Subject: OT Theology Notes
Posted by Mark L on Mon, 29 Oct 2018 18:02:34 GMT
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My notes here from Dr. Freemans OT theology course.

A lot of the info here is covered in more detail under Biblical Theology ie: inspiration/revelation/historical theories/ views of the atonement etc. The notes here only cover the info from an ancient Hebrew perspective.

Old Testament Theology

Outline

A/ Introduction
B/ Revelation and Inspiration
C/ The Doctrine of God
D/ The Theology of Man
E/ The Doctrine of Sin
F/ The Spirit World
G/ The Tabernacle
H/ The Doctrine of Sacrifice
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L/ Oaths and Taxes
M/ Sacred Seasons
N/ Judaism
O/ Literature in Israel
P/ Idolatry in Israel
Q/ Prophetism
R/ God's Sovereignty
S/ Theocracy
T/ Doctrine of the Messiah
U/ Eschatology

Subject: OT Theology Introduction
Posted by Mark L on Mon, 29 Oct 2018 18:09:53 GMT
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INTRODUCTION

Reasons for the Study of Old Testament Theology

1/ Because of the vital distinction between Old Testament Theology and Christian Theology.

a) OT theology limits itself exclusively to the books of the OT

b) The interpretation and understanding of OT religious and theological concepts will be always from the point of view of the Hebrew mind in the OT dispensation. You have to consciously avoid reading back into the OT your understanding of the NT revelations

c) OT theology is by its very nature incomplete as its full meaning is revealed in Christ.

d) The difference between OT & NT is not that the same truths aren't found in both but in the OT they are in a less degree of development. The OT is as good an authority for a truth or teaching or doctrine as the NT if we don't go beyond that dispensations revelation.
11 Tim 3/16-17

2/ Because of the importance of Old Testament Theology.

a) The OT was the bible of the early church

b) The OT was the only religious document in the world that taught an exclusive monotheism.
Duet 6/4

c) The ethical teachings of the prophets are still the inspiration and moral life of the church.

d) The OT was constantly used by Jesus and the disciples. Matt 4- he rebuked the devil with it.
-he used the OT to announce himself being messiah- to authenticate his teaching

e) The OT saints including Jesus and the apostles never looked at the OT as a shape of things to come- it was adequate for the dispensation it served in.

f) The disciples constantly refer to the OT
- selecting a successor to Judas (Acts 1)
- explaining Pentecost (Acts 2)
- showing the sufferings death and resurrection of Messiah (Acts 3/18)
- extending the gospel to the gentiles (Acts 15/14-17)

g) The entire OT is a foundation to the NT

h) Jesus sacrifice is meaningless without the OT

i) The book of Hebrews can't be interpreted without the OT revelation of priesthood, sacrifice, covenant law, atonement

j) Much of the symbolism in the book of Revelation is built on Danial/Zechariah etc.

k) Other than the doctrine of the church all NT doctrines are found in the OT

l)The NT is the fulfillment of the OT

m)The OT lays the foundation for the incarnation and the cross

n) The knowledge of the OT enables the christian to reach the ideal laid down by Jesus in the Matt 13/51-52

o) Most the destructive criticism by the Liberals is against the OT. Undermining confidence in the OT weakens the foundation of the NT. It calls into question the validity of the new definition of Old Testament Theology

OT theology is the systematic study of the revelation of God through the religion life and history of Israel as it is contained within the books of the OT It is the Biblical Theology of the OT systematically presented.

Sources of Old Testament Theology

a) The canonical books of the OT

b) The Apocrypha

c) The rabbinic literature of post exilic Israel
Some of the theology of the NT was developed in the intertestement period. eg. Paradise its not explained in OT or NT The doctrine was developed during this period.

Subject: Revelation and Inspiration
Posted by Mark L on Mon, 29 Oct 2018 18:16:02 GMT
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REVELATION AND INSPIRATION IN THE OLD TESTAMENT

Revelation

The Purpose of Old Testament Revelation (Or Gods purpose in revealing himself to Israel)

1/ Exodus 19/1-6

a) so they would be Gods own possession
b) a Kingdom of Priests
c) a holy nation Exodus 19/7- rest of the book
Following a 3 day fast the rest of the revelation was given. It started with the 10 commandments and went into the whole system of Law/ priesthood/ temple/sacrifice/ substitutionary atonement.

2/ the means whereby a sinful and unholy nation or people can be cleansed and a fit habitation for God to dwell among them.

The Media of Revelation in the Old Testament

1/ Revelation in nature.

Many heathen nations worshipped the sun stars etc. its called nature worship.
The OT revelation was that the God of Israel stands behind creation as its author& sustainer & controller. He uses nature to reveal something of himself. His nature and his glory.
Duet. 17/3-5 11 Kings 17/16 Jeremiah 8/2 Ezek. 8/16
Deut.4/15-19 Nature worship is forbidden.

In the OT nature is designed as an arena for the revelation of Gods existence & glory. Ps. 8 Ps.19/1 Job 38.
Gods power is revealed in nature Ps. 138 Ps 104
Rom. 1 speaks of this revelation being perverted by man.

2/ Natural or General Revelation

Psalm 19/1-2 This is a supernatural revelation of God to humanity. It speaks to every group language nation and person. God has revealed something of himself through nature to man. It is quite limited as it cannot lead a sinner to repentance as that takes special revelation.
A person can look at nature and see there is a creator. They can see something of his nature ie. his goodness (he provided sun and rain) and his wisdom in putting it together.

God has revealed himself to man.

a) through nature Ps. 19

b) through providence Ps. 104 & Acts 14/ 13-17
c) through conscience
Man perverts everything God gives him. Jer.10 2/26-28 Isaiah 40/18-20

What is the value of Natural Revelation
a) a revelation of Gods existence Isaiah 40/26,28
b) a revelation of Gods glory Ps. 19/1, Ps. 8
c) a revelation of his power & omnipotence. Job 38, Ps. 104
d) it leaves the sinner without excuse. Ps. 19/1

3/ Revelation through Theophanies.

The word theophany comes from two words that mean manifestations of God.

a) nature theophanies. in nature form ie: the burning bush & pillar of fire and cloud

b) subjective theophanies
-auditory theophanies. Ex 19/1-3
-dreams and visions Gen 20/3 Dan 7/1 Isaiah 6

c) objective theophanies
An actual appearance of the Lord / Angel of the Lord Gen.16/7. The OT context where the Angel of the Lord appears always shows it to be a temporary descent to earth by the Lord himself for a special purpose.

d) The sacred lot - Urim and Thummin.
The Hebrew words mean lights & completeness. Some believe they were two square stones. They were worn in a pouch under the breastplate over the heart of the High Priest. They were used as a supernatural means of determining Gods will on important occasions. God would answer the high priest with these. The words signify a full complete revelation. We can't be 100% sure but it seems from the passages that Urim meant No & Thummin meant yes. Ex.28/29-30, Num.27/18-21, 1Sam.28/6 They are not mentioned in scripture after David and were probably lost in the exile. Ezra and Nehemiah didn't have them. Neh.7/64-65

e) The sacred writings. Gods written word was a revelation

f) Prophetic revelation. God would speak through the prophets

Inspiration of the Old Testament

The New Testament claims that the Old Testament is inspired. 11 Tim 3/16, 11 Peter 1/19-21
Jesus came to fulfill OT scripture Matt.1/22-23 Matt 8/16-17 Matt12/17

The OT itself indicates it was inspired. Jer.1/1,9 Zech. 7/12, Neh. 9/30
In the historical books the technical phrase used to indicate inspiration was "The Lord spake saying" In the prophets it was " the word of the Lord came to me saying"

Extra-Canonical writings indicate inspiration of scripture. The apocrypha calls the OT the "Holy Book" Josephus called the OT "the sacred Scriptures"
The divine / Human relationship in Inspiration is seen from several passages.
Heb. 1/1-2, 11 Peter 1/21, Zech.7/12, Neh.9/30

Subject: The OT Doctrine of God
Posted by Mark L on Mon, 29 Oct 2018 18:20:20 GMT
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THE DOCTRINE OF GOD IN THE OLD TESTAMENT

Concepts of God

Animism
The concept that there is no such thing as inanimate objects. everything in nature is alive. The term comes from the word animate.

Polytheism
The belief in and worship of many Gods. Often the personification of nature.

Henotheism
The belief in one supreme God among many Gods. One supreme God for each nation.

Monolatry The worship of one god among many
Idolatry
a) Idolatry - The personification of God in a man made object and the worship of it as sacred
b) Fetishism - any object regarded as sacred

Monotheism
The belief in and worship of the one and only God who as creator and sustainer of all things and revealed himself as Yahveh to Israel.

The Divine Nature

1.God's Existence

a) Assumed by the Old Testament. Gen.1/1, Ps.14/1 The question of Gods existence is not even

raised in the OT. Prior to Moses leaving Egypt both Israel & Egypt believed in many Gods. The question is: Is there only one true God? That revelation came to them in Duet. 6/4
Gen.1/1 This denies Atheism as it assumes the existence of God and denies polytheism. It denies dualism (matter & spirit are both eternal) It denies pantheism (everything is god & god is everything) Gen.1/1 asserts that God is before all things and apart from all things.

b)Gods existence is revealed by him in Nature
Ps.14/1, Ps.8, Ps.104, Ps.135, Ps.33, Ps. 136, Ps. 96, Isaiah 40/21-22, Rom 1/18-23

c) Gods existence is revealed in the OT by his mighty acts
The flood. everyone laughed until it began to rain. / Plaques of Egypt / Exodus from Egypt / parting of the Red Sea Psalm 14/1 God doesn't deal with them at all. Just calls them fools.

2. The Unicity of God (or unity)

The Oneness of God was the fundamental distinguishing mark of Israels religion which set it apart from all the other religions of the world.
Deut.6/4, Is 43/10, Is. 45/5, Ex.20/2-3, Ex.22/20

The origin of Israel's monotheism
The Critical View . . .
Israels religion came out of polytheism. It evolved from polytheism to monotheism.
Reply . . .
As in the NT true religion comes as revelation. They didn't reason up to God.

The use of the plural Elohim in the early narratives . . .

The critical view . . .
The use of this term is evidence of their polytheistic background.

Reply . . .

a) the plural Elohim was employed by Israel not only of their one God but also of the individual deity of other nations.
Chemosh Judges 11/24 / Dagon 1Sam.5/7 / Ashtoreth 1Kings11/5 / the golden calf Ex.32
Moses is referred to this way in Ex.4/16 & Samuel in 1Sam.28/13
They used the plural constantly in a singular sense. Which they didn't have to do as there were plenty of other words to choose from.

b) It is unlikely that the writers of the OT who continually insist on one God would select a noun which carries with it polytheistic ideas.

c) The explanation has to do with the peculiarities of the Hebrew language. There exists in Hebrew certain nouns which always or only occur in the plural. Gen 1 heavens & waters. The words for old age and youth are both plural. Why would they do this? Why do we do this? eg deer, sheep The point here is you don't prove anything by pointing out that it occurs in the plural because a lot of others do as well. These are called "nouns of indefinite extension" or "intensive plurals"

"Elohim" A common name for God in the OT is a plural of majesty or excellence. It describes God as a being who is infinitely greater in every respect than man. It is describing his infiniteness.

"Adonai" another plural noun meaning Lord used of God and man but pronounced differently with each. It refers to a plural of majesty. Without exception where the plural noun "Elohim" is used of God the verbs and modifiers with it are singular.

The critics maintain Israels national religion in its early stages was monolatry.

The critical view . . .
They worshipped of one god over the land among many gods. A chief God over every nation. From this it evolved to a monotheistic religion. Duet. 10/17, Ex.15/11, Ex.12/12, Ps. 95/3

Reply . . .
God is referring here to what the nations around Israel believe. They believe in other Gods so he is saying he is against them. We have to make a distinction here between what the idolatrous Israelites believe and what prophets & pious Israelites believed. Not all Israel was saved. From the time of the Exodus to the time of the Babylonian captivity idolatry was a constant struggle for pious Israelites. Israels idolatry & polytheism when it was found in Israel was inexcusable for from the beginning of her establishment as a nation God said he was one. From the beginning of the nation the religion could not have evolved because it condemned polytheism from the beginning. Duet.6/4, 4/35, 4/39, 32/39 Lev.19/4,

The Problem of 1 Sam. 26/18-19

The critical View . . ."go serve other Gods"
Obviously David himself believed Yahveh was the national God of Palestine and in leaving there he was leaving the presence of God and maybe even salvation if he couldn't get back to into Palestine. (see above)

Reply . . .
David was only saying what his enemies said not what he believed. You have to understand OT religion. It all centred around the temple or tabernacle in Jerusalem.To be driven out of Palestine was in a real sense a limitation on his worship as he couldn't sacrifice etc.
Ps. 34. David was still praying and God was still answering him.

To say that God is one in the OT is not a mathematical oneness but a oneness of spirit- a qualitative oneness -one divine essence -a oneness of spirit -a oneness of nature or being. One divine Spirit eternally manifested as Father Son & Holy Spirit.

3. The Living God

a) Biblical usage of the phrase.
- A God who acts Joshua 3/10
- A God who speaks Duet.5/28
- A God who delivers 1Sam. 17/26,36-37
- A God who has existence Jer.10/10, Dan.6/26-27

The concept of the Living God" was so important that the Jew offered his oath by the life of Yahveh. Judges 8/19,Ruth 3/13, 1 Sam.19/6, The technical phrase was " As the Lord liveth" The true destiny of the Jews was to be the "Sons of the Living God" Hosea 1/10

b) The false gods.
In contrast to the living God the false Gods are shown to be utterly impotent & unable to help their worshippers. Therefore they don't live.

c) Meaning of the phrase.
The phrase Living God means the other Gods have no life or they have no real existence. It also means he is able to hear and answer his peoples prayers. Also that God is personal not just an idea or concept

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Subject: The OT Doctrine of God #2
Posted by Mark L on Mon, 29 Oct 2018 18:20:59 GMT
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4. The Spirit of God

Question . . . What is the Spirit of God conceived to be in the OT in view of the fact that the OT continually stresses that God is one. Would he be conceived as personal or merely power that comes on man or wisdom that comes from God. Is it merely the life principle bestowed on living things? Answer is at the end of the Spirit of God section.

The Hebrew term â€“ "ruach" We are not looking at how it is used of God but only its usage in the OT.

a) Its literal usage - spirit wind or breath
spirit Isaiah 42/5 wind Ex. 10/13, Gen. 8/1 breath Job 15/30, Lam.4/20
(the NT Gr. word (pneuma) means exactly t6he same thing. (wind or spirit)

b) Metaphoric usage
A metaphor is a figure of speech to show a resemblance
- fortress Ps.91/2
- anger or fury poured out 11Sam. 22/16
- signifying the presence of God Gen.3/8

c) Its usage as a synonym. - one term used for another
Gen.2/7 breath here is a synonym for Gods Spirit. Breath of the mouth stands for the Spirit of God. All through the creation account God speaks as in a divine fiat & calls into existence. The wind or breath as words of his mouth are synonymous with Gods Spirit.

d) Spirit means "life principle"
The life principle in man & animals
Zech.12/1, Eccl.12/7

e) the term Ruach has reference to God himself
Gen. 1/2 Ruach of God Isaiah 61/1
Isaiah 11/2 Ruach of Yahveh
Ps.51/11 the Holy Spirit
Is.63/10-11 his Holy Spirit
Gen 6/3 my spirit
Ezek. 26/37 my spirit

Activities of the Holy Spirit in the OT

1/ The Cosmic sphere or sphere of creation

a) Gods creative power was expressed through his Spirit by bringing order out of chaos Gen.1/1-2

b) All that lives in the world has its life by the Spirit because God sends forth life by the Spirit Ps.104/30 When he takes away his Spirit they die. Ps. 104/29 In creation & providence the Spirit of God is seen to be creator & sustainer

2/ In the Sphere of Life.- Biological & Spiritual life
Gen 2/7 The breath of life has a twofold meaning

a) the life principle breathed into man. The vitality or spirit of life. eg. life of the physical body

b) The image of God - that which makes man spiritual rational accountable moral
Gen 2/7 - it is not said of the animals Is. 57/16

3/ In the Sphere of Human Experience or History

a) On individuals
In order to effect deliverance the Spirit of God was sometimes placed on individuals. Gen. 41/38-39 Num.11/16-17 Moses and the 70 elders Duet 34/9 Joshua
Judges 3/10, 6/34, 11/29, 14/6, 15/14, 14

b) On Kings 1 Sam.10/6, 11/6, 16/13-14 11 Sam.23/2

c) On artisans The artisans who built the temple and its furnishings Ex. 31, 35/31

d) Intellectual understanding Job 32/8 The anointing of Gods Spirit for wisdom and understanding

e) Prophecy The agent of Gods word who reveals his will. The true prophets were conscious of being filled with the Spirit of God Micah 3/8, Zech. 7/12, Neh. 9/30
Ezek. 13/3 The false prophets were those who followed their own spirit. Num. 24/1-2, 1 Sam.19/18-24

f) The Spirit of God could pick up a prophet in spirit and transport them
1 Kings 18/12, 11 Kings 2/16

g) In religion Moral & Spiritual life. Religious emotions and moral influence were the result of the work of the Spirit in the hearts of the Israelites. Influencing them toward good and moral behaviour. Ps.51/11, Ps 143/10,m Neh. 9/20,30

What is the "Spirit of God" conceived to be in the Old Testament?

a) 1 Kings 22/16-23 Even this early in the OT they were already seeing that a spirit was personal. The Spirit of God was perceived to be personal as well.

b) The Spirit of God was not conceived to be a mere power or influence Zech.4/6

c) He is seen to be in the OT as God himself. The Spirit of God in OT thought is not an influence or power exerted by God from a point at which he himself is absent. But God is always present as the Spirit of God. Is. 31/3, Ps. 139/7

Conclusion . . .
To answer the question originally posed the OT concept of the Spirit of God was that it was God

himself who as Spirit was present when the Spirit of God was spoken of in relation to the world

Subject: Doctrine of God #3
Posted by Mark L on Mon, 29 Oct 2018 18:38:13 GMT
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THE DIVINE ATTRIBUTES

1. The Holiness of God

a) The Terms.

"Qadesh" Hebrew- to be set apart , dedicated, consecrated
The English word is holy. The derived meanings are holiness & sacredness. The word in the root meaning is sanctified or apartness. The term for holy is used in a moral & non-moral sense in the OT. The term occurs in heathen literature as well.

b) The Non-moral usage in the Heathen cultures.

The term has a magical usage and designated certain places persons & objects as taboo. They were set apart from secular usage. In its heathen usage it referred to to things that belonged to the gods or kings that no one else could touch. They were separate or set apart.
In the bible the word Kadesh was a sodomite & a Kadesha was a prostitute. They were anything but holy but the word means "set apart" It is the same word as holy but it was translated according to its context. 1 Kings 1/24, 15/12 22/25, Deut 23/17

c) Ceremonial use of the term.

This is to be distinguished from the moral use of the term. Objects and persons are holy because of their association with the holy God. Because God was holy everything seen in relation to him was holy. Objects in the temple were holy because of their relationship to God. The Nazarite (Num.6/8) was holy because of he was separated & consecrated to God. His inward moral holiness was a completely separate issue.

d) The moral usage of Holy.

We want to to look at how it is used in scripture in relation to God so we can determine its derived meaning. With reference to God it means " his otherness, his separateness,his divine transcendence" 1 Sam. 2/2, Job 25/4-6, Hosea 11/9 The term "Holy" so exclusively belongs to God it becomes a synonym for his name. Isaiah 6, 40/25

The basic meaning of holiness is to sanctify or set apart. In relation to God it must mean more than that as it is used of a God who is righteous & holy. Therefore the word does speak of his inner character. Lev. 19/1 So in reference to God it does have a derived meaning. Lev. 19/1 It says God is holy or set apart & then the whole chap tells Israel how to be that way. Unlike all other heathen cultures the word in reference to God has a derived meaning in a moral sense.

