but he nevertheless spearheaded the attack on Pelagius, who erroneously emphasied freedom of the will to the extent that he denied the effect of

original sin and therefore the need for divine grace in coming to saving faith. Augustine's book *The City of God* teaches believers how to endure the self-loving Babylon of this world and to look for the New Jerusalem that is coming, for he died in the midst of great tribulation just as the Vandals were overrunning Roman Africa. Here is a quote from *The City of God* concerning some of the events that will come to pass at the very end, in the order in which they will occur, in the opinion of Augustine: "...the Jews shall believe; Antichrist shall persecute; Christ shall judge; the dead shall rise; the good and the wicked shall be separated; the world shall be burned and renewed."

432 Missionary Patricius ("Saint Patrick") begins to convert Ireland to "Celtic Christianity"

431 Council of Ephesus. 451 Council of Chalcedon. These councils clarified the two natures of Christ, divine and human in a unified person, "without confusion, without change, without division, or without separation; the distinction of natures being in no way abolished because of the union, but rather the characteristic property of each nature being preserved, and coming together to form one person (prosopon) and one entity (hypostasis), not as if Christ were parted or divided into two persons" (Nestorianism, supposedly taught originally by Nestorius, splits the God-man into two distinct persons, one human person, one divine person, thus distorting the doctrine of the incarnation as two natures united in one person and reducing Jesus to a man filled with God). It is good to sum up here the historic errors regarding the incarnation and the

person of Messiah Yeshua, because they are inevitably repeated by the cultists and the ignorant. The Ebionites denied the deity of the Messiah, while the Gnostics denied his humanity. The Arians taught he was a created being. The Apollinarians taught that Jesus was not completely human because his spirit and source of initiative--the rational soul--was not that of a human being but that of God. This was condemned as heresy, and the dogma was proclaimed that God in Christ became fully man with a rational soul and a body. Monophysitism (or Eutychianism) obliterated the distinction between the two natures, divine and human, in one person and taught that Christ had only a single "hybrid" natured person. Another Christological heresy, attributed to Nestorius and dealt with at the Council of Ephesus in 431, was the teaching that the divine did not have a part in the sufferings of the human nature of Christ, which would mean that only the human part of Jesus suffered and that humanity is redeemed by merely human sufferings in the man Jesus. Nestorianism was rejected by the Church, but Nestorian churches reject the decision of the Council of Ephesus to this day.

451 Council of Chalcedon (an ancient city near Constantinople or modern Istanbul, Turkey). This council affirmed the Messiah as one person "in two natures." The so-called Nicene Creed was by the 6th Century universally accepted throughout Christendom: We believe in one God the Father All-sovereign, maker of heaven and earth, and of all things visible and invisible; And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of the Father before all the ages, Light of Light, true

God of true God, begotten not made, of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from the heavens, and was made flesh of the Holy Spirit and the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, and suffered and was buried, and rose again on the third day according to the Scriptures, and ascended into the heavens, and sits on the right hand of the Father, and comes again with glory to judge living and dead, of whose kingdom there shall be no end; And in the Holy Spirit, the Lord and the Life-giver, that proceeds from the Father, who with Father and Son is worshipped together, and glorified together, who spoke through the prophets; In one holy catholic (universal) and apostolic church; We acknowledge one baptism unto remission of sins. We look for a resurrection of the dead, and the life of the age to come.

452 Pope Leo I succeeds in persuading Attila the Hun and his nomadic hordes not to destroy the city of Rome. In 455 Leo had to similarly negotiate with the Vandals.

476 Romulus Augustus deposed and the de facto end of the Western Roman Empire, which gave added weight to the Byzantine Empire or the Eastern Roman Empire and the Byzantine (Orthodox) Church and its Patriarch in Constantinople.

496 Baptism of Clovis, king of the Franks

ca.500-1350 Mass nominal conversion characterizes the expanded Roman Catholic Church during the

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Middle Ages, with missions carried out by monastic orders like the Franciscans, the Dominicans, the Augustinians, and the Jesuits.

527-65 Justinian emperor: reconquers North Africa from the Vandals and Italy from the Goths

ca.570-632 Muhammad and the rise of Islam

590-604 Pope Gregory I ("Gregory the Great") supports the celibacy of the clergy and in 597 sends a missionary, Augustine (d. 604), to convert England

June 15, 622 Muhammad in Arabia was forced to flee from Mecca to Medina, where he gathered "those who submitted" (Muslims). By the time this preacher died in 632, he was in control of all of Arabia, and the stage was set for the first military expansions of Islam to begin, conquering Persia, Syria, and Egypt etc, under Muhammad's Caliphs ("successors").

638 Arab conquest of Jerusalem

673 Muslims put Constantinople itself under siege and the Eastern wing of Christianity is mortally threatened by Islam. By 677, however, the Muslims were turned back. This date is of similar historic significance as 732.

726 Outbreak of the Iconoclast controversy regarding veneration of pictures in the church. The dispute involved church and state and see-sawed back and forth as "orthodoxy" for many years. Christians are still iconoclasts or image-breakers whenever they believe John 4:22.

ca. 732 Charles Martel, the ruler of the Germanic tribes called the Franks and the grandfather of Charlemagne, wins a victory over the Muslims at the Battle of Tours (in west central France) that marked a turning point in the struggle against Islam.

December 25, 800 Pope Leo III crowns Charlemagne the Emperor of the Holy Roman Empire. Charlemagne ruled over much of western Europe. Alcuin (732-804), an English scholar whose teacher was a pupil of the Venerable Bede (ca. 673-735 this monk, called the "Father of English History" wrote *Church History of the English People*), established a school in Charlemagne's capital at Aachen, Germany, and the so-called Carolingian Renaissance began and with it one of the bright spots in the "Dark Ages" of European history. Among Alcuin's many accomplishments was leading a group of scholars in a revision of the Latin Vulgate Bible.

988 Conversion of Russia: Vladimir, Prince of Kiev, is baptized by Byzantine missionaries

1000-1200 The Renaissance

1054 By means of an exchange of anathemas, a division occurs and East and West Christendom results, leaving, on the one hand, the Eastern (Greek-speaking) tradition based in Alexandria, Antioch, and Constantinople and branching out in the various "Orthodox" churches (Greek, Russian, Romanian, Bulgarian, Serbian, Georgian, Cypriot, Coptic, Syrian, Armenian, Ethiopian, etc), and, on the other hand, the Western (Latin-speaking) tradition, the Medieval Catholic church of Rome.

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1066 French-speaking William of Normandy ("William the Conqueror") invades England and the Old English phase of the British tongue begins to come to an end. Middle English, the language of Chaucer (1340?-1400), will now evolve. This evolution is significant because 1.5 billion people today speak English, the *lingua franca* of the modern world. For some one thousand years the English lay people had not possessed the Bible in their own tongue. This situation would change with the advent of John Wycliffe (1330-1384), an Oxford theologian whose followers (called "Lollards" or heretics) completed a translation from the Latin Vulgate into Middle English. For this many of them were burned at the stake with their translation tied around their necks, though Wycliffe himself died of natural causes. It was incredibly dangerous at that time to read the Bible, if indeed one were fortunate enough to have learned how to read.

1074 Pope Gregory VII (Hildebrand) declares it unlawful in the Catholic Church for clergy to marry

1098 Anselm (1033-1109) of Canterbury, England, writes *Cur Deus Homo*. He taught that the existence of God is logically self-evident, and is important, among other reasons, because of his relation to the history of the doctrine of Atonement. Here is a quote from *Cur Deus Homo* (Why God Became Man 2:18): *The heart of the matter was this: why did God become man, in order to save man by his death, if he could have done it in some other way? You (Anselm) have shown, by many necessary reasons, both that mankind had to be restored and that this could not take place*

without man paying the debt which he owed to God for his sin. And this debt was so great that, while it was man alone who owed it, none but God was able to pay it. So he who paid had to be both God and man. Thus it was necessary that God should unite humanity with his own person, so that man, who in his own nature owed the debt but could not pay it, might be able to do so in the person of God. "But God's act of grace is out of all proportion to the one man's (Adam's) wrongdoing. For if the wrongdoing of that one man brought death (Paul means death as a punishment and he will now contrast it with God's gracious gift of life) upon so many, its effect is vastly exceeded by the grace of God and the gift (Paul means the gift of the Savior's atoning sacrifice as the basis of right standing before God and eternal life proffered through faith in the Messiah) that came to so many by the grace of the one man, Yeshua the Messiah" (Rom.5:15). Paul is referring to the corporate sentence of the death penalty and the promise of the tree of eternal life in Gen. ch 3, as well as the two Adams, and the two humanities (old and new) that reside corporately in each. Paul is marvelling at the gift of atonement and the greater abundance of unmerited favor that comes through the grace of God and the grace of the one man, our Messiah. This scripture gives substantiation to Anselm's teaching on the atonement. The effect of the Second Adam's gracious gift (because it was also the gracious gift of God) far exceeded the effect of the First Adam's transgression (παράπτωμα). As Isaiah foretold it, מִפְשַׁע עַמִּי נִגַּע לְמוֹ "For the transgression of my people, the stroke was on him" (Isa.53:8; cf. 49:5). וְהוּא מְחַלֵּל מִפְשַׁעֵנוּ "For he was pierced for our

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transgressions" (Isa.53:5). The first Adam did not see the "seed" of Adamic humanity because death cut him off, but the Last Adam *will*, after his atoning death (Isa.53:10 notice ~~DOX~~ guilt-offering), *see* the light of life (Dead Sea Scrolls Isa. 53:10) and *will see* the seed of the new humanity in him, for he will put such redeemed people in right standing with God for eternal life by atoning for and bearing away their wickedness (Isa.53:10-12). Isaiah teaches that the Messiah will be in essence divine (Isaiah 7:14; 9:6) for his name will be God (this idea of the divinity of the Messiah is also found in passages like Jer.23:5-6; Daniel 7:13-14; Zech.12:10; Mal.3:1 and Psalm 110:1). Anselm taught that sin was a violation of the honor of God requiring satisfaction (see Isaiah 53:10 "after the suffering of his soul, he will see the life of eternal life and he will be satisfied"). Only a life of infinite worth could render satisfaction for the sin of all humanity. Rev.5:9 says that only the eternal Lamb is worthy, because "you were slain and by your blood you bought for God people of every tribe and language, nation and race," and this means that for the Lamb to be of infinite worth, he must be "God-with-us" without original sin because born of a virgin in the incarnation (Isaiah 7:14). As the new Adam and the refounder of humanity he recapitulated the test of the first Adam, endured temptation, did not see equality with God as a thing to be proudly exploited or the image of God as something to misuse, and was obedient unto death. Therefore, the law of sin and death had no power to thwart him, he could be our substitute, and live and die for us vicariously. Then, after his soul was made an offering for sin, making it justifiable for us to be born from above,

he could see his offspring in the light of resurrection life and be exalted as World-Judge and Lord (Phil.2:6-11; Isa.53:5,10-12; Rom.5:12-21; I Co.15:22-49; Eph.2:15; Heb.4:15; 5:8-9).

1099 Crusaders take Jerusalem

1095-1291 The Crusades were various wars fought with the Muslims in an unsuccessful effort to recover the Holy Land from the Muslims. Using violence to reclaim lost territory, the official church only succeeds in losing its testimony. In 1244 Jerusalem fell to the Egyptians and remained in Muslim hands until General Allenby and the British captured the Holy City from the Turks in 1917.

1170 Murder of Archbishop Thomas Becket of Canterbury

1187 Capture of Jerusalem by Saladin

1215 essential rights are gained as John I of England is forced to sign the Magna Carta.

1220-1292 the scholar Roger Bacon upholds the principle of *experimental* science.

1227 Genghis Khan dies, having founded the vast Mongol Empire, conquering northern China and Western Asia

ca.1224-1274 Thomas Aquinas, the most famous philosopher and theologian of the medieval church. He was a Dominican monk, writer, scholar, and teacher (mostly in Italy and in Paris) who attempted

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to use his gifts in scholarship for the propagation of the faith. He enlisted the writings of the Greek philosopher Aristotle (384-322 B.C.) to try to make Christianity intellectually palatable to the gainsayers of his day. On hell, he wrote, "The unhappiness of the damned surpasses all unhappiness of this world." *Summa Theologica*, III Suppl., 98,3. His *Summa Contra Gentiles* was written to equip missionaries to the Muslims with arguments for presenting their faith. Natural theology is what can be known about God apart from Scriptural revelation, and Romans 1:20-21 seems to present the basis for the cosmological argument (how could the universe we see have started without a First Cause, i.e. God?) and teleological argument (does not the design and purpose in the universe require a purposeful Designer, i.e. God?) made famous by Aquinas. Romans 2:15 seems to present the Moral Argument for the existence of God made famous by the German philosopher Immanuel Kant (1724-1804), who taught that the existence of God is rationally required by morality, for who else but God could establish the highest virtue which morality requires? In other words, you cannot have the highest *derived* good (a holy world, the Kingdom of God, the best world, etc) without postulating or assuming the highest *original* good (that is a holy God). Kant wrote, *It is morally necessary to assume the existence of God. Critique of Practical Reason*, I, II, 2. So the universal and innate sense of ethical duty presupposes both a universal Supreme Judge (God) and an occasion of judgment (i.e. immortality). In Romans 2:15 Paul seems to be offering the natural moral law as a proof of God, since even here and also before the conscience God has not left himself

without a witness against us. The heathenish homosexuals demonstrate their total depravity in that, even though in their heart of hearts they know they are violating the natural moral law within them, they nevertheless do so with devilish abandon (Romans 1:32).

1244 Jerusalem lost to the Muslims

1274 Aquinas dies

1281 Ottoman Empire (Turkey etc) begins, collapsing after World War I. The Ottoman Turks conquered the land of Israel in 1516. During World War I the British captured this area. The British Mandate of the League of Nations came in 1922 and Jewish people began immigration. For a continuation of this history, see 1948.

1285 English scholar William of Ockam is born. His famous "Ockam's razor" states "What can be done with fewer assumptions is done in vain with more," a dictum which may help to decide logically which of two explanations better explains a particular phenomenon.

1298 Marco Polo, a Venetian merchant, writes a book about his travels and adventures in the court Kublai Khan, grandson of Genghis Khan, and the Mongol Dynasty in China and the wonders of that strange land, the seat of such technological marvels as gunpowder, etc

1321 Dante Alighieri (1265-1321) completes *The Divine Comedy* and, at roughly this time, the

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so-called "Renaissance" (French for "rebirth") begins in the revival of learning in the arts and sciences.

1330-1400 Englishman William Langland writes "Piers Plowman" at roughly the same time as his British contemporary Geoffrey Chaucer wrote *The Canterbury Tales*.

1337 the Hundred Years War (1337-1453) begins between Britain and France at roughly the same time that a terrible plague called "the Black Death" began to kill up to a third of the population of Europe (1348-1349). In 1429 Jeanne D'Arc ("Joan of Arc"), believing that God had sent her to save France, appeared before the French king's eldest son and played a part in the Hundred Years War, though she was captured by the British and burned at the stake as a witch in 1431.

ca.1329-84 John Wycliffe was a leading philosopher at Oxford University. He opposed the secularized papacy doctrine of transubstantiation and contended that Christ was spiritually present in the Eucharist. He held that the church consisted of God's chosen people and did not need a priest to mediate between them. The "Lollards" were the people who apparently responded to his preaching. He opposed priests who wanted to conduct the Mass but didn't want to preach. Wycliffe believed that the Bible should be available to everyone in his own language, and he instigated a translation of the Latin Vulgate into English. He believed the Bible was the only authoritative guide for faith and practice. Pope Gregori XI condemned Wycliffe in 1377.

ca.1373-1415 Jan Hus, another early reformer, who expressed similar views in Bohemia (Czechoslovakia) was not as fortunate as Wycliffe. Wycliffe died in bed of a stroke. Hus was burned at the stake.

In 1454 the invention of printing by movable type was an epochal technological innovation. It was also a prodigious labor and a gift to the world. Johann (John) Gutenberg of Mainz (Germany) introduced this great advance. Suddenly the world's reading audience exploded in size and books became reasonably priced, two earth-shaking changes that greatly aided the cause of the Gospel. This was the hand of God stirring to prepare the world for the Reformation and its teaching from the pens of the great Reformers. History books tell us that by 1500 there were over two hundred presses established throughout Europe. The first large book printed was the Gutenberg Bible (in Latin)!

1483 the birth of Luther

1487 Tomas de Torquemada (1420-1498), a Dominican monk, is appointed as Grand Inquisitor of the Spanish Inquisition. During this period this man caused the Jewish people to be expelled from Spain.

In 1492 after reading Marco Polo, Christopher Columbus embarked on a voyage from Spain that brought him to one of the islands of the Bahamas and to the Americas. This is also the year the Muslims are expelled from Spain

1508 Michelangelo paints the ceiling of the Sistine Chapel in Rome

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1516 Erasmus publishes the first printed Greek New Testament.

October 31, 1517 Martin Luther (1483-1546) posts the 95 theses at Wittenberg to begin the Protestant Reformation. Luther is most closely associated with the doctrine of justification by faith. "For our argument is that it is by reason of faith that a human being is accepted as righteous, quite apart from works done in obedience to the law" (Roman 3:28). Right-standing with God is a gift credited to faith (Gen. 15:6; Hab.2:4). The good news of this unmerited gift is revealed in God's message of salvation. It starts with faith and ends in faith (Rom.1:17). Salvation cannot be obtained meritoriously or legalistically, by faith *and* works, as Roman Catholicism has maintained. James tells us that faith without works is a dead, lifeless thing, whereas true, justifying faith is proven true and real by works (Jam.2:14-26). Faith must not be empty intellectual assent; faith must be active in love (Gal.5:6). Nevertheless, by works of the law shall no flesh be justified (Rom.3:23-4:8; 9:10-13, 30-33; 11:5-6; Gal.2:15-16; 3:2,5, 10-25; Eph.2:9; II Tim.1:9; Tit.3:3-7; Heb.4:10; 6:1; Phil.3:9). Martin Luther translated the New Testament from Greek into German in 1522, a monumental achievement. This fixed the literary form of the German language as Dante's writings did the Italian language. When Martin Luther posted up his disputation against selling forgiveness by marketing indulgences on the Wittenberg (Germany) door on 31 October 1517, he was really opposing a false gospel and contending for the true Gospel. Do you think this needs to be done again today? Look at Mark 16:15-18 and ask

yourself if the full gospel has been lost.

1519 Luther disputes with Dr. Eck at Leipzig, Germany, denying the primacy of the pope and the infallibility of church councils and is excommunicated in 1521.

ca.1520 Baptists and Anabaptists (meaning "rebaptizers" of infants and/or people baptized without regeneration) opposed infant baptism, believed in believer's baptism only, congregational church polity, the separation of church and state, and therefore believed the reformers had not gone far enough. They were viewed as subversives in a society that saw law-and-order hinging on close links between church and state, and were, for that reason, mercilessly persecuted and their leaders were executed in large numbers. Because Luther took the wrong side, they thought, in the German Peasants' Revolt (1524-1526), they turned against him as no true reformer.

1525 William Tyndale (ca.1494-1536) published his English translation of the New Testament at Cologne and Worms, Germany. He is called "the Father of the English Bible" because the King James Version is greatly dependent on his work (KJV uses 90% of Tyndale's words). While hiding in Antwerp, Belgium, Tyndale was betrayed by a fellow Englishman, kidnapped, and taken to Brussels, Belgium, where he was strangled and then burned as a martyr, saying "Lord, open the King of England's eyes." His only crime was making the Hebrew and Greek available in the English language for the first time in history.

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1536 John Calvin (1509-1564) first publishes the systematic theology of the Reformation (used widely except in Lutheran countries) called, *The Institutes of the Christian Religion* in Geneva, Switzerland. "We cannot aspire to him in earnest until we have begun to be displeased with ourselves." *Institutes* 1:1:1-2. Calvin also founded the Academy, later to be the University of Geneva.

1545 Council of Trent begins its long session

1560 John Knox establishes a reformed church in Scotland

1604 Faustus Socinus (1539-1604) dies, an anti-Trinitarian preacher and forebear of unitarianism.

1611 King James Bible is completed and published as a peak of English literature and the most used Bible in the West.

1620 British philosopher Francis Bacon wrote *Novum Organon*, in which he pleaded for experimentation and induction. That same year, the *Mayflower* sails to America.

1648 Peace of Westphalia ends the Thirty Years War in central Europe.

1654 Blaise Pascal (1623-1662), French philosopher and mathematician, becomes a believer. *It is not only impossible but useless to know God without Christ. Pensées* 191. In 1656-57 in his *Provincial Letters* he attacks the Jesuits.

1667 John Milton completes his masterpiece, *Paradise Lost*.

1675 Philipp Jakob Spener (1635-1705), a German theologian, wrote *Pious Desires* and began the Pietist movement within Protestantism (a corrective of Lutheran cold orthodoxy), bringing pastors and laymen together as a church within the church to study the Bible and provoke one another to holiness and good works.

1678 John Bunyan, a preacher imprisoned for the cause of the Gospel (like Paul he did some of his best writing in jail), publishes *Pilgrim's Progress*.

1687 Isaac Newton, converted as a student at Cambridge and having given testimony that every scientific discovery he made was communicated to him by the Holy Spirit, publishes perhaps the greatest scientific book ever written, *Mathematical Principles of Natural Philosophy*.

1685-1750 the German (Lutheran) composer Johann Sebastian Bach, called by Francis Schaeffer "the zenith of Reformation composers," made dedications like "with the help of Jesus" the signatures of his scores, *Mass in B minor* and *St. Matthew Passion* being the most monumental.

1722 Count von Zinzendorf (1700-1760), a German-born nobleman, turns his estate in Germany (Saxony) into a haven for refugees from religious persecution, founds a church, and sends out tent-making foreign missionaries, each one expected to be self-supporting and to earn his living working

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with his hands side by side with the native population as he witnessed through his daily vocation, learned their language, won them to the Lord, and then formed them into members of the Moravian church. Certainly, in the Apostle Paul's case, voluntary contributions were inadequate to finance his itinerant missionary work (Phil.4:15), and his tent-making was essential. This was also a key ingredient for the Moravian contribution to foreign missions. Their movement was seriously hurt for a time by a tendency to fall into mystical introspection and retreat into the community life of the believers who lived on Zinzendorf's estate, looking down on anyone, even their foreign missionaries, who had not attained to their great spirituality. This hurt the cause of missions and contributed to the decline of their movement.

1707-1788 Charles Wesley, considered probably the greatest English hymn-writer ever, supplied the music for the Wesleyan revival.

1726, the Irish clergyman Jonathan Swift (1667-1745), considered one of the greatest satirists who ever lived, satirizes human depravity in *Gulliver's Travels*

1723 Johann Sebastian Bach at Leipzig, Germany, begins composing his great musical religious works

1726-1760 the Great Awakening in the American colonies, a great spiritual revival, led by men like George Whitefield and Jonathan Edwards. Princeton, Rutgers, Brown, and Dartmouth were part of the fruit of the Great Awakening, though these

schools have largely forgotten their original spiritual *raison d'être*.

1727 Jonathan Edwards (1703-1758) is regenerated. He was a pastor, missionary, college president (Princeton) wrote the sermon, *Sinners in the Hands of an Angry God*. "You have offended him infinitely more than ever a stubborn rebel did his prince--and yet it is nothing but his hand that holds you from falling into the fire every moment." Edwards taught that fallen man is morally impotent, lacking not the *ability* to do good but the *will* or desire. He describes the revival at the church he pastored in New England (Northampton in western Massachusetts) in a book called, *A Faithful Narrative*.

1728 William Law writes *A Serious Call to a Devout and Holy Life*, important mainly because it influenced the Wesleys and Whitefield and other evangelical leaders of this period.

1738 John Wesley (1703-1791) is regenerated. Since he knew himself called to preach to the whole nation of England, tirelessly exhausted himself for over 50 years at "field preaching." Since he did not intend to break with the Church of England, he did not call the gathered assemblies of believers he founded "churches" but instead "religious societies." People who were received were admitted on a trial basis, and had to be examined and, only then, were admitted as full members by being given a "society ticket." These tickets were renewable on a quarterly basis and furnished a ready means of sifting the society and graphically informing backsliders of their

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backsliding. Wesley also used cell groups of 12 persons called "classes," each with a layman as a class leader, to assist in the problem of spiritual oversight since in the early days the assistants to Wesley were circuit riders preaching to many groups who did not have their own pastor.

1742 George Frideric Handel (1685-1759), one of the world's greatest composers, completes *The Messiah* (written 1741, first performed 1742, the most performed major choral work of all time), which draws entirely upon direct Biblical texts. Haydn, Mozart, and Beethoven all drew inspiration from Handel's music.

1747 Diderot, French atheist, becomes editor of the *Encyclopedie* with Deists Voltaire (Voltaire rejected all that rested on the authority of the Bible, using drama to popularize some of his ideas, and with his *Questions of Dr. Zapata*, becomes the father of rationalistic higher critical attack on the Bible) and Rousseau among the contributors.

1755 the Anglican Samuel Johnson (1709-1784), one of the most reverent British authors, prepares the first English dictionary and is thereafter celebrated in one of the world's greatest biographies, James Boswell's *The Life of Samuel Johnson* (1791).