Moral holiness in man is a prerequisite for fellowship with a holy God. Ex.19/5-6, Lev.19/1 This requirement enables us to understand the ritual & ceremony in the OT. Since divine holiness means separation from everything sinful (which includes creation as we know it) then that means God cannot have communion with man. This illustrates the need for education in ceremonial holiness and moral purity. The OT ritual was not just something God gave as a substitute until something better came (grace) but the ritual itself taught holiness. All the ritual ie: priesthood, sacrifice, separation was written to educate the people in the need for moral holiness. Divine holiness requires God to separate himself from everything impure & unholy. God can't fellowship with man so he instituted the ritual so they could. To the pious Israelite it was educating him in the need for holiness.

The ark was a sacred object. It was just a piece of wood covered with gold. But because of its association with God it became holy.
- the ark when in Philistine hands brought them much trouble.1 Sam.4,5
- Uzzah touched it and he died. 11 Sam.6
- Some men looked into it and they died 1Sam.6/19-21

"Holy" places are those places where God has revealed himself or appeared
- The burning bush Ex.3/5, 48/2
- Palestine Zech.2/12
- The Tabernacle Ex.28/43
- Temple 1 Kings 6/16
- Alter Ex.29/27
- The Furnishings Num.4/15
- Sacrifices Lev.2/3, 6/25
- Priests Ex.29/1, Lev.21/6
- Priest clothing Ex.29/29
- First born Israelites Ex.13/2

Everything in Israel because of their association with a morally pure & righteous God was to be morally pure. Ceremonial holiness became a type of spiritual holiness. The OT wasn't revealed as a substitute until something better could be devised ie: the NT. The OT has its place in the economy of redemption. The church needs to know these were types and lessons of spiritual truth. Isaiah 4/3 Holiness is to be the goal of Gods people. Isaiah 6/12-13 Ceremonial holiness as well as spiritual or moral holiness will one day be restored in the millennium. It will be restored in its meaning as memorials. Zech.14/20-21

Does the term holy have the same meaning in reference to pagan gods as it does in Israel? Dan.4/8-9,18 5/11
In Egypt there was a god called Kadesh. Study mythology & you will see the pagan gods have reference to the term holy only in their root meaning of separateness. The pagan gods are guilty of all the sins men are.

Conclusion.

With respect to Yahveh the God of Israel:

Holiness has reference to his moral purity, his inner character, his otherness which separates him from all other men & all other gods. His uniqueness, his otherness, his moral & spiritual transcendence.

With respect to man it implies:

A separation from sin Isaiah 6/1-8 and a consecration to the Lord Jer. 1/4-5

Subject: Doctrine of God #4
Posted by Mark L on Mon, 29 Oct 2018 18:39:45 GMT
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The Divine Attributes

THE RIGHTEOUSNESS OF GOD

The root meaning of righteousness in the bible is to be straight.

a) In a moral sense it means uprightness. A state of being right. It also means conformity to a proper standard or norm. That is the basic Old Testament meaning. It is the standard by which we are measured. Gods righteousness is his own moral holiness and perfection which is the standard for all men.
Deut. 32/4, Ps.11/7, Amos 5/24

b) In a non-moral sense it indicates it is conformity to an acceptable standard ie: righteous weights and measures Ezek.46/10-12, Dan.25/15
Sacrifices of righteousness conformed to a revealed acceptable standard. Ps.51/19, Ps.4/5

Righteous conduct is conduct according to Gods revealed standards.

c) Righteousness is not simply an abstract moral principle the Hebrew righteousness was a righteous act or event. Not something in the abstract. A righteous man performed righteous acts and lived righteously.
Ps.106/3, Isaiah 58/2, Ezek. 18/21-22, Gen 18/19, 1 Sam.12/7-8, Isaiah 1/27, Isaiah 47/12-13

d) Righteousness is also expressed in judgment.
In this sense it is expressed as justice. Gen.18/25 God is called the supreme judge. Righteousness is the standard by which he governs the world. It is also the standard by which he requires us to live. It will be the standard by which he judges the world. Ps.9/7-8

e) Righteousness and justice are two sides of God's holiness.
Justice carries with it the idea of absolute fairness based on a standard of righteousness. Righteousness demands absolute conformity to Gods standard and justice visits all non-conformity with punishment. The terms carry with them a sense of absolute fairness and in that sense it is his justice.

The LOVE OF GOD

The terms.
Ahabah -love
Hessed- mercy or loving kindness

The distinction between the terms.
Hessed is always conditioned upon there being a covenant. Ahabah is unconditional love in the OT.

Old Testament usage of the terms.

Ahabah has only to do with the will of the one who loves. Either he wants to love or he doesn't. Thus it comes to be the term for election love in the OT. Its synonymous with grace.
Hessed is used to denote the attitude of loyalty, faithfulness & moral obligation which both sides of a covenant observe to one another. Hessed was the binding relationship in a covenant. It meant not merely love but steadfast faithfulness.
1 Sam.20/13-16
Hosea is called the prophet of Hessed in the OT. Hosea 6/4,6 2/18-19

Subject: The Doctrine of God #5
Posted by Mark L on Mon, 29 Oct 2018 18:58:35 GMT

The NAMES OF GOD

Significance of Names in Hebrew.

a) Descriptive
Among the Hebrews a name was never merely a tittle but often descriptive. Of the nature character, appearance, or function of a person place or thing.
- Esau- means hairy
- the dead sea was called the salt sea
- Eve was named after her function ie: the mother of all living.
- Obed means servant

b) Names represent some relationship
- Simon Barjona- the son of Jona
- a spiritual relationship- Jedediah (Solomon) means beloved of the Lord.
- geographical relationship.- Zerrubabal born in Babel (Babylon)
- pious parents would compound the name with Gods
  Jo-el, Yahveh is my God
  Dan-ial God is my judge
  Eli-jah my God is Yahveh

c) Names may express piety, sorrow, grief, joy or hope.
Phinehas named her son Ichabod - inglorious
Rachel named her son benomi. son of my sorrow (Benjamin)
Isaiah -Salvation is of Yah or the Lord.

d) Names were sometimes give to express thanks, gratitude, or praise
Ishmael - God hears

e) Sometimes they were peronomastic. eg. a play on words.
Naomi- pleasant She changed her own name to Marah- bitter
Nabel- word means fool
Jacob- means supplanter

f) Sometimes names are prophetic.
Isaiah's children: Shearjashub- a remnant shall return / MahershahalHashbaz - the spoil speeds and the prey hastens (quick to the plunder and swift to the spoil) - means their enemies would quickly spoil them. One name reflected hope & the other judgment prophetically.
Hosea's children : Jezreel - God sows (judgment) / LoAmmi- not my people
- LoRuhamah- not pitied
In The NT the word Christ is the Hebrew Messiah- means anointed one.

The Divine Names and their meaning

a) El. Translated God.

A common name used throughout the middle east by Semitic peoples. Being a common name it is used of false gods as well. Ps.81/9, Duet 32/12 The word means "the strong one". It occurs about 300 times in the OT. It is often combined with other words to make names.
ie: Isra el, Dani el, Jo el When the term is used of God it has the definite article with it or an adjective to show it is God. That is not done with the false gods.

b) Elohim.

Translated God and occurs over 250 times in the OT. It is the plural of El. The word means "the mighty one". It is also used of the false gods. When used of God it has the definite article. Verbs and modifiers with it are always in the singular when the word is used to refer to God. El & Elohim are used to refer to beings other than God. They refer to false Gods idols angels and men. It is used of angels (Heb. is sons of God) Bene Elohim Job 38/7 Also sometimes of men because the divinely appointed anointing or position of authority Ex. 4/16, 7/1

c) Eloah

The word means power or might. It is found almost exclusively in the poetic literature. It is also used occasionally of the false gods.

d) El-Elyon.

The most high God or highest God. Its used of Melchizedek in Gen.14/18. The word "Elyonâ€• is an adjective which means highest or most high. Num.24/16, Duet. 32/8

e) El-Shaddai

It means God Almighty. It is derived from a verb that means to deal mightily. It is the name God used of himself with Abraham. Gen.17/1 This is the most frequently used name in the patriarchal period. Exodus 6/3 God told Moses that before he had only revealed himself to the patriarchs as the most high God or God Almighty.

f) Adhon

The word means Lord. You can drop the "h" because the "d" is soft. It is also the common word used of man in the OT. The word sometimes means master husband sir
- master - Ex.21/5

- husband - Gen.18/12
- prince - Gen. 42/10
- king - 1 Sam.22/13
- father - Gen.31/25
- priest - 1Sam.1/15
- Moses - Ex.32/22

Gods personal name was Yahveh. The Jews out of respect used the name Adhon. Where it is used of God it is always pronounced Adoni or Adonay

g) Yahweh. The modern Heb. word is Yahveh.

This is Gods OT personal name revealed to Moses Ex.6/2. Actual word is YHWH. Heb. as has no vowels. The vowels are added to make sense of the name. The dead sea scrolls for eg were written completely in consonants. Vowels were invented & added in the 6 Th century AD by a group known as the Masoretes. Hebrew ceased to be a spoken language after the Romans conquered the world. Only scholars spoke it. Out of respect the Jews didn't (don't) pronounce YHWH. They pronounced the vowels of Adonay instead. The question is though why would God reveal his name to anyone and not want them to say it. That is false piety. 3000 yrs after God revealed his personal name to Moses a Catholic priest (about 1500 A.D.) put Adonay & YHWH together to form the name Jehovah. In Hef's opinion that is nonsense.

h) The compound names of God

- Yahveh Elohim - I am the mighty One. Gen 2/4
- Yahveh Jireh - The Lord will Provide. Gen. 22/14
- Yahveh Shalom - The Lord is our Peace. Judges 6
- Yahveh Nissi - The Lord is my Banner .Ex.17/15
- Yahveh Tsidkenu - The Lord is our Righteousness Jer. 23/6
- Yahveh Tsebaoth - The Lord of Hosts Joshua 5/14
- Yahveh Shammah - The Lord is There. Ezek. 48/35
- Yahveh Rophaka or Rapha - The Lord who Heals

(9) Other Names

- The Holy One Of Israel
- The King
- The God of the Heavens
- The mighty One of Jacob
- The Mighty One of Israel
- The rock of Israel
- The Living One
- The Great One

- The Glorious One
- The Eternal One.

(10) Usage of the term ba'al.

The word is sometimes used of God. It was mainly used to designate the Idol that corrupted the Israelites. It means Owner Master Possessor Lord

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Subject: Man and His Sin
Posted by Mark L on Mon, 29 Oct 2018 19:07:46 GMT
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Man and His sin

The Origin and Nature of Man in the Old Testament

The OT gives man a special place of value and dignity. Because in the beginning God created us in the image and likeness of God. In the OT man is portrayed with a vivid realism.
in his 1st test he fails / Cain kills Abel / The flood because of evil / Destroyed in Moses desert -over & over sold into slavery in the promised land
The OT shows that man is not only what God made him but what he made himself : a sinner!

Terms for man

a) Adam the word means Adams name. It also has a generic use which means man or mankind. The word comes from a Heb. root that means red "Adom"
- Adomah- Heb. is land ground soil earth
- Edom red, soil earth. The area in the middle east known as Edom is all red sandstone
God made man out of the red soil hence the name Adam was given to "man" and when applied to 'that man" it meant his name.

b) Esh man masc. ; Eshah feminine. Gen.2/23
c) Esh- man sometimes used of God - man of war. esh of war.

d) Enosh (also the name of Seth's son Gen. 4/26)
man or mankind in his mortality. -frail weak mortal subject to death. Job 25/6
Why call him Enosh? He is expressing that man is mortal.
This term Enosh is never used of the messiah in the OT. Dan.7/13 being the supposed exception where it simply means "like" the son of man. Identifying with us.

e) Giver. the opposite of Enosh. A strong & heroic man. ie; David Mainly used poetically.

The Psychology of the Hebrew

The OT is filled with references to the body and parts of it that have spiritual and moral significance. The body The nephesh. The spirit. The heart. The inward parts. Psychology

The body.
Heb. geviggah
Gen.47/18 used of a living human body
1 Sam. 31/10 used of a dead body

Heb. Basar. flesh. A more common term. This word lends itself to a more comprehensive use.
- Lev.14/9 it is equates with the body
- Is. 58/7 it can refer to blood relations
- Num.16/22 It is used of all mankind
- Gen.7 it is used of the animals
It also has a ethical and moral usage in the OT. This is where Paul got his idea of flesh vs spirit.

The moral usage of the term Basar is seen in ceremonial defilement.

Ceremonial defilement resulted from:
Various diseases / touching a dead body / women in childbirth
For any of these things a sin offering had to be offered. In Gods sight it was a defilement of the spirit & hence the sin offering. This is the basis of Paul's teaching in the NT on flesh vs spirit. External purification was symbolic of internal cleansing. The moral defilement of the body was seen in the fact that a sin offering was required to be offered.
Lev. 12, Lev 14 Num.6

Question: Why did a sin offering have to be offered for ceremonial defilement?

a) All disobedience even disobedience to levitical law was sin. It wasn't ceremonial uncleanness. It was disobedience to God's revealed will.

b) Man as flesh is mortal creaturely & impure. All manner of disease, sexual emission, touching the dead etc. tended to emphasize man's mortality and impurity in his basic form. To the Hebrews these things along with ceremonial defilement eventually brought a natural relationship between them and mans natural corruption.

c) Man is flesh in contrast to a holy righteous God was sinful and impure and could not come into the presence of God. The blood of the sacrifice provided a covering for the person who had sinned (ceremonially or otherwise) so they could come back into fellowship with God.
Jer.17/5 11 Chron. 32/8 Is. 31/3. Flesh is used all through the bible as more than a word meaning

the body. Gen.6/3,12-13 Job 10/4 Ps.78/39

Moral & ethical uses of the word flesh.

There is often a relationship between sickness and sin
- Ps.103/3- a direct relationship between sickness & forgiveness.
- Deut.28 sickness in the body is a direct result of sin.
- Jesus said to the man at the pool of Si loam - go and sin no more
- James 5- confess your sins and be healed
- 1 Cor.11 communion
- Job 4/17-19 mans moral impurity & the flesh are equated

Sin is not in the flesh but in the heart. Flesh becomes a figure for the carnal man, the worldly man, unregenerate man or the normal appetites when allowed to run wild.

The Hebrew did not divide the body up as body soul & spirit like the Greeks. A man "is" body soul & spirit but he doesn't "have" a body a soul a spirit. The Hebrews saw man as a unit
Gen. 2/7. A living being came alive when God breathed in the spirit and he became a living soul. To the Hebrew he could understand why Adams body had to die when he sinned. When you divide body & spirit something unnatural occurs ie: death. This is why the NT calls the gospel the resurrection of the body. The Hebrew concept of the unity of man emphasizes the truth that there is an inseparable relationship between the body and spirit.
Rom. 5/12,Rom.7/18

Conclusion

It is significant that in the OT sickness is viewed as defilement and a sin offering had to be offered for certain diseases. Touching a dead body, leprosy, childbirth, etc. signified that man was a sinner.

The Nephesh or Soul

The word is translated as soul, life, self, person, emotion, or appetite The Greek word is Psyche (used in the Septuagint) The Hebrew writing this NT Greek saw this word the same as the to word Nephesh. There is a difference between NT Greek and Greek philosophical thought.

OT uses of the word.
The Life the self the person and as consequence of that means the seat of the emotions appetites & desires. The soul is never to be thought of as an entity apart from the person himself. In the OT at death it is the person or personality that survives as the nephesh.

1/ the life or self or person

a) it is used of the inner being of man or the immortal part of man as distinguished from his flesh. It is not something just stuck inside. Is.10/18, Deut.12/23, Job 14/22 Ps. 16/10 Its often said in the OT that the soul is delivered from death. Acts 2- Jesus. The body
was in the grave and the desire was to have the soul delivered from death.

b) The nephesh is the life of the person. Ex. 21/23, 11Sam.23/17
Jonah 1/14 Heb. word here is nephesh but it properly translated life. Lev.17/11 the life process.

c) It is a synonym for the person.- All these have a pronoun attached to word nephesh.
Gen.49/6 me / Ps.25/13 he / Ps.124/7 we / Job 9/21 myself / Duet.4/9 thyself
Gen. 2/7 We were created out of dust with spirit breathed into us and the result was a living soul.

2/ Nephesh stands for the source of the emotions appetites & desires.

Ps.107/9 hunger / Deut. 12/20 desire / Lev.26/11 loathing or abhorring / Jer. 13/17
Gen.42/21 anguish / Ps. 35/9 joy / Son of Sol. 1/7 love / Ps 11/5 hate

The soul is sometimes said to be one of the functions of rational personality ie: capable of mental acts. Almost a synonym for the mind. - Esther 4/13 soul meaning mind - Ps. 19/2
That the nephesh signifies the life or the person is seen in the OT concept of the state of the nephesh after death. It is the nephesh that leaves the body at death but it is the life of the person that is leaving. The Heb went onto say that the nephesh survived and would one day be restored to normal personality with a body.
Gen.35/18 at death the nephesh left the body. 1King 17/22

The OT concept that the nephesh departs at death (that is the person) is found in the Heb. belief of the life of the person continuing in the after life. 1 Sam.28, Ps.16/10,Ps. 49/15,
Job 19/25-27 The nephesh departs at death. The person departs at death. The soul is not some abstract thing that floats away at death. It is the person. The source of sin or righteousness is the nephesh not the body. The Basar (flesh) is merely the instrument through which the appetites & desires can be expressed. The eyes can express the hate love compassion etc of the person but can only express what is inside. The tongue will lie idle until the nephesh puts it in operation.

Strong emotions like joy grief anxiety can be felt in the stomach region. It is the basar that requires nourishment but it is the nephesh that desires it. Without the nephesh the basar would have no consciousness of these things. That it is the nephesh and not the basar that desires these things is shown in that the body loses all interest in them when the nephesh leaves the body. Ps.51/6-10, Prov.20/9, Matt 5/27-28

Ps 8

Subject: Man and His Sin #2
Posted by Mark L on Mon, 29 Oct 2018 19:15:05 GMT
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The Spirit. Gen. 2/7

The body plus the spirit makes a living nephesh.

a) Lev.17/14 The blood is the nephesh of the basar. The blood is the life of the body. Not the life of the person. Without blood your body would die.

b) The life of the person is not in the nephesh .The soul of the person results from the impartation of life to the body. Once it comes into existence it is immortal. After Adam it happens at conception. In the NT the soul always meant the life of the person or the person himself.

Heb. Ruach- spirit breath wind In the OT the context determined which word is used.

a) It stands for the life principle. The animation in man and animals

b) It stands for disposition, temperament, attitudes
Prov. 16/18 a haughty spirit / Prov.29/23 a humble spirit / Prov.14/29 a patient spirit
Ps. 51/17 a contrite spirit / Gen.45/17 a synonym for animation
Joshua 5/1 2/11 courage / Judges 15/19 strength
Isaiah 11/2 sometimes used for mental endowment / Ex.28/3 a spirit of wisdom
Prov.17/27 a prudent spirit / Job 20/3 an understanding spirit

You have to make a distinction between soul and spirit but occasionally the spirit express emotions (anger,hate). The spirit is not the seat of the emotions and speaking of the spirit in relation to the emotions is to speak of ones temperament or disposition When the spirit is used to express emotions it is used to express the attitude of the nephesh. It is the person who is angry but it can be expressed as a spirit of anger.

The spirit also stands for the life principle.