1769 James Watt's steam engine inaugurates the Industrial Revolution.

1787-1825 Second Great Awakening (second national revival in the United States, also touching Britain and the Continent of Europe). Yale University was

a focal point in the East. The famous Cane Ridge, Kentucky, six-day camp meeting was part of this revival in the rapidly expanding frontier. This revival inspired many missionaries to go to the American Indian tribes and overseas. Charles Finney began his ministry just as this revival was starting to wane.

1792 William Carey, the "Father of Modern Missions", publishes an 87 page book, *An Enquiry Into the Obligation of Christians to Use Means for the Conversion of the Heathens*, a book of great importance which presented the case for foreign missions. That same year (at the age of 31) Carey preached a sermon on Isaiah 54:2-3 in which he proclaimed, "Expect great things from God; attempt great things for God." Then he helped to organize a new mission board called Baptist Missionary Society (the first modern missionary society), and departed his native England for India (1793), where he died in 1834 at the age of 73. He worked tirelessly at many worthy goals, but among them was his vision of an indigenous church "by means of native preachers" provided with the Scriptures in their native tongue.

1804 the British and Foreign Bible Society is founded by a Welsh minister named Thomas Charles to make the Scriptures available at low cost throughout the world in foreign languages for missionary use. Notice Acts 2:8 where, when the Gospel was first preached, each person heard it "in our own language in which we were reared." Thus, the importance of Bible translation and indigenous language congregation planting, both of which

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the Bible societies aid. Today the United Bible Societies consultants are assisting local translators in more than 550 languages.

1834 Friedrich Schleiermacher dies, having grounded religion on subjective feeling and thus having become the Father of Modern Protestant Liberalism

1840 David Livingstone (1813-1873), a Scottish explorer and medical missionary, arrives in Africa, risking the deadly African fever and the cannibals and other terrors. Livingstone helps by his exploratory expeditions to open Africa, making history as an explorer yet not abandoning evangelism. He used an early version of the slide projector to depict Biblical scenes as he told the gospel story of salvation to the natives.

1821-1881 Russian novelist Feodor Dostoevski wrote, *"Totally without hope one cannot live. To live without hope is to cease to live. Hell is hopelessness. It is no accident that above the entrance to Dante's hell is the inscription: 'Leave behind all hope, you who enter here.'"*

1843 Kierkegaard publishes in Danish his *Either-Or* existential interpretation of Christianity.

A Jewish believer in Jesus, Felix Mendelssohn (1809-1847), composes the great oratorio *Elijah* and presents it in 1846.

1850 Julius Emmanuel Clausius works out the "second law of thermodynamics," demonstrating that the universe is "running down."

1852 the Greek Orthodox Church establishes its own Holy Synod and Bishop in Greece

1854 Mariolatry becomes official as Pope Pius IX proclaims the immaculate conception of the Virgin Mary as an article of the Roman Catholic faith

1857 Jeremiah Lanphier, doing city missions in New York City, distributed handbills calling for a weekly noon prayer meeting at the North Dutch church. A great national revival began with these prayer meetings. (For more on revivals see J. Edwin Orr's *The Flaming Tongue*. Cults like Jehovah's Witnesses and Christian Science were also beginning in this period. See *Larson's Book of Cults*, Tyndale House Publishers. Also Howard F. Vos, *An Introduction to Church History*, Moody Press, 1984)

1859 Charles Darwin publishes *The Origen of Species*, theorizing that species originate by descent, with chance variation, from parent forms, through the natural selection of those individuals best adapted for the reproductive success of their kind. Philip E. Johnson in his book *Darwin on Trial* enumerates such problems as the lack of transitionals in the fossil record and the difficulty of explaining the origin of the genetic code to prove that Darwinism is just that, a theory. Other books argue that such "transitinal forms" as the archaeopteryx (offering proof of a reptile-to-bird species transition) are not that at all but mosaic forms like the contemporary duck-billed platypus.

1861 Charles Spurgeon (1834-1892), an eloquent Baptist preacher, moved into Metropolitan Tabernacle

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in London and then opened the Pastor's College, which had already trained about nine hundred preachers by the time Spurgeon died.

1865 in London's East End William Booth (1829-1912) founds what later became known as The Salvation Army. *"While women weep, as they do now, I'll fight; while little children go hungry, I'll fight; while men go to prison, in and out, in and out, as they do now, I'll fight; while there is a drunkard left, while there is a poor lost girl upon the streets, where there remains one dark soul without the light of God--I'll fight! I'll fight to the very end!"* This was the end of his very last sermon, and he died shortly after he preached it.

Mary Slessor (1848-1915), pioneer missionary to West Africa, can be remembered here as representative of the countless women whose names are not famous but who have poured out their lives for the Lord on the foreign mission field. She acquired the courage she would need to face the terrors of Africa in open-air street meetings in her native Scotland, where she had to learn to stand up to thugs and rough street people.

Karl Marx (1818-1883) and Friedrich Engels (1820-1895), introduce the bloody Communistic era of modern mass murder with their publication of *The Communist Manifesto*, the errors of which are manifestly proven by the crumbling economy of the U.S.S.R.

1861-1865 American Civil War

1865 Hudson Taylor (1832-1905) founds the interdenominational China Inland Mission (now known as Overseas Missionary Fellowship). Although he stressed native Chinese dress for his missionaries in order to identify with the people, he did not attempt to raise up indigenous congregations but rather to create a large organization of evangelists who could be the "shock troops" to get the Gospel known throughout all of China. In 1900 comes the famous "Boxer Rebellion" and Peking orders the death of all Christian propagandists and all foreigners; 135 missionaries and 53 missionary children are murdered. As we look at chassidic cultures in America and in Israel, we need to retain a respect for what their culture has to offer, not think that it all has to be eradicated before New Testament faith can be introduced. The chassidic frock coat does not have to be burned to save the soul from burning.

1869-1870 First Vatican Council, where the decree of papal infallibility is promulgated.

1881 Westcott and Hort Greek New Testament published

1884 First Protestant missionary to Korea arrives

1888 Student Volunteer Movement for Foreign Missions is officially organized and then lasts in effectiveness a little less than 50 years and enlists some 21,000 college students to take the pledge, "I purpose, God willing, to become a foreign missionary" and then go to the mission field. This organization had mission conferences similar to Inter-Varsity's Urbana conferences today in Urbana, Illinois.

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1896 a Hungarian-born Jew Theodor Herzl (1860-1904) writes a pamphlet, *The Jewish State*, and organized the first Zionist Congress in Basel, Switzerland, in August, 1897, laying the groundwork for the birth of the modern State of Israel

1898 Guglielmo Marconi invents radio.

1900 Boxer Uprising in China, during which there are many missionary martyrs

1903 the Wright brothers invent the airplane.

1909 Henry Ford begins mass production of the automobile. These events in 1903 and 1909 together with the new possibility of mass-marketing televisions in the 1940's and personal computers in the 1980's begin an epochal technological advance in the work of fulfilling the Great Commission.

1906 the Azusa Street Pentecostal Revival begins in Los Angeles, California. There was no lovely sanctuary, no political manipulation of the pastor's office, no racial or ethnic bigotry, no eye on the clock to get the service over, no materialistic resentment of missionary giving, no hype of famous, rich, Gospel super-stars, no upward mobility or worshiping of youth in the membership, no clerical caste system. none of this; there was just a hunger to meet God, to be filled with his love, his Word, and his missionary call to evangelism. There was just a willingness to wait on God for the baptism of the Holy Spirit with the initial evidence of speaking in tongues as in the early church. It was just these simple things that the Lord caused to shake the

whole world with Pentecostal revival fire.

1914 The "Assemblies of God," an affiliation of Pentecostal Churches is organized in Hot Springs, Arkansas.

1914-1918 World War I

By 1925, when the famous Scopes trial took place in Tennessee, the Darwinian theory of evolution, higher criticism ("Paul did not write the Pastoral Epistles, etc"), and the social gospel ("give priority to feeding the hungry and changing the system, and forget the evangelistic tracts and preaching") were the terrible arrows of Liberalism that were beginning to seriously weaken the evangelistic missions zeal of many Christians.

1933-1945 Nazi Holocaust

1939-45 World War II

1945 German pastor and theologian Dietrich Bonhoeffer, after being arrested in 1943 for helping to smuggle Jewish people into Switzerland, is imprisoned and then finally martyred by the Nazis.

1942 William Cameron Townsend (1896-1982) formerly organizes the Wycliffe Bible Translators and the Summer Institute of Linguistics.

May 15, 1948 the State of Israel is established. Egypt, Jordan, Iraq, Syria and Lebanon declare war and attack. Hostilities continue till 1949.

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1949 Billy Graham begins his evangelistic tours

October, 1956 Nasser's Egypt and Israel engage in war over the Suez Canal with French and British troops also attacking Egypt

Samuel Zwemer (died 1952), an American missionary to Muslims, although he was able to win only a few Muslims to the Lord, had a great influence on Muslim evangelism through his travels, speaking, and writings (some 50 volumes translated in many languages).

1964 The PLO (Palestine Liberation Organization) is formed in Cairo at an Arab League meeting

1962-65 Vatican II

1966 Charismatic renewal movement begins to be seen in mainline Protestant and Catholic Christianity. Also this is the year that Billy Graham leads the Word Congress on Evangelism in West Berlin

June 5-10, 1967 "Six Day War" where Israel destroys the Egyptian Air Force in a preemptive strike. Syria and Jordan were also losers in this war, with Israel occupying not only the Sinai Peninsula and Gaza Strip, but also Arab East Jerusalem, the West Bank, and the Golan Heights. Israel absorbed East Jerusalem in 1967. [This caused a revived interest in the Messiah among the Jewish people world-wide, because Jerusalem was no longer trodden down by Gentiles (see also Luke 21:24) and the stage was being set for the Messiah's coming. A revival began among the Jews, especially in Los

Angeles (1972), out of which (through the help of Fuller Seminary's Peter Wagner and Donald McGavran) came my book (two years in the writing), *Everything You Need To Grow A Messianic Synagogue*. (For the history of "Messianic Judaism" and my involvement in it, see Burgess and McGee's *Dictionary of Pentecostal and Charismatic Movements*, Zondervan, 1988). Forgive me for that personal aside. I was a minor player (the Lord is ALWAYS the major player). But my eye-witness viewpoint of a historic revival is worth preserving. What was important about the Six Day War and the ensuing Messianic Jewish revival was that, for the first time in over two thousand years, Jewish people were ruling over the Biblically authorized borders of Israel and, at the same time, Jewish people were starting to turn to the Messiah Yeshua in considerable numbers. Not only in America, but all over the world, the fig tree was starting to blossom (Luke 21:29-31) and the coming of the Messiah was near.]

1970 New English Bible is published and shortly after that I begin reading it and become born-again in early 1971. The publication of this beautiful translation, which took 24 years to prepare, was the first major new translation of the Bible into English since Tyndale, and has been called a high water mark in the history of Bible translation. It certainly was a high water mark in my life, especially since I was subsequently led to study under Donald McGavran, Ralph Winter, Peter Wagner, J. Edwin Orr (read his books on the history of revivals), George Eldon Ladd (notice, for example, my indebtedness to Ladd in the notes on

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Revelation p.966-976), William S. LaSor, and many world-class scholars at Fuller Theological Seminary. Without these teachers I might never have been able to have founded Artists for Israel International Institute in 1981. (Also read the article "Glad Tidings Tabernacle" and particularly on my ministry in the article "Messianic Judaism" in Burgess and McGee's *Dictionary of Pentecostal and Charismatic Movements*, Zondervan, 1988).

October 1973 "Yom Kippur War," Egyptian and Syrian forces attack on the highest Holy Day of the Jewish calendar

1974 Lausanne Congress, Lausanne, Switzerland, at which Donald McGavran gave the plenary address. In importance it was the "Vatican II for Evangelicals." *More than 2,700 million people, which is more than two-thirds of mankind, have yet to be evangelized. We are ashamed that so many have been neglected. It is a standing rebuke to us and to the whole church. Lausanne Covenant*
9

November 1975 The UN General Assembly adopts a resolution denouncing Zionism "as a form of racism and racial discrimination."

1975 the Communist Khmer Rouge movement headed by Pol Pot seizes power in Cambodia and killed well over a million people. It was ousted in 1978 by Vietnamese troops but by the early 90's was once again, sad to say, gaining respectability as part of the governing picture of Cambodia. Jean-Paul Sartre (1905-1980), who defended various forms of

totalitarian violence, can be known by his fruits (Matt.7:20), since the professional political intellectuals responsible for the Cambodian Holocaust absorbed Sartre's doctrines on necessary violence as university students in France in the 1950s. "They were Sartre's children," says Paul Johnson, *Modern Times: the World from the Twenties to the Eighties*, p.655.

1981-1982 Israel annexes the Golan Heights and attacks PLO in Lebanon. The Syrians lost the Golan Heights to Israel in the 1967 Middle East war. They won back a third of it in negotiations after the 1973 war and have tried to regain the rest of it ever since then. But Israel annexed the mountains overlooking Lake Galilee, and because of its strategic importance, refuse to give up the area.

1987 Palestinians in the West Bank and Gaza begin an uprising against Israeli occupation, using strikes, boycotts, and other methods (called *intifada* Arabic "shaking off"). Also, it is during this general period that the televangelist scandals rock the media world.

1991 In the aftermath of the Persian Gulf war against Iraq, President Bush and Secretary of State James Baker begin diplomatic moves leading to the Madrid Peace Talks

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It is important not to overlook the uses of Philosophy for the **בְּשׂוּרָה** (Good News). Col.2:8-10 warns of **φιλοσοφία** and the danger of getting carried away into the bondage of its empty deceit and its man-made pseudo-wisdom and groundless speculative theories about God and the world and the meaning of life. Nevertheless, Paul does at times establish a common ground by agreeing with Greek philosophers. Epimenides of Cnossus (pronounced NOHS-us) in Crete was a religious teacher and poet whom Paul calls "one of their (Cretan) prophets." He quotes this philosopher in Tit.1:12 and then, referring to the quotation, says, "That testimony is true." The same philosopher is quoted in Acts 17:28, "In Him we live and move and have our being." Also Paul quotes Cleanthes the Stoic (3rd century BC) or possibly the Stoic poet Aratus of Cilicia in Acts 17:28 "We are His offspring." On the subject of Philosophy see, Norman L. Geisler and Paul D. Feinberg, *Introduction To Philosophy*, Baker Book House, 1980. The following are a few quotations of philosophers that might prove helpful in establishing common ground.

SOCRATES (Athenian philosopher 469?-399 B.C.): "My plainness of speech makes them hate me, and what is their hatred but a proof that I am speaking the truth" (quoted in Plato's *Apology*). See John 8:40; 7:7.

PLATO (427-347 B.C. Athenian philosopher, disciple of Socrates): "Sin is disease, deformity, weakness" (quoted from Plato's *The Republic* Bk. V, 444c.).

PLOTINUS (A.D.205?-270? Roman philosopher, born

in Egypt): "Knowledge, if it does not determine action, is dead to us" (quoted from First "Ennead," sixth tractate).

AUGUSTINE (354-430 Christian philosopher and leader in Hippo in N. Africa in present-day Algeria): "O Lord...Thou madest us for Thyself, and our heart is restless until it repose in Thee" (quoted from *The Confessions*).

AQUINAS (1225?-1274 Italian theologian-philosopher): "Man has free choice, or otherwise counsels, exhortations, commands, prohibitions, rewards and punishments would be in vain" (quoted from *Summa Theologica*, Part I, First Part).

MACHIAVELLI (1469-1527 Italian political philosopher): "Men's hatreds generally spring from fear or envy" (*Discourses on the First Ten Books of Titus Livius*, Book II, Introduction). See James 4:2.

MONTAIGNE (1533-1592 French essayist): "We must not mock God. Yet the best of us are not so much afraid to offend *Him* as to offend our neighbors, kinsmen, or rulers" (*Essays*).

FRANCIS BACON (1561-1626 English philosopher): "What is truth?" said jesting Pilate; and would not stay for an answer" (quoted from *The Essays or Counsels, Civil and Moral*).

RENE DESCARTES (1596-1650 French philosopher): "That idea...by which I understand a Supreme God, eternal, infinite, [immutable], omniscient, omnipotent,

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and Creator of all things which are outside of Himself, has certainly more objective reality in itself than those ideas by which finite substances are represented" (quoted from *Meditations on First Philosophy*, III).

BLAISE PASCAL (1623-1662 French philosopher): "Not only the zeal of those who seek Him proves God, but also the blindness of those who seek Him not" (*Pensées*, III,200). "Grace is indeed needed to turn a man into a saint; and he who doubts it does not know what a saint or a man is" (*Pensées*, VII, 508).

BARUCH SPINOZA (1632-77 Dutch philosopher): "God is the absolutely first cause" (quoted from *Ethics*, I, 16).

JOHN LOCKE (1632-1704, English philosopher): "There are a thousand ways to wealth, but one only way to heaven" (quoted from *Letter Concerning Toleration*).

VOLTAIRE (1694-1778 French philosopher): If God did not exist it would be necessary to invent him. (See Kant's second quote; he says it much better than Voltaire.)

DAVID HUME (1711-1776 Scottish philosopher): "All prophecies are real miracles, and as such only, can be admitted as proofs of any revelation. If it did not exceed the capacity of human nature to foretell future events, it would be absurd to employ any prophecy as an argument for a divine mission or authority from heaven" (quoted from *Concerning*

Human Understanding, X, 101). See Isaiah 41:21-24; 46:8-10.

JEAN-JACQUES ROUSSEAU (1712-1778 Swiss-born French philosopher): "Every useless amusement is an evil for a being whose life is so short and whose time is so pressing" (quoted from *Letter to d'Alembert*).

IMMANUEL KANT (1724-1804 German philosopher): "Two things fill my mind with ever-increasing wonder and awe: the starry heavens above me and the moral law with me" (quoted from *Critique of Pure Reason*). See Rom.1:19-20; 2:15. "It is morally necessary to assume the existence of God" (*Critique of Practical Reason* Pt.I,II,2). See Sartre's quote below and also Heb.11:6.

GEORG W. F. HEGEL (1770-1831 German philosopher): "Further, the real attestation of the divinity of Christ is the witness of one's own spirit--not miracles; for only spirit recognizes spirit. The miracles may lead the way to such recognition" (quoted from *Philosophy of History*, Pt.III, III,2). See John 7:17; if one's spirit wills to obey God's will, Messiah can be recognized. See also the quote below of Wittgenstein (pronounced Vittgensteyen).

ARTHUR SCHOPENHAUER (1788-1860 German philosopher): "But life is short and truth works far and lives long: let us speak the truth" (quoted from *The World as Will and Idea*, Bk III).

SOREN KIERKEGAARD (1813-1855 Danish philosopher and theologian): They have changed

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Christianity (into) too much of a *consolation*, and forgotten that it is a *demand* upon men" (quoted from *Diary*).

KARL MARX (1818-1883 German economist, philosopher, and socialist): "The philosophers have only *interpreted* the world in various ways; the point is to *change* it" (quoted from "Theses on Feuerbach").

WILLIAM JAMES (1842-1910 American philosopher): "As a rule we disbelieve all facts and theories for which we have no use" (quoted from *The Will to Believe*). See Jer.6:10 "The Word of the Lord is offensive to them; they have no taste for it, find no pleasure in it."

NIETZSCHE (1844-1900 German philosopher): "All history treats almost exclusively of wicked men who, in the course of time, have come to be looked upon as good men" (quoted from *The Dawn*). See Rom.3:10-11,23.

HENRI BERGSON (1859-1941 French philosopher): "*Homo sapiens*, the only creature endowed with reason, is also the only creature to pin its existence on things unreasonable." See Ecclesiastes 1:2.

BERTRAND RUSSELL (1872-1970 British philosopher): "I admit that the love of God, if there were a God, would make it possible for human beings to be better than is possible in a Godless world" (quoted from letter to Lowes Dickinson, Sept.22, 1904).

LUDWIG WITTGENSTEIN (1889-1951 Austrian-born British philosopher): "An *a priori* true thought would be one whose possibility guaranteed its truth. We could only know *a priori* that a thought is true if its truth was to be recognized from the thought itself (without an object of comparison)." This is quoted from *Tractatus Logico-Philosophicus* 3.04-.05. Editor's note: an *a priori* truth is a nonanalytic truth that can be known to be true without reference to experience, except in so far as experience is necessary for understanding its terms.

ALFRED NORTH WHITEHEAD (1861-1947 English philosopher and mathematician): "No reason can be given for the nature of God, because that nature is the ground of rationality" (*Science and the Modern World*, XI). Compare John 1:1,4,9.

GEORGE SANTAYANA (1863-1952 Spanish-born American philosopher): "Those who cannot remember the past are condemned to repeat it" (*The Life of Reason*).

SARTRE (1905-1980 French philosopher): "Dostoyefsky said, 'If God did not exist, everything would be possible.' That is the very starting point of existentialism. Indeed, everything is permissible if God does not exist, and as a result man is forlorn, because neither within him or without does he find anything to cling to" (quoted in *Existentialism*).

THEOLOGY p.1123

1. The Scriptures Inspired

The Scriptures, both the Old and New Testaments, are verbally inspired of God and are the revelation of God to man, the infallible, authoritative rule of faith and conduct (2 Tim. 3:15-17; 1 Thess. 2:13; 2 Peter 1:21).

2. The One True God

The one true God has revealed Himself as the eternally self-existent "I AM," the Creator of heaven and earth and the Redeemer of mankind. He has further revealed Himself as embodying the principles of relationship and association as Father, Son, and Holy Ghost (Deut. 6:4; Isa. 43: 10, 11; Matt. 28:19; Luke 3:22).

THE ADORABLE GODHEAD

(a) Terms Defined

The terms "Trinity" and "persons" as related to the Godhead, while not found in the Scriptures, are words in harmony with Scripture, whereby we may convey to others our immediate understanding of the doctrine of Christ respecting the Being of God, as distinguished from "gods many and lords many." We therefore may speak with propriety of the Lord our God, who is One Lord, as a trinity or as one Being of three persons, and still be absolutely scriptural (examples, Matt. 28:19; 2 Cor. 13:14; John 14:16, 17).

(b) Distinction and Relationship in the Godhead

Christ taught a distinction of Persons in the Godhead which He expressed in specific terms of relationship, as Father, Son, and Holy Ghost, but that this distinction and relationship, as to its mode is *inscrutable* and *incomprehensible*, because *unexplained*. Luke 1:35; 1 Cor. 1:24; Matt. 11:25-27; 28:19; 2 Cor. 13:14; 1 John 1:3, 4.

(c) Unity of the One Being of Father, Son, and Holy Ghost

Accordingly, therefore, there is *that* in the Son which constitutes Him *the Son* and not the Father; and there is *that* in the Holy Ghost which constitutes Him *the Holy Ghost* and not either the Father or the Son. Wherefore the Father is the Begetter, the Son is the Begotten, and the Holy Ghost is the one proceeding from the Father and the Son. Therefore, because these three persons in the Godhead are in a state of unity, there is but one Lord God Almighty and His name one. John 1:18; 15:26; 17:11, 21; Zech. 14:9.

(d) Identity and Cooperation in the Godhead

The Father, the Son and the Holy Ghost are never *identical* as to *Person*; nor *confused* as to *relation*; nor *divided* in respect to the Godhead; nor *opposed* as to *cooperation*. The Son is *in* the Father and the Father is *in* the Son as to relationship. The Son is *with* the Father and the Father is *with* the Son, as to fellowship. The Father is not *from* the Son, but the Son is *from* the Father, as to authority.

The Holy Ghost is *from* the Father and the Son proceeding, as to nature, relationship, cooperation and authority. Hence, neither Person in the Godhead either exists or works separately or independently of the others. John 5:17-30, 32, 37; John 8:17, 18.

(e) The Title, Lord Jesus Christ

The appellation, "Lord Jesus Christ," is a proper name. It is never applied, in the New Testament, either to the Father or to the Holy Ghost. It therefore belongs exclusively to the *Son of God*. Rom. 1:1-3, 7; 2 John 3.

(f) The Lord Jesus Christ, God with Us

The Lord Jesus Christ, as to His divine and eternal nature, is the proper and only Begotten of the Father, but as to His human nature, He is the proper Son of Man. He is, therefore, acknowledged to be both God and man; who because He is God and Man, is "Immanuel," God with us. Matt. 1:23; 1 John 4:2, 10, 14; Rev. 1:13, 17.

(g) The Title, Son of God

Since the name "Immanuel" embraces both God and man in the one Person, our Lord Jesus Christ, it follows that the title, Son of God, describes His proper deity, and the title Son of Man, His proper humanity. Therefore, the title, Son of God, belongs to the *order of eternity*, and the title, Son of Man, to the *order of time*. Matt. 1:21-23; 2 John 3; 1 John 3:8; Heb. 7:3; 1:1-13.

(h) Transgression of the Doctrine of Christ

Wherefore, it is a transgression of the Doctrine of Christ to say that Jesus Christ derived the title, Son of God, solely from the fact of the incarnation, or because of His relation to the economy of redemption. Therefore, to deny that the Father is a real and eternal Father, and that the Son is a real and eternal Son, is a denial of the distinction and relationship in the Being of God; a denial of the Father and the Son; and a displacement of the truth that Jesus Christ is come in the flesh. 2 John 9; John 1:1, 2, 14, 18, 29, 49; 1 John 2:22, 23; 4:1-5; Heb. 12:2.

(i) Exaltation of Jesus Christ as Lord

The Son of God, our Lord Jesus Christ, having by Himself purged our sins, sat down on the right hand of the Majesty on high; angels and principalities and powers having been made subject unto Him. And having been made both Lord and Christ, he sent the Holy Ghost that we, in the name of Jesus, might bow our knees and confess that Jesus Christ is Lord to the glory of God the Father until the end, when the Son shall become subject to the Father that God may be all in all. Heb. 1:3; 1 Peter 3:22; Acts 2:32-36; Rom. 14:11; 1 Cor. 15:24-28.

(j) Equal Honor to the Father and to the Son

Wherefore, since the Father has delivered all judgment unto the Son, it is not only the *express duty* of all in heaven and on earth to bow the knee, but it is an *unspeakable* joy in the Holy Ghost to

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ascribe unto the Son all the attributes of Deity, and to give Him all the honor and the glory contained in all the names and titles of the Godhead except those which express relationship (see paragraphs b, c, and d), and thus honor the Son even as we honor the Father. John 5:22, 23; 1 Peter 1:8; Rev. 5:6-14; Phil. 2:8, 9; Rev. 7:9, 10; 4:8-11.

3. The Deity of the Lord Jesus Christ

The Lord Jesus Christ is the eternal Son of God. The Scriptures declare:

- (a) His virgin birth (Matt. 1:23; Luke 1:31, 35).
- (b) His sinless life (Heb. 7:26; 1 Peter 2:22).
- (c) His miracles (Acts 2:22; 10:38).
- (d) His substitutionary work on the cross (1 Cor. 15:3; 2 Cor. 5:21).
- (e) His bodily resurrection from the dead (Matt. 28:6; Luke 24:39; 1 Cor. 15:4).
- (f) His exaltation to the right hand of God (Acts 1:9, 11; 2:33; Phil. 2:9-11; Heb. 1:3).

4. The Fall of Man

Man was created good and upright; for God said, "Let us make man in our image, after our likeness." However, man by voluntary transgression fell and thereby incurred not only physical death but also spiritual death, which is separation from God

(Gen. 1:26, 27; 2:17; 3:6; Rom. 5:12-19).

5. The Salvation of Man

Man's only hope of redemption is through the shed blood of Jesus Christ the Son of God.

(a) Conditions to Salvation

Salvation is received through repentance toward God and faith toward the Lord Jesus Christ. By the washing of regeneration and renewing of the Holy Ghost, being justified by grace through faith, man becomes an heir of God, according to the hope of eternal life (Luke 24:47; John 3:3; Rom. 10:13-15; Eph. 2:8; Titus 2:11; 3:5-7).

(b) The Evidences of Salvation

The inward evidence of salvation is the direct witness of the Spirit (Romans 8:16). The outward evidence to all men is a life of righteousness and true holiness (Eph. 4:24; Titus 2:12).

6. Ordinances of the Church

(a) Baptism in Water

The ordinance of baptism by immersion is commanded in the Scriptures. All who repent and believe on Christ as Savior and Lord are to be baptized. Thus they declare to the world that they have died with Christ and that they also have been raised with Him to walk in newness of life. (Matt. 28:19; Mark 16:16; Acts 10:47, 48; Rom. 6:4).

(b) Holy Communion

The Lord's Supper, consisting of the elements--bread and the fruit of the vine--is the symbol expressing our sharing the divine nature of our Lord Jesus Christ (2 Peter 1:4); a memorial of His suffering and death (1 Cor. 11:26); and a prophecy of His second coming (1 Cor. 11:26); and is enjoined on all believers "till He come!"

7. The Baptism in the Holy Ghost

All believers are entitled to and should ardently expect and earnestly seek the promise of the Father, the baptism in the Holy Ghost and fire, according to the command of our Lord Jesus Christ. This was the normal experience of all in the early Christian Church. With it comes the enduement of power for life and service, the bestowment of the gifts and their uses in the work of the ministry (Luke 24:49; Acts 1:4, 8; 1 Cor. 12:1-31). This experience is distinct from and subsequent to the experience of the new birth (Acts 8:12-17; 10:44-46; 11:14-16; 15:7-9). With the baptism in the Holy Ghost come such experiences as an overflowing fullness of the Spirit (John 7:37-39; Acts 4:8), a deepened reverence for God (Acts 2:43; Heb. 12:28), an intensified consecration to God and dedication to His work (Acts 2:42), and a more active love for Christ, for His Word and for the lost (Mark 16:20).

8. The Initial Physical Evidence of the Baptism in the Holy Ghost

The baptism of believers in the Holy Ghost is

witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking in tongues in this instance is the same in essence as the gift of tongues (1 Cor. 12:4-10, 28), but different in purpose and use.

9. Sanctification

Sanctification is an act of separation from that which is evil, and of dedication unto God (Rom. 12:1, 2; 1 Thess. 5:23; Heb. 13:12). The Scriptures teach a life of "holiness without which no man shall see the Lord" (Heb. 12:14). By the power of the Holy Ghost we are able to obey the command: "Be ye holy, for I am holy" (1 Pet. 1:15, 16).

Sanctification is realized in the believer by recognizing his identification with Christ in His death and resurrection, and by faith reckoning daily upon the fact of that union, and by offering every faculty continually to the dominion of the Holy Spirit (Rom. 6:1-11, 13; 8:1, 2, 13; Gal. 2:20; Phil. 2:12, 13; 1 Peter 1:5).

10. The Church and Its Mission

The Church is the Body of Christ, the habitation of God through the Spirit, with divine appointments for the fulfillment of her great commission. Each believer, born of the Spirit, is an integral part of the General Assembly and Church of the First-born, which are written in heaven (Ephesians 1:22, 23; 2:22; Hebrews 12:23).

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Since God's purpose concerning man is to seek and to save that which is lost, to be worshiped by man, and to build a body of believers in the image of His Son, the priority reason-for-being of the Church is:

- a. To be an agency of God for evangelizing the world (Acts 1:8; Matthew 28:19, 20; Mark 16:15, 16).
- b. To be a corporate body in which man may worship God (1 Corinthians 12:13).
- c. To be a channel of God's purpose to build a body of saints being perfected in the image of His Son (Ephesians 4:11-16; 1 Corinthians 12:28; 1 Corinthians 14:12).

The Church must teach and encourage believers to be baptized in the Holy Spirit. This experience:

- a. Enables them to evangelize in the power of the Spirit with accompanying supernatural signs (Mark 16:15-20; Acts 4:29-31; Hebrews 2:3, 4).
- b. Adds a necessary dimension to worshipful relationship with God (1 Corinthians 2:10-16; 1 Corinthians 12, 13, and 14).
- c. Enables them to respond to the full working of the Holy Spirit in expression of fruit and gifts and ministries as in New Testament times for the edifying of the body of Christ (Galatians 5:22-26; 1 Corinthians 14:12; Ephesians 4:11, 12; 1 Corinthians 12:28; Colossians 1:29).

11. The Ministry

A divinely called and scripturally ordained ministry has been provided by our Lord for the threefold purpose of leading the Church in: (1) Evangelization of the world (Mark 16:15-20), (2) Worship of God (John 4:23, 24), (3) Building a body of saints being perfected in the image of His Son (Ephesians 4:11-16).

12. Divine Healing

Divine healing is an integral part of the gospel. Deliverance from sickness is provided for in the atonement, and is the privilege of all believers (Isa. 53:4, 5; Matt. 8:16, 17; James 5:14-16).

13. The Blessed Hope

The resurrection of those who have fallen asleep in Christ and their translation together with those who are alive and remain unto the coming of the Lord is the imminent and blessed hope of the church (1 Thess. 4:16, 17; Rom. 8:23; Titus 2:13; 1 Cor. 15:51, 52).

14. The Millennial Reign of Christ

The second coming of Christ includes the rapture of the saints, which is our blessed hope, followed by the visible return of Christ with His saints to reign on the earth for one thousand years (Zech. 14:5; Matt. 24:27, 30; Rev. 1:7; 19:11-14; 20:1-6). This millennial reign will bring the salvation of national Israel (Ezek. 37:21, 22; Zeph. 3:19, 20; Rom. 11:26, 17) and the establishment of universal peace

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(Isa. 11:6-9; Ps. 72:3-8; Micah 4:3, 4).

15. The Final Judgment

There will be a final judgment in which the wicked dead will be raised and judged according to their works. Whosoever is not found written in the Book of Life, together with the devil and his angels, the beast and the false prophet, will be consigned to everlasting punishment in the lake which burneth with fire and brimstone, which is the second death (Matt. 25:46; Mark 9:43-48; Rev. 19:20; 20:11-15; 21:8).

16. The New Heavens and the New Earth

"We, according to his promise, look for the new heavens and a new earth wherein dwelleth righteousness" (2 Peter 3:13; Rev. 21, 22).

In summary, Artists for Israel International Institute believes that the original autographs of the Old and New Testament are divinely inspired, infallible, and inerrant. The Bible not only contains but is itself the Word of God. For all matters of faith and conduct the Holy Scripture is absolute in its authority, complete in its revelation and final in its content. Further, we believe in an actual historical Fall and the conscious and eternal torment of the damned in hell. And just as surely as Satan has a personality and is no myth, so there was a first Man and Genesis is no mythology. These things are soberly offered as historical fact in the Bible, and so we believe.

DOCTRINE OF THE BIBLE

§1. Apostles' Doctrine: Acts 2:42; I John 4:1; Titus 3:10; Jude 3

§2. Heresy: Titus 3:10; Rom.16:17; II John 10; II Tim.2:16-18

§3. Faith: Rom.1:17; Acts 16:31; Gen.15:6; Heb.11:1-6; Rom.4:20; I Cor.15:14-17; Jam.2:19-20; Mark 16:11-14; Mark 7:26; Rom.14:1

§4. Witness of the Spirit: Rom.8:16; John 7:17; Matt.16:17; Gal.4:6; I John 3:24; I John 4:13; 5:6

§5. Fundamentalism: Heb.6:1-2; II Thes.2:15; Luke 1:1; Matt.7:24-25; III John 9-10

§6. Human Tradition: Matt.15:1-9; Mark 7:8; Col.2:8; Titus 1:14; I Pet.1:18; Isa.29:13

§7. Hermeneutics (Principles of Interpretation): II Tim.2:14-19; II Pet.3:15-17; Acts 8:30-35; Luke 24:27,32,44-45; Neh.8:7-8

§8-§10. Revelation: Deu.29:29; Ps.19:1; §9. Means of Revelation: Heb.1:1; Isa.6; Dan. 2; Ps.139; Luke 1:1-4, 26-38; John 1:14; Eph.3:3-5; §10. Revelation in history: Ex.6:6-7; 19:4; Ezek.17:21; I Cor.15:3ff

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§11. Mystery: Eph.3:3-5; Ro.16:25-26; I Cor.2:7-10; Col.2:2,9; Eph.6:19; 5:32; Col.1:27; Eph.3:1-12; Matt.13; I Cor.15:51; I Tim.3:16

§12. Inspiration: II Tim.3:16; II Pet.1:21; I Cor.2:13; Acts 1:16; Rev.14:13; Heb.1:1; 3:7; 10:15-16; Matt.5:17ff; 22:42-43; 24:35; II Sam.23:2; Isa.59:21;

§13. Holy Spirit in Revelation: II Pet.1:21; 3:15ff; John 16:13; Jer.20:9; John 10:35

§14. Authority of the Bible: John 10:35; 17:7; Gen.3:1; I Pet.1:25

§15. Inerrancy of the Bible: John 17:17; 21:24; Ps.119:160; I Kings 8:56; Ps. 111:7; Ezek.12:25; Matt.5:18; Ps.19:7; Rom.7:12; Ps.119:142; Matt.22:29

§16. Preservation of Scripture: Jer.36:27-32; 30:2 II Chr.33:19; II Tim.4:13; Matt.5:18; 24:35; Isa.40:8

§17. Canonicity: Gal.6:16; II Pet.3:15; Luke 24:27; John 14:26; 16:13

§18. Illumination: Ps.119:18; Eph.1:18; Acts 26:18; I Cor.2:14

DOCTRINE OF GOD

§19. Cosmological Argument for the Existence of God: Rom.1:19-20; Gen.1:1; Ps.19:1-5

§20. Teleological Argument for the Existence of God: Ps.94:9

§21. Ontological Argument for the Existence of God:
Heb.3:4

§22. Anthropological Argument for the Existence of
God: Rom.2:15; Gen.1:26

§23. Nature of God: I John 4:8; 1:5; John 4:24;

§24. Anthropomorphisms: Gen.4:14; John 4:24

§25. Immensity of God: I Kings 8:27

§26. Unity of God: Deut.6:4; John 17:13; I Cor. 8:6;
Eph.4:6; I Tim.2:5; Mark 12:28ff; Isa.44:6; I Kgs.8:60

§27. Wisdom of God: Prov.9:1; 4:7; I Cor.1:25,30;
Gen.2:16-17

§28. Love of God: John 3:16; I John 3:1; 4:11

§29. Immutability of God: James 1:17; Ps.9:7; Heb.13:8

§30. Holiness of God: Lev. 19:2; Gen.1:3-4; Hab.1:13

§31. Truth of God: John 14:6; 17:3; Deut.32:4; I
Kings 18:21

§32. Justice of God: Acts 17:31; Gen.18:25; 3:14;
Rom.3:6

§33. Goodness of God: Mark 10:18; Gen.1:10;
Exod.34:6; James 1:17; Ps.145:9; Acts 14:17

§34. Grace of God: Eph.2:8; 1:7; Gen.6:8

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§35. Attributes of God: Acts 17:25; Ps.139; John 4:24; 5:26; I Sam.15:29; Deut.33:27; I Tim.1:17; Heb.4:13; Matt.19:26; Rom.1:17; 3:4-6; 11:30-36

§36. Sovereignty of God: Eph 1:8-11; Job 1-2; Dan.2:20-21

§37. Providence of God: Esth 4:14; Ps.103:19; Job 12:10,23; I Sam.16:1; Gen.24:27;

§38. Freedom of God: Isa.40:13; Exod.3:13-15; Job 1:21; Rom.9:15

§39. Will of God: Rom.12:1; John 7:17; Gen.22:12

§40. Law of God: Ps.37:31; Gen.8:22; Col.1:17; Jam.1:8,25; II Tim.3:16-17; Matt.22:37-38; Ex.20:2; Ps.68:7-8; Rom.3:19-20; Gal.3:24; Gen.2:17; Rom.7:7-14

§41. Names of God: Ex.3:13-15; Ps.16:13; Deut.10:17; II Sam.6:18; Exod.17:15; 15:26; Ps.23:1; Gen.22:14; Matt.28:19; Rom.8:15

§42. Call of God: Phil.3:14; Acts 17:30; I Cor.1:9; II Tim.1:9; Rom.1:6; I Cor.3:4; Acts 13:2; Gen.12:1; Matt.10:1-5

§43. Trinity: Matt.28:19; II Cor.13:14; John 1:1, 27-33; 8:17-18; 14:26; 15:26; I Pet.1:2; Eph.2:18

§44. God the Father: Matt.6:9; Jam.1:17; Jer.31:9; Matt.3:17; Ps.68:5; John 1:12-13; Rom.8:15; I John 1:3,9,32; Ps.119:9; II Tim.3:17; John 10:29; Rom.8:17;

DOCTRINE OF MESSIAH

§45. Deity of Messiah: John 1:1,18; 5:18; 10:30,38; 12:45; 14:7,10; 16:15; 20:28; Luke 22:70; Isa.9:6; I Tim.3:16; Heb.1:8

§46. Humanity of Messiah: Luke 2:52; 22:44; John 4:6; Matt.4:1-11; Heb.4:15-16; 7:24-25

§47. Son of God: Matt.16:16; John 5:18; Ps.2:7

§48. Only Begotten: John 1:14,18; 3:16,18; Heb.11:17; I John 4:9

§49. Eternal Generation: Ps.2:7; Heb.1:1-4; Prov.30:4; John 1:1-2

§50. Son of Man: John 1:51; 12:34; Acts 7:56; Dan.7:13-14

§51. I Am: John 18:6; 6:35; 8:12; 10:9; 10:11; 11:25; 14:6; 15:5; 4:26; 8:24; 18:5,6,8; Ex.3:13-14

§52. Logos: John 1:1; Prov.5-8; Gen.15:1; Prov.30:4

§53. Angel of the Lord: Gen.16:7; 21:17; 22:14; Judg.6:22; Isa.63:9; Ex.3:14

§54. Servant of the Lord: Isa.52:13; Zech.3:8; Isa.42:1

§55. Messiah in the Tabernacle: Ex.25:8; Heb.9:1-24; John 1:14

§56. Messiah Our Passover: Ex.12:13; John 1:29,36; 19:33-36 I Cor.5:6-8

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§57. Messiah in the Sacrifices: Lev.1:2; Heb.8; Gen.3:21

§58. Atonement: Lev.16:6; Prov.10:12; Lev.17:11; Rom.3:25; John 3:16; Rom.5:8; I Cor.15:3; Matt.26:28; I John 1:7; Heb.1:3; 10:18 I Pet.2:24; Mark 10:45; Heb.9:28; I Pet.2:24

§59. Day of Atonement: Lev.16:30; Heb.9:14; 10:10; Titus 2:12-13; I John 3:3

§60. Messiah in the Feasts of Israel: Lev.23:1-41; I Pet.1:18-19; I Cor.5:7; I Cor.15:20; Acts 2:1-41; I Cor.15:52 I Thes.4:16-17; Zech.12:10; 13:1; 14:16; John 5:39

§61. Anointed/Mediatorial Offices of Messiah: I Sam.16:3; I Kgs.19:16; Ps.105:15 John 1:41; Deut.18:15; I Sam.2:35; Heb.9:14; Ps.21:1; Rev.20:1-6; Ps.2:2; Ps.110:4; Heb.2:14-18; 4:14-16; 7; 9; 10; I Tim.2:5; II Sam.7:12-29; Isa.9:6-7; 11:1-10; 42:1-4

§62. Kenosis: Phil.2:7-11; II Cor.8:9

§63. Incarnation: John 1:14; Isa.7:14; 9:6; Phil.2:6-8; Col.1:15-20; Heb.1:8-9; I Tim.3:16

§64. Virgin Birth: Luke 1:27; Matt. 1:23-25; Gen.3:15; Isa.7:14

§65. Impeccability (sinless, without evil desires) of Messiah: Jam.1:13; Heb.2:18; 4:14-15; 5:7-10; compare II Cor.5:21; I Pet.2:22

§66. Transfiguration: II Pet.1:16; Matt.17:1-9

§67. Purification of our Sins in Heaven: Heb.9:12

§68. Descent of Christ: Eph.4:9; Ps.16:10

§69. Resurrection of Messiah: Matt.28:6; I Cor.15:1-50; Rom.4:24-25; Acts 1:22; 2:24-32; 3:15; 4:10; 5:30; 8:11; Rom.1:4

§70. Ascension of Messiah: Acts 1:9-11; John 16:28

§71. Glorification of Messiah: John 17:1,5; Rev.1:13-16

§72. Advocacy of Messiah: I John 2:1

§73. His Intercession: Heb.7:25; 10; Isa.53:12; Ps.110

DOCTRINE OF THE HOLY SPIRIT

§74. Personality of the Holy Spirit: John 16:13; chps.14-16

§75. Deity of the Holy Spirit: Mat.28:19; Acts 16:7; Rom.8:14; Heb.9:14; I Pet.3:18; II Pet.1:21

§76. Procession of the Spirit: John 15:26; 16:13; I Pet.1:10-11

§77. Holy Spirit in Creation: Gen.1:2-5; Job 26:13

§78. Conviction of the Holy Spirit: John 16:8; Acts 2:36-37

§79. Comforter/Advocate/intercession of the H.S.: John 14:16-18; 7:37-39; I John 2:1; Rom.8

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§80. Indwelling of the Holy Spirit: John 7:39; 14:17; I Cor:19-20; Ex.35:31

§81. Baptism of the Holy Spirit: Joel 2:28; Acts 2:33,17,4; 10:44-49; Luke 24:49;

§82. Sealing of the Holy Spirit: Eph.1:13-14; 4:30; II Cor.1:22; 5:5

§83. Sign Gifts: Heb.2:4; I Cor.12; John 14:12

§84. Gifts: I Cor.7:7; I Cor.12; Rom.12:6-8; I Cor.14:3; Eph.4:11; I Pet.4:9; Matt.19:11-12; Luke 11:13

§85. Fullness of the Holy Spirit: Eph.5:18

§86. Anointing: I John 2:27

§87. Fruit of the Spirit: Gal.5:22-23

§88. A daily walk of holiness: Gal.2:20; Phil.2:12-13

§89. Sanctification: Phil.1:6; Rom.8

§90. Sins against the Holy Spirit: Matt.12:31-32

DOCTRINE OF MAN

§91. Creation of Man: Gen.1:27

§92. Soul: Gen.2:7; I Thes.5:23

§93. Image and Likeness of God: Gen.1:26-27

§94. Immaterial Part of Man: Heb.4:12

§95. Heart: Prov.4:23; Mark 7:21-23; Matt.22:37;
Gen.6:5

§96. Conscience: Rom.2:15

§97. Temptation: I John 2:15-17; Gen.3:1-6

§98. Headship of Adam Rom.5:12

§99. Marriage: Gen.2:24; Heb.13:4

§100. Divorce: Matt.19:3-9

DOCTRINE OF SIN

§101. Sin: Rom.3:23

§102. Sin Nature: Ps.51:5

§103. Imputed Sin: Rom.5:12

§104. Backsliding: Jer.3:22; Heb.3:13

§105. Leaven: Lev.2:11; I Cor.5:6-8; Matt.23:14-16

§106. Apostasy: II Thes.2:3; Heb.6:4-6

§107. Pollution by Sin: I Cor.5:6

§108. Penalty of Sin: Rom.6:23

§109. Flesh: Rom.8:13

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DOCTRINE OF SALVATION

§110. Gospel: I Cor.15:1

§111. Salvation: Rom.10:13

§112. Reconciliation: II Cor.5:19; Rom.5:8-11

**§113. Propitiation: Rom.3:21-26; I John 2:2; 4:10;
Heb.2:17**

**§114. Redemption: I Pet.1:18-19; Mark 10:45; Gal.3:13;
Titus 2:14**

§115. Substitutionary Death: Rom.5:8; II Cor.5:21

**§116. Predestination: Eph.1:5,11; Acts 4:28;
Rom.8:29-30; I Cor.2:7**

**§117. Foreknowledge: Rom.8:29; Acts 2:23; Rom.11:2; I
Pet.1:2**

§118. Conversion: Rom.6:17

§119. Repentance: Luke 13:3; Acts 2:38; 17:30

§120. Saving Faith: Eph.2:8; Acts 16:31; 13:39

§121. Justification: Rom.3:28; Rom.4:5-6; 5:12f

§122. Forgiveness of Sins: Eph.1:7; John 1:29; Eph.1:7

§123. Regeneration: Titus 3:5; John 3:3

§124. Adoption: Eph.1:5; Rom 8:15; Gal.4:4-5

§125. Union with Messiah: John 15:5

§126. Assurance/Security: I John 5:13; John 10:28;
Phil.1:6

§127. Separation: II Cor.6:17

§128. Priesthood of Believers: I Pet.2:9

§129. Liberty and Responsibility: I Cor.9:19

§130. Prayer: Matt.7:7

§131. Fasting: Isa.58:6

§132. Healing: Jam.5:14-15

§133. Infant Salvation: Matt.19:14; II Sam.12:23

§134. Dedication to the will of God: Rom.12:1-2

DOCTRINE OF ANGELS

§135. Angels: Heb.1:4

§136. Ranking of Angels: Heb.12:22

§137. Satan: Isa.14:12; Gen.3:1; Rev.12:19

§138. Demons: I Tim.4:1

§139. Activities of Demons: Eph.6:12

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DOCTRINE OF THE CHURCH

§140. Church: Matt.16:18; Ex.29:45; Jer.31:33

§141. Church Discipline in Discipleship: Acts 2:42

§142. Purpose of the Church: Matt.28:19

§143. Fellowship: Phil.1:27

§144. Baptism: Rom.6:4; John 3:23; Mark 16:16

§145. Lord's Supper: I Cor.11:20

§146. Pastoral Office: I Tim.3:1

§147. Deacons: I Tim.3:8

§148. Evangelist: Eph.4:11

§149. Apostles: Eph.2:20

§150. Ordination: Acts 13:3

§151. Tithing: Mal.3:10

§152. Church and State: Matt.22:21

§153. Bride of Messiah: Eph.5:32

§154. Body of Messiah: I Cor.12:27

§155. Signs of Messiah's Return: Matt.24:33

§156. Rapture: I Thes.4:17; Gen.5:24; II Kgs 2:9-12

**§157. Second Coming of Messiah: Rev.19:11;
Millennium Rev.20**

§158. Judgments: Rom.2:1-16

§159. Day of the Lord: Obad.15

§160. Death: Rev.20:15

§161. Gehenna: Mark 9:43; Sheol/Hades: Luke 16:19

§162. Bottomless Pit: Rev.9:1-12

**§163. Torments: Luke 16:23; II Thes.1:8-9; Rev.20:10;
Matt.25:41; Dan.12:2**

**§164. Wrath of God: Rom.1:18; Gen.19; Exod.7-11;
John 2:13-17; Rom.2:5; Eph.2:3; Col.3:6**

**§165. Heaven: John 14:2; II Cor.5:6-8; Isa.65:17; II
Pet.3:10-13; Rev.21:3; John 6:4**

SEVEN: MESSIANIC YESHIVA

Sanhedrin 98b is a tractate of the Talmud that deals with the issue of the Messiah's personal name.