The spirit comes from God. He is the source Zech.12/1 Eccl.12/7 It is sustained by God.
Job 10/12 It can be designated the spirit of life and thus it is the life principle. It can be expressed just as easily spirit of life as breath of life. Gen.6/17, Gen.7/15. It is translated breath but the word used is spirit. Ezek.37/5 breath is spirit. Breath is just air and should be translated spirit. We're saying it is spirit not breath because at death the spirit leaves not breath. Eccl.12/7, Ps. 146/4 The spirit is the life or animating principle. When it departs death occurs. The spirit and soul are to be distinguished because there are separate terms for them in OT & NT.

The uniqueness of man does not lie in the fact he has a nephesh. Both man and beast have a

soul. Gen.2/17,19.

There is a 3/fold distinction.

a) Animals and creatures came into existence at Gods command. Gen. 1/20-25. Man was the workmanship of Gods own hands. He is unique

b) Man received a personal divine in breathing.

c)Man is created in the image & likeness of God Gen.1/26-27 2/18-20

There is a similarity and a distinction between the spirit that man & beast receive.

a) the similarity is both man & beast have the spirit from God ie: the life principle.
Eccl.3/21, Ps. 104/21-30

b) The difference is the spirit imparted to man as a consequence of the divine inbreathing is not only the animating life but the divine image. It is also the spirit of man is the seat of mental endowment and temperament. The spirit of man like God is morally oriented
Ps.51/10, Num.14/24, Ezek. 11/19,36/26 An animal has the life of God but in man it is the divine image.

The relationship between Body Soul & Spirit

The spirit comes from God so that makes it Gods. The soul comes from man so that makes it mans. The soul is the man himself, his personality, his individuality. The soul is him but the spirit is Gods. Eccl. 12/7 Man in not spirit but he is soul. As long as the spirit is united with the body the "you" is there. God is spirit man is flesh.
Gen.2/7 man is formed out of the earth. God breathed in his spirit and the result was a living person. A soul.

Over and over in the bible the word translated soul should be translated person. Ps. 23/3 Soul is me. Man is not spirit. Luke 24/36-39. This was following the resurrection. In eternity Jesus was eternal spirit but following the incarnation he became and remains God and man forever. Is Jesus a spirit? No he has taken on flesh and bones even after the resurrection. The life of the body is the blood. After the resurrection it is a spiritual body. It no longer requires blood. But it is a body. The resurrection body he had then is what he has now. The bodies of the saints who have died & crumbled to dust somewhere a speck of that dust remains & God will use it to make a new resurrection body out of. 1 Cor. 15/42-47

A natural body vs a spiritual body.

Matt. 27/51-53, Heb. 1/7, Heb. 2/7, John 4/24 Man is not spirit he is soul. The soul came into existence by virtue of the union between the spirit of God and our flesh. When that happens an immortal being comes into existence which had no prior existence until the spirit met flesh. Adam was only clay until the spirit was breathed into him. Once that immortal soul is created by the union of Gods spirit & flesh that immortal soul is no longer dependent on the flesh for existence. It will continue to exist but in an incomplete state. Dan.12/2, Is. 26/19, Ps. 49/15
The spirit or animating life within man is Gods but once it is imparted to man the bible speaks of it as being mans spirit.
Ps.104/29, Job. 32/8,18

For both man & animal. Job 10/12, Eccl.3/21
The nephesh indicates that man is a conscious creature with personal life or personality, appetites, drives & emotions. The Ruach indicates he is a moral spiritual rational & immortal being in the image of God Animals have irrational souls but we have rational. They have spirits but it is just the animating principle or life force. In us it is the image of God. This is why men prior to salvation are like beasts. At salvation we desire the things of God. A bull can gore you a lion can eat someone but they have no moral awareness of the act as they have irrational souls. This is why the bible always speaks of the salvation of the soul in both OT & NT. Heb. 12/23, 1 Cor 5. speaking of the immortal part of man a synonym for the soul.

The Heart

It is the central physical organ of the body and as such its the focus of the life of the body. This is why it is referred to so much. It came to be used as a figure of all spiritual functions.

a) A synonym for the nephesh. Ps.51/1, Neh.9/8, Ps. 101/4, Jer. 32/39-40, Ezek.11/19

b) A judicial blinding as judgment on the wicked
eg. Pharaoh. a hardening of the heart. Ex. 4/21, Joshua 11/18-20

c) It stands for the feelings and emotions. Duet.6/5, 15/10, 28/67 Lev. 19/7, Is 30/29,

d) It also stands for the will which is a function of the nephesh. So the heart means the person. 1 Sam. 14/7, 1 Kings 8/18

e) It is a synonym for the mind. The mind is the rational consciousness of the nephesh. The Hebrew unlike the Greeks & westerners never depicted the source of intelligence as the brain or head. 1 Kings 10/2, Prov.3/3, Ex.31/6, Prov.23/7, Ps.73/7

There is no word for brain in OT Heb. In modern Heb there is one as one is needed. The varied uses of heart as shown here give more understanding into the nature of & function of man as a nephesh. Deut 6/5 with Luke 10/27 Heart is a figure of the centre of the person

(emotions & desires) Soul is the whole person. Strength is all your vitality & power. Mind is all your rational processes. He is using a variety of expressions to show you must love God with all your being.

The inward parts KJV - the bowels.

eg liver intestines etc.
It became a synonym in the OT for the seat of the emotions (OT & NT) & a synonym for the nephesh
Why? Its not just an arbitrary term because we actually experience our feelings and emotions in that area of the body. ie. solar plexus - Lords anointing and occult seems to originate here.
Jer.31/20 compassion / Is. 16/10-11 / Jer. 4/19 distress
Son of Solomon 5/4 Lit. the inward parts - an expression of love.
Phil.2/1 KJV. bowels & mercies- Gr. inward parts / Belly - Job 20/20 - the seat of the emotions
Job 20/15 - a synonym for greed / Prov.18/8 - a synonym for the nephesh

Liver - As the heaviest organ of the body it was regarded as the seat of the heavy emotions. It signified that part of the person that became weighted down with heavy grief emotion and anger. The Heb. word for liver is the same as the adjective for heavy. Lam. 2/11 - a figure for sorrow

Neck

The neck is used as a figure to signify obstinance & stubbornness. An unyielding heart. A characteristic of the human race. Acts 7 - Stephen Prov. 29/1, 11 Kings 17/14, Neh.9/16-17,29
The significance of the bibles use of the physical organs & the flesh to convey moral spiritual & ethical truths is because man is body soul & spirit in an inseparable bond.

Man in the Image of God

a) The purpose.

This term is ascribed to no other creature but man. Man was given this nature because it was called for by the divine purpose for him. Since the central purpose of God in making man in his image was fellowship with God then he had to bear some resemblance to his maker

b) Meaning.

The image of God is a synonym for the unique inner nature of man. It means he is personal moral ethical & rational. This is not said of the animals and can't be. The image of God does not mean he is like God but that he is in Gods likeness & his likeness is personal moral ethical and rational. The bible shows man is flesh and God is spirit. Man is not spirit but he is spiritual in his inner nature. Zech. 12/1, Eccl.12/7 Prov. 20/27

The image of God denotes a sacredness of personality unlike animals.

Subject: The Doctrine of Sin
Posted by Mark L on Mon, 29 Oct 2018 19:18:22 GMT
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THE DOCTRINE OF SIN

Why study it.

a) It is in the OT that sin is introduced to the human race
b) The consequences of sin are shown here
c) The remedy for it is shown here. Typified in the OT sacrifices.

The Biblical view of Man

a) Man has great dignity conferred on him by being created in the image of God
b) Man is also portrayed as a sinner.

The Liberal view of Man

a) He is not morally depraved but merely misguided. He needs education to straighten him out. Sin is merely a stumble in his upward evolution.
b)Since finite man cannot sin infinitely then infinite hell & punishment in an eternal hell is impossible.
c) Man is inherently good.

The conclusion

In both OT & NT the relationship between God & man because of sin is absolute alienation. Gen 3 God cursed man.
Ps. 58/3, Ps. 14/1-3, Ex.23/7, Ex. 34/7 Jer. 17/9

The Nature of Sin & Guilt in the OT
It falls into 5 classes depending on the term used.

a) Chata- to miss the mark or goal. This is the common word for sin in the OT. It includes sin against sin against God or man. This term signifies the objective act of sin ie. ones conduct, disobeying God.
Gen. 40/1, 42/1

b) Rasha- to be wicked. It expresses the inner character of the sinner. Also indicates an unregenerate man. a saint in the OT can sin but he is never called Rasha. The term usually denotes one who is guilty of a crime or who is disobedient & deserves punishment with the cause of it in himself. ie: he is wicked Dan.12/10

c) Avah- To bend or twist- to pervert. This term speaks of the perverted inner character of the the wicked. Prov. 12/8, Jer. 23/31

d) Asham- denotes the state of the sinner before the law. He trespasses or is guilty. The term signifies liability & guilt to punishment through transgression of the law. The term is legal in character

e) pasha - The wilful rejection of Gods will and the refusal to obey him. The Jew viewed the whole OT as the law and viewed sin as not merely an error in judgment or merely missing the mark. But this term describes sin as an act of defiance against God. Ezek.2/1-3, 7-8
Personal self-willed conscious defiance of the will of God. Isaiah 43/27, 1/2, Jer.2/29
This is the basic term used in the OT to describe the deep nature of sin & rebellion against God.

The Hebrew concept of Guilt

The Hebrew term. :asham The Hebrew had only one word for guilt. The same word as sin.
The term stands for - the sin (the act of sin) - the guilt of sin (it made him guilty)
- the sacrifice for the sin All the same word

The Nature of guilt in the Old Testament.

There is an important distinction between the sin offering and the trespass offering.
The sin offering (Heb. Chata) was to cover sins in general. The trespass offering had reference to certain concrete violations of the law. On the day of atonement the sin offering would cover everyone's sins for the year. Sin offerings were offered at all times & feasts & joyful occasions. It was a general sacrifice made to keep Gods people clean before him and in covenant standing.

The trespass offering was never offered for sin in general but for trespasses of the Levitical law or against your bro. Therefore quilt emphasizes the condition of the individual or the nation before the law as a result of the violation of some specific commandment.

Contrary to the Liberal view which is that God is a loving father the solemn nature of guilt in Gods sight is seen by . . .

a) There is some guilt for which there is no sacrifice (or forgiveness.) The person had to die. Ie: murder, wilful sin (Heb. sin with a high hand)

b)That the OT shows that guilt is not only individual but collective as in family, nation etc. The prophets said over and over that the exile would punish the nation (including the innocent & children etc.). The sin of the parents was sometimes carried to the third & fourth generation. Num.14/18, Jer. 9/1-2

The relationship between sin guilt and its punishment

These three things are always together in the Bible. Guilt is the relationship between sin and its punishment. There is no such thing in the bible as sin without punishment. God says he won't clear the guilty. The issue here is not redemption but the awful nature of sin & guilt.
This is why in Isaiah 53 it says he was a guilt offering not a sin offering. The animal was not actually guilty but legally guilty. The animal paid the legal price for the guilt. ie:death
Isaiah 53 is the transitional place in the OT. It has all the sacrifices typified here & points forward to the atonement. Isaiah 53/10 Heb word is guilt offering not sin offering. Jesus paid the legal penalty for our guilt. You can't make an innocent person guilty.

a) because Jesus was guiltless he could offer himself as a guilt offering

b) Jesus could bear the punishment.
It was always an animal for sacrifice that was which was spotless & pure and always guiltless itself. Gen. 6/7, Ex. 21/28 God says the animals had corrupted themselves as well. An animal had to die for its own guilt. It couldn't be used for an offering.
The sin offering was most holy. Lev.6 Jesus was called an"asham" not a "chata"

The Old Testament Concept of Salvation

The Term: - Yeshua , Yeshuah
Salvation in the OT is viewed as two aspects:

a)General Usage.- temporal deliverance as indeliverance from human enemies Num.10/9
The Gr. equivalent is "Sozo" The OT implies because this term "salvation" is used in these contexts that temporal deliverance is meant as well.
Fire / flood / pestilence / poverty

b)Spiritual Usage.- spiritual deliverance eg: life in the eternal state. Ps.79/9, Ps.59/-2, 49/6, Zech 9/16

The Wrath of God

Apart from the wrath of God OT sacrifice has no purpose. Num.16/46 The atonement and the wrath of God are closely connected. All they had time for was to take fire off the alter.

a) The Liberal View
One of their major planks is to deny the wrath of God. They either deny his wrath or limit its meaning.

b) The Biblical View
The Hebrew terms. "aph" wrath / anger / "qetsaph" wrath

Usage.
The usage of wrath is in the OT shows it is a reality.
Num.16/46 The rebellion of Korah
Deut.9/18-22 against Israel
The flood, Sodom & Gomorrah

The term or idea of God pouring out his wrath occurs over 580 times in the OT. If it stated once in the bible it is sufficient to compel our obedience

c) The nature of God's wrath. The effect of sin on God is to immediately arouse divine displeasure expressed as anger or wrath.
The wrath of God is not an attribute like love or holiness but wrath is a disposition. It is an expression of his holy displeasure against sin & rebellion.

His wrath is transient meaning it can be removed if you meet the conditions. His wrath is as holy as his love. To understand his love you have to understand his holiness. Therefore wherever holiness meets unholiness there is inevitable conflict and divine wrath is as natural a consequence of unholiness as love is to toward those who are holy.

Subject: The Doctrine of Propitiation
Posted by Mark L on Mon, 29 Oct 2018 19:26:57 GMT
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The Doctrine of Propitiation

Introduction

Propitiation: Understanding the meaning of propitiation (which is the appeasing of Gods wrath to sin) is absolutely essential to understanding the biblical meaning of atonement which brings salvation. Having studied the biblical teaching concerning wrath we need to understand how to get or keep his wrath off us. We have to accept the fact that Gods wrath (mentioned 580 times in the OT) is real and directed against sin and sinners and propitiation is the means of appeasing that wrath. The death of an animal substitute signifies that something must be horribly wrong with man that requires such a sacrifice.

The Linguistic (or language) Basis of Propitiation.

The effects of OT sacrifice including the death of Christ is 3/fold. Designated in scripture as . .
.- a covering for sin
- which propitiates the wrath of God
- which results in a reconciliation between God and man

Greek and Hebrew terms.

Hebrew Kippur (verb) to Cover the derived meaning is to appease Gods wrath. The KJV translates it "atonement".
NT Greek & Septuagint
Hilaskomaia (verb) to appease or propitiate
Hilasmos (noun)- propitiation
Katallage -reconciliation. Lit. to change

In classical Greek Katallage meant to change a persons enmity into friendship. Hillasmos in classical Greek meant to propitiate an offended deity by means of sacrifice.
In the Septuagint the Heb. scholars who knew both Heb & Gr. selected Hilasmos to translate Kippur. The NASV correctly translates these terms
Heb.2/17,1 John 2/2, 4/10, Rom.3/25

Significance of the Hebrew term.

The significance of the term Kippur is that it is used by God to describe the effect of the sacrifice.
- with respect to sin it was a covering
- with respect to God it was a propitiation
- with respect to man it effected reconciliation

The significance of the term Propitiation is that on the day of Yom Kippur the blood of sacrifice was brought to the Holy of Holies & sprinkled on the "mercy seat"- Heb. "the covering"
It was the lid of the Ark of the Covenant. Inside the ark was the stone tablets with the 10 commandments, Aarons staff, the pot of manna.

The point is the law was inside (the ark) & it was broken and Gods wrath was upon them. The blood was sprinkled on the mercy seat. Heb. The Propitiatory or covering. The place where propitiation was obtained. The importance of this is shown by the OT calling this the house of the propitiatory 1 Chron. 28/11 Lit. the house of propitiatory.
Kippur: The basic meaning of cover expresses the effect of the sacrifices by covering the sin & propitiating Gods wrath against it.

Rom.5/11 This is the only place in the bible where the popular word atonement is used but it is the Gr. word Katallage meaning reconciliation. The word atonement is trying to express the reconciliation we obtain from God. Propitiation has reference to quieting Gods anger.

The emendation of the term "propitiation" to "expiation" by the critical interpreters.

The Liberals (and the RSV) ignore the Septuagint, the classical meaning of the term and the Hebrew. They translate the term "propitiate" with another term "expiation" A term entirely different in meaning.
Propitiation means to appease Gods wrath by sacrifice
Expiation means to cleanse or remove defilement.

Subject: Doctrine of Atonement
Posted by Mark L on Mon, 29 Oct 2018 20:13:25 GMT
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The Doctrine of Atonement in the Old Testament

For the purposes of this study we will use the English term "atonement" and mean by it a covering which propitiates the wrath of God

Historical Theories

The Patristic Period.

a) The Recapitulation Theory. The view of Irenaeus - Christ recapitulated (summed up) all mans experience. He was an infant boy & man like we are. He was emphasizing identification (but not like the Liberals do) He identified with us perfectly and then died on our behalf.

b) The Ransom Theory.
He presented his life a ransom for us. to buy us back

The Medieval Period.

a) The Satisfaction Theory. He satisfied Gods wrath against sin.

b) The Moral Influence Theory. Abelard's View. His death influences us morally

c) The Merit Theory. Thomas Aquinas view. A treasury of merit is stored up by Jesus and us and we can access it.

The Reformation Period.

a) The Socinian or Example Theory. He was just a good man. His death is an example for us.

b) The Government Theory. The atonement satisfies divine government.

c) The Penal substitutionary Theory. It s a death by punishment in substitution for sinners.

The Modern Period.

a) The Mystical Theory. He had the consciousness of God in him. We should strive for that.

b) The Vicarious Penitence Theory. Christ repented for us by his death on the cross. Question is how can someone repent for another?

c) The Vicarious Sacrificial Theory of Horace Bushnell. Just the basic liberal view

d) Neo-Orthodox view In this modern period Neo-Orthodoxy emphasizes the incarnation of Christ and minimizes his death and therefore God redeems man by identification

The Theological Meaning of the word Atonement

The English term "atonement." Some say it means at-one-ment. Restoration of man and God
The intended meaning is â€œa covering which propitiates the wrath of Godâ€•

The Subject and Object of Atonement

a) The object: The object is sin.
Lev.4/33-35. It covers his sin. The blood covers the sin from the sight of God.
Micah 7/19 The same idea is expressed here.
Isaiah 38/17 getting rid of sin.
.Lev.17/11 I have made a covering for your soul. It covers the person

b) The subject - God.
It is he who needs to have his eyes covered. Isaiah 53/6

c) God as subject and object.
He is also the object. Rom.3/25

Subject: Imputation
Posted by Mark L on Mon, 29 Oct 2018 20:14:10 GMT
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The concept of Imputation

Terms for imputation

a) Heb. Chashav - to think, to reckon, to impute Gen.15/6
b) Heb. Saval: to bare Isaiah 53/4
c) Heb. Nasa: to carry Isaiah 53/4

Imputation : definition

That which is placed or charged to ones account. In theology it means to attribute vicariously something to another.

Theologically imputation means :

a) to charge the consequences of Adams sin to his posterity ie: physical and spiritual death & alienation from God

b) to charge the righteousness of Christ to a believers account. You can't make a believer righteous but you can count him righteous

c) to charge the guilt and punishment of sinners & sin to Christ.

This does not imply a transfer of moral qualities but rather a transfer of legal merit & demerit to Christ.

Imputation in the Bible means:

a) to charge to the account of persons things which properly belong to them. So to impute sin in this sense is to charge guilt upon the guilty. Lev.17/1-4, Ps. 32/2

b) It means to charge to a persons account things which do not properly belong to him. In this sense it is charged to Christ. This is the meaning of 11 Cor.5/21. Righteousness in 11 Cor.5.2 cannot mean intrinsic purity because Rom. 3/10 says we're not.
Conversely it cannot mean our sin was imputed to him intrinsically only legally. Intrinsic meaning "not naturally" or "its not natural to us"
The bible doesn't say we are righteous but it says we are counted righteous. The scriptures do not refer to an actual transfer of sin & guilt to Christ but a legal transfer.

The scriptures set forth 3 aspects to imputation

a) The imputation of Adams guilt to the human race.1 Cor. 15/22, Rom.5

b) The imputation of our guilt & punishment upon Christ Is. 53/5-6

c) The imputation of the righteousness of God to the believer.

Our only hope since we aren't righteous is by faith in Christ we receive his righteousness. This is prior to conversion. After conversion we have a new nature made in righteousness.
Rom.3/10 with Rom.3/20-22. One Greek scholar said that in all Greek literature there is not one place where the Gr. Word Dikaioo (to be righteous) is used to make one righteous. It is never used of man or God to make one righteous. The word means "to be righteous or to count as righteous" It is used of God as righteous and of us to count as righteous. The verb Dikaioo is not used in the sense of making one righteous.
Rom.5/19 "be made righteous" "were made sinners"

You can't make someone a sinner or righteous. The Gr. verb here Katastesso means to constitute set or appoint. The point is because the human race is in Adam they are constituted as sinners. They inherit the consequences of Adams sin. ie: unregenerate nature death & alienation from God. Rom.5/12 we make ourselves sinners by choice. Made righteous? When you believe in Christ God constitutes you or considers you righteous.

The biblical meaning is to count or declare righteous. The declarative meaning of righteous is seen in Luke 7/29, 1 Tim.3/16 Justified & righteous are the same Gr. word. They proved God was righteous by their repentance and obedience. By Jesus life & death in obedience & faith he showed he was righteous. "justified in spirit" is not in the Greek.
Once Gods righteousness is imputed to us by faith in Jesus God counts us as righteous and declares us as righteous. Gen 15/16 This imputed righteousness of Christ which he charges to us (to our account) is not simply a figure of speech but by this legal and judicial act of God it is legally & judicially forever ours. 1 Cor1/30, Ps. 106/30-31
Rom.8/4 -He sees us as one who has fulfilled the law.

To justify a sinner God cannot ignore that a man is guilty therefore he must provide a way

a) not to overlook his sin

b) to satisfy the demands of the law.
You cannot make anyone a sinner. You cannot make Christ a sinner. You can only impute the guilt & punishment on him. God cannot say (arbitrarily) because of someones faith they're not guilty. What he does say is by our faith in Christ it is as if he has fulfilled my law and was never guilty.

How does he do that?

a) I will not impute his guilt to him

b) I will impute my righteousness to him

c) I will impute the guilt & punishment of his sin upon myself (Jesus- you can't divide God up)

This means for our justification to be valid Jesus had to fulfill the OT type ie: a sinless substitute. The whole system of sacrifice in the OT was to show that all had sinned and that God would accept a sinless substitute in the place of the sinner.
Ex.23/7 God cannot arbitrarily justify a sinner
Prov.17/5 It is a personal affront to God. He won't do what he condemns me for.

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Subject: Necessity for the Blood Atonement
Posted by Mark L on Mon, 29 Oct 2018 20:16:22 GMT
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The Necessity for the Blood Atonement

Question: Was the penal substitutionary atonement necessary for us to be redeemed? Or could God have found another way. The answer is at the end of the section

Was the shedding of blood necessary?

The historical views.

All the early church fathers held to the position that the blood atonement was necessary. The central feature of the levitical sacrifice was the sprinkling of the blood on the alter.
Lev.17/11, Heb.9/22 (the blood represents the life)
e) it is the blood of an infinite God.
The critical argument:

The critics deny blood atonement saying there were times when atonement was made without shedding blood.
Ex.30/16 1/2 shekel given as atonement money.
Num. 31/48-54 They gave of the spoils and gave part to make an atonement.
Num.16/46 After the rebellion of Korah. Fire as an atonement.

Ex.32/30 Moses intercession as an atonement.

Reply:

The facts as the critics state them are correct. It is their inferences that are incorrect.
Heb.9/22 . . . almost all things & without shedding
Paul knew the OT that is why he said "almost all things" He knew there were exceptions. the law itself did not forbid God to make a provision for an atonement in some other way when he wanted to.

These were exceptional circumstances in the OT that God himself designated. Shekels & jewellery were provided by God for their soul (nephesh) Not as a covering for sin. He isn't dealing with sin here. It also provided for the temple and the priests.
Moses intercession & the atonement by fire. There was no sacrifice God would have accepted for those sins and for the nation to survive someone God could accept would have to make atonement. ie: Moses by intercession & Aaron as high priest by fire. God accepted the atonement but didn't just forgive. They spent 40 yrs in the wilderness as punishment. An atonement was made in the sense that Gods wrath was covered

To answer our Question:

It must be seen that there is no special efficacy in the physical substance blood.
But- Lev.17/11 The blood symbolized giving up the life unto death. If it is the blood itself then why not just drain some out and sprinkle it on the alter? The blood is the life of the person or animal. The blood is the life. Lev.17/11 The point is the shedding of the animals blood shows he has given up his life as s substitute for the person.

The blood of Jesus has infinite value because he was the sinless Son of God who has infinite value in the sight of God. The efficacy of the atonement is in the method established by God. It doesn't lie merely in the blood apart from the giving up of the life or Jesus could have just shed some blood and sprinkled it. The penalty of sin is death so God loving man took on flesh because as Spirit he couldn't die and then died in our place.

The giving of the blood signified the giving of the life. Since the life is in the blood the shedding of the blood is the giving of the life. The blood of Jesus has infinite power because it represents his life shed on our behalf. It has infinite power and value becaue it is the blood of an infinite God.

Subject: The Spirit World
Posted by Mark L on Mon, 29 Oct 2018 20:55:15 GMT
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The Spirit World in OT Thought

Angels

The Terms

There are 3 terms used
a) Malak - angel or messenger
b) Bene Elohim - sons of God Job1/6
c) mighty or mighty ones

The Origin of angels

a) the critical view. This is very involved but basically Israels religion came out of paganism & angels were really pagan gods.

b) The biblical view
Yahweh has a royal court & its members are made up of angels cherubim, Seraphim, living creatures and other creations. They are created spiritual beings that minister before him.
1 Kings 22/19, Ps.148/1-5

The OT Idea of Angels

a) Mediators Zech. 1/9, Dan. 9/21-2
-The explained the meaning of dreams and visions
- They protected and delivered. Heb.1/9 Dan.6/22
- They minister healing
- Dan.12/1 in the last days angels will minister deliverance to Israel.

b) They are personalities Named as Gabriel & Michael

Angels and their Orders

a) Gabriel had a ministry of special revelation of God to man
He gave Revelation to Danial Dan.8/16, 9/21 as well as Zacharias & Mary. Luke 1/5,19,26

b) Michael. The head of the armies of Heaven.
Dan.10/13,21 one of the chief princes
Dan.12/1 the great prince
Rev.12/7 Michael is stronger than the devil- but Jude 9 he respected the devils authority.

c) Ezek 9/2-5 6 angels - one seems to be in charge

d) Zech. 2/1-3 The angel is always seen to be a servant of the Angel of the Lord

e) concerning rank and authority man is lower than the angels Ps.8/4-5

Characteristics of Angels

a) supernatural wisdom 11 Sam.14/17,20

b) They have supernatural powers.
- Gen 18 angels but they can eat
- Gen 19/12-13 power over the forces of nature
- Gen 19 11 power over man
- Ps.104/4 They are spiritual beings

c) as to their features
- Gen.18/2 They often appear in visible form as men
- Gen sometimes appear as flame of fire
- Invisible to ordinary sight but Prophets and donkeys can see them Num. 2, 11 Kings 6

d) They are supernatural in their strength
Ps.103/20 They excel in strength
The origin of Angels
Ps. 104 God created them
Job 38/4-7 Sons of God - Bene Elohim They were there in the beginning of our world.

The Cherubim

Meaning of the Word

a) A transposition. This is found in many commentaries. Change the letters a little and it becomes Chariot. Cherubim & chariot are very similar Heb. words. In the OT they are the chariots of the Lord so they say it is just a transposition.
Ps.104/3, Ps. 18/11, 1 Chron. 28/18

b) A compound word made up of 2 words. One is the preposition "like" and the other word "many or multitude" so the word would mean "like a multitude" or "great ones" This is Bro. Freeman's opinion

Usage of the Term
- Gen. 3/24 the first mention
- Ex.25/18 They were there on the ark.

- 1 Sam. 4/4 The ark was literally his throne
- 1 Kings 6/23 Solomon made carvings of them
- 1 Kings 7/29 they appear on the laver of water
- Ps.18/10 They were his chariot
- Ezek 1&10 designated as living creatures.
- Ezek. 41/8-20 They appear as part of the decoration in the millennial temple.
- Ezek. 28/14 Satan is called the anointed cherub

Description of the Cherubim

The OT suggests they are human in form with wings. Ezek 1/6
Ezek. 1/5 called living creatures & in 10/15 they are called cherubim 1/8 they have hands
When God chooses to localize himself he has a human form. We are created in that form.
Ex.25/20 They have faces which suggests they are human in form with wings. They can be diversified in form however God wanted to create them.
Ezek.1/6, 41/18. some have 2 faces and some have 4 faces.
Ezek 1 They have eyes all over.
Rev. 4/7 The 4 faces are seen on 4 different creatures.

The meaning and function of the cherubim

They always appear in the closest relationship to God. They covered the ark. They are bearers of the manifestation of God when he appears in his glory. Ezek.1,10, 1 Chron. 18/11
They are seen as guardians making inaccessible anything unholy in the presence of God.
Ex.25 They overshadow the ark and cover it with their wings.
Cherubim are seen to have the highest exalted positions of privilege and fellowship. He chose to create them to guard his holiness. God has made them so powerful that they symbolize guarding his throne. God doesn't really need anyone to do that.
The 4 faces seem to suggest
man - wisdom or omniscience / the ox - power strength omnipotence / the eagle - soaring omnipresence / the lion - sovereignty

They do symbolize something but we don't know exactly what. Some suggest they symbolize the whole created order eg man beast domesticated animal & birds.
Ezek 41 2 faces man & lion. This could symbolize a man and the lion of Judah.
Why 4 faces?They don't have to turn around.

The Seraphim

The word means "to burn".
The term is used in Num. 21 of the fiery serpents.
Seraph fiery serpent. From the verb seraph - to burn

Isaiah 6. The only place we see them in the bible.
vs 7 The Seraph as a divinely appointed instrument for the purification of the prophets sin appears with heavenly fire and cleanses his unholiness. God didn't do it personally. He sent a being to do it. Their appearance seems divinely intended to symbolize certain spiritual truth.

They have 6 wings. 2 wings covered their faces. This indicates no created being however exalted can bear to look on the full divine glory of God 2 wings covered their feet. symbolic of reverence and submission. With 2 wings their flew. Indicating swiftness in obeying the divine commands. In function they have the office and privilege of continually praising God and declaring his absolute holiness. He is not vain and cannot know pride. He is absolutely perfect. They are his ministers to perform his will however we don't know what that will is.

Subject: The Spirit World : Demonology
Posted by Mark L on Mon, 29 Oct 2018 20:58:37 GMT
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Demonology in the OT

Israel was knowledgeable on the subject. The apostate Israelites in Egypt and in the desert worshipped demons & knew it. Deut. 3/16-17, with 1 Cor 10/20. Evil spirits and their activities are mentioned in many places in the OT. The OT is filled with teaching on the subject & the NT just assumes you know and understand it. There are lying spirits 1 Kings 22/20-23 Job 1-2
There are oppressing spirits 1 Sam.16/14-16,23, 19/9 / occult spirits Deut 18/9-12 / sacrifice & worship of demons Deut 32/16-17 Lev.17/7 Ps. 106 36-38. God is in sovereign control of the kingdom of darkness

Habitations of demons Is. 34/14, 13/19-21
Using a medium to consult the dead 1 Sam. 28, Lev. 20/6
Occultism is severely punished in the OT Ex.22/18, Lev. 19/26,31 1 Chron. 10/13-14

In a real sense the OT dispensation continues to the cross. The Jews in the NT prior to the cross were familiar with deliverance and the need of it. Matt. 12/24-27 Exorcism was a common practice in Israel. No explanation was given on either side of the cross. Jews had a deliverance ministry. Acts 19/3 There is nothing to suggest they weren't effective
The commission to cast out demons. Matt.10 No explanation is given or why they were present in people.

Many of the commands in the mosaic law have reference to the former occult practices of the Israelites. The prohibitions against certain funeral practices. eg cutting yourself cutting hair.

Lev.19/27-28. A prohibition against bestiality. (cohabitation with animals) This is not uncommon in occultism and witchcraft. Lev. 19/27-28A prohibition against eating certain foods because of their close connection with the occult snakes, swine, stork, frogs, some birds which dwell in ruins (like demons) crows. You have to get the whole teaching on clean and unclean foods. Nothing is unclean in itself These are religious considerations.

Origins of Demons

If God had wanted us to know where demons came from he would have told us. The bible just assumes their existence. All these theories are wrong.

Various Theories
a) Demons are fallen angels. This comes out of the book of Enoch in the apocrypha. The problem is in the bible there are demons and fallen angels. Jesus never cast out fallen angels.
b) They are a fallen pre-adamic race of men.
c) Josephus said demons are the spirits of the wicked dead
d) Jewish tradition has it that demons are the offspring of Adam and Lilith(a female demon)
e) They are the giants (nephilim) of Gen 6 who died in the flood and became demons

Sphere of Existence

a) In the heavenly regions. Eph.6 spirits of wickedness in heavenly places. Satan is the prince of the power of the air.

b) They are the powers behind the secular govt. Luke 4/5-8 Dan.10/2-14 All good interpreters & the Jews agree the prince of Persia is a satanic prince Eph.6 The rulers of the darkness of this world. They are in control of Govt, occult powers, education systems,banking systems, medical systems

c) Desolate ruins in the desert. Jesus called them dry places Is. 13/19-21, 34/14, Matt. 12/43 These creatures are the names of demons

d) In people or in close connection with people to bind oppress influence and control. Mark 1/23, Luke 4/38-39

e) In the Pit. Rev.9/1-11 Luke 8/30-31. Jesus evidently had authority to cast them there. They didn't want to go there so there must be some there already.

f) In the Future? In the millennium they will be bound in the pit with Satan. Is.14/12-15 Rev.20/1-3. If the devil is there then his hosts are there with him. In the eternal state they will be in the lake of fire. Rev. 20/10

Exorcism in the OT

a) It was practised in Israel. Matt.12, Acts 19. It is implied by the NT references before the cross.

b) Josephus - He mentions Solomon practised exorcism so it must have been Jewish tradition. He said he was the wisest man & he knew how to cast out demons. Jewish rabbinical literature deals with exorcism

Protection against the Devil & Evil Spirits in the OT.

It is implied by the use of the blood. Ex.12 They put it on the doorposts Ps.78 48-51 evil angels brought the plagues The pious Israelite would see a connection between the blood over the house and protection. The blood of the sacrifices was constantly before him and they would draw the connection.
Those involved in the occult know the power of these demons & invoke incantations and sacrifices to protect themselves. The OT had laws against any incantation or magic rites or appeal to any demon or god for protection. The Israelite would then call on the Lord for protection. In the NT Jesus said use my name. Mark 16/17

Classes of Demons

1/ Se'irim singular Si'ir

Translated demon, satyr, He Goat Lev.17/7, Deut. 32/16-17
This class of demons were spoken of & worshipped & propitiated in the pre-moasic period. They are spoken of as goats. Satan himself often appears as a he-goat. He often appears with 3 horns instead of two. He goats are often trained to have sex with witches. It is in their history and it happens today. The prohibitions in Lev are because of this. It did and does happen. In astrology the 10th sign of the occult was the goat. It was considered by the ancients as the strongest & most important because it represented the devil.

2/ The Shedim.

It comes from a root that means mighty one "or" it comes from a root that means destruction Deut. 32/17, Ps. 106/37 Israelite's sacrificed to this class of demon. In occultism this demon always appears with claws like a rooster. In animal form but with rooster claws.

3/ Lilith from the Babylonian Lilitu

The KJV translates this the "screech owl" There is no basis for translating it this way. This is the female night demon. Same in Babylon. In Jewish folklore this was Adams first wife before Eve. In Jewish thought as well as occult thought she is the female demon that seduces men at night. This

is not far fetched except they aren't really male or female. Incubus & succubus spirits fall in here. Demons can manifest them self as either male or female but Lilith is always female & is common today in the occult. This demon is so prominent in occultism and found so far back that it is included in the scriptures.

Subject: The Spirit World : Spiritualism
Posted by Mark L on Mon, 29 Oct 2018 21:12:12 GMT
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Spiritism (Spiritualism) in the OT

Deut. 18/9-12 Spiritism is the name for all these things. Some occult functions overlap.

1/ Witchcraft or Sorcery

The Heb. word is sorcery. KJV is witchcraft. (an English term)
Keshph â€“ sorcery The Syriac and Arabic form means to cut & pray. To cut refers to cutting your body in religious ceremonies. To pray refers to communication with their heathen gods. A witch can be male or female but it has now come to mean a warlock for a male. A witch is usually a female as mostly women practise it. The Heb. terms for sorceress or sorcerer are definitely male or female. A witches coven is headed by a high priestess sometimes a high priest too but the powerful one is the women. The emphasis on the sorceress or female is the concept of fertility in the female. The concept of the mother goddess is prevalent in all sorcery & witchcraft even today. It is mostly women involved in this. Most fortunetelling is by women.
Most water divining is by men. Astrologers have been men throughout history but today it about evenly divided.

Nature and Characteristics of Sorcery in the OT

a) 1 Sam.28 They consult the dead
b) Ex.7/11 They practise magic
c) Dan. /2 They interpret dreams
d) Jer. 27/9-10 They practise divination

e) They use drugs. Throughout history there is the implied use of drugs. It always had a prominent place in occultism but especially in sorcery. There is no verse that says this but it is there indirectly. The Septuagint translates the word for sorcery as pharmacy. Pharmakia.
Gal. 5/20 uses this Gr. word. It is translated into English as witchcraft. The point is they use this Gr. Word pharmakia and translate it back to the Heb. meaning of sorcery. Drugs are used in magical rituals as well as for heightened sexual awareness etc. Medical science has its origins in

witchcraft & witch doctors. It comes directly out of witchcraft. The use of drugs and hypnosis to heal both physical & mental problems comes directly out of witchcraft. This is why you never find drugs or physicians or remedies in Israel.

2/ Divination in the OT

The Heb. term is Qesem. - divination. The original meaning is to divide. The connection comes from an astrologer dividing up the heavens and then discerning the future by looking at it. Divination is a more comprehensive term than astrologer. Anything that predicts or discerns the future falls under this heading. Foretelling In the OT a diviner was a soothsayer, false prophet, fortune teller who predicted the future.

The diviner looked for signs of future events in many ways
- entrails of sacrificed animal
- flight of birds
- reading tea leaves or coffee grounds. break an egg in the water etc.
- arrows falling to the ground
- consulting the terraphim
- inspection of animal livers

Ezek.21/21 1 Sam. 6/2 1 Sam. 28, the witch of Endor divined It was common among the Canaanites and condemned by God Deut. 18/14-18 Gen. 44/

Joseph's divining cup?