"What is the Messiah's name? The School of Rabbi Shila said, 'His name is שִׁילֹה (Shee-LOH) (Gen.49:10), for it is written, *until Shiloh come*.

The School of Rabbi Yannai said: 'His name is יְנוּנָה (yeen-NOHN "may he continue") (Psalm 72:17), *His name shall endure for ever; e'er the sun was his name (is) Yinnon*.

The School of R. KHaninah maintained: 'His name is חֲנִינָה (chah-nee-NAH "favor") (Jeremiah 16:13), as it is written, *Where I will not give you Chaninah*.

O t h e r s s a y : H i s n a m e i s מְנַחֵם (muh-nah-KHEHM--"Comforter") (Lamentations 1:16) the son of Hezekiah, for it is written, *Because*

Menakhem (the comforter) that would relieve my soul is far.

The Rabbis said: His Name is 'the leper scholar,' (Isaiah 53:4) as it is written, *Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him a leper* נָגִיף (nah-GHOO-ah "one-being-stricken-with-plague-or-leprosy), *smitten by God and afflicted.*

§A. Notice very carefully that here (Sanhedrin 98b) the Talmud admits that Isaiah chapter 53 is a Messianic prophesy! Zechariah 3:8 also gives Isaiah 53 a Messianic interpretation כִּי-הֵנָּה מְבִיא אֶת-עַבְדִּי צִמְחָה: ("indeed, look! I am bringing *My Servant, BRANCH!*"). BRANCH is a Messianic title (see Jeremiah 23:5-6; 33:15) and *My Servant* is an allusion to Isaiah 52:13; 53:11, showing that Zechariah interprets Isaiah 53 as a Messianic prophesy.

§B. But Zechariah is able, under the inspiration of the Holy Spirit, to do more than properly interpret Isaiah 53. Zechariah is able to do what Sanhedrin 98b and the entire Talmud are not able to do: Zechariah actually identifies correctly the Messiah's personal name.

§C. How? Remember that the Post-Exilic High Priest is named Yeshua (Aramaic) or Jesus according to Ezra 3:8. His Hebrew name is Y'hoshua or Joshua (Zech.3:1) but the Aramaic variant of Y'hoshua is Yeshua (Greek: Iesous; English: Jesus).

§D. Some will object, "But Zechariah is dealing with

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Yeshua son of Jehozadak (variant Jozadak--compare Zechariah 6:11-12 to Ezra 3:8), *not* Yeshua of Nazareth!"

§E. Yes, but Zechariah receives an oracle from God that the high priest Yeshua son of Jehozadak and the priests around him are men of *Messianic portent* (note מוֹפֵת the word for "sign/omen" in Zech.3:8) for they represent the coming Messiah whose Messianic title is "BRANCH." כִּי-הִנְנִי מְבִיא אֶת-עַבְדִּי צִמְחָה ("indeed, look! I am bringing *My Servant*, BRANCH!").

§F. In fact, when we study the books of Zechariah and Ezekiel we see that *both* the Post-Exilic High Priest Yeshua *and* the prophet-priest Ezekiel are given to Israel as "sign men" (see Zechariah 3:8; Ezekiel 12:6,11; 24:24,27 *and notice the word מוֹפֵת* in all these passages).

§G. Ezekiel 4:5 says וְנִשְׂאתָ עֲוֹן בֵּית יִשְׂרָאֵל "and you will bear iniquity (undergo punishment for) the house of Israel." Here Ezekiel is called בֶּן-אָדָם and is told to bear the sins of the people as a suffering redemptive figure. A similar expression is found in Isaiah 53:12 regarding the suffering redemptive figure described there וְהוּא חָטֵא-רַבִּים נֶשָּׂא "and he bore/carried away the sin of many." This verb נֶשָּׂא is used for the idea of "carrying away" guilt or bearing punishment away for the guilt of wickedness in Leviticus 10:17 (where the priest is the one who performs the action) and Leviticus 16:22 (where the Yom Kippur scapegoat victim performs the action).

§H. The Suffering Servant of the Lord (Isaiah 42:1-4;

49:1-6; 50:4-9; 52:13-53:12), even if the nation (Isaiah 49:3) is a type of him, is clearly an individual who redemptively bears the guilt of his people, as is attested by Isaiah 53:8 **בְּפֶשַׁע עַמִּי נִגַּע לִּי** "for the transgression of my people the stroke was to *him*" (in light of Ps. 11:7 and Job 22:2 we are warranted in saying the suffix in **לִּי** is a singular). Zechariah so interprets *the* Servant of the Lord as Messiah himself (Zechariah 3:8), using the well-known Biblical symbolical designation for Messiah, **יֵשׁוּעַ** "Branch" (of David). If anyone doubts the Biblical interpretation of Isaiah and rejects Zechariah's reading of the Servant Songs, he should remember that Ezekiel has the same interpretation (see Ezekiel 34:24; 37:24,26 where Ezekiel also calls the Davidic Messiah "My Servant" -- i.e. the *Lord's* Servant--in Hebrew **עַבְדִּי**).

§I. However, all we have shown so far is that Zechariah rightly interprets Isaiah chapter 53 as a Messianic prophecy and that Zechariah sees Yeshua son of Jehozadak as somehow a portent of the coming Messiah (*My Servant* "BRANCH") depicted in Isaiah chapter 53. The *personal name* of the Messiah is still a mystery, still a secret.

§J. But then Zechariah, under the inspiration of the Holy Spirit, unveils the mysterious personal name of Messiah by suddenly pointing to this Post-Exilic High Priest named Yeshua (Aramaic) or Jesus (review §C). Zechariah suddenly exclaims, **הִנֵּה אִישׁ צִמָּח** **שְׁמוֹ** (hee-NAY (Yeshua--Ezra 3:8) eesh TSEH-makh (Jeremiah 23:5-6; 33:15 says TSEH-makh is a title for the Messiah) shuh-MOH). "Look at the man (this Jesus)! BRANCH (that is, Messiah) is *his* name!"

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§K. How could Zechariah make it any clearer?
Messiah = name of Jesus. (Review §A-§J until this is understood).

§L. The Messianic interpretation of Isaiah 53 is not surprising if we remember its climatic place in the Servant Songs of Isaiah and that the Messiah is a central theme in the book, presented as Immanuel in ch. 7, the divine Prince in ch.9 and the Branch in ch.11. That these three latter passages in Isaiah are Messianic prophecies is attested in Rabbinic literature by the following: Sanhedrin 93b on Isaiah 11:2f, the Targum on Isaiah 9:6, Sanhedrin 38a on the Immanuel prophecy (the word "Immanuel" appears in Isaiah 7:14; 8:8,10). Sanhedrin 38a states specifically that Isaiah 8:14, "And he shall be for a Sanctuary, for a stone of stumbling and for a rock of offence to both houses of Israel" is a Messianic prophecy. As for the Targum on Isaiah 9:6, it says, "And there was called His name from of old, Wonderful Counsellor, Mighty God, He who lives for ever, the Messiah, in whose days peace shall increase upon us."

§M. The Zohar specifically quotes Isaiah 53:5, "He was wounded because of our transgressions, he was crushed because of our iniquities," and says that the Messiah "summons all the diseases and all the pains and all the sufferings of Israel that they should come upon him, and all of them come upon him. And would he not thus bring ease to Israel and take their sufferings upon himself, no man could endure the sufferings Israel has to undergo because they neglected the Torah...As long as Israel dwelt in the Holy Land, the rituals and the sacrifices they performed (in the Temple) removed all those diseases

from the world, now the Messiah removes them from the children of the world." (Zohar 2:212a)

§N. Daniel also depicts the *Mashiakh Nagid* (Prince Messiah) and his death in the midst of the destruction of the Sanctuary and the wars of desolation (Dan.9:24-26; 12:1-3) at the time of the End before תְּחִיַּת הַמֵּתִים (the resurrection of the dead). Another picture of this time of resurrection and possession of the everlasting kingdom by the saints is seen in Daniel 7:21-22,25-27, where martyrdom at the hand of the False Messiah precedes vindication and deliverance by God and His Messiah (Daniel 7:13-14). (Note also that יְפֻלְחון in Daniel 7:14 is the Aramaic equivalent to עֲבָר as is indicated by Daniel 3:7,11-12,15,17-18.).

§O. That Daniel 7:13-14 is a Messianic prophecy is attested several places in Rabbinic literature. In the Targum on I Chronicle 3:24, עֲנָנִי (meaning "cloud") is pointed to in a personal name (Anani) listed in the text with this paraphrase, "Anani עֲנָנִי [He of the Clouds] is King Messiah who will in the future reveal himself." In the Babylonian Talmud, Sanhedrin 38b refers to Daniel 7:9, saying "*Till thrones were placed? One throne was for Himself and one for David*" (the Messiah, David's Great Son, sometimes called simply "David" as in Ezek.37:24-25). This Talmudic reference also proves that Psalm 110 is Messianic.

Sanhedrin 96b-97a says Bar Nafle בַּר נַפְלִי = υἱος νεφελῶν = "son of the clouds" = Messiah, quoting Dan.7:13 with a play on words allusion to הַנְּפִלָּה in Amos 9:11, "in that day I will raise up the tabernacle of David that is הַנְּפִלָּה (fallen). Also in

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the Babylonian Talmud, Pesahim 119a says the Ancient of Days = God, and Sanhedrin 98a says of the Messiah, "Rabbi Alexandri said: Rabbi Joshua opposed two verses: it is written, *And behold, one like the son of man came with the clouds of heaven*; whilst [elsewhere] it is written, [*behold, thy king cometh unto thee...*] *lowly, and riding upon an ass (Zechariah 9:7)*!--if they (i.e. Israelites) are meritorious, [he will come] *with the clouds of heaven*; if not, *lowly and riding upon an ass*.

§P. Here we have two comings of the Messiah. Romans and Colossians tell us why Israel cannot be meritorious by keeping the Torah. Col.2:8,20 speak of the στοιχεῖα τοῦ κόσμου, spiritual forces behind false religions, especially angelic, that is, demonic, and which bring unregenerate man into religious bondage. In Galatians 4:3,9 these spiritual forces behind false religions demonically use legalism to work on unregenerate flesh and hold its captives in their bondage and apart from true knowledge of the living God.

§Q. In *The Torah: A Modern Commentary* (Union of American Hebrew Congregations, New York, 1981), p.38 the comment reads, "The mainstream of Judaism refused to make the tale of Eden an important part of its world view and maintained that the only road to salvation was through godly deeds (*mitzvot*), rather than through belief in a savior, and that, while man tended to corruption (Gen.6:5; 8:21), he was not basically a corrupt creature (Note: review Pelagianism p.1084!). Though he was constantly exposed to the evil impulse (יצר הרע), by carrying out God's commandments he could overcome or at

least control it and thereby could develop his impulse for good (יִצְרָר טוֹב). The more closely he attended to mitzvot, the greater would be his protection from sin."

§R. Romans 10:3 contains the phrase καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι "and their own righteousness seeking to establish." This refers to a status of righteousness achieved by one's own efforts (Phil.3:9; I Cor 1:30). According to Romans 10:5, the goal of the Torah is finding life by doing מְעַלְמֵי מִצְוֹת its works, which only Messiah accomplished, because only He was not under the power of sin (Romans 3:9; Isaiah 53:9), the power of sin which provokes the death curse of the law (Rom.6:23;7:14) and only he could establish a righteousness of his own by doing and fulfilling all the law/Scripture and thus finding life (Isaiah 53:11). The legal path to salvation is closed for all who are under sin. Regeneration/salvation does not come to us by human righteousness (Ephesians 2:8). It is a gift and cannot be earned by condemned sinners.

§S. Paul says in Phil.3:6, "as far as pursuing righteousness through the doing of the works of the law is concerned, no religious Jew would have faulted me." But this is a righteousness of one's own (Phil.3:9) sought through but unattainable by legal efforts (Romans 10:3) of the sinful self under the power of sin (Romans 3:9) and under the death curse of the law (Gal.3:10) against sin. Paul made the presumptuous mistake of seeking ἑμὴν δικαιοσύνην τὴν ἐκ νόμου ("my own righteousness from the law") in Phil.3:9. To seek righteousness on the basis of one's own merit through doing legal works is not to

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seek it on the basis of God's worthiness and grace and *his* righteous work through the Messiah. Gal.3:12 ὁ δὲ νόμος οὐκ ἔστιν ἐκ (based on) πίστεως means the commandments are not demanding faith, they are demanding to be kept, which because of James 2:10 and the power of sin (Rom.3:9) is impossible for all but Messiah because all those who rely on their own merit in doing the works of the law are under a curse. Therefore the law is unfulfillable (apart from Messiah) as a way to righteousness and salvation. Gal. 3:11 ὅτι δὲ νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ δῆλον "because it is clear that no one is justified/put right with/made righteous before God by law" means you cannot earn salvation through works of the law. You only earn the curse of death which is the wages of sin (Rom 6:23; Gal.3:10). Deu.27:26 says everyone who does all the law prescribes is immune from the curse. But since only one (Messiah) is not under the power of sin, only He is immune from the curse and can therefore avert the curse from us by taking it on himself and can alone "find life through doing all the law" (Isaiah 53 is also part of the law in Paul's use of "law"). Gal.3:12-13 says that finding life through covenant relationship with God shifted from focussing on the law to focussing on the One who fulfilled the law (Messiah) when the covenant shifted from Old to New in the death and resurrection of Jesus (see Rom.7:7-25).

Now, with the above as a basic and rather hurried introduction, let's look at key texts in the Tanakh.

ZECHARIAH 3:8

שָׁמַע נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתָּה וְרֵעֶיךָ
הַיֹּשְׁבִים בִּי אֲנָשִׁי מוֹפֶת הִמָּה בִּי הִנְנִי
מְבִיא אֶת עֲבָדֵי צִמָּח:

ZECHARIAH 3:8

Hear now, O Joshua the high priest, you and your associates seated before you, who are men of portent; for, behold, I will bring forth My Servant, the Branch.

ZECHARIAH 4:11-14

וַאֲנִי וְאָמַר אֵלָיו מָה שְׁנֵי הַזֵּיתִים הָאֵלֶּה עַל יְמִין הַמְּנוּרָה וְעַל שְׂטֹאוֹלָה:

12. וַאֲנִי שֵׁנִית וְאָמַר אֵלָיו מָה שְׁתֵּי שִׁבְלֵי הַזֵּיתִים אֲשֶׁר בְּיַד שְׁנֵי צִנְתָּרוֹת הַזֶּהָב הַמְרִיקִים מִעֲלֵיהֶם הַזֶּהָב:

13. וַיֹּאמֶר אֵלַי לֵאמֹר הֲלוֹא יִדְעָתָּ מָה אֵלֶּה וְאָמַר לֹא אֲדָנִי:

14. וַיֹּאמֶר אֵלַי שְׁנֵי בְנֵי הַיִּצְהָר הָעֹמְדִים עַל אֲדָוֶן כָּל הָאָרֶץ:

ZECHARIAH 4:11-14

11. Then answered I, and said unto him, What are these two olive trees upon the right (side) of the lampstand and upon the left (side) thereof?

12. And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden (oil) out of themselves?

13. And he answered me and said, Knowest thou not what these be? And I said, No, my lord.

14. Then, said he, These are the two anointed ones, that stand by the Lord of the whole earth.

The two olive branches, most scholars agree, stand for the kingly Davidic heir (Zerubbabel) and the priestly ruler (Yehoshua or Joshua). In the Post-Exilic prophets, these two are men of portent, because God is now going to bring the priestly king (Ps.110:4), King Messiah. See Zech.3:8; Hag.2:20-23; Zech.6:13 (NASB).

ISAIAH 52:10-53:12

52:10

חֲשֹׁף יְיָ אֶת זְרוּעַ קִדְשׁוֹ לְעֵינֵי כָּל הַגּוֹיִם וְרָאוּ כָּל אַפְסֵי
אֶרֶץ אֶת יְשׁוּעַת אֱלֹהֵינוּ:

52:11

סוּרוּ סוּרוּ צֵאוּ מִשֶּׁם טָמֵא אֶל תִּגְעוּ צֵאוּ מִתּוֹכָהּ הִבְרֹו
נְשֵׂאֵי כְלֵי יְיָ:

52:12

כִּי לֹא בַחֲפִזּוֹן תֵּצֵאוּ וּבִמְנוּסָה לֹא תֵלְכוּן כִּי הִלֵּךְ
לְפָנֵיכֶם יְיָ וּמִאֲסַפְכֶם אֱלֹהֵי יִשְׂרָאֵל:

52:13

הִנֵּה יִשְׁכַּל עַבְדֵי יְרוּס וְנִשְׂא וְגִבָּה מְאֹד:

52:14

כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים כֵּן מִשְׁחַת מַאִישׁ מֵרָאֵהוּ
וְתִאֲרוּ מִבְּנֵי אָדָם:

52:15

כֵּן יִזָּה גּוֹיִם רַבִּים עָלָיו יִקְפְּצוּ מַלְכִּים פִּיהֶם כִּי אֲשֶׁר
לֹא סֵפֶר לָהֶם רָאוּ וְאֲשֶׁר לֹא שָׁמְעוּ הִתְבּוֹנְנוּ:

53:1

מִי הָאֱמִין לִשְׁמַעַתֵּנוּ וְזִרְעַת יְיָ עַל מִי נִגְלְתָה:

53:2

וַיַּעַל כַּיּוֹנֵק לְפָנָיו וּבִשְׂרָשׁ מֵאֶרֶץ צִיָּה לֹא תֵאָר לוֹ וְלֹא
הָדָר וְנִרְאָהוּ וְלֹא מֵרָאֵה וְנִחְמְדָהוּ:

53:3

נִבְזָה וְחִרַל אִישִׁים אִישׁ מִכְּאֻבוֹת וִירֹעַ חֲלֵי וּכְמִסְתָּר
פָּנִים מִמֶּנּוּ נִבְזָה וְלֹא חֲשַׁבְנָהוּ:

53:4

אֲבֹן חֲלִינוּ הוּא נָשָׂא וּמִכְאֲבֵינוּ סָבַלְם וְאַנְחֵנוּ חֲשַׁבְנָהוּ
נִגּוּעַ מִכָּה אֱלֹהִים וּמַעֲנָה

53:5

וְהוּא מִחֻלָּל מִפְּשָׁעֵנוּ מִדָּבָר מַעֲוֹנֹתֵינוּ מוֹסֵר
שְׁלוֹמֵנוּ עָלָיו וּבְחִבְרָתוֹ נִרְפָּא לָנוּ:

53:6

כָּלֵנוּ בַּצֹּאן תַּעֲיִנוּ אִישׁ לִדְרָכּוֹ פָּנֵינוּ וְיִי הַפְּגִיעַ בּוֹ אֵת
עֹז כָּלָנוּ:

53:7

נָגַשׁ וְהוּא נִעְנָה וְלֹא יִפְתָּח פִּיו בַּשָּׁה לִטְבַּח יוֹכַל וּכְרִיחַל
לִפְנֵי גִזְזִיָּה נְאֻלָּמָה וְלֹא יִפְתָּח פִּיו:

53:8

מַעֲצָר וּמִמְשַׁפֵּט לָקַח וְאֵת רוּרוֹ מִי יִשׁוּחַח פִּי נִגְזֵר
מֵאֶרֶץ חַיִּים מִפְּשָׁע עָמִי נִגַּע לָמוֹ:

53:9

וַיִּתֵּן אֶת רִשְׁעִים קִבְּרוֹ וְאֵת עֲשִׂיר בְּמֹתָיו עַל לֹא חָמָס
עָשָׂה וְלֹא מִרְמָה בָּפִיו:

53:10

וְיִי חֲפֵץ רַבָּאוֹ הֶחֱלִי אִם תַּשִּׁים אִשָּׁם נִפְשׁוֹ יִרְאֶה זָרַע
יֶאֱרִיךְ יָמִים וְחֲפֵץ יִי בִירוֹ יִצְלַח:

53:11

מַעֲמַל נִפְשׁוֹ יִרְאֶה יִשְׁפַּע בְּרַעְתּוֹ יִצְרִיק צְרִיק עֲבָרֵי
לִרְבִּים וְעֹנֹתָם הוּא יִסְבֹּל:

53:12

לָכֵן אֶחָלַק לוֹ בְּרַבִּים וְאֵת עֲצוּמִים יַחֲלַק
שָׁלַל תַּחַת אֲשֶׁר הֶעֱרָה לְמוֹת נִפְשׁוֹ
וְאֵת פֹּשְׁעִים נִמְנָה וְהוּא חֲטָא רַבִּים נָשָׂא וְלִפְשָׁעִים
יִפְגִּיעַ:

ISAIAH 52:10-53:12

52:10

The Lord hath made bare his holy arm in the eyes
of all the nations; and all the ends of the earth shall
see the salvation of our God.

52:11

Depart ye, depart ye, go ye out from thence, touch

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no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

52:12

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the G-d of Israel will be your rear guard.

52:13

Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.

52:14

As many were appalled at thee; his visage was so marred more than any man, and his form more than the sons of men:

52:15

So shall he sprinkle many nations; the kings shall shut their mouths because of him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

53:1

Who hath believed our report? and to whom is the arm of the Lord revealed?

53:2

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

53:3

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

53:4

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of G-d, and afflicted.

53:5

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement (punishment) that brought us peace was upon him; and with his stripes we are healed.

53:6

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

53:7

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

53:8

He was taken from prison (or oppression) and judgment: and who shall speak of his descendents? For he was cut off from the land of the living: for the transgression of my people was he stricken.

53:9

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

53:10

Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed (offspring), he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

53:11

He shall see of the travail of his soul, he shall see the light of life (Dead Sea Scrolls and Septuagint), and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

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53:12

Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

Notice that Isa.52:15a; 53:10-11 tell us that his death will serve as an atoning sacrifice to justify many, after which he will prolong his days, experiencing resurrection from the dead (53:10b). Note that 53:4a says that he will carry away our diseases, in a healing ministry. He will receive honorable burial in the tomb of a rich man (Joseph of Arimathea), according to 53:9b. If we study Ps.89 we also see starting at verse 38 the Messianic exaltation replaced by humiliation, the two themes being in counterpoint throughout the Psalms and in the Messianic paradigm given to us in the life of King David.

DANIEL 12:2

וְרַבִּים מִיִּשְׁנֵי אֲרָצֹת עֶפְרַיִם יִקְיָצוּ אֵלֶּה לְחַיֵּי עוֹלָם וְאֵלֶּה
לְחַרְפּוֹת לְרִדְאוֹן עוֹלָם:

DANIEL 12:2

Multitudes that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (The Talmud says that the second half of this verse refers to hell or "Gehinnom" where the wicked are doomed to dwell---see Rosh Hashanah 16b).

DANIEL 7:13-14

13.

חֹזֶה הָיִית בְּחֻזִּי לִילִיָּא וְאֵרִי עִם עֲנָנִי שְׂמִיָּא כְּבֹד אֲנִשׁ

אתה הוה ועד עתיק יומיא מטה וקדמוהי הקרבוהי:

14.

ולה יהיב שלטון ויקר ומלכו וכל עממא אמיא ולשניא
לה יתלחון שלטנה שלטון עלם רי לא יערה ומלכותה
רי לא תתחבל:

DANIEL 7:13-14

13. Visions I saw in the night, and, behold, one like
a son of man came with the clouds of heaven, and
came to the Ancient of days, and they brought him
near before him.

14. And there was given him dominion, and glory,
and a kingdom, that all people, nations, and
languages, should serve him: his dominion is an
everlasting dominion, which shall not pass away, and
his kingdom that which shall not be destroyed.

ISAIAH 49:8

פה אמר יי בעת רצון עניתך וביום ישועה עזרתך
ואצרך ואתנך לברית עם להקים ארץ להנחיל
נחלות שממות:

ISAIAH 49:8

Thus saith the Lord, In an acceptable time have I
heard thee, and in a day of salvation have I helped
thee: and I will preserve thee, and give thee for a
covenant of the people, to establish the earth, to
cause to inherit the desolate heritages.

ISAIAH 49:9-10

לאמר לאסורים צאו לאשר בחשך הגלו על דרכים.
ירעו ובכל שפיים מרעיתם:
לא ירעבו ולא יצמאו ולא יבם שרב ושמש פי.
מרחמם ינהגם ועל מבועי מים ינהלם:

ISAIAH 49:9-10

9. That thou mayest say to the captives, Go forth;
to them that are in darkness, Be free! They will

feed beside the ways, and they will find pasture in every high place.

10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

ISAIAH 42:15-16

15. אֲחַרֵּיב הָרִים וְגִבְעוֹת וְכָל עֵשֶׂב אֹכֵשׁ וְשִׁמְתִּי
נְהָרוֹת לַאֲיִם וְאִנְמִים אֹכֵשׁ:

16. וְהוֹלַכְתִּי עֲוִרִים בְּדֶרֶךְ לֹא יָדְעוּ בְּנִתִּיבוֹת לֹא יָדְעוּ
אֲשִׁים מִחֶשֶׁךְ לִפְנֵיהֶם לְאוֹר וּמַעֲקָשִׁים לְמִישׁוֹר אֵלֶּה
הַדְּבָרִים עָשִׂיתִם וְלֹא עֲזַבְתִּים:

ISAIAH 42:15-16

15. I will lay waste mountains and hills, and dry up all their vegetation; and I will make the rivers islands, and I will dry up the pools.

16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

(The author of Chronicles shares the same heightened expectation of the coming of the Messiah that we find in other post-Exilic biblical authors like Haggai and Zechariah. The Chronicler's use of Torah allusions describing Moses and Joshua, especially his use of these as a paradigm for his portrait of David and Solomon--their idealized portrait itself fraught with Messianic expectation--further substantiates the claim that the Tanakh teaches this: the Messiah will be a new Moses (Isa.49:9-10; 42:15-16), an even greater successor to Moses than was Joshua to Moses or Solomon to David. Indeed the Messiah will be a

new Joshua (Isa.49:8). Compare John 10 and Num.27:15-18 in the Septuagint which says that Moses's successor (and the ultimate fulfillment of Deut.18:15-19) is Ἰησοῦς, the Greek word for either Joshua or Jesus. Also see Acts 3:22-23 .

PSALM 56:10 (11)

בְּאֱלֹהִים אֶהְלֵל רָבָר בֵּי אֶהְלֵל רָבָר:

PSALM 56:10 (11)

In G-d will I praise (his) Word: in the Lord will I praise (his) Word. (Believers in Yeshua are not idolaters worshipping a man. This verse plus the following (Ps.33:6; Prov.8:23; 3:19; Ps.107:20; also see p.445 §B-p.448 §C.) together indicate that the eternal Word/Wisdom that was always with God is worthy of worship as God.

PSALM 33:6

בְּרָבָר יְיָ שָׁמַיִם נִעְשׂוּ וּבְרוּחַ פִּי כָל-צִבְאוֹתָם:

PSALM 33:6

By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

PROVERBS 8:23

מֵעוֹלָם נִסְכַּתִּי מֵרֵאשׁ מְקֹרְמִי-אֶרֶץ:

PROVERBS 8:23

I was appointed from everlasting, from the first (beginning), or ever the earth was (begun).

PROVERBS 3:19

יְיָ בַחֲכָמָה יָסַד-אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּיָהּ:

PROVERBS 3:19

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

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PSALM 107:20

יִשְׁלַח רִבְרוֹ וַיִּרְפָּאם וַיַּמְלֵם מִשְׁחִיתוֹתָם:

PSALM 107:20

He sent forth his Word and healed them, and delivered them from their destructions (literally pits, graves.)

When we receive the Wisdom of God, the Word of the Lord is revealed to us and we come to know the Lord, who makes us into a new person (see I Sam.3:7; 10:6).

I SAMUEL 3:7

וְשִׁמוּאֵל טָרָם יָדַע אֶת-יְיָ וְטָרָם יִגְלֶה אֵלָיו דְּבַר-יְיָ:

I SAMUEL 3:7

Now Samuel did not yet know the Lord: The Word of the Lord had not yet been revealed to him.

I SAMUEL 10:6

וְצִלְחָה עָלֶיךָ רוּחַ יְיָ וְהִתְנַבֵּיתָ עִמָּם וְנִהְפַכְתָּ לְאִישׁ אֲחֵר:

I SAMUEL 10:6

And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be changed into a different person.

JEREMIAH 4:4

הִמְלֹךְ לִי וְהִסְרוּ עָרְלוֹת לְבַבְכֶּם אִישׁ יְהוּדָה וְיִשְׂרָאֵל
כִּי-תֵצֵא בָאֵשׁ חֲסִתִּי וּבְעָרָהּ וְאִין מִכְבָּה מִפְּנֵי רֹעַ
מַעַלְלֵיכֶם:

JEREMIAH 4:4

Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

[Yeshua decribed what Jeremiah is talking about here to a rabbi once. The rabbi visited Yeshua under cover of nightfall because he feared losing his teaching office if the other Jews saw him. Yeshua used the metaphor of a new birth to describe what Jeremiah likens to a circumcision of the heart. Yeshua assured the rabbi that he would not enter the Kingdom of heaven if he did not receive the new birth. Jeremiah here assures the Jews that they will reap the eternal and hellish fury of God if they do not receive the circumcision of the heart. Yeshua was amazed that a rabbi could be ignorant of such a fundamental teaching as is given here. See John 3:1-10. On the problem of rabbinic usurpation of the authority and perogatives of the Messiah's office, see notes on Deut.17:8-12 and Zech.12:10; 14:4 below.]

DEUTERONOMY 17:8-12

8.

כִּי יִפְּלֹא מִמֶּךָ דְבַר לְמִשְׁפָּט בֵּין-דָּם לְדָם בֵּין-רֵיוֹן לְרֵיוֹן
וּבֵין גֹּנֵעַ לְגֹנֵעַ דְּבַר רִיבֹת בִּשְׁעָרֶיךָ וְקָמָה וְעָלִיתָ
אֶל-הַמָּקוֹם אֲשֶׁר יִבְחַר יְיָ אֱלֹהֶיךָ בּוֹ:
9.
וּבָאתָ אֶל-הַכֹּהֲנִים הַלְוִיִּם וְאֶל-הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַיָּמִים
הָהֵם וְדִרְשָׁתָּ וְהִגִּידוּ לְךָ אֵת דְּבַר הַמִּשְׁפָּט:

10.

וַעֲשִׂיתָ עַל-פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לְךָ מִן-הַמָּקוֹם הַהוּא
אֲשֶׁר יִבְחַר יְיָ וְשִׁמְרָתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֹךְ:

11.

עַל-פִּי הַתּוֹרָה אֲשֶׁר יֹרֹךְ וְעַל-הַמִּשְׁפָּט אֲשֶׁר-יֹאמְרוּ לְךָ
תַּעֲשֶׂה לֹא תִסּוּר מִן-הַדָּבָר אֲשֶׁר-יִגִּידוּ לְךָ יָמִין וּשְׂמָאל:

12.

וְהָאִישׁ אֲשֶׁר-יַעֲשֶׂה כִּזְרוֹן לְבַלְתִּי שָׁמַע אֶל-הַכֹּהֵן הַעֹמֵר
לְשֹׁרֵת שֵׁם אֶת-יְיָ אֱלֹהֶיךָ אוֹ אֶל-הַשֹּׁפֵט וּמֵת הָאִישׁ
הַהוּא וּבְעֶרְתָּ דָרֶע מִיִּשְׂרָאֵל:

DEUTERONOMY 17:8-12

8. If there arise a matter too hard for thee in judgment--whether bloodshed, lawsuits or assaults--being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy G-d shall choose.

9. And thou shalt come unto the priests the Levites, and unto the judge (הַשֹּׁפֵט) that shall be in those days, and inquire; and they shall show thee the sentence of judgment:

10. And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11. According to the sentence of the torah which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.

12. And the man that will do presumptuously, and will not listen unto the priest that standeth to minister there before the Lord thy G-d, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

הַמֶּשִׁיחַ נָגִיד הַשֹּׁפֵט יִשְׂרָאֵל | The Judge of Israel is Messiah the Prince. Any judge who contradicts the Messiah's Torah is no true judge. Notice in the above passage the judge has to seek guidance from the priest at the central sanctuary. Messiah Yeshua is the high priest after the order of Melchizedek (see p.1149-1155, p.433-434, p.443, p.620) and, as Yeshua himself predicted, any competitive sanctuary men would use to upstage his sacrifice has been dismantled (Mark 13:1-2). The risen Lord by his

power is a Samson whose death overturns every worldly temple or priesthood (see Judg.16:20-31). The Jewish people and the world have no other sanctuary but him! Therefore any rabbi using the above passage to legitimize his authority while repudiating the risen temple of Yeshua's sacrificial body has no warrant from Scripture.]

ZECHARIAH 12:10

וְשִׁפְכֹתִי עַל-בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן
וְתַחֲנוּנִים וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר-דָּקְרוּ וְסָפְרוּ עָלָיו
בְּמִסְפָּר עַל-הַיָּחִיד וְהֵמָּר עָלָיו בְּהֵמָּר עַל-הַבְּכוֹר:

ZECHARIAH 14:4

וְעָמְדוּ רַגְלָיו בַּיּוֹם-הַהוּא עַל-הַר הַזֵּיתִים אֲשֶׁר עַל-פְּנֵי
יְרוּשָׁלַם מִקְדָּם וּנְבָקַע הַר הַזֵּיתִים מִזְרָחָה וְיָמָה גֵּיא
גָּדוֹלָה מְאֹד וּמֶשֶׁחַץ הָהָר צְפוּנָה וְחֶצִי-נִגְבָּה:

ZECHARIAH 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son *yachid*, and shall be in bitterness for him, as one that is in bitterness for his first-born.

ZECHARIAH 14:4

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall be split in two from east to west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

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Maimonides (A.D.1135-1204 Jewish scholastic philosopher and rabbi, one of the major theologians of Rabbinic Judaism, called "Rambam") abused the word **יְחִיד** when he applied it to God. The Shema (Deuteronomy 6:4) says that God is **יְחָא**. A man and wife can be *echad* (Genesis 2:24), but a first-born is *yachid* (Zech.12:10). One is simply univalent, the other is a complex unity. God is *echad* because his oneness doesn't exclude the mystery of his unity with his Word and his Spirit. There is no other God but God, but the God there is is the God of the Jewish Bible, not the God of Maimonides. But notice that Zechariah is talking about one Messiah, not two. The one and only Messiah is both pierced **דָּקַר** and mourned **סָפַר**. (See Ps.22:16[17] below.) He is both rejected and returns to rule (Zechariah 14:4). It is worth noting in Zechariah 12:10 that the Messiah saves in the context of a spiritual revival, not in a political putsch.

PSALM 22:16(17).

כִּי סָבְבוּנִי כָל־בָּיִת עַד־תַּיִם הַקִּיפוּנִי כָאֶרֶץ יָדַי וְרַגְלִי:

PSALM 22:16(17).

For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

SEPTUAGINT "they pierced my hands and my feet"

ᾠρυσάν χειράς μου καὶ πόδας See p.20 Ps.21:17
Alfred Rahlfs, ed. Septuaginta, Deutsche Bibelgesellschaft Stuttgart, 1979.

GENESIS 3:15

וְאֵיכָּה אֲשִׁית בֵּינִךְ וּבֵין הָאִשָּׁה וּבֵין זְרַעֲךָ
וּבֵין זְרַעָהּ הִוא יִשְׁפֹּךְ רֹאשׁ וְאַתָּה תִּשְׁפָּנוּ
עֶקֶב:

GENESIS 3:15

And I will put enmity between thee (the Serpent) and the woman, and between thy seed (the children of the evil one--John 8:44) and her seed; it (the seed of the woman) shall bruise thy head (the Serpent), and thou shalt strike his heel.

See p.235 on Gen.3:15. The masculine αὐτός ("He") in the Septuagint's rendering of Genesis 3:15 (the masculine pronoun for the neuter word σπέρματός, "Seed") shows the ancient Jewish Messianic interpretation of this verse. Albert Edersheim is worth quoting here. In his Appendix IX of *The Life and Times of Jesus the Messiah*, Edersheim gives a sizeable list of Old Testament passages Messianically applied in ancient rabbinic writings. Edersheim shows how Gen.3:15 was given a Messianic interpretation in the Targums (Palestinian Targum mentions "a remedy for the heel in the days of King Messiah.") He also cites a possible allusion to Gen.3:15's עֶקֶב in the Talmud's בְּעֻקְבוֹת מְשִׁיחָא ("Heels of Messiah") (*Sotah 49b, line 2 from the top*). It is possible that this passage shows both Gen.3:15 and Ps.89:52 "heels/steps of your Anointed one/Messiah" (עֻקְבוֹת מְשִׁיחָה) may very well have carried a Messianic interpretation in ancient times among the rabbis. In any case, Obadiah Sforno (1475-1550) in his commentary on Gen.3:15 says that the serpent is a symbol of the tempter (Satan).

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Rabbi David Kimchi (1160-1235 "Radak") says, "As Thou wentest forth for the salvation of Thy people by the hands of the Messiah, the Son of David, who shall wound Satan who is the head, the King and Prince of the house of the wicked, and shall overturn all his strength, power, policy and dominion." For students who want to pursue this type of study, corroborating Messianic interpretations by means of rabbinic citations, here are a few other books besides Edersheim that may be of some help. The Soncino Talmud Index, Lightfoot's *Commentary on the New Testament from the Talmud and Hebraica*, Strack and Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch*, and Raphael Pattai's *The Messiah Texts*. In the Messianic Jewish revival underway since the Six Day War, Burt Yellin in Colorado also made this a specialty in his studies (see Burt Yellin, *Messiah: A Rabbinic and Scriptural Viewpoint*). Also see World Bible Society's *The Messiah of the Targums, Talmuds and Rabbinical Writers*. But the Bible must interpret itself in the final analysis. And Ezekiel alludes to Gen.3:15's אִיְבֹת עוֹלָם "ancient enmity" in Ezek.35:5 when he prophesies against Edom. In the context Ezekiel has just a few verses before prophesied about the Messiah in Ezek 34:23. The Soncino Bible admits that עֲבָדִי דָוִד נָשִׂיא "My Servant David the Prince" and his בְּרִית שְׁלוֹם "Covenant of Peace" is a Messianic reference. However, the infallible and inerrant Messianic interpretation of Gen.3:15 that we can completely trust above mere rabbinic opinion is Rev.12:9,17; Rom.16:20.

We need to pause and get acquainted with the

"Rabbinic Bible," especially as it relates to Genesis 3:15 (in a moment we will also open the "Rabbinic Bible" to Zech.3:8 and 6:12). The Rabbinic Bible is called the *Mikraot Gedolot* (which means "Great or Big Scriptures"). You can buy one in most Jewish bookstores. If you look up the text in what is called the Chumash (original text of the Torah), you will see that next to our Genesis 3:15 passage (טו) there is (on the left) the אונקלוס "Onkelos" Aramaic targum translation. Below Onkelos you will see the letter א ת (short for "Toldot Aharon"), the Rabbi (Aharon M'Pisaro) who tells you the folio page in the Talmud where there is a discussion of this part of the Bible in the most important rabbinic literature. Now we are going to look at the various commentators. Every page has basically the same thing. Rashi (1040-1105) has his commentary headed with the letters רש"י and there is a commentary on Rashi's commentary written by Rabbi Shabathai (Meshorer) Bass (1641-1718) headed with the letters שפת חכמים ("Sifethey Chakhamim"). Next is Rabbi Avraham ben Meir, another medieval rabbinic commentator (1089-1164), headed by the letters אבן עזר ("Ibn Ezra"). Then there is Rabbi Moses Ben Nachman (Nachmanides) (1194-1270) headed by the letters רמב"ן ("Ramban"). Then there is Sforno (Rabbi Ovadia Ben Yaakov) headed by the letters ספורנו (he is quoted on p.1172. Then there is Rabbi Chaim Ben Moshe (Ibn Attar) (1696-1743) headed by the letters אור החיים ("Ohr HaChaim"). Then there is Rabbi Shlomo Efraim of Luntschitz, Poland (1550-1619) headed by the letters כלי יקר ("K'li Yakar"). Then there is Rabbi Shmuel Ben Meir (1080-1174) headed by the letters רשב"ם ("Rashbam"). Then there is Rabbi Yaakov

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Ben Asher (1268-1340) headed by the letters בעל הטורים ("Baal Ha-Turim"). Then there are early Jewish interpretations ("Midrashic" is the word) of the Biblical text, some of which were written in the 12th and 13th centuries by Rashi's descendants, and these are found under the letters דעת וקנים ("Daat Z'Kenim"). Finally, it's time for another Aramaic Targum Translation/Paraphrase of the Hebrew Biblical Text, Targum Yonatan or Jonathan (A.D.50) ascribed to either an unknown author or to Yonatan Ben Uzziel and headed by the letters יונתן בן עוזיאל ("Yonatan Ben Uzziel"). Then there is another Aramaic translation of the Torah headed by the letters ירושלמי ("Yerushalmi"). All this is found on the left and right facing pages and each of these pairs of pages contains the same thing, commentators, etc.

The Chumash or Torah is in larger Hebrew letters. It is the text of the Hebrew Scriptures, put together by scribes living roughly from the 7th to the 11th centuries C.E. ("Masoretes" means "transmitters.") The Targum was read in the synagogue for the benefit of the Aramaic-speaking Jews, who, having returned from the Babylonian Exile, no longer were as fluent in Hebrew and needed an Aramaic translation. This translation is important, because when the word Messiah occurs in this translation, it shows that a certain text was considered predictive of the Messiah by the Jews, and that this is not a mere "Christian" interpolation on our part. For the Jewish people of the 1st Century and later, this Targum had tremendous authority because it was what was *heard* by the Jewish people and was the comprehensible Word of God to them.

Rashi (Rash, Shin, Yod) is the acronym for Rabbi Shlomo Ben Yitzchak, who lived in France. His is the most famous commentary on most of the Bible and the Talmud as well. Whenever Rashi agrees with us, quoting him carries much weight with religious Jews.

Ibn Ezra from Spain, another important Medieval commentator, often examines the etymological roots.

If you turn to Zechariah 3:8 you will see the following other commentators in the *Mikraot Gedolot*: RADAK (Rash, Dalet, Kof) is Rabbi David Kimkhi (1160-1235), another important Medieval commentator. Also, "Our teacher (Joseph) Karo" (1488-1575), the author of the "Shulkhan Arukh," the great legal code of Judaism. Born in Spain, he ended up the head of a yeshiva in Safed, Israel. Also *Metsudat David* and *Metsudat Zion* (Fortress of David? Fortress of Zion?) are written by a rabbi and his son. There is also a Yiddish translation and commentary.

Unless a rabbi has been trained in a more liberal seminary, he will rely on what these great commentaries have said. Therefore, they can be useful to us in evangelism. Just because Rashi says something was messianic doesn't mean that we can say that Rashi thought the text spoke about Yeshua. However, we can show that it is not a "Christian" notion that a certain text is talking about the Messiah.

Notice that the next to the last word in the Aramaic Targum on Zech.3:8 is "Messiah," proving

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that it was a Jewish interpretaion of this text, not just a Christian interpretation, that claimed this verse was talking about the Messiah. This proves that "Tseh-makh" was a code-word for "the Messiah."

Transliteration of the Aramaic: "Sh'mah k'anh Y'hoh-shoo-ah kah-hah-nah rah-bah aht v'khahv-rahkh d'yaht-veem kah-d'mahkh ah-ray gahv-reen k'sh'reen l'meh-bahd l'hohn nee-seen ee-noon ah-ray hah ah-nah mah-tay yaht ahv-dee m'shee-khah (the Messiah) v'yeet-g'lay."

Translation of the Aramaic Targum: "Hear now, Joshua the high priest, you and your compatriots sit before you, behold they are men fitting for signs to be worked for them. Behold I will bring forth my servant the Messiah and he will be revealed."

This represents by and large the interpretation of the rabbis at a certain stage in history and is very authoritative as a "clincher" argument that this passage is talking about the Jewish Messiah.

Now let's look at Rashi on this passage:

Rashi comments on אֶתְּהוּ וְרַעְיָהּ first and says that these refer to Hananiah, Mishaël, and Azariah, Daniel's companions in the fiery furnace (a gratuitous explanation that does not fit the context at all, which witnesses to the lack of anointing on the rabbinic traditional interpretation). Then Rashi comments on אֲנָשִׁי מוֹפֵת and we see that he believed the fiery furnace "sign" was what they were worthy of. Then Rashi comments on the צִמָּה passage, but unfortunately he misses the point completely and quotes some erroneous Talmudic

tradition that Zerubbabel = Nehemiah = "The Branch."

Now let's look at Ibn Ezra. נִמְכָּח (TSEH-mahkh) "He is Zerubbabel as it says, 'His name is TSEH-mahkh,' and the end of the passage proves this refers to Zerubbabel. And many interpreters say that this TSEH-mahkh is actually the Messiah. He is called Zerubbabel because he is from the Messiah's seed, the line of David like Jeremiah and Ezekiel say that David my servant will be their prince." So how is it that Zerubbabel can be a Messianic sign? Because he's from the line of David, and each Davidic King was a portent of the ultimate Davidic King to come, in other words. This part is correct, but Ibn Ezra misses the point, because the context is dealing not with Zerubbabel here, but with a resurrected-from-exilic-death priest name YESHUA/JESUS (Ezra 3:8). "David my servant will be a priest for them forever." Then he says he's going to also engage in a homiletical interpretation (darash): TSEH-mahkh in gematria (add up numerical value of each letter in a word and if two words have the same "score" you can supposedly interchange them, which is what he does here with the words "TSEH-mahkh" and "Menachem." Menachem ben Omniel is one of the names of Messiah in Medieval Rabbinic literature. So Ibn Ezra has no problem saying that TSEH-mahkh is a title of the Messiah.)

RADAK also affirms the messianic interpretation of the Targum on TSEH-mahkh.

Critical (liberal) scholars will tell you that Zechariah and Haggai were wrong because they thought that

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Zerubbabel would rebel against the Persian authorities and become the Messiah. The text does not say this. The text says that Joshua was a "sign man" so that when the crown is put on his head, the context is the "sign" of Psalm 110, the coming Messiah Priest. What is astounding is that all of this portent centers on a man name "Jesus" (Ezra 3:8). Read II Samuel 8:18 where it says that David's sons were priests, thus Jesus was also a priest as the (legal) son of Joseph the son of David. David and Solomon offered sacrifices as types of the ultimate Messiah Priest to come. Uzziah tries it generations later and is stricken with a skin disease, showing that it was a prophetic act that David did in his priesthood, pointing toward the Messiah.

Rashi says (on Zechariah 6:12) "His name is TSEH-mahkh: this is Zerubbabel...and there are those who interpret this with reference to the King Messiah."

Ibn Ezra says this refers to Zerubbabel.

RADAK and the other Medieval commentators can't see that TSEH-mahkh refers to both Zerubbabel and Yehoshua because the priest-Messiah they symbolize is one, a priest forever after the order of Melchizedek and also the ultimate King. A priest never sat on a throne so Ibn Ezra is wrong in his literal interpretation.

The Dead Sea Scrolls mentions "The Anointed Ones (or Messiahs) of Israel and Aaron" because they believed in two messiahs, one Davidic or royal and one priestly. Also they believed in "the Prophet"

who was to come. The Bible has a Prophet, a King, and a Messiah Priest all fulfilled in Yeshua, because the Messiah must combine all of these strands.

The Targum also says that Zechariah 6:12 is referring to the Messiah.

The Jerusalem Talmud Berakhoth 5a deals with the prayers of the prayerbook and then has a brief digression which shows that the rabbis were familiar with the interpretation that says that TSEH-mahkh refers to the Messiah (referring to Zechariah 6:12). So it is indisputably clear that TSEH-mahkh is the allegorical name of the Messiah.

Also on TSEH-mahkh see II Samuel 23:5, Isaiah 4:2, Psalm 132:17. Some commentators say that "Branch of Yahweh" in Isaiah 4:2 is a reference to the divine nature of the Messiah. The TSEH-mahkh in Jeremiah 23:5-6 and 33:15-16 is obviously a reference to the Messiah, making the meaning of the code-word TSEH-mahkh indisputably clear. Notice Jeremiah 23:5-6; 33:15-16 also calls the Messiah "the Lord" here and "our Righteousness" and therefore says the same thing as Paul in Romans 1:17 etc.

The Dead Sea Scrolls use the phrase "TSEH-mahkh David" as a Messianic term in explanation of the Davidic covenant of II Samuel 7:14. Additional evidence is found in Isaiah 11:1 and Isaiah 53:2.

Isaiah tells us that Assyria will cut Judah down and leave her with just a remnant, like a few trees or a stump in the field. But out of that stump will come the remnant of one, the ultimate remnant, the

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Messiah, who will reverse the history of Man and save the world. Messiah is the true "Seedling" of the new and sanctified Israel (Isaiah 4:2; 11:1,10).