Every ruler had a divining cup. His point was obviously to confuse them and bring them back. The rulers divining cup was his most important possession. A divining cup was a very valuable possession & easy to carry away. He was either doing it to confuse them or when he became second ruler along with a golden throne he would get all the trappings of royalty. That would include a divining cup.
Joseph himself said over and over he got his revelations direct from the Lord. He got his predictions & interpretation of dreams etc. He always got his revelation from the word.

a) It is totally out of line with OT teaching that Joseph was involved in this.

b) Deut. 18 clearly condemns it even if someone wants to interpret this some other way

3/ The Necromancer sometimes translated Familiar Spirit.

The Heb. term is "Ov"
The English term comes from two Gr. terms meaning "dead" & "divination".

Meaning.

It means a bottle. An empty bottle. This could refer to the empty haunting sound a wind makes in an empty bottle. Or the hollow haunting sound of a spirit speaking through a trumpet at a seance or when they speak out of a mans mouth at a seance. Demons have to have a set of vocal chords to speak through. That is why he has to have the medium go into a trance and then uses him. The more powerful ones create their own vocal chords but still need a trumpet to magnify their voice. Sometimes the demons don't show so many mediums are good ventriloquists.

Usage.

The Sept. translates the Heb. "Ov" as ventriloquist. It was the Heb. scholars who translated it that way. Is. 8/19 speaks of "Ov's" as those who peep and mutter. Is. 29/4 suggests the low muttering voice of the medium Deut.18/11, 1 Kings 21/6, 23/24, 1 Chron. 10/13,
11 Chron.33/6, Is.19/3. 1 Sam. 28 This account give a complete picture of what an Ov does. She is called in Heb. the mistress of the bottle or possessor of the bottle.

Familiar spirit

It is called in the KJV a familiar spirit because even today a medium is possessed with a spirit of divination and it is the same spirit every time. So called familiar

What actually happens in a seance?

The demon (familiar spirit) takes total possession. The medium knows nothing. They are in a total trance and unaware of anything going on. Many times a substance called ectoplasm (the life processes of the body) comes out of the body orifices. Oral sexual etc.
The medium always has a spirit guide who will manifest through him always impersonating some important person. eg Napoleon, an Indian chief, Cleopatra. etc. They will act as a medium between this world & the next. When someone goes to a medium to seek a deceased loved one the spirit guide impersonating a spirit from the other side goes and gets him/her and they then impersonate that person to talk to the inquirer. In other words a deceiving spirit comes through the medium and impersonates the dead loved one. Speaking with the loved ones voice.

4/ The Wizard

The Hebrew Term.

It comes from an old English word meaning wise one. The Heb. term is Yiddoni- to know

Usage.

The meaning is someone who is wise in the ways of the spirit world. Always in the OT they are

mentioned with necromancers so the two must overlap. Is. 8/19 Lev.19/31. Their knowledge is not from God and it will defile those who use it.

5/ Magician

Heb. Chartim The Heb term doesn't mean magician but engraver or scribe. Magician is used in a derived sense. An engraver is copying or carving. He is skilled in the use of his hands. The derived meaning is a magician is skilful in use of his hands. ie: sleigh of hand

Usage of the Term

Ex 7, Dan 1&2, Is. 47/12-15 Did the magicians of Egypt really practice magic or did they just use sleigh of hand. We have to distinguish today's sleigh of hand magicians who are entertainers with the OT. In OT times they practised magic worked charms & cast spells. Ex. 7 says they did what Moses did. Pharaoh wouldn't have been impressed if it had only been sleigh of hand.
11Thess. 2/9 The Antichrists lying wonders. It doesn't mean they aren't real. Rev. 13/1-15
The attitude of the bible is always hostile.
Acts 8 Simon the magician was in the bondage of iniquity.
Acts 13/6-12 He was an instrument of the devil.
Deut. 18, 2 Kings 21/6 Manasseh sins
Acts 19/18-19 shows a true conversion

6/ Soothsayer Heb. Anan.

It comes from a noun which is the Heb word for cloud. The derived meaning is from looking up at the heavens where the clouds are.

Usage It was probably used to divine by the clouds ie: cloud gazer Eventually the connections between the words were lost and just the word was left.

7/ Enchanter

Heb. is Nachash. The word means to murmur hiss or divine. The same term is used for snake. There is an obvious conclusion here by the Heb. A snake hypnotizes his prey with his eyes

8/ Charmer Heb. Chever.

The word means spell or charm and is quite similar to enchanter. Bro. Freeman believes the difference is the enchanter casts spells on people but the charmer was a hypnotist who worked through the eye gate to reach the mind & spirit.

Subject: The Spirit World : Satan
Posted by Mark L on Mon, 29 Oct 2018 23:58:38 GMT
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Satan

His Existence and Personality

His existence is confirmed because he is mentioned in 6 different books in the OT.
Gen.,Job, Isaiah, Ezek., Zech., 1 Chron.
Every writer in the NT mentions him. He is a person. A personality. Personal pronouns are used of him. He has the marks of personality.- rational speech Job 1,2 Zech.3, Gen 3
- He has a will and purpose to perform it. Is 14/12-14
His nature
- he is a created being Ezek. 28/15
- He is a cherub Ezek. 28/14
- He is of a higher order than the angels Jude 8-9

His Career

Before his fall he was found on the holy mountain of God Ezek.28 At present he is in the heavenly regions He has access to Gods throne when God permits it. Job1/7, Zech 3/1
In the millennium he will be bound in the abyss. Rev. 20 In eternity he will be cast into the Lake of fire.
His present sphere of activity

a) He exercises general control over the entire world. 1John 5/19 to cause as much ruin as possible.

b) He exercises political control John 12/31, Luke 4

c) He has ecclesiastical control over all forms of apostate religion. All cults and non christian religion. He even has some influence over some christian churches. 11 Cor. 4/4, 11/13-15

d) He has spiritual control over the whole world not the church but the world.
Matt 13/38 John 8/44

The Terms

Satan. The word means adversary. The term is also used of men and even God.11 Kngs 5/4, 1 Sam.29/4, 11 Sam.19/22, Ps. 38/20 Num.22/22 God was an adversary to him. As theology and history developed we begin to see him recognized as a personality. In Zech.3/1 we have the words Satan and resist. They are both the same word. In the Heb. one is capitalized and one isn't.

The Serpent
The question is . . . is Satan a serpent? In both Gen. and Rev. he appears as a serpent. In the occult there are strong references to Satan as a serpent. He is often seen in vision as a serpent. Ezek. 28 shows he is a Cherub not a literal serpent Why is shown as a serpent then? Because it describes his deceiving deceptive and poisoness nature. To speak with Eve he had to have a mouth to speak through. Being immaterial he had to possess the serpent. It is a as common for demons to possess animals as people.
So why the snake?

a) it was more rational and intelligent than any other creature

b) it could talk and communicate

c) it wasn't in the form then that it is now. It probably had legs and maybe wings. There is no way to tell what it looked like before the fall.

d) The curse was also put onto the snake. It allowed itself to be used. Obviously there was moral culpability or God would never have judged it.
11 Cor. 11/3, Rev. 12/9 all the devil

It appears the serpent was more beautiful and intelligent than any other creature under man & could talk as well. In the Apocrypha (Wisdom 2/24) the Jews had already come to same conclusion as Paul in 11 Cor. 11/3 In Rom. 16/20. Paul connects Satan with Gen.3/15

Evil Spirits

Everything in the OT was under the sovereignty of God
- Judges 9/23 an evil spirit
- 1 Sam.16/14-16 - a troubling spirit
- 1 Kings 22/22 - a lying spirit

The OT shows the total sovereignty of God in dealing with evil spirits. In the NT we realize the same truth but also that they are under the control and authority of Satan

Beelzebub

It is supposed to mean "The Lord of the Flies" 11 Kings 1/2
Ekron was a philistine city that made images of their diseases. 1 Sam. 5/6 Archaeologists in excavating the city have found golden flies.
In the NT he is called Beelzebub.
- Matt.12/26 Jesus identifies him with Satan's kingdom
- Mark 3/22 He is called the prince of demons so must be the devil

So according to this the philistines were worshipping the devil directly. 1 Cor. 10/20 The Jews believed that the gentiles sacrificed to demons. So in 11 Kings 1/2 By bypassing Yahveh the God of the Jews to go to the god of philistines that god must be very important. They knew him to be Satan the chief god of heaven. It was the King of Israel that did this not just some Joe. It shows the Jews considered him to be very important.

The point here is this is why the NT Jews had picked up his name and applied it to the devil. This is one of those bits of theology that was developed between the testaments. Because Jesus never did any teaching or explaining about Beelzebub. Many things like this were developed during this period. Bro Freeman believes God directed their thinking & theology to reach some of these conclusions.

The King of Babylon and The King of Tyre

Isaiah 14 and Ezek 28. Conservatives have always believed that these two passages have figurative reference to the Satan.

Isaiah 14 Three main views.

a) It refers to the King of Babylon alone

b) It refers to Satan alone

c) It refers to both Anti-Christ and Satan and not the King of Babylon alone
Why is # 3 the correct view

To properly determine for yourself much study in Isaiah Ezek. Zech. Danial Matt. Rev. is needed which is not the scope of this study.

a) The passage is prophetic. It starts with reference with the future day of Israels rest and triumph over her enemies. Future tenses are employed in the passage. eg vs. 3

b) The passage is addressed to the future king of Babylon. The bible clearly teaches a Babylon yet to come (Rev. 17-18) whose ruler is Anti-Christ Rev. 13-17. When Anti-Christ comes he will be supported by Satan.

c) In vs 12-14 the language moves beyond Anti-Christ to Satan himself. Then in vs 15 it returns back to the king of Babylon.

d)There are several passages where He is addressed through others that he influences or possesses.

Gen. 3 God addressed Satan through the serpent
Matt. 16/22-23 Jesus addressed the devil through Peter
John 13/27 Jesus addresses Satan through Judas
The point here is the language of Isaiah 14 cannot be limited to a mere king of Babylon and God is addressing Satan through the king or anti-Christ.
Ezek. 28/2 - This is exactly what Anti-Christ says in 11 Thess. 2/3-4. The language of Ezek 28 goes far beyond what a mere man would be. To properly determine for yourself much study in Isaiah, Ezek., Zech., Danial, Matt. Is needed.

There is a solid discussion on this in the OT prophets book pages 304-408

Subject: The Spirit World : The Angel of the Lord
Posted by Mark L on Tue, 30 Oct 2018 00:01:01 GMT
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The Angel of the Lord

Term:

The Heb. term here is Mallack Yahveh. Zech. 1/8-12 This term occurs in many passages in the OT. The question is though to whom does it refer? The context show it is not an angel but deity and the per-incarnate Christ.
- Hagar - Gen 16/9-13 vs 13 she called the angel who spoke to her Yahveh.
- Gen.18/1-3 vs 1 - Yahweh, vs 3 Adoni -deity
- Gen. 19/11-12,18 The angel of the Lord calls himself God
- Gen 3/11-13 The angel of the Lord is the God of Bethel
- Ex. 3/2-4 the burning bush
- Ex.23/20-21 they are commanded to obey him
- he has the power to forgive or not forgive. Mark 2 Jesus
- Ex. 13/19, 14/21 The angel in the pillar of fire was called God. It was his presence
- Joshua 5/13-14 He wouldn't worship an angel. Ground was holy - the presence of deity.

The early church believed the angel of the Lord was God as well. Clement of Rome wrote of Moses and Joshua seeing God when he appeared as an angel in the biblical passages.
- Judges 2/1 He appeared to Israel
- Judges 6/11 Gideon
- Judges - parents of Samson
- 1 Sam.24/16
- 1 Kings 19 Elijah's flight

Only this particular angel is called Malack Yahveh. God enthroned himself on the ark as his throne. Students of the bible have always concluded that the Malack Yahveh was God himself. A theophany. A temporary manifestation of the pre-incarnate Christ. In the NT after the incarnation the angels are never called Mallack Yahveh but just angels & when Jesus appears it is in his permanent glorified body

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Subject: Ritualism
Posted by Mark L on Tue, 30 Oct 2018 19:18:29 GMT
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RITUALISM

OT rituals are the pattern of spiritual reality. The NT teachings assumes one understands the OT symbolism and shadows of things to come. Rituals are outward signs of inward truths.
Heb. 9/1-12, Heb. 10/11,18-19 The covenant relationship between God and Israel was expressed in ritual worship. The aim of the covenant was to express in a graphic manner the need of cleansing from sin and holiness before God. The mosaic ritual was a visible conscious symbol of this truth. However the ritual was not simply a system of outward signs of internal truths. From the standpoint of the law it was the necessary vehicle for the actual realization of obtaining forgiveness and having fellowship with God. For example sacrifice did not symbolize forgiveness of sins and the propitiation of Gods wrath apart from the actual realization of these two effects. It was not merely a symbol

The Place of the scriptures in the Public worship

It seems to be subordinate to the ritual in the OT. The proclamation of the word in public worship does not appear as the principle thing in OT worship. The liturgical churches identify with the OT not the NT and the altar is still central. The pulpit emphasizes the word. The alter emphasizes the mass etc. Is the altar central and the pulpit off to the side? In the liturgical churches it is. We don't know how they did it but the word was to be taught by the priests.

There is no mention of services in the OT to teach the word. Deut.33/10 Deut 31/10-11 The only public reading of the law was every seven yrs at the the feast of tabernacles. This was not negative because the parents were commissioned by God to teach their children.
Deut 6/1-7 They weren't stressing the word in their services because they were living it day by day. They were teaching their children day in and day out. In the exile (586 BC) the synagogue appears. They no longer had a place to offer sacrifice and no more temple. The more pious people and priests got together and started a synagogue and a
service. Ezekiel started services in his home. When Ezra got to Israel he built a pulpit out of wood.

The Place of Worship

The Patriarchal Period

God was very concerned about where they worshipped because the heathen did it everywhere. The places of worship were where the patriarchs set up an altar. That was often where God appeared to them. Gen. 12/7 Whenever they went back that way they would worship there. Sometimes they built an altar where they were moved by the Spirit to call upon the Lord. Gen.12/8 Gen.8/20 the 1st altar. It is implied in Gen.4/4 the sacrifice of Abel. A blood sacrifice. It was forbidden to sacrifice on the ground. They had to do it on an altar. The name for altar is taken from the word for sacrifice. In this early period it wasn't like us today or the sabbath in Israel. The patriarch was the priest of his house.

The Mosaic Period

God was very specific about where they could worship. It could only be the place where God designated. Deut. 12/2-15 vs 13-14 They could sacrifice only where God told them to.

The sanctuary was for two reasons:

a) to keep the people from idolatry

b) to keep the people in theocratic unity. A theocracy.
The problem of Ex.20/24, Deut.12/2-15 This was given during the exodus wanderings. They moved around a lot and when they did they would put up the Tabernacle and build an alter. Deut. was the law. God was going to establish a temple and only there could they sacrifice.

The Locations of the Tabernacle

It was portable and could be moved at will. During the conquest of Canaan it was at Gilgal. Joshua 4/19. Then moved to Ebal Joshua 8/30-35. The tabernacle which is a type of the later temple was portable but wherever it was the people had to bring their sacrifices there.
After the conquest it was set up at Shiloh and stayed there during the Judges. During Samuel's time it was moved to Nob. During Davids reign it was at Gibeon. Solomon built the temple at Jerusalem.

General Description of the Tabernacle

The mosaic sanctuary was a tent called the tent of meeting (the meeting of God with his people). It was sometimes called the tent of testimony outer court was 150' long X 75' wide. They all couldn't get in there to hear the word so the ritual was emphasized. They taught the word in other ways. The tabernacle itself was 45' long X 15' wide X15' high. It was made of boards covered with

curtains with door facing east. The actual tabernacle was covered with goats hair cloth and then covered with two other sets of curtains. The tabernacle had two rooms. The holy place was 30' long X 15' wide X 15' high leaving the Holy of Holies a perfect cube (15 x 15 x 15) signifying perfection.

The Arrangement of the Tabernacle

a) The Alter of Burnt Offering 7.5' wide X 4.5' high. This was an
alter made of acacia wood covered with bronze so it would withstand the heat. The inside was stone and in the exodus it was earth. There were steps up to the altar but the priests could not use them. He had to use an incline so that his robes wouldn't flutter and his nakedness shown. He had to be ultra modest in his approach to God.

b) The Laver A big bronze or copper bowl. The priests had to wash their hands and feet before they ministered at the altar or the holy place.

c) Table of Showbread 3' long X 1.5' wide X 2.25' high.
In Hebrew it is called the table of his presence. Num. 4/7 There were 12 loaves on it and only the priests could eat it. Except as David in case of human need. 1 Sam.21

d) The Golden Lampstand A lamp holder with 7 branches signifying perfection. There were 7 bowls on top shaped like almonds holding oil which burned continually with pure olive oil.

e) The alter of Incense. This was made of acacia wood covered with pure gold. 3' high and 1.5' square. It was sometimes called the golden alter. It was set right before the veil which hid Gods presence.

f) The Ark of the Covenant or Ark of the Testimony
The top of the ark was a solid gold plate called in KJV the mercy seat. The Heb. is the propitiatory. Upon it were two golden cherubim with their wings outstretched over the ark with their wings touching each other. 3.75' long x 2.25'wide x 2.25'high Poles for bearing the ark stayed in the rings on the ark. No one not even the high priest could touch the ark. When the high priest went in once a year he had to put a big laver of incense in first so he
couldn't see it. It had to be covered prior to moving it.

g) The Veil It was made of the finest linen and covered with cherubim to hide the holy of holies from everyone.
The Meaning and Symbolism of the Sanctuary

The Three Divisions

a) The Outer Court. Only the covenant people could enter here. No gentiles allowed. This points

to only Christians being able to enter the kingdom.

b) The Holy Place. It was veiled and lighted but only the anointed priesthood could enter in. This points to Jesus as our high priest.

c) The Holy of Holies. It was veiled and in darkness. Only the high priest and then only once a year.

The Basic and Deeper Spiritual Meaning of the Tabernacle

The tabernacle (lit. the tent of meeting) God literally dwelt here in the midst of his people.
By virtue of the fact that there was a veil between him and the people and only the priesthood could minister for him and for the people then the people were made conscious that though he condescended to dwell with in their midst yet because of their sinfulness this communion could not be realized directly but only through the consecrated priesthood.
Lest the priesthood forget that they were only symbolically holy they were limited to the holy place and could not enter the holy of holies. The 3 divisions emphasized the division between a holy God and a sinful people who needed a mediator. But the significance is that God condescended to dwell among them and instituted the ritual that held out the hope of one day a permanent way would be made into his presence. It testified to the possibility of sinners approach to God in a more meaningful way. The more pious Israelite could put things together and understand a lot. eg. john the Baptist - there goes the lamb of God . . . John 1/29
Abraham saw my day . . . John 8/56

Subject: Ritualism # 2
Posted by Mark L on Tue, 30 Oct 2018 19:22:41 GMT
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The Sacred Furnishings

The great Altar

This alone was available to the congregation. Here was where he had communion with God. If he didn't come by way of the alter he wasn't accepted by God. He could only come by faith and by way of a blood sacrifice.

The Laver

This is where the priest washed his hands and feet and signified that he who carried out the

ministry of reconciliation had to sanctify his own life first. Jesus most scathing denunciations were of the religious leaders for their failure to do this.

Alter Of Incense

This burned perpetually day and night and signified the prayers of the priests as they ministered for the people as intercessors. Num. 14/46 He didn't pray he just grabbed fire off the alter and incense.

Table of Showbread

12 loaves representing the 12 tribes of Israel. Heb. is the table of presence and signified that God was present among his people to provide for them.

Golden Lampstand

A light which signifies the pure light of revelation which only Israel had. It had 7 branches with 7 bowls on top shaped like almonds holding oil which burned continually with pure olive oil. Psalm 147/19-20
- seven is the number of perfection
- seven days then the sabbath
- seven years then the sabbatical
- Every seven times seven years then the year of Jubilee
- the Feast of Tabernacles seven days long
- the Passover - seven days long
- seven weeks from Passover to Pentecost
- seven lambs offered at Pentecost

The Ark of the Covenant

This was in the Holy of Holies and signified the throne for Israels king and his presence among his people. He was literally enthroned there. Lev.16/2, Ex.29/42-46 The significance of the Ark is that inside were the two tablets of stone. God sits enthroned in Israel on the basis of the law and covenant he made with them. He sits on the law. It was a continual testimony of the need to keep the law. But the mercy seat covers the broken law which the Israelites broke and needed forgiveness for. The blood was sprinkled on it. The blood which God provided by his grace covered over the sin and broken law. There is the meeting place â€“ grace and atonement.

The Deeper Spiritual Understanding of the Tabernacle

There are three realms of the christian experience . Any christian can enter into the presence of God (with or without the Baptism of the HS) by the Blood of Jesus. Its one thing to have access its

another entirely to abide there.

a) Eph.1/4-12 refers to the outer court - the salvation experience.
The outer court suggests the kingdom realm. All the Israelites could enter here. They had to come to the altar to get forgiveness. Like salvation all can come here. To be born of the spirit gives us life in the kingdom realm.

b) Eph.1/13-14 the Holy place - Baptism of the HS The holy place suggests the spiritual realm. This is the place of anointing and ministry. Refers to the HS Baptism. Without an anointing (oil) no priest could enter here. Being baptized by the Spirit gives us anointing and power in the ministry realm

c) Eph. 3/19, 4/13 The Holy of Holies - the fullness of God The holy of holies suggests the realm of the spirit. The place of the presence of God. The place of anointed ministry. The place of the fullness of God. Being perfected by God is the holy of holies. The fullness of God

It is one thing to have access to Gods presence but another to abide there. Ps. 91 speaks of abiding there. Its not Gods will to stop with salvation or the HS baptism experience but to pick up the cross and follow Jesus as Paul's prayer in Eph. 3 says. Faith in Christ gives us the right of access. The crucified life gives us the right of abiding.
- John 15/7 not all are abiding in Christ
- Ps. 91/1 You have to be abiding to get the promises
- Rev. 7/9-10 The saved can stand before his throne
- Rev. 3/21 O/C's can sit on his throne with him
- Rev. 2/26-27 O/C's rule and reign with him. O/C's have picked up the cross and moved on.
- Ps. 103/7 His ways to Moses and his acts to Israel

Christ in the Tabernacle

One can draw a line from the ark to alter through the laver and the alter of incense. Then another line from the lamp stand to the table. You can see the cross right in the tabernacle.
Phil. 2 Jesus the king came from the fullness of God down to us and then after his work was finished he went back to the fullness of God. Our call is to follow him by taking up the cross.

a) the holy of holies Col.1/19, Phil.2/1-8

b) the lamp stand John 1/1-9, 8/12. In 1/7-9 the word Light is capitalized. Jesus was the light of the world.

c) the table of show bread. He offered himself as the bread of life. John 6/26-36, 48

d) He is the laver in the outer court. Symbolic of cleansing. He is the water of life. John4/10,13-4

e) the great altar of sacrifice. John 1/29

f) the altar of incense Heb.7/25 He functions as our intercessor as the priests did ministering in the tabernacle.

g) Jesus went to the Father- back to the fullness of God. Phil. 2/9-11

Everything in the tabernacle points to him and speaks of him. Either his person or his work. The altar is John 3/16 and most stay here. The laver speaks of water baptism Matt.28 with Acts 2/38 The holy place is the call to come deeper into the HS baptism and evidenced by tongues the altar of incense. Most also begin to receive revelation and understanding - the lamp stand. The revelation concerns the purpose for salvation and HS Baptism not to sit down and hold a praise service. Receiving these things will give us an appetite for our diet. The bread of life or the table of his presence. 1 Peter 2/2. The HS Baptism and the word will bring you into the fullness of God. Everything in the tabernacle even the type of sacrifice pointed to Jesus. This doesn't mean you can take every board and utensil and get some spiritual significance out of it

The Synagogue:
It is a Greek word that means "the people"

Background

Before the tabernacle and temple there were sacred places where Abraham and others worshipped. Under Moses they had the tabernacle. In Palestine between Joshua and David it was placed in Shiloh. Solomon built his temple in Jerusalem. All through this time the people sacrificed on the high places to many gods.

The Beginnings of the Synagogue

During the exile they were without a temple and sacrifices and they knew better than to build one in Babylon. They went to Babylon without a synagogue and came back to Israel with one. Jewish tradition says while in Babylon they gradually began to meet on the sabbath and festival days. They did this in priests or prophets homes. Sung the psalms shared from the scriptures. Because pious Jews wanted something and didn't have anything else. Ezek.8/1,20/1 Here we see the beginnings of the synagogue.

Why did the Synagogue continue after the temple was rebuilt

a) Because it had become a vital part of the Jewish way of life in the exile

b) It helped preserve Jewish worship and religious solidarity

c) As it still is today it became not just for spiritual worship but also social gatherings

d) From the beginning it was a place to go study the word and study of it became prominent. This was according to Gods plan because Jesus patterned the church after it.
Functions of the synagogue One could be established anywhere 10 Jewish males gathered. The head was called the ruler and he presided over the service. Mark 5/22
There were 4 functions / worship / instruction in the word for adults and children. There were also synagogue schools for for males age 6-16 / It was a social centre, community life, and a place for legal transactions / It was also a place of trial and punishment

The Services

They were held on Sabbath morning.
Recite the Shema (Deut. 6/4-9)
Blessings from the word were pronounced
A cycle of 18 prayers were recited
Readings from the law and prophets
Teaching preaching and instruction
A benediction

Subject: The Doctrine of Sacrifice
Posted by Mark L on Tue, 30 Oct 2018 19:33:13 GMT
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The Doctrine of Sacrifice

The Origin of Sacrifices

Critical theories of their origin
Most think that Israel got their sacrifices is Egypt and added to it from the heathen in Canaan.

a)Gift theory ; Sacrifices were originally gifts given to their God to get some favour.

b)Magic theory: Through the offering of the blood of a substitute on an altar the disease or sin of the people would be magically transferred to the animal (JDS believe this although they use the term mystical)

c) The table bond theory: Sacrifices were meals which the man and his God participated in eating and thus establishing a bond of fellowship. Their God didn't actually eat but the idea of communion was there. Some believe this was the original meaning.

d) Sacramental communion theory: A modification of the table bond theory. The sacrifice represented the God and when the worshipper ate it he incorporated into himself the life and power of his God. (this is the Catholic doctrine of transubstantiation)

e) The Homage theory ; Sacrifice is rooted in the desire to pay
homage to the deity.

f) The Religious Instinct theory: Man is by nature religious so he desired to give something of himself to his deity. Its an instinct.

g) The Canaanite view: Israel picked up the religious sacrifice from her Canaanite neighbours .

The Reply: Israelite Sacrifice was of Divine Origin

This is seen in the contrast between Israel and her neighbours. The purity of Israel versus cruelty and fertility rites etc.

Logical Considerations

How did Israels get so pure? Much heathen worship had fertility rites (Canaan) and human sacrifice. Israels was completely free of this. Issac? This was a test of Abraham's loyalty Jephthah? Judges 11. There is no evidence he actually sacrificed her and may have simply consecrated her to a life of perpetual virginity.
Duet.18/10 prohibited human sacrifice as an abomination to God.
Biblical Considerations

Sacrifice didn't originate in Canaan or Egypt but goes right back to the garden. Sacrifices were the only acceptable method of worship by the patriarchs from whom the nation descended. It goes right back to Abel and all of Genesis. Gen. 8/20-22 Noah offers a burnt offering which appeased Gods wrath and caused him to enter into a covenant with mankind.
Job 1/4-5 - about 2000 BC.

From the beginning righteous men have seen the need of blood sacrifices to appease Gods wrath against sin. Gen. 22/7 Issac expressed surprise that Abraham hadn't brought a sacrifice. The book of Genesis knows of no other sacrifice than a whole burnt offering. In the history of Abel, Noah, Abraham, Issac, Jacob, Job we have evidence of the rite of sacrifice. Long before Moses and Israel in Egypt. Wherever the patriarchs pitched their tents they built an alter.

Gen.31/54 There was one sacrifice other than a whole bunt offering. Israel came into Egypt with a knowledge of sacrifice. In Leviticus there is a positive admonition against adopting any of the sacrifices of Canaan and Egypt. Prior to the flood there was no meat eaten. All the animals killed

before the flood weren't for food it is therefore implied they were for sacrifice.
The conclusion was that sacrifice was the acceptable form of worship by the patriarchs long before Israel ever came on the scene. We see blood sacrifice from Gen. 4 on.

The essential idea in sacrifice

Critical Views and incorrect ideas

a) A sacrificial meal: A communion of God and man. This doesn't explain the many types of sacrifice in Israel. It also doesn't explain why prior to Israel and Moses the only sacrifice was whole burnt offering with no meal or communion involved.

b) Self Surrender: You find this idea in burnt offering but it doesn't explain all the other sacrifices. It is also confusing the emotions of the giver with the purpose of the sacrifice. What is being surrendered is the victim.

c) Self Interest: By giving something to your God you get something in return. (seed faith) You don't serve God because it pays.

d) A Fine: like violating a traffic law

e) A Gift: This idea comes from Gen.4. Their offerings were gifts. This whole theory stands or falls or the use of the Heb. term here. The technical terms for sacrifices didn't come into use until Moses. The word in Genesis for gift is just a generic term. A general term. Some think the reason Abel's sacrifice was received and Cains wasn't was because of the value of the gift. Abel's was much more valuable. Some think it was because (Heb.11/4) Abel offered his
in faith. It says his faith caused him to make a certain action. The point though is the kind of sacrifice he offered by faith. The question here is why was Abel's sacrifice was better than Cains. It says God testified of his gifts.

His faith in action led him to offer a particular offering. If Cain didn't have any faith he wouldn't have offered anything. The point being he didn't obey God and offer a right sacrifice. The problem wasn't with Cains sacrifice of grain because in Israel there was a most holy meal
offering. The difference between them was Cains sacrifice was an inanimate object. Abel's was life for a life. A blood sacrifice offered in faith in response to a previous revelation that must have come prior to Gen.4 God accepted Abel's offering. Heb.11/4 Abel's offering is called a sacrifice. A blood atonement.

Subject: The Doctrine of Sacrifice # 2
Posted by Mark L on Tue, 30 Oct 2018 19:36:50 GMT

The essential idea in Sacrifice: Vicarious atonement

The Definition of Sacrifice

Sacrifice is to be defined as: A substitutionary blood offering made to God by his appointed ministers upon his alter with the object of covering sin and appeasing or propitiating the wrath of God. Thus restoring those upon whose behalf it is offered to fellowship and communion with God and expressing either penitence homage gratitude thanksgiving dedication consecration communion and entreaty for divine blessing.

Hebrew Sacrificial Terminology

1. The Generic Terms

a) Minchah: A gift or offering. Comes from a word that means to give or lend.
b) Zevach An OT term for sacrifice. Comes from a word which means to slaughter either for food or sacrifice.
c) Ishsheh: An offering made by fire. Comes from the word for fire.
d) Qorban: An offering or gift. Mark 7/11

2. The Specific Terms

a) 'olah: The whole burnt offering. It comes from a word that means to go up or ascend.

b) Zevach shelamim : The peace offering. Comes from a verb that means to be complete or whole. It means a complete or whole peace with God. Literally it is "The sacrifice of completeness"

c) Chattath: The sin offering. Comes from root word meaning to sin. (which means to Miss the mark)

d) 'asham: The guilt or trespass offering.

e) Minchah: The meal offering (grain). KJV is the meat offering.

f) Nesek: A drink offering. Comes from a word that means to pour out.

g) Shemen: The oil burned in the lamp (pure olive oil)

h) Libation of water: 1 Sam.7/6, 11Sam.23/16 This must have been revealed to Samuel as it wasn't part of the of the levitical law. It was observed with the feast of tabernacles and poured out

on the alter. The Jewish writers in interpreting this said they poured out their hearts like water before the Lord.
The prominent OT sacrificial term: Kipper It means to cover over the sin.
Gen.6/14 pitch- kipper Gen.32/20 appease (kipper) his eyes

Subject: The doctrine of Sacrifice # 3
Posted by Mark L on Tue, 30 Oct 2018 19:42:36 GMT
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The classification of Levitical sacrifices

The National Sacrifices

1. The Serial Offerings (a series)

a) Daily offerings: Morning and evening a burnt offering on behalf of the nation (Israel) It was a one year old lamb with meal and drink offerings. It is called continual because it is offered daily.

b) Weekly offerings: Morning and evening double the daily offering.

c) Monthly offering: Offered on the new moon sabbath.
- two bullocks a ram and seven lambs with meal and drink offerings
- the regular daily offerings a sin offering- a kid goat

2. The Festal (Festival) Offerings

The Passover Cycle of Feasts

a) The Lords Passover: Ex. 12 Celebrated on the 14th day of Nissan. Nissan is the 1st month of the religious year. There were two calendars in the OT; civil and religious.

b) The feast of unleavened bread: It started on the 15 Nissan and lasted 7 days. (Nissan is a month in the Jewish calendar) It isn't the same as the Passover but connected to it. The 1st and 7th days were Sabbaths. The daily offerings were offered then two bullocks a ram and seven lambs with meal and drink offerings. In addition to that a kid (goat) was offered for a sin offering on each of the 7 days.

c) Pentecost: The 3thd feast in the Passover cycle. It occurred 50 days after the feast of unleavened bread and it lasted one day. It is also called the feast of harvest, feast of first fruits or feast of weeks. In addition to the daily burnt offering were peace offerings and meal offerings.

The Cycle of the Seventh Month

a)The Feast of Rams Horns (Trumpets): Celebrated in the month Tisri. The civil new year. The first day of Tisri was new years. It was also the new moon of the seventh month. Offerings are the daily burn to offering a new moon offering plus a bullock a ram and 7 lambs.

b) The Day of Atonement: This was the 10 day of the 7th month. A day of fasting and repentance for Israel. The priest had to offer a sin offering for himself first. The sin offering was a bullock and a ram. For the people he offered two goats. This was very important and will be explained later.

c) The feast of Tabernacles (feast of booths): Most Jews today still celebrate it. The 15th day of the 7th month. It was also called the feast of in gathering. They build booths out of leaves and branches to commemorate their wilderness wanderings. It lasted an entire week. 70 bullocks were offered over the week in an ascending scale. This is the only feast mentioned in Zech. 14 as being in the millennium.

3. The Offerings for the Service of the Holy Place

a) Holy oil: pure olive oil was brought (offered) by the people to burn in the lamp stand.
Lev. 24/1-4

b) Incense for burning on the alter in the holy place

c) Offerings of the show bread

4. The Extraordinary Offerings

These were all offerings at special occasions

a) At the erection of the tabernacle and temple. This was not required by the law but the people desired to do it.

b) At the consecration of Aaron. This was required by law

c) The offerings of the mirrors by the Hebrew women to make a laver for the priests.

d) A sin offering was offered at Achans sin.

e) A sin offering was offered after the sin of Korah.
The Official Sacrifices

1. The Priestly Offerings Lev. 4/3

The priest that sinned had to offer a special sacrifice. If he accidentally erred in his responsibilities he had to offer a offering. eg touching a dead body The day of atonement began (Lev.16) with priest offering an offering for himself. He had to offer offerings at the consecration of a priest into his service.

2. The Offerings for Rulers - Kings princes and civil rulers

Generally these were very elaborate. Lev. 4/22-26 Sin offerings were made for them. This happened at the dedication of the temple by Solomon. At the return of the ark by David

The Personal Sacrifices for the Individuals

1. Blood Sacrifices
- burnt offerings
- peace offerings
- sin offerings
- trespass offerings

2. Bloodless offerings

- vegetable offerings / meal offerings

In each of the 5 offerings there was a sixfold ritual that had to take place or the offering would not be accepted.
- presentation of the substitute
- the laying on of hands on the head of the substitute by the offerer.
- the slaying of the animal
- the sprinkling of the blood on the alter for the covering
- the burning of the sacrifice on the great alter
- the sacrificial meal (in most sacrifices)

Subject: Doctrine of Sacrifice #4
Posted by Mark L on Tue, 30 Oct 2018 19:46:25 GMT
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The Material of the Offerings. Animal and Vegetable

1.Classification of Clean and Unclean Animals for Food

a) Large animals - clean animals chew the cud and divide the hoof

b) Water animals - clean ones had to have scales and fins

c) Birds - there was no classification as to physical characteristics. There 20 named in Lev. In Deut. there are 21. Unclean birds generally were birds of prey, waders, bats, and storks.

d) small creatures - only the grasshopper was clean.(locust) It was a special type locust they ate. Anything that crawled or creeped was unclean. Generally birds and animals that ate living things were unclean

Why these distinctions in Foods?

Lev. 20/23-26 It was impressed on Israel on every sphere of life the fact that it was people separated from the world into God. This is the reason for distinctions about food.

Animals acceptable for sacrifice

Of the clean animals the distinction was domesticated. ie: cattle sheep goats doves and pigeons. No animal could be offered that was taken in hunting. No fish could be offered (Dagon- the philistine fish god). The animal had to be at least 8 days old or else they were unclean. There are no more religious distinctions concerning foods in the NT.
Mark 7/14-23 Jesus cleansed meat by his teaching here. 1Tim.4/1-5 Col. 2/14, 20-22

Vegetable or Bloodless sacrifices

a) grain roasted by fire (KJV calls it corn) grains of wheat

b) flour mixed with oil and frankincense.

c)unleavened bread or cakes

The Principle on which the Blood and Bloodless Offerings were fixed

1. It was chosen out of the ordinary food and nourishment of the people. Animals they had raised or food they had grown. They offered an offering for themselves out of these.

2. In doing so they sanctified their calling ie: farmers and shepherds not businessmen

3. It testified to Gods blessings on the labour of their hands.

In the study of book of Leviticus Lev. 17/11 is the key verse. The purpose of the book is Lev.19/2. To make holy. 1 Peter 1/16 quotes this. Out of all the books of the bible Lev. is the most inspired. It bears witness of its divine inspiration. We find God speaking directly. Sacrifice is the heart of the gospel so God himself speaks directly without intermediary so they get it right. All heathen

cultures had sacrifice and if you mess up here there is no atonement.

The book of Lev. teaches us:

1. man is sinful
2. God is holy
3. man must have a means of approach to God if he is to have fellowship and communion

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Subject: doctrine of Sacrifice # 5
Posted by Mark L on Tue, 30 Oct 2018 19:51:52 GMT
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The Whole Burnt Offering

The Text and Term

Lev.1/1-17, Lev.6/8-13 an offering of sweet savour
Heb. Term Olah- from a verb which mans to go up or ascend

The Ritual

The sinner had to personally bring his substitute. He couldn't send a servant for eg.
The sinner bringing it had to have a purpose because the purpose determined the ritual and also how the sacrifice was divided.
The sinner had to bring it to the door of the tabernacle. (Duet.12, Lev.17) The reason being because Israel was prone to idolatry and they lived in a land filled with idolatry. It was also public repentance.

The Laying on of Hands

They confessed their sins over the innocent substitute. In scripture it was the communication of something spiritual or intangible signified by the outward visible act of laying on of hands. The power of God and other things is transmitted through the hands. It is more than just an outward symbol. The laying on of hands in Leviticus signified the transfer of the liability for punishment from the sinner to the substitute. Lev. 1/4, 16/21
The liberals say this was just an act of designation. The problem with that is then why didn't they do it with the meal offering.