BUILDING VOCABULARY

apostle אֲפֹסְטֹל (sh LEE akh)

Adonai Tzva'ot יְהוָה צְבָאוֹת (Lord of Hosts or Lord of Armies)

Abraham our Father אַבְרָהָם אֲבִינוּ (ahv rah hahm ah-VEE-noo)

atonement כִּפּוּר (kah-POH-ret) means or place by which sins are forgiven through a kapporah (Romans 3:25)

bar mitzvah בָּר מִצְוָה

boh-kher (yeshiva lad, yeshiva bachelor) בַּחוּר

circumcision בְּרִית מִילָה

Sabbath bread חֶלֶה (Romans 11:16)

community of God קְהֵלֶת אֱלֹהִים (kay-hee-laht eh-loh-heem)

deacon, shammash שָׁמַשׁ

devout, pious (frum) פְּרוּם

evangelist, proclaimer of the Good News מְבַשֵּׁר

elder, spiritually senior member of the community זקן

table fellowship (Acts 2:42) חבורה

fellow חבר

glory, Divine Presence שכינה

grace, unmerited favor חסד

Holy Spirit רוח הקדש

holiness קדשה

knowledge (as in knowledge of good and evil apart from every Word that proceeds from the mouth of God) דעת

law תורה

leader of the congregation מנהיג בקהלה

leavened bread (symbolizing evil as in I Corinthians 5:7) חמץ

legal portions הלכה

non-legal portions איגרה

mikveh מקוה

merit of the fathers (erroneous notion) זכות אבות

matzah מצה

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| | |
|--|--------------------------------|
| Messianic Age (end of days) | קֶץ הַיָּמִים |
| The pre-Messianic Era tribulations or sufferings or birth pangs) | חֲבִלֵי מָשִׁיחַ |
| this age | עוֹלָם הַזֶּה |
| the age to come, the hereafter | עוֹלָם הַבָּא |
| the resurrection of the dead | תְּחִיַּת הַמֵּתִים |
| New Covenant Judaism | יְהוּדִית הַבְּרִית הַחֲדָשָׁה |
| overseer (see leader of the congregation above) (see Jer. 20:1) | פְּקִיד |
| ordination, laying on of hands | סְמִיכָה |
| original sin | חַטָּא קַדְמוֹן |
| corporate prayers (Acts 2:42) | תְּפִלוֹת |
| preacher | רִשָּׁן |
| prophets, prophet | נְבִיאִים נְבִיא |
| priest, priests | כֹּהֵן כֹּהֲנִים |
| power | גְּבוּרָה |
| repentance | תְּשׁוּבָה |
| remnant of Israel | שְׂאֵרֵית יִשְׂרָאֵל |
| redemption | פְּדוּת |

righteous

צדקה

shepherd (pastor)

רועה

seed (as in "seed of the woman, etc")

זרע

steward, trustee (I Cor. 4:2)
(an official over the household)

ממנה על המשק

Tanakh

תנ"ך

Tent, Tabernacle

אהל

the Temple (in Jerusalem) (Our Yeshiva meets at Temple Ohel Besorah--Ohel Besorah is Glad Tidings Tabernacle)

בית-המקדש

Trust, faith

אמונה

(Without emunah in Mashiakh there is no peh-DOOT---what did I just say? If you are paying close attention, you should be able to figure it out. If you can make a statement like that to a religious Jew, he has to take you more seriously because you know his insider's language.)

works of the law, legalistic works (of self-righteousness or righteousness through self-effort and knowledge of good and evil outside the Torah)
מעשי התורה

Writings (Ruth, Psalms, etc)

כתובים

Yeshua

ישוע

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Omanim Lema'an Yisrael Yeshiva אֲמָנִים לְמַעַן יִשְׂרָאֵל (Artists For Israel Yeshiva/Institute) is a post-high school or advanced Messianic Yeshiva, a *yeshiva gedola* (advanced yeshiva). Our *beis medrash* (house of study) is located in New York City.

Structurally and administratively, yeshivas are only superficially like universities. True, both have libraries, classrooms, professors, administrative offices, curriculums, and students. And our yeshiva has all of these, as well. However, there is a fundamental difference.

One does not spend a fixed number of years in a yeshiva. Some students spend one year, some two, some ten or more. Universities require their students to take a specific number of courses leading to a degree, whereas the primary aim of an Orthodox yeshiva is not that, not even is it to ordain Jewish clergy; rather, the yeshiva exists in order that God-fearing individuals might learn, *quite for its own sake* (the concept of *Torah lishmo*), how to apprehend and communicate the pure Jewish faith.

Therefore, it is not the purpose of AFI Yeshiva to turn out yeshiva *bochorim* (students) who are mere intellectuals (*maskilim*), mere gnostic dandies puffed up by the status symbols of the academic titles and degrees we've given them. Our purpose at AFI Yeshiva is, furthermore, not the mere mastery of the Talmud. Our purpose, rather, is to use rabbinic literature and the arts as a bridge over which to

lead rabbis and others into the *Tanakh* and into the Hebraic milieu of the entire Bible. Our purpose is to fight heresy (*apikorsus*), to develop ethical behavior (*middos*), and to produce not mere scholars (*talmidei chachomim*), but cross-cultural communicators, able to go in the power of the *Ruakh HaKodesh* into Jewish neighborhoods and win uncommitted Jews to their Messiah and to the planting of the Spirit-filled synagogues of Biblical Judaism. We are trusting that HaShem will be our learning partner (*chavrusa*) to help us in this task for His Glory.

Truly He is our only real accreditation and seal of approval (*hechsher*). Like many yeshivas, we take nothing from governments, no money, no aid, no endorsement. Our students don't need government money to learn, thank you. We will not tolerate accrediting agencies or the State Department of Education telling us to change our curriculum or admission policies or faculty hiring policies. We can provide a quality education without consulting with mockers and unbelievers. We take nothing from organized religion. We are an independent institution; we offer our students and faculty only the great honor of suffering with us as we proclaim the pure Jewish Scriptures for the sake of the redemption of Israel (something accrediting agencies and government employees are not interested in evaluating). Truly it was HaShem who resolved to establish AFI Yeshiva in New York City. Could the fact that New York City is the largest Jewish city in the world have anything to do with His resolve to establish this *beis medrash*?

We believe so, and we believe that many others will

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soon say, Amen. These will be the members (every member a praying fund-raiser or *meshullach*!) who receive our sermon-letter, these will be the students and artists, these will be the faculty that HaShem will be continually sending us.

The prototype of our yeshiva is the one that a certain rabbi established nearly two thousand years ago in the lecture hall of Tyrannus. Paul may have been influenced in some ways by the yeshiva he himself attended under Gamliel. In starting yeshivas, we should remember that this rabbi encouraged our imitating him; he said, "Follow me as I follow the Messiah." Also we note that there are at least five things about this rabbi that we must imitate in the hall of study or *beis medrash* that we have been given.

First, we must note that this rabbi was a rabbi upon whom the *Shekhinah* had bestowed the power of the *Ruakh HaKodesh*. He could cast out demons, he knew how to follow HaShem in praying for the sick, in prophesying and in preaching with prophetic power. Secondly, he knew and taught the correct doctrines of the other apostles—he had something far beyond what we would call today a superior scribal or "seminary" education. Thirdly, he had artistic skills and was a literary artist as well as a rhetorician and hymnist. Fourthly, he used his *parnoseh* (livelihood) and his tent-making business skills to give him the financial ability he needed to cross cultural barriers and do ministry on the street and from house to house in order to help finance the planting of new congregations. And, finally, he used his own specialized yeshiva training, his Jewish

education (*chinuch*), to help him give vision to the blind synagogue community, which had trouble seeing the Gentile mission, and to the blind church community, which had trouble seeing the observance of the Torah as a Jewish "peoplehood consciousness" redeemer. This rabbi went around the world turning everything upside down for HaShem, and our vision is that we might send many students to follow him in the same holy vocation.

Past students of Artists For Israel Institute are now in media ministries, planting congregations in foreign countries or here in America, doing short-term overseas ministry in various foreign lands, touring as artist-ministers, writing, using foreign languages to minister bi-lingually, creating works of art to glorify the Lord and reach the unreached within their own cultural context, leading congregations, involved in cross-cultural ministry with Muslims and other unreached peoples, and being used in many innovative ways to fulfill the Great Commission of the Messiah of Israel.

We do want to certify each student as having completed the course of study. (See next page). To do this we have a comprehensive examination with sample questions beginning on p. 1190. As the student progresses through all seven areas of study these sample questions for each area should help in the assessment as to when the student is prepared to take the actual comprehensive exam itself.

ARTISTS FOR ISRAEL INSTITUTE

To all who read these words, greetings in the name of ה'אדון י'שע ה'פשו'ח

Be it known that

has been admitted as a

FELLOW

of Artists For Israel Institute and a Talmid Chochom of Omanim Lema'an Yisrael Yeshiva

This is hereby certified upon the recommendation of the Faculty
in recognition of satisfactorily completing the prescribed course of study.

In Witness Whereof, this diploma is given on this day



President AFI Institute

Vice President AFI Institute

ARTISTS FOR ISRAEL YESHIVA

אמנים לישראל ישיבה

We do want to certify each student as having completed the course of study. To do this we have a comprehensive examination with questions similar to the following:

For each of the questions below, choose the best answer.

1. בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם

A. The meaning is "In the beginning God created the earth."

B. The last word (reading from right to left) has a dot in its second letter. This means that the letter is tripled.

C. The second word from the end is the sign of the direct object.

D. There is no preposition anywhere in this Hebrew sentence.

The best answer is ____.

2. וְהָאָרֶץ הָיְתָה תֶּהוֹ וּבְהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְרוֹם.

A. The translation is "And the earth was formless and empty and darkness (was) upon the faces (literally) of the sea."

B. The first two words literally mean "And the earth she was."

C. The word for "faces" is in construct with the word that appears at the beginning of the verse.

D. The construct state does not imply an "of" relationship.

The best answer is ____.

3. וְיוֹם אֱלֹהִים מְרֻחָפֶת עַל-פְּנֵי הַיָּמִים

A. The first word does not contain a conjunction.

B. The last word means "days."

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c. The last word does not contain the article "the" in it.

D. The word with "m" is a participle or verbal-adjective.

The best answer is _____.

4. וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי-אֹר

A. All the verbs in this sentence are in the perfect tense, which means they all have to do with completed action.

B. The vav-conversive is a conjunction that changes the tense.

c. The imperfect tense means that the action is completed.

D. The word for darkness appears twice in this sentence.

The best answer is _____.

5. וַיֵּרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב

A. There is no vav-conversive in this sentence.

B. The sign of the direct object has to be translated in this sentence.

C. The subject follows the verb in this sentence.

D. The root of the verb means "to be."

The best answer is _____.

6. וַיִּבְרָל אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ

A. The verb here means "and he caused a division."

B. Throughout Scripture God causes a division.

C. This is the meaning of what Jesus said when he told his disciples that he came not to bring peace but a sword.

D. All of the above are true.

The best answer is _____.

וַיִּקְרָא אֱלֹהִים לְאֹר יוֹם וּלְחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי-עֶרְבַּ.7
וַיְהִי-בֹקֶר יוֹם אֶחָד:

A. The word for "one" here can never mean complex unity.

B. The verb for "call" is only used once in this sentence.

C. The verb for "to be" or "was" is used twice in this sentence.

D. There is no preposition in this sentence.

The best answer is _____.

8. וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם

A. The first verb is imperfect third person masculine singular with vav conversive giving it a perfect force.

B. The second verb is perfect.

C. The word for "days" follows a preposition here.

D. The word for "expanse" is not a noun in this passage.

The best answer is _____.

9. וַיֹּאמֶר אֱלֹהִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל-מָקוֹם.9
אַחֵר וְהָרְאָה הַיַּבְשָׁה.

A. The verb for "be collected" is in the perfect tense and it is where we get the noun form of the same word, the noun form used by the Jews for their word for baptism.

B. The last verb means "and he shall be seen."

C. There is a feminine prefix in the last verb, which is in the passive tense.

D. All of the above are true.

The best answer is _____.

10. וַיִּקְרָא אֱלֹהִים לַיַּבְשָׁה אֶרֶץ וּלַמָּקוֹה הַמַּיִם קָרָא יַמִּים

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- A. An H-stem verb has a causative force, as in the first verb of this sentence, "He caused to call."
 - B. The word for "collection" is not in construct with the following word.
 - C. The last word means "days."
 - D. None of the above.
- The best answer is _____.

11. #2 is best translated

- A. The earth he was empty and formless and darkness was upon the faces of the sea.
- B. The earth she was empty and formless and darkness was upon the faces of the sea.
- C. The earth it was empty and formless and darkness was upon the faces of the sea.
- D. None of the above.

The best answer is _____.

12. The best translation of #3 is:

- A. The spirit of the God was brooding on the faces of the days.
- B. The Spirit of God was brooding on the face of the waters.
- C. The Spirit of God was brooding on the faces of the days.
- D. None of the above.

The best answer is

13. The best translation of #4 is:

- A. And God said "Let there be light and let there be light."
- B. And God said "Let there be light and there was light."
- C. And God said "Let there be light and she was light."

D. None of the above.

The best answer is_____.

14. The best translation of #6 is:

A. And God caused a division between the light and the darkness.

B. And God shall cause a division between the light and the darkness.

C. And God shall cause a division between the light and between the darkness.

D. None of the above.

The best answer is_____.

15. The best translation of #10 is:

A. And God called the dry land "earth" and the collection of waters he called "days."

B. And God called the dry land "seas" and the collection of waters he called "earth."

C. And God called the dry land "days" and the collection of waters he called "earth."

D. None of the above.

The best answer is _____.

16. This first Hebrew passage is Gen. 2:16. Place the letter of the *best* answer in the blank *on this page* immediately after the questions below. The answers are not meant to trick you but to see if you have studied the material and know the obvious answer (obvious to anyone who has studied) to the question.

In the Hebrew passage from Genesis below, without looking at your Bible or your notes, for the word that is first in the passage, please give the correct root and meaning. Place the letter in this blank.

וַיֹּצַו יְהוָה אֱלֹהִים עַל-הָאָדָם לֵאמֹר מִכָּל עֵץ-הַגָּן אָכַל
תֹּאכְלִי:

וַיֹּצַו

A. צוּ is the root and the meaning is "he commanded."

B. צָאָה is the root and the meaning is "he asked."

C. צַו is the root and the meaning is "he said."

D. צָלַ is the root and the meaning is "he walked."

17. In the same word וַיֹּצַו above, the פִּתְחָה (צ) under the first radical (צ) of the root tells you that the word is a PIEL stem verb. PIEL means that the verb is _____.

A. active reflexive (he _____ himself.)

B. passive reflexive (he was _____ himself.)

C. active intensive (he intensively _____.)

D. passive intensive (he was intensively _____.)

18. A good literal translation of the Hebrew passage above (Gen. 2:16) would be _____:

A. Hashem God said to himself to the man, saying, "From any of the trees (collective) of the garden to eat you (plural) shall eat."

B. And Hashem God intensively commanded to the man, saying, "From any of the trees of the garden to eat you shall eat."

C. And Hashem God intensively asked to the man, saying, "From any of the trees of the garden to eat you (plural) may eat."

D. And Hashem God intensively walked himself to the man, saying, "From any of the trees of the garden to eat you may (plural) eat."

וּמֵעֵץ הָרְעֵת טוֹב וְרַע לֹא תֹאכַל מִפִּנּוּ פִּי בְיוֹם. 19.
אֲכַלְךָ מִפִּנּוּ מוֹת תָּמוּת:

In this passage (Gen. 2:17), which of the following statements about the first word--וּמֵעֵץ--is *not* true? Put the answer in this blank _____.

A. The letter מ is the inseparable preposition מִן meaning "from."

B. The letter ו is actually the conjunction ו meaning "and" or "but."

C. The letter ו is in this case a consonant without a vowel, and therefore, ו becomes וּ when it occurs before ב, מ or מ.

D. This word is *not* in construct with the following word.

20. In the passage (2:17) given in question #4, look at the fourth word from the end--אֲכַלְךָ and put the best answer in this blank _____.

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A. This word is an imperfect verb and its root is
אכל

B. This word is an infinitive absolute; that is because it lacks pronouns or prepositions.

C. This word is an infinitive construct of the root
אכל

D. All of the above.

21. The best literal translation of the above passage (2:17) is:

A. "But from the tree of the knowledge of good and evil not you shall eat from it, for in the day you to eat from it to die you will die."

B. "But from the knowledge of the tree of evil not you must eat from it, for in that day you will die."

C. "But from the knowledge of the tree of good and evil not you must take from it, for in that day dying you will die."

D. "But from the knowledge of the tree of evil not you eat from it, for in that day to die you will die."

22. There is an allegorical meaning to this passage. Put the best answer in this blank _____.

A. If you choose to know good and evil in counterdistinction to what God's Word commands about good and evil, you will eat the corrupting fruit of your actions.

B. God created man to obey him or else (or else eat the corrupting fruit of disobeying Him, which means death).

C. Since Man as Man has corporately eaten the corrupting fruit of disobedience to God (which means death), God must recreate Man as Man to return the human race to the freedom conceived by God in the beginning. This means that rebirth is absolutely necessary, a new Man must come forth from God.

D. All of the above.

23. וַיִּפֹּל יְהוָה אֱלֹהִים תְּרִדָּמָה עַל-הָאָדָם וַיִּשָּׁן וַיִּקַּח
אֶחָת מִצִּלְעָתָיו וַיִּסְגֵּר בָּשָׂר תַּחֲתָנָה:

The first word in this passage (Gen. 2:21) has a פֿתַח (י) under the first preformative. In the imperfect tense, this is a sign of the HIFIL verb stem of the Hebrew root נָפַל meaning "he fell." The letter of the answer which is *not* true is _____.

A. The HIFIL verb stem has a causative force.

B. In the verb in question the ך has assimilated to dagesh forte in the ך.

C. This verb does not contain vav conversive.

D. A good translation of this verb would be "So he made fall."

24. In the word מִצִּלְעָתָיו in this passage (Gen. 2:21), which of the following is the best answer?

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A.. The word in question has this pronunciation:
MEE-TSAHL-OH-TAHV.

B. The root of the word, which means "rib" is רִיבָּ, a feminine noun.

C. The word מִן with assimilated ך is in this word and is an inseparable preposition meaning "from";
הָ is a pronomial suffix meaning "his"

D. All of the above are true.

25. Which of the following is the best literal translation of Gen. 2:21?

A. "So he made Hashem God fall into a deep sleep on top of the man and he slept and he took one of his ribs and he closed up flesh in place of it."

B. "So Hashem God made fall on the man a deep sleep and he slept and He took one of his ribs and He closed up the flesh (in) its place."

C. "So Hashem God fell asleep and the man slept and took one of his ribs and closed it up on him."

D. "So Hashem God fell asleep and the man slept and took one of his ribs and slosed up the flesh on it."

26. The word בָּשָׂר has which meaning in Scripture?

A. Meat or muscle of animals or man.

B. Humanity at large or what is frail or perishable in human nature.

C. In the New Testament the life of the flesh or σαρκ is the life of the unrenewed or unregenerate old nature of man.

D. All of the above.

27. וַיְהִיו שְׁנֵיהֶם עֲרוּמִים הָאָדָם וְאִשְׁתּוֹ וְלֹא יָתֵב שָׁשׁוּ:
In this passage (Gen. 2:25), which statement below is *not* correct?

A. The first word has the root הָיָה and is a Qal imperfect third masculine plural form of the root with ו (vav) conversive.

B. The first word should be translated "And they were."

C. "The fall of mankind" means the sense of primal shame and lost innocence that rebellious autonomous Man experiences as part of his ontology or being.

D. עָרָם is the root meaning "naked" and here means "naked ones" and is a verb.

28. וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִאֲוָה-הוּא לְעֵינַיִם וְנַחֲמֵר הָעֵץ לְהַשְׁכִּיל וַתִּקַּח מִפְּרִיו וַתֹּאכַל וַתִּתֵּן גַּם-לְאִשְׁתָּה עִמָּה וַיֹּאכְלוּ:

In this passage (Gen. 3:6), which of the following is *not* correct?

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A. The first word is imperfect third person feminine singular with vav (ו) conversive of רָאָה the verb for "saw"

B. וְנִחְמָד means "and *being* desirable because it is a NIFAL participle of רָחַם, "he desired."

C. לְאִשָּׁהּ means "to her husband" or "to her man," the ה being a pronominal suffix, the ל being an inseparable preposition

D. Neither answer A, B, nor C is correct.

29. The best literal translation for Gen. 3:6 is _____.

A. "And the woman saw that the tree (was) good for sin and that it was delightful to the eyes and the tree being desirable to gain wisdom and she took from her fruit and she ate and she gave also to her man with her and he ate."

B. "And the woman saw that the tree (was) good for food and that it (was) delightful to the eyes and the tree being desirable to gain wisdom and she took from its fruit and she ate and she gave also to her husband with her and he ate."

C. "And the woman saw that the tree was good for her and that it was desirable to her eyes and that the tree would bring her wisdom so she took it and ate it and gave it to her man with her and he ate (it)."

D. All of the above.

30. Which of the following is not a true statement about Gen. 3:6, the passage above?

A. The way of death does not offer a false god-like knowledge.

B. The way of death beckons with eye-catching, desirable allurements.

C. The way of death offers a pseudo-wisdom of some kind.

D. The way of death offers an individualistic ethic in which one person can become a "serpent of temptation" to corrupt someone else as well.

Directions: on this page, circle "T" or "F" next to the statement, depending upon whether it is true or false. The statements are not intended to be "tricky" but to test your understanding of the text by planting blatantly erroneous information in a statement, to see if you can detect it by virtue of your acquired knowledge.

31. T F Ezekiel believed, and his belief can be demonstrated from his writings, that an unregenerate rebel without a new heart and a new spirit could nevertheless live by the law and keep it.

32. T F Ezekiel wrote in chapter 20, "For on my holy mountain, the high mountain of Israel, declares the Sovereign Lord, there in the land the entire house of Israel will serve me and there I will accept them. There I will require your offerings and your

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choice gifts, along with all your holy sacrifices." This passage is both an anticipation of chapters 40-48 in Ezekiel and also a confirmation of Paul's optimism about an end-time revival among the Jewish people in Romans 11.

33. T F In a reference to Zedekiah as a profane and wicked prince, Ezekiel 21:26 says, "Take off the turban, remove the crown..." We know from Psalm 110, Zechariah 3:8; 6:11-13, and other Scripture that the priest's turban and the king's crown ultimately belong to the Messiah, the Davidic high priest after the order of Melchizedek.

34. T F It was the ill-advised intrigues of Zedekiah with Egypt that became the final provocation for the national disaster of Nebuchadnezzar's Babylonian army attacking the city of Jerusalem and the Temple, as Ezekiel had predicted to the day.

35. T F Like her lewd sister, the Northern Kingdom who committed harlotry with Assyria for favors against Damascus, so too the Kingdom of Judah committed the same sins with Egypt; and the Northern Kingdom was raped and dragged off by Assyria just as the Kingdom of Judah was raped and dragged off by Babylon, all because the covenant with God was broken--God, the angry husband with a lewd wife.

36. T F The sign from God that the Temple, the "delight of their eyes," would be taken away from the Jewish people was the death of Ezekiel's older son, Pelatiah.

37. T F The period of Ezekiel's being afflicted with aphasia (speechlessness) did not end until the return of the Exiles in 538 B.C.

38. T F Ezekiel's book gives comfort to those who, for one reason or another, feel the need to hide their "sign" of testimony and therefore do not accept the responsibility to give personal testimony for the Lord.

39. T F The book of the Bible that specifically addresses the issue of the Edomites and their guilt regarding Israel is Nahum.

40. T F There is nothing in the writings of the historian Josephus that could lead one to believe that the Magog of Ezekiel 38 might be identified in any way with Russia.

41. T F Scholars believe that Cush is modern Turkey.

42. T F Assyria collapsed when Nineveh fell in 601 B.C.

43. T F The Church today not only does not have an understanding of the book of Ezekiel; the Church today has few Ezekiels in its ranks, willing to publically, fearlessly, address the public crowds outside the Church buildings and give them a warning and an offer to repent before they are swept away in national judgment. This is the tragedy of the Church in America. Liberalism, small numbers, and the swelling ranks of the cults are part of the ways we are paying for our sin; but the

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lessons of Ezekiel should lead us to believe that greater punishment is coming if the Church does not repent and fulfill its duty to be God's watchman to the nations.

44. T F Ezekiel 36:27 says, "I shall put my Spirit in you, and make you keep my laws, and respect and practise my judgements." From this passage we begin to understand why unregenerate shepherds such as unsaved priests and rabbis and ministers cannot properly interpret or follow the Word of God: they lack his Spirit.

45. T F In context, the false shepherds that God is against in Ezekiel 34 must be political and not religious leaders.

46. When King Zedekiah visited Jeremiah in prison to ask the prophet for a word from the Lord, A) he was a fairly young king B) he was an old man C) he was suffering from an incurable illness in his bowels D) none of the above.

47. Jeremiah predicts Babylon will be God's instrument A) to punish the sinful Northern Kingdom B) to punish sinful Judah C) of punishment but never herself to be punished by God D) none of the above.

48. The man who assassinated Governor Gedaliah was A) Pashhur B) Johanan ben Moses C) Ishmael D) none of the above.

49. Kedar was A) an important city in Crete B) an important sea port in Egypt C) an important

Arab tribe D) none of the above.

50. Jeremiah prophesied to the Jewish remnant left in the land after Gedaliah's assassination A) that they would prosper if they went down to Egypt B) that they would NOT find the safety they sought in Egypt C) both A and B D) neither A nor B.

51. King Josiah of Judah was killed by Pharaoh Necho as Necho marched to assist the Assyrians against Babylon in the year A) 712 B.C. B) 695 B.C. C) 687 B.C. D) 609 B.C.

52. God avenged Josiah's death when the Egyptians were defeated by the Babylonians at Carchemish in A) 711 B.C. B) 690 B.C. C) 680 B.C. D) 605 B.C.

53. In the case of one man, the great things he might have sought for himself in terms of distinction in the land of Judah were all forfeited because of his loyal service to Jeremiah. This man's name was A) Ahaziah B) Menahem C) Baruch D) Shallum.

54. Jeremiah predicted this man would be handed over to his enemies in the same way Zedekiah king of Judah was handed over to his enemies. The man was A) Manasseh B) Pharaoh Hophra C) Pekah D) none of the above.

55. In the book of Jeremiah, whenever anyone comes to Jeremiah and asks him for a word from the Lord, A) they invariably believe it and act on it B) they generally do not believe it C) they act on it but in unbelief D) none of the above.

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56. Ebed-melech was the man A) who helped Jeremiah when he was in prison B) who betrayed Jeremiah when he was in prison C) who was pro-Babylonian because he loved money D) none of the above.

57. It was in July 587 B.C. that A) Judah defeated Moab B) Judah capitulated to the Assyrians C) Jerusalem fell to the Babylonians D) none of the above.