The Killing of the Victim

The sinner had to kill it and skin it. (the skin went to the priest) The sinner had to cut it up and wash it inside and out (wash out the dung for eg) The man himself had to kill the animal because God wanted to impress upon him that the penalty for sin was death. It was only with a dove for sacrifice that the priest would kill it.

The Sprinkling of the Blood

The priest would sprinkle the blood on the top (sometimes translated sides) of the alter.

The Burning of the Sacrifice
The whole animal was burned except the dung.

The Sacrificial Meal
This was absent from the whole burnt offering

The Meaning and Significance of the Whole Burnt Offering

1. The ascending of the sacrifice up to God signified consecration unto God. It taught the Israelite that complete consecration was essential to right worship and fellowship.

2.It also spoke typically of Christ because . . .

a) It was a complete consecration Lev.1/9

b) It had to be a pure spotless clean offering. Lev.1/3 with Lev.1/9
Heb.9/14 with 1Peter 1/19

c) because it was an offering of a sweet smelling savour. Lev.1/9 with Eph.5/2
These offerings were telling God in a figurative sense they were for him. He didn't actually smell it. It was a sweet savour in the sense that they were offering themselves fully to God. It showed consecration.

d) It was a substitutionary blood sacrifice. Lev.1/3-4
Lev.1/3 KJV says of his own voluntary will. The Heb. says That he may be accepted of the Lord.

The Continual Burnt Offering

This was offered every morning and every evening. It symbolized that every day belonged to the Lord and had to be atoned for.

The Meal Offering

text Lev.2/1-3 6/14-23
The Hebrew Term :Minchah. This was the general term for sacrifice originally but eventually over time became a technical term for for the meal offering. The Minchah were some form of grain offering and always preceded by some form of blood offering.

The Ingredients - 3 types

a) Grain roasted by fire to which salt was added. Lev.2/13

b) Fine flour to which oil and frankincense is added

c) unleavened cakes or wafers

Ritual of the meal Offering

a) The person brought the meal offering and the priest took a little as a memorial and burned it to the Lord.

b) The priest took the balance home as his food.

The Daily Meal Offering

This was offered by the priests daily (not brought by a person). It was offered with the daily burnt offering. 1/2 in the morning and 1/2 in the evening.
There was a principle in the OT that he who offered this sacrifice couldn't eat of it. If the priest offered it for himself he couldn't eat of it.
Why? So there would not be any selfish motive in offering it
The Spiritual Significance of the Meal Offering
This offering symbolized the offering to God of the work of mans hands. As the burnt offering symbolized the consecration of your life to so the meal offering symbolized the offering of your labour to God. The addition of Frankincense was an analogy with scripture in that he is mingling his prayers with his offering because frankincense is offered on the alter of incense. It taught the Israelite that complete consecration of life and labour was essential to right relationship with God.

Leaven and honey were prohibited because both are symbols of corruption and decay and both are subject to fermentation. Salt was required because it symbolized incorruption and preservation. It was the salt of the covenant because whenever a covenant was made between two parties they would always add salt to the sacrifice. eg Jacob & Laban
Lev.2/11-13 It speaks of an enduring covenant

This offering also spoke typically of Christ. John 6/51 he offered his life as bread on the alter. The

oil and frankincense speak of enduring and perfection. No honey or leaven. Nothing that decays or is impure Eph.5/2.
Lev.2/3 The grain offering was most holy because it speaks of him who is most holy

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Subject: Doctrine of Sacrifice # 6
Posted by Mark L on Tue, 30 Oct 2018 20:00:12 GMT
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The Peace Offering

Lev. 3/1-6 The Term :Zervach Shalamin. It comes from a word that means entire or whole. It is called a shalom which means peace or peace with God. There was only one word for peace "Shalom". If you were talking about the sacrifice or peace offering you used the same word.

Kinds of Peace Offerings

a) The Thank Offering. This was sometimes called the praise offering. It was offered in thanksgiving for some benefit you received but that you didn't ask for. It wasn't an offering you had promised God.

b) The Vow Offering or The Vow. This was an offering you promised God if he answered some prayer for you.

c) The Free Will Offering. This was not for any benefit or because of a promise but just a free gift from the heart.

The Ritual
It was the same as any other offering except that only the fat went on the alter to be burned. The priest and the person offering it would eat it. Lev. 7/29-34
The Wave Offering. The breast was waved toward the alter and then toward the priest. It was given to the priest for him to take home and eat.

The Heave Offering.

The right shoulder was heaved up toward the Lord and then given to the
priest to take home. The balance would be eaten by the offerer in a communion meal with the Lord. The peace offering was male or female cattle sheep or goats. In the whole burnt offering if you were poor you could offer pigeons or turtle doves but not in the peace offering as there was not enough there to have a meal.

The meaning and Significance

After the animal was offered and the priest took his part the offerer took and cooked the balance within the precincts of the temple. It was eaten in communion with the Lord who was in the temple. The ritual required it had to be eaten in the temple by the worshipper and his family. If it was a thank offering and it had to be eaten the same day. The vow or the freewill offering could be eaten the second day as well if there was any left over.

The third day any balance had to be burned. Why?

This prevented any selfish considerations. He couldn't offer to the Lord and then provide for his family all week too. By the third day it would be symbolizing corruption and to symbolize Jesus it could have no corruption. Ps.16/10 Acts 2.

This sacrifice typifies Christ in that many times in the NT Christs sacrifice is mentioned in connection with our peace with God. This sacrifice symbolizes our friendship fellowship and peace we have with God. Rom.5/1-2, 8-11, Col.1/20, Eph. 2/13-18
Christ offering himself a peace offering allows us to have peace with God. Which allows us to have communion with him. In the OT the peace offering was communion between the family and God. It showed he was in peaceful communion with God like the NT communion. The church shares the bread and cup remembering Christs sacrifice.
The blood had to be sprinkled on the alter even with the peace offering and sin had to be confessed etc

The Sin Offering

The Text: Lev.4, 5/1-13
The Hebrew Term: Chattah. Sin or sin offering
If an individual sins the fat was offered on the alter and the priest got the rest. If a priest sinned the fat was burned on the alter and the rest was burned outside the camp in a clean place. This was done so it wouldn't be mixed up with the burnt offering.

The Purpose

It is to abolish any interruption between the persons covenant standing with his God and his community. The main central idea of the sin offering is the propitiation of God's wrath through the covering over of the sins by the shedding of the blood of an innocent substitute. In every offering the blood is manipulated on the alter but in the sin offering it is central. In this offering the blood is also applied to the horns of the alter which is the most significant and central part of the alter.

Limitations on the Sin Offering

Some sins had no sin offering. There was no sacrifice for presumptuous and wilful sin. They were either stoned or banished from Israel. Presumptuous sin was called "sin with a high hand". Heb.10/28. The sins covered by the sin offering are : sins of ignorance, unintentional sins, unpremeditated sins, sins of weakness, sins of rashness. Some sins weren't covered : blasphemy, cursing your parents, occult, adultery, murder, and other serious wilful crimes. They had to die or be banished because God was emphasizing the seriousness and wickedness of rebellion. Matt.12 some today blaspheme the Holy Spirit.

The Law of the Sin Offering

1. for the anointed priest (while he was serving as a priest at the tabernacle during his time of service)The priest didn't serve all the time. When their time came they left home and went and served as there was too many of them. Luke 1/8-9

2. For the whole congregation

3. For the ruler

4. For the individual Israelite.(including priest not serving at the tabernacle)
The choice of the animal was determined by

a) The rank of the sinner

b) His ability to make an offering
The high priest offered a bullock. A civil ruler offered a he goat. For the entire congregation a bullock. For an individual a lamb, she goat, turtle doves. OR Lev. 5/1. for a very poor person a meal offering without the additives. Lev. 5/11 Without shedding of blood there is no remission but God in his providence still makes a way. The sacrifice for the whole nation once a year would cover it.

Ritual of the Sin Offering

a)Presentation of the victim.

b) Laying on of hands and confession of sin.

c) Slay the animal.

d) The fat is offered on the alter.

e) The blood is sprinkled on the alter and applied to the horns of the alter.

If it is a priest who has sinned or for the whole congregation then it is also applied to horns of the alter of incense and sprinkled 7 times toward the veil. On Yom Kippur the blood is also applied to the ark of the covenant. The sin offering for the priest had to be taken out of the camp and burned in a clean place as a whole burnt sin offering to keep from confusing it with a burnt offering which was burnt on the alter.
Heb. 13/11-13 The point here is Jesus fulfilled the sin offering for the congregation. Paul says here to the Jews that to follow Jesus and believe in him is for all practical purposes is to leave the camp of Israel.

The Sanctity of the Sin Offering
Lev. 6/17, 14 The meal offering sin offering and trespass offering all were pointed out by God as being most holy. Lev. 6/25 The word used for sin offering and sin are the same word

The Sin Offering is a Type of Christ

He is typified as a Lamb in scripture. Ex.12 with the Passover sacrifice.
Isaiah 53/5-7 He is prophesied as Gods lamb. John 1/29 He is identified as Gods lamb.
Rev. 5/11-12 He is magnified as Gods lamb. Rev. 22/1-5 He is glorified as Gods lamb.
He is always seen as a sacrificial lamb. 11Cor. 5/21,19, 1Peter 1/18-19, 2/24, Rom.8/3-4, Heb.9/14, 10/10-12

mportant considerations between the Animal Type and Jesus Christ.

a) The sin offering was ordained by God to teach a great moral lesson. ie: the terrible nature of sin in the sight of a holy God which could only be forgiven by the death of an innocent substitute victim. Sin is so terrible that someone had to die. An innocent pure guiltless substitute was required by God.

b) Unlike the animal sacrifice which had to be repeatedly offered Gods lamb was given once for all. Heb. 10/10-12 It could only be offered once yet the benefits continue into the present and its benefits are realized or claimed anytime we need it. (eg forgiveness)

c) In fulfillment of the OT type Jesus remained pure and most holy. 11 Cor. 5/19

d) The significance of 11 Cor. 5/21 is it has to be understood in light of the OT context for sin. That Christ could be called sin by Paul in the same sense the OT sin offering could be called sin.

Subject: Docrtine of Sacrifice # 7
Posted by Mark L on Tue, 30 Oct 2018 20:09:22 GMT
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The Trespass Offering

Text: Lev.5/14-19 6/1-7 7/1-7

The Hebrew Term Asham - guilt, trespass, trespass offering
The sins covered are trespasses on others rights either man or God with respect to ownership. Its value can be estimated and covered by compensation (because you had to make restitution) The principle idea in the sin offering is propitiation or covering of Gods wrath. The principle idea in trespass offering is satisfaction

The Ritual

a) The animal is presented
b) Hands are laid on the head
c) Sins are confessed over it
d) The animal is killed
e) The fat is burned on the alter
f) The rest goes to the priest

The point here to the rest going to the priest is that this is how the priest made his living and could feed his family. It would be the equivalent of putting money in the offering box at church.
The blood here is only sprinkled on the alter and not the horns of the alter like the sin offering because the guilt was not fully expiated at the alter unless restitution had taken place.

Three Kinds of Trespass offerings

1. Trespasses against God

a) where the value could be determined - he would offer a ram plus restitution and 1/5 extra.

b) where value could not be precisely determined
Examples would be: accidentally eating the tithe or the first fruits ,eating a first born lamb, eating the flesh of the sin offering, eating the show bread. If value could not be determined he would just offer a ram.

2.Trespasses against man A ram was offered restitution was made plus 1/5 extra
Examples would be misuse of a deposit, fraud, robbery, oppression, finding a lost object and not returning it.

3. Trespasses in General
Examples would be: A leper who was cured. The leper being considered unclean had trespassed against the holiness of God. (whose fault it was is beside the point)

A Nazarite who broke his vow. He would do that for eg by touching a dead body. Unchastity with the slave of another.(slaves were property)

The Trespass Offering as a Type of Christ

Eph.2/1 Col.2/13 The trespass offering was certainly a type of Christ. John 1/29, Isaiah 53/10, The Heb. word for sin there is asham - trespass

Wilful and Presumptuous Sins

Num.15/29-36 Wilful sins or sin with a high hand Deut. 17/8-12

Presumptuous sins

1 Sam. 2/22-25 3/11-14 Eli and his sons 2 Sam. 12 Davids murder and adultery The greater moral offences had no provision for sacrifice and were punished by death or excommunication. Not talking about moral weaknesses here.
Ex.32/19-35, 21/11-17, 31/12-15
Deut.13/1-9 A false prophet had to die. There was no sacrifice for repentance. Joshua 6/17-19

Sins of Ignorance Lev. 4/2, 27
Misdemeanours Lev. 6 Finding a lost lamb and denying it for eg.
Why would these sins be treated differently than gross sins? Even in the NT you see degrees of guilt in the sight of God.
John 19/11, 1 John 5/16, 1Tim.1/13 with Heb.6/4-6

Conclusion

While there are many sins that God will forgive upon repentance in both OT and NT wilful and presumptuous sins in some matters there is no sacrifice or forgiveness for.
Even n the NT Matt.12/31-2 Blaspheme the HS
Heb.6 Enlightened and then falling away. This is speaking of apostasy not backsliding.
Heb.10 wilful sin after knowledge of the truth. Probably speaking of apostasy here.
1 Peter 2/10 The presumptuous and self willed are reserved for judgment.
1 John 5/16 A sin unto death.

The Moral and Ethical nature of the Sacrifices

The critical view: It was only ceremonial and effective only for ceremonial defilement. Effective only for ritual defilement.

The reply: That would make the sin and trespass offerings superfluous. Why have a blood

atonement if it is only concerned with external defilement. The ritual of atonement in these offerings speaks of moral and ethical considerations. Often when one is reading books on these matters you will find an unwarranted distinction between the levitical (ceremonial) and the prophetic (spiritual).

The Israelite didn't think of sacrifice as ritual because he obtained forgiveness of sins and right relationship with God through it. The ritual was the means of Gods grace and forgiveness coming to him. The Hebrew didn't look at the sacrifice as something temporary and passing away or typical. Sacrifice was then the only sufficient means by which they could stay in right relationship with God. Therefore it was sufficient for the dispensation it was intended to serve. This is not saying the levitical sacrifices were sufficient to take away sin or that they were equal to the sacrifice of Christ. Nor is it saying the blood of animals can take away sin but it is recognizing that it was the appointed means to stay in fellowship. The ritual and sacrifice were the means by which the Hebrew obeyed the revealed will of God. To
understand the OT sacrifices you have to look ahead from their point of view. You can't look back from the book of Hebrews.

The liberal view is that the primitive revelation was given to Moses. ie sacrifice and ritual. Then later a more perfect and deeper revelation came to the prophets and they preached against ritual. Ps. 40/6-10, Is.1, Micah 6/6-8, Amos 521-24, 1 Sam. 15/22, Jer.7/21 They did preach against mere ritual. Ps.51/16-17,19 After a broken heart is come then the sacrifice is pleasing to God.

A sin offering was required when:

A high priest sinned / The nation sinned / On the day of atonement / A civil leader sinned
An individual sinned / Purification after childbirth / Purification of a Nazarite / Consecration of a priest / Cleansing of a leper / Any sin not covered by trespass offering
The reason a sin offering was required for a leper or an unclean sexual issue or sickness is representative of mans natural sinfulness. Most of these rituals aren't just ritual but God views them in their connection to the natural sinfulness of the human race. Disease for eg is part of the curse. Deut. 28

Trespass offerings were required when:

Not informing about a crime he witnessed / Touching an unclean object / Rashly swearing a vow / Misuse of the tithe or first fruits / Abuse of trust ie losing a deposit / Ignorantly sinning
Illicit relations with a female slave / A Nazarite who became defiled
All of these except touching an unclean object and the Nazarite are moral problems that required a sacrifice. OT sacrifice and ritual aren't meaningless but most were for moral and ethical sins. The Pentateuch shows the attitude of the sinner must be correct to have God accept the sacrifice. Many offerings (whole burnt, free will) were given to God and not required. They reflected a spiritual attitude of the heart. He gave them because he wanted to.

Trespass offerings mostly no one knew about the sin but the the sinner. It shows a spiritual attitude in the heart to bring the offering. Because you wanted to be right with God. To offer a trespass or sin offering was to do it in front of the whole nation. There was no sacrifice unless the heart was right. Adultery, rebellion, premeditated murder God considered the heart not right for these things. The Pentateuch is filled with moral and ethical requirements that are as spiritual as anything in the NT. Ex. 22/2-22, 23/2, Lev. 19/2,18
All these things show that there is more to sacrifice than just empty ritual.

Subject: Doctrine of Sacrifice # 8
Posted by Mark L on Tue, 30 Oct 2018 20:12:47 GMT
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Various views of the efficacy of the OT Sacrifice

1. Ceremonial Efficacy It was merely Ceremonial. It was good only for ceremonial sins.

2. Temporary Efficacy It was good only until the next sin offering. Or until the day of atonement.

3. Complete or Real Efficacy
The sin and trespass offering provided a real atonement for all sin. Moral and ceremonial. As long as the sacrifices were presented in humble faith and repentance. When the OT levitical law is consulted the effect of the sacrifice is said by God to be that it covers sin, makes atonement and forgiveness is granted.

OR

God said I will forgive him if he follows this ritual. God said it would work. Lev. 4/35
The Hebrew didn't have the book of Hebrews. He just had Gods word. The humble pious regenerate Israelite with his conscience and heart burdened with sin by offering an acceptable substitute in the ritual could go home forgiven. The OT sacrifices offered temporary peace but only the sacrifice of Christ could offer permanent atonement. The OT sacrifices had an atoning efficacy ascribed to them by the law itself. There is nothing in the law to indicate to the Israelite that the sacrifices were merely types and shadows of things to come.

The Problem of the Book of Hebrews

Heb.9/8-14, 10/1-12 From the worshippers standpoint in the OT the levitical sacrifices were effective in a two fold way

1. It restored him to fellowship with God

2. the sacrifices effected the actual forgiveness for sin

The Twofold Purpose in Sacrifice

1. The revealed Purpose. The covenant relationship between God and Israel was sustained through ritual and sacrifice. He was forgiven his sin and remained in fellowship with God through it. Which means the sacrifice didn't symbolize forgiveness apart from the actual realization of it. That would rob it of its immediate meaning to the Israelite. Forgiveness was obtained through the act of sacrifice.