58. Jeremiah 39:8 tells us that the Chaldeans tore down the walls of Jerusalem. The man who became famous because he rebuilt those walls was A) the High Priest Yeshua B) the High Priest Yehoshua C) Nehemiah D) none of the above.

59. The man in the book of Jeremiah who knew the right course of action but lacked the courage to take it was A) Baruch B) Zedekiah C) Pashhur D) none of the above.

60. Which of the following is NOT true? A) Zedekiah was a puppet king set up by Nebuchadrezzar B) Zedekiah came to power after the exile of Jehoiachin's son, Jehoiakim. C) Zedekiah was under the control of his officials whom he feared D) Zedekiah was not a courageous man of faith.

61. Jeremiah found A) himself completely forsaken by God in prison B) that all his enemies soon shared his prison cell with him C) God used prison as a place of protection for Jeremiah and worked it for good for him D) none of the above.

62. "Is there any word from the Lord?" is a question asked by A) Baruch B) Passhur C) Hezekiah D) Zedekiah.

63. In the book of Jeremiah the man who was erroneously accused of deserting to the enemy was A) Ohaladab B) Mehaahem C) Jeremiah D) Zedekiah.

64. The unrepentant sinners that Jeremiah confronts A) think things will get better without their listening to the prophet B) lose their eye sight or their lives as punishment for their disobedience C) both A and B D) neither A nor B.

65. The man who cut up and burned part of the book of Jeremiah was A) Josiah B) Jehoiachin C) Baruch D) Jehoiakim.

66. The man who did not fear God like his father Josiah was A) Jehoiachin B) Jehoshaphat C) Jehoiakim D) none of the above.

67. The man who was associated with Jeremiah for over 20 years was A) Pashhur B) Zedekiah C) Baruch D) none of the above.

68. "Your eyes will look at the eyes of the King of Babylon"--these words were spoken by A) God to Baruch B) Jeremiah to Zedekiah C) Zedekiah to Jeremiah D) none of the above.

69. In the book of Jeremiah, the name "The Lord is our Righteousness" is given to A) Jerusalem only B) the Messiah only C) both Jerusalem and the

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Messiah D) none of the above.

70. "Straying from the path," "missing the mark," and "rebellious" are terms in Hebrew that cover different aspects of the idea of A) apostasy B) sin C) hypocrisy D) divorce.

71. The cult of Molech A) was the cult of a foreign god B) involved child-sacrifice C) refers to King Molech of Jordan D) both A and B.

72. Jeremiah's purchase of land at Anathoth A) showed he believed Judah would never return from the Exile B) showed he believed he would live to return from the Exile C) both A and B D) was a sign that the day would come when normal economic activity in Judah would be resumed.

73. The Old Covenant was written on stone but the New Covenant would be written A) on the heart B) with the sword of military victory C) with the blood of the saints D) none of the above.

74. The city of Ramah lay in the territory of the tribe of A) Gad B) Naphtali C) Ephraim D) Benjamin.

75. The Gentile Church is A) the New Israel B) the only Israel C) spiritual Israel D) none of the above.

76. When the Apostle John calls Satan that "Ancient Serpent," A) he means you should interpret Genesis chapter 3 literally and that means you only have to fight a viper when you're fighting the devil

B) he means the story is a myth without any reality whatsoever behind it C) he means Genesis chapter 3 should be interpreted so that it is actually Satan who tempted humankind in the beginning D) none of the above.

77. A cosmogony is A) a theory of eschatology B) a theory of theological beginnings C) a theory of recorded history D) a theory of the origin and development of the universe.

78. The book of the Bible that makes one want to re-read Genesis to find out who the Edomites descended from and all about Esau is A) Jonah B) Ruth C) Obadiah D) none of the above.

79. The book of Genesis A) is not a theological foundation for the rest of the Bible B) lays a foundation for every major doctrine of the Bible except the doctrine of the Messiah C) introduces us theologically to all the major questions of life D) none of the above.

80. The evil of polygamy is introduced in Genesis by A) Ham B) Lamech C) Enosh D) none of the above.

81. Canonical exegesis is A) the Bible interpreting itself B) Scripture interpreted exegetically C) the Bible interpreted according to extra-canonical criteria D) none of the above.

82. Moses A) was not educationally capable of writing the Torah B) did not prefigure the Messiah C) died outside the Promised Land because he did not

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honor God as holy before the people D) none of the above.

83. Exodus tells us about A) the ten plagues B) the ten murmurings C) the ten commandments D) all of the above.

84. Moses is from the tribe of A) Dan B) Judah C) Levi D) Simeon.

85. The important theme(s) of Exodus are A) covenant B) deliverance C) departure D) all of the above.

86. The sacrifice that is not presented in Leviticus is A) the burnt offering B) the sin offering C) the guilt offering D) the Chanukah offering.

87. God devoted a whole book (Leviticus) of the Bible on the importance of blood sacrifice because A) the sacrifices in Leviticus point to the book of James B) there is no atonement for sin without the shedding of blood C) the sacrifices are meant to edify our minds D) none of the above.

88. The book of the Bible that spends a sizeable amount of space dealing with the subject of ordination is A) Genesis B) I Kings C) II Chronicles D) Leviticus.

89. The census that is taken twice in Numbers is in reality A) the same census that is taken in Exodus B) a body count C) a means of gathering the tithe D) none of the above.

90. The two witnesses coming out of the Exile are Zerubbabel and A) Caleb B) Joshua C) Haggai D) none of the above.

91. The essential point about Deuteronomy is that if God's covenant demands are not obeyed, covenant curses will overtake the guilty. Two books of the Bible which were singled out in class as impossible to fathom without this understanding from Deuteronomy are A) Philemon and Galatians B) Matthew and I Corinthians C) Jonah and Obadiah D) None of the above.

92. Deuteronomy 18:15 says, "The Lord your God will raise up for you a prophet like me from among your own brothers. You must listen to him." A) This is a collective reference to all the canonical prophets that will follow Moses B) This is a reference to Joshua C) This is a reference to Jesus D) All of the above.

93. The Book of Joshua shows A) the defeat caused by Joshua B) the Hittite deception of the tribe of Judah C) the fulfillment of a faithful God to keep his promises D) Statements "B" and "C" are true.

94. Judges shows A) the continual apostasy of the people of God B) the folly of independent-minded religion C) both "A" and "B" D) deadly doctrines never bring joy.

95. Delilah and Samson prefigure A) Saul and David B) Paul and Timothy C) Judas and Messiah Jesus D) none of the above.

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96. A major theme of Ruth is A) retribution for the guilty B) God's providential care C) God's love for the Jewish people as his only chosen people D) none of the above.

97. I Samuel is an amazing character study of the tragedy of A) King David B) King Saul C) Ahithophel D) Absalom

98. Elijah was raptured A) before he experienced any tribulation in his ministry B) before the false prophets he opposed came to their Anti-Christ destruction C) because rapturing him was the only way God could keep him from the judgment God was bringing on the wicked D) none of the above.

99. David's son Solomon had wisdom but the Messiah A) brought wisdom greater than the Father B) was Wisdom C) spoke with the learning of the Pharisees D) none of the above.

100. The king whose grandmother tried to kill him was A) Jeconiah B) Hezekiah C) Josiah D) Joash.

101. The date of the destruction of the Temple was B.C. A) 589 B) 586 C) 467 D) 478.

102. The king who first opened the door for the Assyrians to put their foot into Judah's affairs was A) Hezekiah B) Joram C) Manasseh D) Ahaz.

103. Samaria fell B.C. A) 825 B) 728 C) 722 D) 660.

104. Which of the following statements is incorrect? A) A historical last Adam in I Corinthians is vital

but a historical first Adam in Genesis is not as important B) Esther's husband was not named Xerxes C) Nehemiah was not a Persian Governor ruling in Israel D) all of the above.

105. Which of the following statements is incorrect?
A) The covenant law always meant national welfare and happiness for the people of God B) The book of the law found in 621 B.C. was probably Exodus C) Failure to fulfil the demands of the covenant law would result in the divine judgment falling on the offenders D) None of the above.

106. The prophet that Jeremiah is most indebted to is A) Micaiah Ben Imlah B) Samuel C) Gad D) Hosea.

107. "To pluck up and to break down, to destroy and to overthrow, to build and to plant" (1:10) refers to A) nations B) kingdoms C) both "A" and "B" D) evildoers.

108. The king who reigned from 640-609 B.C. was A) Joash B) Josiah C) Ahaz D) Hezekiah.

109. The prophets who were roughly contemporary with Jeremiah were A) Zephaniah B) Nahum C) Habakkuk D) Ezekiel E) all of the above.

110. During the life-time of Jeremiah, Judah was a vassal of A) Assyria B) Egypt C) Babylon D) all of the above.

111. In many ways the grandfather of Josiah was the catalyst to many of the evils in Judah to which

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Jeremiah drew attention in his preaching. His name was A) Ahaz B) Hezekiah C) Manasseh D) Jehoiakim.

112. After the death of Solomon his kingdom fell apart into two rival states, Israel and Judah. Their capitals were A) Anathoth and Bethel B) Samaria and Bethel C) Samaria and Jerusalem D) none of the above.

113. The king first responsible for entangling Judah with Assyria and her idols was A) Ahaz B) Jehoikim C) Jehoiachin D) Manasseh.

114. The most momentous event that occurred in 722 B.C. is the A) defeat of Assyria B) the destruction of Samaria C) the invasion of Nebuchadrezzar D) the defeat of Josiah.

115 The time of Jeremiah's ministry extended roughly from A) approximately 610 B.C. to 587 B.C. B) approximately 605 B.C. to 590 B.C. C) 627 B.C. to 587 B.C. D) none of the above.

116. Jeremiah's special appointment as a prophet was A) to Judah alone B) to the Northern Kingdom as well as Judah C) to the nations, not simply to Judah alone D) none of the above.

117. In Jeremiah's preaching, Judah is hauled into court, as it were, and presented with a covenant lawsuit because A) she has become unfaithful due to the allure of Canaanite Baalism and other idols B) she has followed the example of the Northern Kingdom C) she has evoked the covenant curses on herself D) all of the above.

118. Israel's deep sin lay in (A) her failure to observe days and rituals B) her disloyalty to the Lord C) her inattention to religion D) all of the above.

119. Which of the following statements is true: A) The priests of Jeremiah's time did not act on a purely ritual and mechanical level B) Most of the prophets of his time refused to tell the people what they wanted to hear C) Jeremiah desired for the people to "know" the Lord, which meant enter into a deep personal commitment to him D) The term "shepherd" (ro'eh) always means strictly a political leader and can never mean a religious leader in the Old Testament.

120. The idea that occurs frequently in Jeremiah is A) new covenant B) backsliding C) ideal Israel D) all of the above.

121. Judah's infatuation with the fertility cult and its focus on sensuality and religious prostitution was finally rooted out but rooting it out required A) all Jeremiah's patience B) the Exile C) great preaching D) prosperity and blessing.

122. The king under whose reign the law book was found in 621 B.C. was A) Hezekiah B) Ahaz C) Josiah D) Joash.

123. Israel's faithless involvement with the worship of the Canaanites was reprehensible to God because Israel A) attempted to direct her allegiance to Baal instead of the Lord B) attempted to share her allegiance to the Lord with allegiance to other deities

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C) yielded herself to Baal and verbally renounced the Lord D) none of the above.

124. The subject of ecology is relevant to Jeremiah because (A) sin or evil in the people has repercussions on the land in Jeremiah B) droughts are really a natural phenomenon only C) God may still bless the land regardless of morality in most cases D) all of the above.

125. The lesser prophets of Jeremiah's day A) preached "cheap grace" B) preached judgment but without predictive ability C) refused to tickle ears D) none of the above.

126. A message from Jeremiah that could be preached today is: A) "Playing church" without repentance courts disaster B) Depending on "the Temple" without yielding completely to God's Word can "destroy the Temple" C) Beware when all men speak well of you D) all of the above.

127. The book of the Bible that probably most influenced Jeremiah was A) Leviticus B) Deuteronomy C) Genesis D) I Kings

128. Jeremiah's comments about "the Queen of Heaven" A) refer only to a Babylonian deity long since forgotten B) have relevance to Roman Catholicism C) are particularly convicting with Jewish people D) none of the above.

129. Jeremiah's message could be summarized as A) God cannot be placated by ritualistically punctilious rebels B) The Lord has no obligation to sustain you

or your ministry if you are not absolutely obedient to him in it C) judgment must often come before grace D) all of the above.

130. "The deceiving pen of the scribes" in Jeremiah's book A) has to do with teachings that are handed down that nullify the Word of God B) is one problem denominations never have to deal with C) both A and B D) neither A nor B.

131. "The harvest is past, the summer is over, but we have not been saved" A) has nothing to do with war B) has only to do with war C) is dealing strictly with a religious issue and has nothing to do with military defeat D) none of the above.

132. A concept that is mentioned only once in Jeremiah is A) the foe from the north B) the new covenant C) backsliding D) none of the above.

133. Which of the following is not true? A) Jeremiah was threatened by men from his own hometown of Jerusalem B) Jeremiah was confined in a cistern C) Jeremiah had assurance from God to give him courage D) Jeremiah sometimes questioned God.

134. A New Testament figure who was strongly influenced by the writings and the diction and even the personal testimony of Jeremiah was A) James B) Peter C) Andrew D) Paul.

135. The word "vindicate" is important. It means to clear someone from an accusation or a suspicion. In the book of Job, A) Satan is vindicated from the

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charge that he is an accuser B) Job is vindicated of the charge that he serves God only for the blessings he can get out of him and also that Job has done something to deserve his sufferings C) God is vindicated of the charge that human suffering means God must be at fault D) both B and C.

136. Which of the following statements is NOT true? A) The Psalms were originally both the prayerbook and the hymnbook of Israel, with David and other lyricists using their lyrics in worship with musical accompaniment. B) One can develop a deeper prayer life and devotional walk with the Lord by studying the Psalms. C) King David wrote all the Psalms. D) A and B are true.

137. Which of the following topics are NOT included in the book of Proverbs? A) self-control regarding sex B) common sense regarding honesty C) matters of work and diligence D) laws regarding the Passover.

138. Which of the following statements is NOT true about Ecclesiastes? A) Ecclesiastes depicts the utter emptiness and futility of life B) A materialistic and worldly person who thinks life without God is wonderful should not be given Ecclesiastes to read before you witness to him C) Ecclesiastes teaches that the life of this world--in itself--is not worth living, arising as it does from the futile envy and mutual jealousy and ambition of dying men. D) There is a verse in Ecclesiastes that is often used today to bury people.

139. In the Song of Songs, A) the poetic imagery is

oriental and culture-bound B) the material is love poetry C) God shows that he affirms romantic love in holy matrimony D) all of the above.

140. Which of the following is NOT true? In the book of Jonah, A) God's prophet has to be swallowed by death and spit out in order to preach to the Gentiles B) God's prophet is a sign of the coming Messiah C) Jonah has compassion on the Ninevites D) This little book shows the folly of backsliding away from God's commandment to be his witness.

141. Amos A) was a paid, professional preacher B) was not a short-term missionary C) believed that worship and correct doctrine was enough D) none of the above are true.

142. Hosea A) knew for sure who the father of his children was B) had no trouble with his wife C) preached for the Southern Kingdom (Judah) D) none of the above are true.

143. Hosea A) was a contemporary of Jeremiah B) like Samson was tempted to marry a prostitute C) was a native of Jerusalem D) none of the above are true.

144. During the ministry of Isaiah, A) Damascus fell to the Babylonians B) Ahab refused to ask for a sign C) the Northern Kingdom fell to the Persians D) none of the above are true.

145. Isaiah writes about A) the millennial kingdom B) a new exodus of salvation from the Exile

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C) a new creation following destruction D) all of the above are true.

146. The sick king in the book of Isaiah who prays to have his life spared is A) Manasseh B) Josiah C) the same one that makes the mistake of showing his treasures to the Babylonians D) Jehoiakim.

147. Sennacherib is a king from A) Ammon B) Assyria C) Babylon D) Moab.

148. Micah is a contemporary of A) Jeremiah B) Obadiah C) Ezekiel D) Amos.

149. A dramatic historical event that occurred during the life of Micah was A) the Assyrian overthrow of Samaria B) the sparing of Jerusalem when it was threatened by Sennacherib C) neither A nor B D) both A and B.

150. The prophecy that the Messiah would be born in Bethlehem is given in A) Isaiah B) Amos C) Micah D) Hosea.

151. A contemporary of the prophet Nahum was A) Uzziah B) Jeroboam II C) Zedekiah D) Josiah.

152. Zephaniah preached during the reign of A) Jeroboam II B) Zedekiah C) Josiah D) Uzziah.

153. Jeremiah A) suffered violence only once because of his preaching B) did not believe that the Exile would occur C) predicted Judah would be evicted by God from her land for 70 years D) none of the above is true.

154. People said that Jeremiah was A) a traitor B) guilty of sedition C) pro-Babylonian D) all of the above.

155. Jeremiah only mentions the new covenant A) in relation to the Gentiles B) once C) as something that God will not accomplish D) all of the above are true.

156. Jeremiah A) was at a total loss when Jehoiakim burned his scroll because it was the only autograph copy in existence and Jeremiah couldn't remember what he had written B) did not tell Zedekiah that he would see Nebuchadrezzar with his own eyes C) does not say that the Messiah and Jerusalem will be called by the same name D) none of the above are true.

157. Habakkuk A) prophesied during the reign of King Solomon B) about the death of Jonah C) about the goodness of the Babylonian people D) none of the above.

158. Ezekiel A) refused to use unorthodox methods in his preaching B) used drama to get his point across C) did not outlive his wife D) none of the above.

159. Joel interpreted a locust plague A) as an act of "neutral" nature B) as a sign of the baptism of the Holy Spirit C) as a sign of God's judgment D) none of the above.

160. Zechariah prophesied during the A) time of Jeremiah B) time of Joel C) time of the

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construction of the Second Temple D) none of the above.

161. Zechariah's contemporary prophet was A) Ezekiel B) Haggai C) Joel D) None of the above.

162. Malachi preaches against A) divorce B) tithe-stealers C) carelessness in religion D) all of the above.

163. Jehoshaphat was A) a corrupt king B) guilty of never working for revival C) a contemporary of Elijah D) none of the above.

164. Jehu was a A) king who reigned in Judah B) man who refused to take the lives of royal princes C) a contemporary of Amos D) none of the above is true.

CIRCLE THE BEST ANSWER IN THE MULTIPLE CHOICE QUESTIONS BELOW.

JUDE 8-25

8 Ομοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν
μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
βλασφημοῦσιν. 9 ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ
διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως
σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν
βλασφημίας, ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι κύριος. 10
οὗτοι δὲ ὅσα μὲν οὐκ οἶδασιν βλασφημοῦσιν, ὅσα δὲ
φυσικῶς ὡς τὰ ἀλογα ζῶα ἐπίστανται, ἐν τούτοις
φθείρονται. 11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάιν
ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ βαλαὰμ μισθοῦ
ἐξεχύθησαν, καὶ τῇ ἀνυλογίᾳ τοῦ Κόρε ἀπώλοντο.

12 οὗτοι εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες
συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες,
νεφέλαι ἀνυδροὶ ὑπὸ ἀνέμων παραφερόμεναι, δένδρα
φθινοπωρινὰ ἀκαρπὰ δις ἀποθανόντα ἐκριζωθέντα, 13
κύματα ἀγρία θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν
αἰσχύνας, ἀστέρες πλανῆται οἱ ὁ ζόφος τοῦ σκότους
εἰς αἰῶνα τετήρηται.

14 Προεφήτευσεν δὲ καὶ τούτοις ἑβδομος ἀπὸ Ἀδὰμ
Ἐνὼχ λέγων, Ἴδου ἦλθεν κύριος ἐν ἀγίαις μυριάσιν
αὐτοῦ, 15 ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει
πάνσαν ψυχὴν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν
ὧν ἡσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν
ἐλάλησαν καὶ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. 16 Οὗτοι
εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας
ἑαυτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ
ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.
17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν
προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ. 18 οὐ ἔλεγον ὑμῖν οὐ ἔπ' ἐσχάτου
τοῦ χρόνου ἔσονται ἐμπαῖκται κατὰ τὰς ἑαυτῶν
ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 Οὗτοι εἰσιν
οἱ ἀποδιорίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες. 20
Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες ἑαυτοὺς ἐν
ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ
προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε,
προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ εἰς ζωὴν αἰώνιον. 22 καὶ οὓς μὲν ἐλεᾶτε
διακρινομένους, 23 οὓς δὲ σφάζετε ἐκ πυρὸς
ἀρπάζοντες, οὓς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ τὸν
ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

165. In verse 8 the word σάρκα means A) dreams B)
feet C) flesh D) none of the above.

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166. The last word in verse 8 means A) they insult
B) they love C) they hate D) they abandon.

167. In verse 8, Ομοίως means A) house B) likeable
C) children D) likewise.

168. Verse 8 teaches that A) sexual sinners sin
against their own bodies and actually hurtfully defile
and injure themselves B) sexual sinners live in an
unreal world even while they rebel and rail against
godly authority C) sexual sinners are asleep to God's
judgment D) all of the above is true.

169. In verse 9 διαβόλω means A) diabolical B) dial
C) devil D) drudgery.

170. In verse 9 διακρινόμενος is an A) adjective B)
participle C) verb D) pronoun.

171. In verse 9 ὅτε A) introduces a temporal clause
B) means "blood" C) is a noun D) none of the above
are true.

172. In verse 9 διελέγετο A) is a verb B) is in the
imperfect tense and should be translated "was
arguing" C) does not express continuing action in the
past D) "A" and "B" are correct.

173. In verse 9 περὶ means A) about B) jumping C)
sailing D) cloak.

174. In verse 9 σώματος means A) hair B) body C)
teeth D) clothing.

175. In your Greek New Testament dictionary

σώματος is listed σῶμα, τος and this tells you that
A) the genitive is σώματος B) the word is a verb
C) the word is a pronoun D) none of the above is true.

176. In verse 9 ἐπιτιμήσαι A) is in the optative mood
B) is in the indicative mood C) is in the subjunctive mood
D) is in the imperative mood.

177. In verse 10 οἶδασιν means A) they ate B) they spoke
C) they know D) they heard.

178. In verse 10 οἶδασιν is in the perfect tense. A)
This means that the action takes place in the future although the verb does not look like a future tense verb
B) This means that the action is a point action
C) This means that the action is only imagined and not actual
D) This means the action takes place in the past with results that extend up to, and even include, the present.

179. The last word in verse 10 A) is in the active voice
B) is in the passive voice C) has action that the subject receives rather than performs
D) "B" and "C" are true.

180. In verse 10 the Greek says "by these they are corrupted" rather than the more natural order "they are corrupted by these." This word order and the place that it has in the sentence (coming last) indicates
A) emphasis B) elasticity C) compression D) none of the above.

181. In verse 11 τοῦ βαλλαῶμ is what is called a qualitative genitive. A) A baptism of repentance

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means a repentance-type baptism; the quality which could have been ascribed by the use of an adjective might be put in the genitive. This is the meaning of a qualitative genitive. B) The meaning in this verse is "Balaam-type error" C) The idea means that if you study Balaam's career in the Bible you will be able to perceive the quality of the error these false teachers are guilty of D) all of the above are true.

182. In verse 12 we have the phrase ἐαυτοὺς ποιμαίνοντες A) The second word is a participle B) it means "feeding, shepherding, caring for, pastoring, looking after, fattening in the sense of indulging" C) From teachers we expect the beneficent rain of doctrine and example; this is why Paul warns Timothy to watch his doctrine and his life closely; but these false teachers are like those in Ezekiel 34:8--they don't feed the sheep, they actually feed on the sheep, exploiting them, deceiving them, devouring them both financially and sexually D) All of the above are true.

183. In verse 13 we have the words εἰς αἰῶνα A) This is an idiom, meaning an expression peculiar to a language, often with an idea that cannot be derived as a whole from the conjoined meanings of its elements B) It means literally "unto the age" but is translated to mean "forever" C) Both "A" and "B" are true D) Neither "A" nor "B" are true

184. In verse 15 ποιῆσαι and ἐλέγξει A) are infinitives B) do not express purpose C) Only "A" is true D) Only "B" is true.

185. In verse 16 ἐπιθυμία means A) lawlessness

B) spotlessness C) faithlessness D) evil desire, lust.

186. In verse 16 λαλεῖ means A) walks uprightly B) hears C) speaks D) none of the above.

187. In verse 18 ἔλεγον A) means "they were telling" and is a "customary" imperfect verb, giving the idea "they used to tell" B) means "they shouted" C) neither "A" nor "B" D) is a pluperfect verb.

188. In verse 20 πίσται A) probably means "trusting" and is a verb B) means "speaking faith" C) is a noun and probably means "the body of Apostolic teaching" D) none of the above are true.

189. In verse 20 προσευχόμενοι A) means literally "praying" and is a participle B) means "prophesying" and is a verb C) is a participle and this is the imperative use of the participle D) "A" and "C" are true.

190. In verse 21 ἔλεος means A) joy B) peace C) mercy D) none of the above.

191. In verse 23 ὠφελεῖτε means A) stop B) save C) keep D) none of the above.

192. In verse 28 δυναμένω mean A) being able B) being evil C) being lustful D) none of the above.

193. In verse 24 δόξης means A) glory B) power C) wrath D) none of the above.

194. In verse 25 σωτῆρι means A) Lord B) great C) Saviour D) none of the above.

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195. In verse 14 the word τοῦτοις means A) these B) feet C) flesh D) none of the above.

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343. John 10:35 says "the Scripture cannot be broken." This teaches A) the doctrine of the procession of the Spirit B) the doctrine of the authority of Scripture C) both A and B D) neither A nor B.

344. The doctrine of the authority of the Scriptures means the Scriptures were recognized by the early church as the final authority A) on all matters of faith B) on all matters of practice C) on all matters of faith and practice D) none of the above.

345. The word "canon" A) means "reed" (a measuring rule) B) is found in the book of Ephesians C) came to signify a standard for determining which verses are numbered correctly D) means that the church councils did not merely recognize the canon already in use by the churches from earliest times but imposed their ecclesiastical opinion on the churches as to which books are Scripture.

346. "Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18) teaches the doctrine of A) illumination B) teaches a foundation for every major doctrine of the Bible except the doctrine of the Messiah C) introduces us theologically to all the major questions of life D) none of the above.

347. "Sanctify them through thy truth: thy word is

truth" (John 17:17) teaches the doctrine of A) perpetual calling B) christology C) illumination D) inerrancy

348. When applied to Scripture, the term *inerrancy* means A) the Bible interprets itself B) Scripture is interpreted exegetically C) the Bible is interpreted according to extra-canonical criteria D) that what God revealed and inspired is accurate, reliable, authoritative, and without error.

349. Which of the following is not in II Timothy 3:16? "All scripture is given by inspiration of God, and is profitable for A) doctrine B) for reproof C) for correction, D) and for instruction in the oppositions of science falsely so called."

350. II Timothy 3:16 quoted above refers to the inspiration of the A) scribal copies B) original manuscripts ("autographs") C) uncials D) miniscules.

351. The word *inspiration* in II Timothy 3:16 A) pictures God breathing out His word to men B) means that everything written by a prophet is God's word C) Peter never made a mistake D) all of the above.

352. The important theme(s) of Jeremiah 36:27, "Then the word of the Lord came to Jeremiah, after the king had burned the scroll..." is/are A) the doctrine of illumination B) the doctrine of the authority of scripture C) the doctrine of preservation of scripture D) all of the above.

353. In the United Bible Society Greek New

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Testament, Jude 5 has variants listed in the textual apparatus. These variants A) say nothing about Jesus B) say nothing about Jesus being God C) all have extremely poor attestation D) none of the above is true.

354. A miniscule A) is written in capital Greek letters B) is earlier than a papyrus manuscript C) is invariably found in Egypt D) none of the above.

355. A book of the Bible that spends space dealing with the subject of inspiration is A) II Peter B) Philemon C) Obadiah D) all of the above.

356. An uncial A) is written in capital Greek letters C) is earlier than a papyrus manuscript D) is invariable found in Egypt D) none of the above.

357. We know that Psalm 22:16 ("they pierced my hands and my feet") is A) not a Messianic prophecy B) has no problems in the massoretic Hebrew C) is properly translated "hands and feet" because of the Septuagint D) none of the above.

358. The doctrine of inspiration means A) God simply dictated the words to his secretarial authors and they were unconscious of what was happening B) God by-passed their personalities and used them only as mouthpieces C) God mechanically operated on each author through an ecstasy of inspiration D) God brought the Bible into being by holy men of God as they were moved by the Holy Spirit.

359. The essential point about inspiration is that the Holy Spirit controlled the process of bringing

things to the writers' memories. This point is made in A) Philemon and Galatians B) I Corinthians C) Jonah and Obadiah D) the Gospel of John.

360. Textual criticism is important because A) scribal errors must be removed from some of the various manuscripts B) The Bible itself has errors (C) both A and B are true D) neither A nor B is true.

361. The date of the writing of the first book of the New Testament may have been as early as A) the mid 40's A.D. B) the mid 50's A.D. C) the mid 60's A.D. D) the mid 70's A.D.

362. The first book of the New Testament to be written was probably A) James B) Luke C) Romans D) Philippians

Read the following and choose the best answer.

363. The Creed of Nicaea says, "We believe in one God, the Father All Governing (παντοκράτωρ), creator (ποιητήν) of all things visible and invisible; And in one Lord Jesus Christ, the Son of God, begotten [meaning "fathered"] of the Father as only begotten, that is, from the essence [reality] of the Father [ἐκ της οὐσίας τοῦ πατρὸς, from the inmost being of the Father, inseparably one. The οὐσία is that which underlies something, that which makes it what it is, its essence, in other words], God of God, Light of Light, true God of true God, begotten not made, of one essence [reality] with the Father [ὁμοούσιον τῷ πατρί], through whom all things were made, things in heaven and things on earth; who for us men and for our salvation came down and was

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made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge living and dead. And in the Holy Spirit. And those that say 'There was when he was not,' and, 'Before he was begotten he was not,' and that, 'He came into being from what-is-not [nothingness],' or those that allege, that the Son of God is 'Of another substance or essence' or 'created' or 'changeable' [morally changeable], or 'alterable,' these the Universal (Catholic) and Apostolic Church anathematizes."

A) This creed refutes the unitarianism of Rabbinic Judaism B) This creed refutes "Jesus Only" Sabellianites C) This creed refutes the unitarianism of Jehovah Witnesses D) All of the above are true.

364. In A.D.155 Montanus claimed (like Mohammad would later) to be the paraclete or advocate through whom the Holy Spirit speaks to the Church with inspiration that is immediate and continuous and not limited to the faith once-for-all delivered to the saints (Jude 3). His religion, Montanism, went beyond Paul who permitted younger widows to re-marry: in Montanism there is no second marriage if a mate dies. What apologist got involved in this movement and came to believe such doctrines? A) Clement of Alexandria B) Tertullian C) Clement of Rome D) Valentinian.

THE FOLLOWING ARE ALL SHORT ESSAY QUESTIONS

365. In A.D. 170-180 Celsus, a pagan apologist who attacked Yeshua as an impudent quack who learned

his magic in Egypt and was unable to save himself from death at the hands of his enemies, while his followers were a disruptive, illegal association that must be brought reverently in line under the Emperor's authority. In the face of such scoffers, Irenaeus (175-195 C.E.) saw the bishop as the guardian of orthodoxy, and Bishop Irenaeus' writings give us a picture of his early view of the millenium and the episcopacy. Unfortunately, what soon began to occur was the exaltation of the bishop over other elders (the monarchical bishop) and the elevation of the Roman bishop over the other bishops, which led to popery and the doctrine of apostolic succession. These errors, when added to the preeminence the Lord's Supper was given over everything else, give the early outlines of Roman Catholicism. Cyprian of Carthage (flourished 248-258) was the one who tended to think of the clergy as sacrificing priests offering up the Messiah's Body and blood, which later became the Catholic notion of the Mass and transubstantiation. Unfortunately these false doctrines became canon law and were imposed on the people with the same weight as Holy Scripture. Write an essay in which you enumerate similar errors today.

366. Write an essay in which you describe your ministry and an arts project related to it.

367. Write an essay in which you describe your vision for world evangelization.

368. Write an essay in which you either defend or argue against the following (open Bible, give Scriptural support):

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The period of the Middle Ages (roughly the period from the disintegration of the West Roman Empire in the 5th century to the 15th century when the Renaissance was beginning) owes a debt to monks like St. Benedict, who helped preserve civilized life and who founded monasteries, which became centers of learning and of book preservation where people could flee from both an evil world and a worldly church. As in the New Testament, many missionaries were aided in the rigors and hardships of the mission field by being celibate and highly disciplined Pauline "monks," and it must not be forgotten that many of the great missionaries and religious leaders have been monks. Benedict's "Rule" prescribes three kinds of work for monks: manual, godly reading/meditation, and worship (the monks under this rule were to worship seven times daily in accordance with Psalm 119:164.) It is not surprising that with this kind of discipline, monks could travel to barbarous places and establish monasteries as the first foothold of the civilizing presence of followers of Messiah. Those Jews and others who disparage celibacy or "monkery" as non-Jewish should think a little more about the careers of both Jeremiah and Nehemiah and should remember that marriage is fine for Jews who want to lounge around the synagogue singing Hebrew hymns all their life; however, winning the world for the Jewish Messiah is another matter, and exposing a wife and children to hungry cannibals might not be the most appropriate strategy for a man of religion. Those Protestants who laugh at clerical celibacy should remember that the Reformation took centuries to excel at world missions because the celibate sodality structures of Roman Catholicism (Jesuits and missionaries like

Francis Xavier [1506-1552], etc) were jettisoned along with false doctrine and therefore no comparable structure in Protestantism existed for a long time. Protestants like Luther and Calvin don't seem to have appreciated a need for a functionally equivalent structure in Protestantism where voluntary celibacy could have its advantages in raising up Protestant missions agencies, etc. Also, when the celibate Paul asked the celibate Timothy and the celibate Luke and the celibate Silas and the celibate Barnabus to join his missions soldiarity, his travelling congregation-planting cross-cultural evangelistic association, celibacy and a sacrificial life-style were advantageous if not mandatory aspects of the calling and the sacrifices involved. Constantly travelling and preaching in dangerous new places and then constantly withdrawing from areas once a congregation had been established is not exactly the best situation for pleasing a spouse and raising a family. However, the tendency in Protestantism is to over-react against legalistic Roman Catholic clerical celibacy and treat the matter as if there were no Scriptural precedent or intrinsic wisdom in it at all. A sodality is an association or brotherhood requiring a "second decision" beyond congregation membership because a sodality is organized to function beyond the confines of the local congregation or modality (a modality carries with it the tendency to conform to a pattern or type, which, in this case, involves the "first decision" of joining a local congregation once the water ordeal of the test of orthodox Trinitarian baptism has been passed).

369. Read the following and write an essay in which you discuss the curriculum of our school.

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In the eighth century Charlemagne (742-814), a king of those Germanic tribes called the Franks (Charlemagne was crowned Roman Emperor in 800 C.E.), decreed that every monastery have a school to teach all those "who with God's help are able to learn." It should be remembered also that the great universities started as cathedral schools or grew in the shadow of the cathedral, the church of the bishop. Eighty universities were founded in the Middle Ages (by 1500) throughout Europe. These were mainly ecclesiastical foundations, obtaining their charters from the papacy. They functioned like trade guilds (just as a PhD is a "union card" for many professions today) and a "bachelor" was equivalent to apprenticeship in a guild, whereas "doctor" admitted one to qualify to teach in one's own university, thus providing protection for admission to the teaching profession (like state teacher certification does today). The elected head was called a rector. The university classroom was a place where Latin was the common language, making it possible for students throughout Europe to sit and learn together. Whereas in the yeshiva today students might study mainly the Talmud, in the rising university of the Middle Ages a different curriculum came into being (with theology the queen of the sciences, also canon law, the arts, medicine, mathematics, and the natural sciences of the day), professors (presided over by a dean), and final examinations. The traditional seven liberal arts were taught: the *trivium* (grammar, rhetoric, and logic or dialectic) and the *quadrivium* (astronomy, arithmetic, geometry, and music). Aristotelian logic and philosophy was very big. The teaching method was by lecture, the professor giving a running

commentary on the prescribed texts while the students took notes. There were also debates or disputations where a topic was exhaustively dealt with at stated times and often lasting several days.

370. Read the following and discuss how the believers can have unity today.

1054 C.E. is the time of the schism where the Orthodox Churches break away from the west. Ostensibly the split had to do with the use of unleavened bread in the Eucharist, for which the western churches were condemned by the patriarch of Constantinople. After cross-excommunicating each other's leaders, the Roman Catholic churches and the Greek Orthodox churches went their separate ways, with the Russian Orthodox churches being virtually the same as the Greek Orthodox churches in their liturgy and theology and use of icons.

371. Read the following and discuss where you feel renewal and reformation is needed in the Body of Messiah today.

1483-1546 C.E. Martin Luther, the foremost leader of the Reformation. Romans 1:17 was a passage that turned his life around. Also, when this linguistic genius translated the New Testament into German, he translated Romans 3:28 "For we maintain that a man is justified by faith alone apart from observing the law" (see NIV Study Bible note on Romans 3:28). For Luther the Good News is that the righteousness of Romans 1:17 is a gift of God in the Gospel, not a demand of God in the Law. Grace

was not infused into the soul as a supernatural quality, as Rome taught. Luther would henceforth know nothing of grace as an admixture of works and merits. What goaded him into speaking out was a heretical and scandalous practice by the Catholic Church, whereby "indulgences" (a partial remission of the temporal punishment, esp. purgatorial atonement, that is still due for a sin or sins after penance and priestly absolution) were being used as fundraising premiums. Luther called into question the whole confessional system of Roman Catholicism and burned a copy of the canon law, an important symbolic act pointing to the Reformation principle of *Sola Scriptura*, the principle that says that the Word of God, not the doctrines of men, is the only rule of faith and practice. For Luther, faith is not a mere assent to propositions so much as being grasped by the reality of God, an eschatologically new condition that only God can miraculously bring about. For Thomas Aquinas (1224-1274) faith is an intellectual/volitional assent to propositional doctrine that the pope infallibly leads the church in believing in unity. The man-made tradition that the pope symbolized and embodied is what Luther repudiated in favor of the Scriptures.

372. Take the following outline on John 3:16: Today I want to talk about *God's Love*. I want to discuss its *object* ("the world" = is the object of God's Love); then, secondly, I want to talk about its *expression* (God expressed His love for the world in this way = "God gave (the gift of) His Only Begotten Son"), and finally, I want to talk about its *purpose* or *goal* ("God is not willing for people to perish; His love has a goal that they have

everlasting life"). *Now take another Biblical text (of your own choice) and outline it and write a sermon on it.* But keep several things in mind. Your sermon should have an **INTRODUCTION** that interests your listeners in your message by means of a striking statement, a brief humorous story, etc. Your sermon should be driving toward a **CONCLUSION** that makes the point of your message and elicits the response you've been aiming at from start to finish. You've been driving toward the point that some course of action is good, or spiritually profitable, or one's duty as a believer. Or you've been developing the whole sermon to show a certain point in the Holy Scriptures is true and its truth will drastically affect people's well-being or lack of well-being, depending on how they decide to agree or not to agree with the Word of God. But let's go back to your starting point. After your introduction, there should be an **EXPLANATION** of the meaning of your text for the benefit of those who don't know the basic terminology of the Hebrew/Greek/King James English etc or don't know the basic story line of the Bible (which is true of the Biblically illiterate average modern person). After the explanation comes the **ARGUMENT** section of the sermon. God's thoughts are higher than our thoughts, and we don't naturally think on God's level or agree with God's wisdom. Persuasion is needed to get us to own up to the fact that God's Word is wiser than our wisdom, and His ways are better than our ways of thinking and living. There are various lines of argument that speakers use. In your sermon, you should use as many of these lines of argument as possible to persuade your audience of the truth of the passage you are preaching and of

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the proposition you are arguing. For example, suppose your proposition for John 3:16 is "The greatest love effects the greatest deliverance." Now to argue this proposition you need to argue what true love is and what it isn't. You need to argue what a truly Biblical sacrifice is and what it isn't. You also may need to argue what perishing really means and what deliverance really entails. To help you, there are various lines of argument you may use in your persuasion to clinch the points you are making. One line of argument is **ARGUMENT FROM TESTIMONY**. Here credible, reliable, authoritative witnesses are called upon to prove points in an argument. For example, one could prove that Jesus actually existed (some scoffers assert that Jesus is like the Easter Bunny and is unknown in authentic historical sources) by citing extra-Biblical historical sources such as Tacitus, Suetonius, Pliny and Josephus. Another line of argument is **ARGUMENT FROM INDUCTION** (drawing general rules from a sufficient number of particular cases) would be, for example, to use Rev. 1:14, Luke 22:61, and Mark 3:5 to argue that God looks upon sin with hatred and anger. Matt.6:26-28 shows argument by induction in a sermon Jesus preached. Another line of argument is **ARGUMENT BY DEDUCTION**. Here the argument moves from a general truth to a specific one (see Mark 12:35-37). Another line of argument is **ARGUMENT A POSTERIORI**. Here a cause is inferred from a known effect as in I Cor.10:5. In **ARGUMENT A PRIORI** particular effects are adduced to establish a known cause as in John 12:6. In **ARGUMENT BY DILEMMA** either of two possible cases is shown to produce the same conclusion (see Acts 5:38-39). In

ARGUMENT BY REDUCTIO AD ABSURDUM one's opponent's premises or conclusion is reduced to its true absurd character (Gal.5:12). In **ARGUMENT EX CONCESSO** what one's opponent concedes is used as the basis for an argument. See Acts 17:23 and remember that the pagans on Mars Hill conceded that their god was unknown, a point Paul uses as the common ground premise of his sermon. In **ARGUMENT AD HOMINEM** ("To the Man") we see the line of argument Paul uses against Elymas the magician in Acts 13:10. Make sure your sermon uses as many of these lines of argument as possible in the argumentation section of the speech. Finally, the **APPLICATION** is the part of the sermon where the main thing to be done is presented and the whole reason for the message is realized. This is where the people get the altar call or sign the financial pledges or make the decision the sermon has advocated. This is where the people have the point applied to their specific situation ("There are people listening here that need to stop quarreling and forgive each other," etc). The application should touch the feelings of the audience and focus the truth of the sermon to practical "here and now" behavior. The application section should suggest ways and means to *do* the truth, and may overcome last minute objections to the correct response which the speaker is advocating. The order of the sermon then is: **INTRODUCTION, EXPLANATION, ARGUMENTATION, APPLICATION, CONCLUSION.** Find illustrations to get your points clarified and brought to life. These illustrations are the quick little teaching aids drawn from anywhere suitable to your audience: literature, art, humor, history, science, parables, quotations, true stories, tv

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commercials, anything. Choose a text and begin. Make sure the text is not too long. Psalm 1 would make a good sermon. But you pick your own text. Or better yet, pray and let the Lord lay a text on your heart.

373. Study p.1123-1145 and write your own creed ("I believe in one God self-existent as Father, Son, and Holy Spirit (Matt.28:19), etc"), your personal faith based on your understanding of the Bible.

374. Take a text and do research on the Biblical and Rabbinic understanding of the passage. This should be for apologetics or evangelism. See p.1149-1188 for an example of this kind of paper or tract.

375. Create an arts project to preach the Gospel. See p.979-1058 for examples.

376. Write out a proposal for starting a new congregation. Include the possible name of the congregation, the location, and the steps that you would follow in your initial evangelism. What efforts would you make to win disciples? What efforts would you make to organize the initial core group? What efforts would you make to build a nucleus that could carry on the work in your absence? If this congregation became successfully established by you, what efforts would you make to multiply congregations? In other words, how might you work to see a real people movement revival? To answer this question, it would definitely help to have read Dr. Donald McGavran's *Understanding Church Growth* and Dr. Phil Goble's other books.

377. In Pliny's letter to the Emperor Trajan, Pliny wrote, "*praeunte me deos adpellarent et imagini tuae, quam propter hoc iusseram cum simulacris numinum adferri, ture ac vino supplicarent, praeterea male dicerent Christo, quorum nihil cogi posse dicuntur qui sunt re vera Christiani, dimittendos putavi. Alii ab indice nominati esse se Christianos dixerunt et mox negaverunt; fuisse quidem sed desisse, quidam ante triennium, quidam ante plures annos, non nemo etiam ante viginti. Hi quoque omnes et imaginem tuam deorumque simulacra venerati sunt et Christo male dixerunt. Adfirmabant autem hanc fuisse summam vel culpaе suae vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi deo dicere secum invicem seque sacramento non in scelus aliquod obstringere, sed ne furta ne latrocinia ne adulteria committerent, ne fidem fallerent, ne depositum adpellati abnegarent. Quibus peractis morem sibi discedendi fuisse rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium...*" "when they had repeated after me a formula of invocation to the gods and had made offerings of wine and incense to your statue (which I had ordered to be brought into court for this purpose along with the images of the gods), and furthermore had reviled the name of Christ: none of which things, I understand, any genuine Christian can be induced to do. Others, whose names were given to me by an informer, first admitted the charge and then denied it; they said that they had ceased to be Christians two or more years before, and some of them even twenty years ago. They all did reverence to your statue and the images of the gods in the same way as the others,

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and reviled the name of Christ. They also declared that the sum total of their guilt or error amounted to no more than this: they had met regularly before dawn on a fixed day to chant verses alternately among themselves in honour of Christ as if to a god, and also to bind themselves by oath, not for any criminal purpose, but to abstain from theft, robbery and adultery, to commit no breach of trust and not to deny a deposit when called upon to restore it. After this ceremony it had been their custom to disperse and reassemble later to take food of an ordinary, harmless kind...."

Here we see historical proof of apostasy in the early church. Write an essay in which you use teaching and Scripture referred to in this book (see notes on Hebrews etc) to show the danger of apostasy and to exhort believers and warn them against it.

378. A good concordance, a good foreign language dictionary, and a good translation of the Bible can be used in learning a foreign language. For example, suppose I want to learn Russian or Modern Greek. I acquire a Modern Greek Bible or a Russian Bible. I want to be able to tell someone my name or ask them theirs. I look for a similar sentence in the concordance. In the concordance under the word "name," for example, I find Jesus asking a demon what its name is in Mark 5:9 and the answer comes back, "Legion." I then can substitute my own name for "Legion," and launch into learning a foreign language using the best textbook of all, the Holy Bible. The following are examples to help you get started in doing the same. A native speaker can help you learn the rest even as you help him or her

learn the Good News! With God's help, soon you'll be witnessing and even preaching in your new tongue and preparing to go to the mission field!

(Learning Russian) Mark 5:9 как тебе имя? What is your name?

_____ имя мне. _____ (is) my name.

(Learning Modern Greek) Ποιό είναι τὸ ὄνομά σου; What is your name?

_____ είναι τὸ ὄνομά μου. _____ is my name.

(Learning Russian) Gen.42:7 Откуда вы? (родной страны своей) Where are you from? (native land/country--Jer.22:10)

Из земли _____ From the land of _____ (Gen.42:7).

(Learning Modern Greek) Πόθεν ἔρχεσθε? (τὴν γῆν τῆς γεννήσεως) Where are you (pl.) from? (native country)

Ἐκ τῆς γῆς _____ From the land of _____

Write an essay in which you explain which foreign language you feel God has called you to learn. Be sure to describe in detail your strategy for language acquisition as you prepare to cross that particular linguistic barrier as a bilingual missionary of the Gospel. In your target language, develop conversational dialogues (similar to the above) leading into the Gospel using John chapter 4 or other parts of the Bible such as Pilate's question in John 18:38, "What is Truth?" Don't forget Rom.10:9 and other

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key evangelistic passages. Your use of your Greek New Testament will be very important if the foreign language New Testament you are using is a direct translation of the original Greek. By looking first at the Greek, then the foreign language translation of the Greek, then the foreign language dictionary, you will be able to guide yourself a long (anointed) way into learning and using that foreign language as a minister. For learning Russian, I would recommend the English-Russian/Russian-English Dictionary by Kenneth Katzner published by John Wiley and Sons, 1984. A Russian New Testament (or many other foreign language Bibles or New Testaments) can be obtained from the American Bible Society, 1865 Broadway, New York, NY 10023-9980 telephone (212) 408-1499.

(A parting word to Artists For Israel Institute from Phil Goble's teacher, Dr. Donald McGavran, from a letter written, June 12, 1986.)

Dear Phil,

In your writings do emphasize that Islam/Communism has spread all around the world exactly as early Christianity did--without erecting any buildings. As long as the multiplication of congregations is tied to the building of \$200,000 edifices, church growth will remain minimal.

In regard to the school you are establishing, let me assure you that it is an excellent idea. I believe God suggested it to you. However, do make sure that academic excellence does not swallow up your main thrust. Make sure that the graduates of your school not only preach the gospel through the arts but *multiply congregations*. Build into your program a charting of the evangelistic effectiveness of all your graduates. Engage as professors or teachers only those who are themselves actively engaged in multiplying congregations.

Yes, I agree. Do not seek accreditation. Let your record of congregation multiplication commend your school. All good wishes. The Lord bless.

Your comrade in Messiah,

Donald McGavran

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(Please fill out the following and send in with your completed exam to Artists For Israel Institute, P.O. Box 2056 New York City, New York 10163 U.S.A. BE SURE TO ESTIMATE THE NUMBER OF HOURS YOU HAVE SPENT STUDYING THIS BOOK AND TO ANSWER #8 BELOW CAREFULLY ON EXTRA PAPER.)

1. NAME (PLEASE PRINT)_____
2. COMPLETE ADDRESS_____
3. CITY, STATE, MAIL CODE, COUNTRY_____
4. AREA CODE/TELEPHONE_____
5. HOW DID YOU HEAR ABOUT AFI INSTITUTE?_____
- _____
6. LOCATION/NAME OF CONGREGATION YOU ARE A MEMBER OF

7. NAME OF YOUR SPIRITUAL LEADER/PASTOR THERE (ALSO ENCLOSE A LETTER OF HIS RECOMMENDATION)_____
- _____
8. TURN TO PAGE 1189 AND THEN WRITE A FEW PARAGRAPHS TELLING WHY YOU WOULD LIKE TO EARN THIS DIPLOMA, ALSO STATE YOUR DOCTRINAL FAITH, YOUR PRESENT MINISTRY TALENTS/GIFTS, AND THE CALL AND VISION THAT IS ON YOUR LIFE.