2. The Hidden and future purpose as revealed in the Book of Hebrews

Every sacrifice that God accepted and gave them forgiveness for was validated in the mind of the Father on the basis of what he knew he would do with the all sufficient sacrifice of his own lamb. Heb. 10/4 It can't take away sin but then nothing in the OT says that it does. What he promised was forgiveness and restoration to covenant standing. God himself in the OT promised forgiveness. There is an apparent contradiction to some people which is explained in the fact that the OT sacrifices were efficacious only with respect to forgiveness and not with respect to purging away sin. The point here is that only the sacrifice of Christ could purge away sin and without that ; forgiveness doesn't mean anything. Rom.3/25-26

Conclusion

Through the self sufficient sacrifice of Christ for sin Gods righteousness was at last vindicated. While the OT sacrifices provided forgiveness for sins yet those sins were never purged away. (he just in his grace passed them by) They were passed over by the forbearing grace of God until purged away by the sacrifice of Christ. On account of the eternal purpose of God to punish sin and provide an atonement in his son God pardoned people in the OT. He did not actually purge sins away until covered with the blood of Christ. Owing to the forbearance of his grace God accepted animal substitutes to cover sin and propitiate his wrath until the fullness of time and with his own lamb he would validate all the forgiveness
granted through the animal sacrifice. All of this means that Christs sacrifice was already accepted in the counsels of God and by his foreknowledge before the foundation of the world.
Rev.13/8, 1 Peter 1/19-20, Rom.3/25 is the key to all of it

Subject: The Vov / Nazaritism
Posted by Mark L on Thu, 01 Nov 2018 23:42:12 GMT
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The Vow

1. The Positive Vow

A promise to dedicate something to God. It can be a sacrifice or some other object. This is called Korban (corban) It means an offering not necessarily a sacrifice.
Lev.1/2, Num.7/13, Neh. 10/34
Mark 7/5-13 Jesus scathing denunciation of the pharisees practice of the vow.
This was a vow of something you would give to the Lord. To get out of helping parents or someone or to get out of an obligation they would say its corban and then use it themselves.

a) Possessions
Gen. 28/22 His sheep cattle possessions or servants

b) Persons 1Sam.1/11 Samuel
Judges 11/30 Jepthah vowed his daughter Bro. Freeman thought this was foolish vow that should have been repented of. He also thought it was a vow of perpetual virgin hood.

c) The Vow of Devotion. This was not used in a spiritual sense. It could be called a vow of judgment. Devoted to judgment. Heb. is "Cherem" - a ban, a devoted thing Lev. 27/29
Joshua 6/17-18 Jericho. The whole city. It is destroyed and burned. If it is living it is killed

d) There are special vows devoting something to Gods use. eg. lands animals. They are then unsaleable. They become the possession of the priesthood and can never be redeemed.
Lev. 27/21,28 Num.18/14,8

2. The Negative vow
A promise to renounce some act or enjoyment for the glory of God

a) Fasting This was the most common vow of abstinence. It is commanded only on Yom Kippur
Gen.37/34, Joshua 7/6, Judges 20/28, 1 Sam.7/6
This vow was quite common in Israel.

b) Nazaritism You had to deny yourself. (see below)

Conclusion: It was an expression of devotion to God. It had no necessary merit. Deut.23/22 It was an act of worship and voluntary in the OT. The vow of a of a wife or daughter was not valid unless approved by the husband or father by his silence. Num.30

Nazaritism

The Text Num.6/1f
It can be a man or women / You can eat or drink nothing from the grape vine / He can't cut his hair / you can't touch a dead body. Even your own family
The Hebrew Term: Nazer - one who is consecrated. The word for crown is taken from this word

Two Types of Nazarite

a) a Nazarite for a definite period Num. 6
Setting oneself aside for a period to seek the Lord or do some work in ones life

b) A Nazarite from the womb. This was imposed at birth.
1 Sam.1- Samuel / Judges 13- Samson / Luke 1- John the Baptist

Requirements
Renounce everything from the grape vine / not cut his hair / could touch nothing dead
The Breaking of the vow of Nazaritism Num.6/13-21

The Meaning of the Nazarite

Num.6/2,8 It signified the consecration of the whole life unto God and separation from the things of the world during the period of separation he was as a priest to God. He fulfilled the same requirements they did while they were serving as ministers. Lev.10/8-9, 21/10-11
The long hair signified the high priests crown because the word Nazarite is the same Heb. Word for crown. The word for the high priests crown is the same word from which we get Nazarite. The same root word but different pronunciation. Separation unto God was to be taken seriously. 11 Peter 2. In the NT we are all separated unto God and priests

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Subject: Purification
Posted by Mark L on Thu, 01 Nov 2018 23:45:22 GMT
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Purification

1. Ceremonial defilement

These were ritual uncleanness (ritual as opposed to sinful) where people had to be restored to cleanness. Death It is viewed as unclean in the OT. Touching a dead body or it happening in the same house as you or touching something connected with it. Touching an unclean dead animal. If you touched a clean animal that died unnaturally you became unclean. Num.19/13- This is the ritual that cleanses you from this. Slaying a perfect red heifer burning it and mixing its ashes with

water and sprinkling you or your house or whatever became defiled by death.

Two Aspects to the Waters of Purification.

a) A clean person who touched the water or the red heifer became unclean. Why? To express the infectious character of death. Its unnatural and awful. Anything pertaining to it made it unclean. Death is the ultimate expression of Gods judgment against sin.

b) The waters of purification were themselves clean and holy. Because they cleansed those who were defiled. The ashes were gathered by someone who was clean and taken to a clean place until they were needed. Then they were mixed with the water.

Purification after childbirth

Lev. 12/1-8 A women was unclean after childbirth. 7 days and 33 days for a boy and 14 days and 66 days for a girl. They had to offer a burnt offering and a sin offering. Vs 7 -"she shall be cleansed from the issue of her blood" The women was ritually unclean because of the issue of blood. Lev. 12/7 with Lev. 15/19-28 This also included the menstrual cycle.
In the OT a women couldn't come into the temple during the menstrual cycle. Only those pure and clean with no ritual defilement. Anything unnatural relating to the private organs was not to come into the temple until clean. Why 66 days for a girl vs 33 for a boy? Its not the fact of boy or girl but the mother in her uncleanness. A girl will also eventually add to the ritual uncleanness of the issue of blood. Luke 2/22-24 This offering was for the mother not the child

Purification from Leprosy

This was very important because of its connection to the curse. Sickness disease and death were in the curse. Leprosy was singled out because it was a type of living death. Leprosy is singled out because it is a graphic living description of death.
Lev.14/1-8 restores him to the nation -1st ritual
Lev.14/9-32 restores him to the temple - 2nd ritual
Lev.14/33- leprosy clinging to a house or garment

Purification from Sexual Issues Lev. 15

Purification for a Nazarite who defiled himself Num.6
The Lord in showing these things to Israel is showing them that the curse and sickness etc are the curse because of sin. Depicting it very graphically. The point is the OT shows that these things are unclean and defiling and you can't come into Gods presence with them

Moral defilement

1. The Trial of Jealousy Num. 5/11-31 vs 18 with 1 Cor. 11- the head covering. She now has no symbol of authority on her head. She has no protection except her own righteousness if any. Holy Water? vs. 17 Probably water out of the laver. The dust in the water? vs 17 Eating dust is the mark of a curse or of deepest shame and humility. eg Gen 3/14, Ps.72/9, Micah 7/17, Isaiah 49/23 Why was the dust mixed with holy water? It signified the entrance into the innermost parts of the women of the divine curse on adultery. Some suggest this was a psychosomatic illness. It is a supernatural judgment upon this sin.

2. The deliverance of Suspicion from Blood Guiltiness.

Deut. 21/1-9 Unsolved murder! This was not an atonement or sacrifice. The priest and Levites were there only to officiate. The purpose was not to make an atonement. There was no blood sacrifice offered by the priests. This was capital punishment. The animal was a substitute. The elders washed their hands over it so the guilt from that town was washed away. These were added to the law because God required that even secret sins were to be dealt with if he was to dwell in the midst of Israel

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Subject: The Oath and Taxes
Posted by Mark L on Thu, 01 Nov 2018 23:50:07 GMT
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The Oath

Its Nature

In Israel it was a religious act. The Hebrew Term Deut. 6/13 Heb. is Shebuwah. It comes from the same root word as the sacred number 7. It implies perfection. Seven is often sacred and has religious significance and signifies completeness. The oath then implies it is seven times whatever you would say without the oath.

Kinds of Oaths

a) An assertion of a truth before the Living God "as the Lord lives"

b) The oath of imprecation or curse. This is an appeal to Gods penal justice against the wicked.

The Usage of the Oath
Oaths were commanded by God to be in his name. It was to wean them from the other Gods they had learned in Egypt. The formal oath was always in the name of the Lord.

a) The Formal Oath

Gen.24/2 a promise / Gen. 21/23 to seal a covenant
Neh.6/18 an oath of friendship / Num. 5/19 an oath of innocence
Ex.22/11 an oath of purging - as in a court of law

b) The Informal oath

This was not a commanded oath 11Kings 2/2 "as thy soul liveth" This was not something done carelessly or with profanity. Sometimes they said "as I live". or "may the Lord do so to me"

Signs of the Oath

a) The pledge. Gen 21/27-32

b) Laying the Hand Gen.24/1-3 under the thigh of him who was sworn to. It was like shaking hands. The thigh was reverenced as the source of life. The most personal private and powerful part of the body

c) Raising the Hand to Heaven or God. Gen.14/22 swearing by the Lord

d) 1 Kings 8/31 an oath before the alter

The Sanctity of the Oath
The oath was very serious ans a religious act. To violate it required a sin offering. Even careless oaths required a sin offering to break it. Lev. 5/4, 6/3 The oath and the vow were different. Sometimes they go together but they can't be confused. One would take a vow and then an oath that they would keep it. There were new rules in the NT. Matt. 5, James 5

Theocratic Taxes
The fundamental idea is based on the fact that the people their possessions and the Holy Land belong to God and they were just his stewards. It all belonged to God and in giving a portion of it showed that they were substituting that portion for the whole. It as all Gods. The NT message is exactly the same. The Israelite in his life was constantly reminded of this as he gave of everything he had.

The First Born Male

Whether it was man or animal the first born belonged to the Lord. Ex.13/1-2 This was not the first born but the first born "male" It may have been the 5th that was born. A boy was redeemed by 5 shekels of silver. Num. 18/15-16. Instead of taking every first born male as a priest he took the

whole tribe of Levi. If it was a first born animal it was given to the
priest. All of this was based on the Passover in Egypt Ex. 16/2, Num. 3/13, Ex 13
If it was an unclean animal (camel, rabbit) then the first born was redeemed by the priest evaluating it and you pay him the money plus 1/5 more Lev. 27/27

Clean animals had to be sacrificed. If it was without blemish. The breast and right shoulder went to the priest. You and your family ate the rest as a peace offering to the Lord. If the first born had a blemish he would kill it and eat it at home. Deut. 15/19-22.
Ex.13/12-13 The first born male of an ass had to be redeemed by substituting a lamb Or else you had to break its neck. Again all this was based on the Lords Passover in Egypt. It was the first born male that the angel of Death killed and God protected with the Passover.

First Fruits

All the fruit of the land (grain wine fruit) the first of it went to the Lord. How much? The NT principle applied here. A right heart would give plenty. This along with the sacrifices was what the priest lived on. He had to have enough. Any food not sanctified by offering the first fruits was unclean

Tithes and Offerings This all went to the temple and the priests

a)1/10 of all the increase. Herds fruits wine everything. Lev.27/30-33 If he holds it back for a year because he needs it then next year he gives it and adds 1/5 to it. vs31

b) Deuteronomy tithe Deut. 14/22-27 It was 1/10 of the 9/10 you had left after you paid your tithe. This was the tithe you ate in religious feasts. You took it with you to the pilgrimage feast in Jerusalem 3 times a year.

c) Every third year the 10th was left at home and you had a feast of tithes where you invited strangers, levites, widows & orphans. Deut.14/28-29 There is no agreement among scholars if this was a third 10%. some believe it is the second 10% just treated differently every third year

Tax for the service of the Sanctuary

Ex. 30/16 Num. 3/12-13 It appears from 11 Chron.24/5 to be an annual tax to repair the sanctuary. Neh.10/32-33 Ex.30/12 All these taxes first fruits tithes amounted to much more than 10%

Tithing and the NT

Some say because Abraham gave a 10th then the principle of tithing is timeless. Because it came before the law. Gen.14 If true one has to give 1/10th of all your increase and not just your net pay.

The NT does not prescribe legalism in any form and it isn't even mentioned. The NT teaches it all belongs to God and we are to give to support Gods work bountifully cheerfully and regularly.
1 Cor 16, 11 Cor. 9/6-7, Gal. 6, 1 Cor 9/7-14, It is always a principle in the NT.

Subject: Designations of the Sacred Times and Seasons
Posted by Mark L on Fri, 02 Nov 2018 00:01:18 GMT
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Designations of the Sacred Times and Seasons

Sabbaths / New Moons / Pilgrimage Festivals

Festivals of the Seventh Month:
The Feast of Trumpets
The Day of Atonement
The Feast of Tabernacles

The Sabbatical Year
The Year of Jubilee

The Biblical Texts
Ex. 23 Lev. 23-25,27 Num. 28-29 Deut. 15-16

The Significance of the Sacred Seasons

They are called the "appointed times" in the Bible. Num.28/2 The Holy days or sacred seasons were to preserve by these seasons a remembrance of Israels election and deliverance. It was also a constant reminder that God was the author of all their earthly blessings and their continual dependence on him.

Celebration of the Holy Days

All the yearly feast days were called sabbaths and no work was to be done. The feast of Tabernacles and the Passover lasted a full week. The first and seventh days of these feasts were sabbaths. On the weekly sabbath and the Day of Atonement no work could be done on the threat of death. Rest only was required. The two week long feasts one could work between the two sabbaths. The weekly sabbath and the Day of Atonement (Shabbat Shabbatom) were called high holy days. The weekly sabbath and the sabbatical feast days were called "holy convocations". On the three sabbath feast days all males were required to go up to Jerusalem to appear before the Lord. Ex.23/14,17 Deut. 16/16. The had to bring their tithes and Deuteronomic tithes.

The Sabbatical Seasons

1. The Weekly Sabbath

Its Origin Gen. 2/2 God rested. The Heb word there is the root of the word for sabbath.
Ex. 20/8-11 the seventh day and the seventh commandment Gen. 7/4-10, 8/10-12 References to seven day periods. He made a seven day week and then blessed 1/7 of it. There is no sabbath until we get to the law. Even the word for sabbaths isn't used in Genesis which is many centuries long.

The Sabbath in the Mosaic Period

Ex.16/21-30 This is the first mention of the sabbath. Gen.2/3 God called the sabbath a blessing not a legalistic burden. Mark 2/23-27 Jesus here in the OT dispensation showed his attitude toward how the sabbath was to be kept. The point is it is to be a blessing.

The Sabbath in the Post Mosaic Period

The early historians and prophets mention it. 11 Kings 4/23, Amos 8/5, Hosea 2/11,
Isaiah 1/13, Ezek. 46/3 Many promises were made to the Jews who will faithfully observe Gods sabbath. Jer.17/21-27 Isaiah 56/2-4, 58/13, Ezek 20/12-24

The Sabbath in the Post exilic period

This is where the synagogue begins. It is not just the sabbath now but an emphasis on study as well. There was a reading of the law on various feast days. During this time the sabbath became a time for the study of the law. It was during this period that all the legalistic interpretations of the law came. Until this time the sabbath was a blessing. Outside of Jesus claim to be messiah the one thing that aroused the religious leaders to wrath was Jesus observance of the sabbath. This happened all through the gospels. John 5/8-16. This was the one thing outside his being messiah that led to his crucifixion.

The Eschatological Sabbath

a) The cessation of the sabbath in the age of grace. This was part of Israels punishment.
Hosea 2/11 Some always have and some still do celebrate the sabbath but God isn't recognizing it.

b) The sabbath will be reestablished during the millennium for Israel. Isaiah 66/23

2. The Sabbatical Year (The Sabbatical Seasons)

Every seventh year the land was to rest (not be cultivated or farmed) and all debts were to be cancelled.

Why?

a) Ex.23/ 10-11 so the poor could eat and the beasts of the field could eat

b) It was rest for the land itself. Lev.25/1-7
How were they to eat then the 7th and 8th years? Lev.25/20-22 This isn't to say they couldn't make money in other ways or hunt etc. but they couldn't work as a farmer.

c) all debts were cancelled every seventh year. Deut. 15/1-6 The Lords release. Deut 15/9-10
Even a debt borrowed in the 6th year was cancelled. Obedience brought blessing.

d) During the sabbatical year at the feast of tabernacles the entire law was read to everyone.

3. The year of Jubilee (The Sabbatical Seasons)

The Hebrew Term.
In the bible it is called the "Year of the Rams Horn"

Observance
7X7 sabbatical yrs then the 50th is the Jubilee Lev. 25,27 Num.36/4
Everything was restored. All lands and people. So there was 4 yrs with no sowing or reaping

Reasons for the Jubilee year.

a) It tended to abolish poverty. All debt was cancelled and an impoverished family could start over.

b) It prevented large accumulations of wealth and poverty. One couldn't get rich off his bro.

c) It prevented any true slavery from being established. There was much servitude but no true slavery.

d) This year gave Israel time to do other things. Study the law, fish, hunt, raise bees etc.

e) it preserved the tribes and families the way God intended. All property was restored.
It is interesting that one of the reasons for the exile was because this jubilee yr was never practised in Israel. Which is odd considering some of the Godly kings they had.

The Pilgrimage feasts:
Called this as all the males had to make a pilgrimage to Jerusalem at the start of the feast

Passover

The term is Pesach. The Pascal Lamb or Pascal meal means the same thing. The term comes from Matt. 26/17 A Greek word out of the LXX. (Septuagint) It marks the beginning of the Jewish new year. Ex.12, Ex.13/3-9, Ex.23/15, Lev.23/5, Num.28/16-26, Deut.16/1f

Its Purpose

1. It commemorates the deliverance of Israel from bondage in Egypt

2. It commemorates the deliverance of their first born.

3. It is the beginning of their religious new year

4. It is the starting of the Hebrew nation (as a theocracy)

5. It typifies the sacrifice of Christ.

The Passover was eaten on the 14 Nissan (a Heb. month). This was called the Passover feast or feast of unleavened bread Matt 26/17 It was celebrated from the 14th - 21st of Nissan. 7 days.

Celebration of the Passover in Later Times

After the temple (or tabernacle) was built the lamb was killed at the sanctuary not at home. The blood was sprinkled upon the alter not the house. The fat was burnt on the alter. The meaning of the Passover was recited each year. Ex.12/24-27. They sang the Hallel (hallelujah) Ps1/13-18. There were many public and national sacrifices offered after the lamb.
There was a second or little Passover on the 2nd month 14th day for those who were unclean or on a journey. Num.9/1-12

Remarks from Jewish Historians

a) Nor ordinary food eaten after midday on 14th Nissan

b) No uncircumcised person could eat of it.

c) Between 10 & 20 people could eat it together

The Mode of Passover According to Josephus

Cup of wine
blessing asked
bitter herbs
unleavened bread
the lamb was put before the elder
the eldest son would ask "what does this mean"
father explains
singing of hallel
eat the lamb / 3thd & 4th cups of wine / the 2nd part of Hallel
Here we see Jewish tradition adding to what the bible taught.

The Passover as a Type
John 1/36 Typical of Christ. 1 Cor 5/7 No other meaning aside from Christ. John 19/31-36

The Passover as a Sacrifice

The Passover lamb was roasted. All other sacrifices were boiled.
It was eaten with unleavened bread which depicted the need of haste. The bitter herbs was sign of the bitterness of their bondage which showed the bitterness of death in the crucifixion. The sprinkling of the blood always in a sacrifice signifies deliverance from death. In Egypt it was over the house. In Israel it was over the alter to cover sin. It signified the covering of the believer. It was always the faith of the Israelite in doing what God said applying the blood that delivered them. The Passover was more than a feast. It was also a sacrifice. Ex.12/27 calls it a sacrifice. The NT (11Cor. 5/7) calls it a sacrifice. It had to be slain at the temple when they had one like all the other sacrifices. The blood was sprinkled on the alter as an atonement.

What Class of Sacrifice is it?

a) It was not a sin offering. Only the priest could eat and touch the sin offering. The sin offering was cut up with some to the altar and some to the priest. The priest got the breast and thigh.

b) The Passover could belong to the class of peace offerings because like peace offerings the offerer ate it all. The Passover provides peace for us. The blood was sprinkled on the altar like the peace offering.

Subject: Designations of the Sacred Times and Seasons # 2
Posted by Mark L on Fri, 02 Nov 2018 00:07:05 GMT
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Pentecost

Heb. Term: There is no Heb term. The Gr. term means 50th. The Heb is "feast of weeks" or "feast of 7's". It is called the feast of weeks because it occurred 7 weeks after Passover.

Observance

It is also called the "feast of harvest" The Passover opened the summer harvest and Pentecost closed it. Ex.23/16 It is also called the feast of 1st fruits. It is a one day feast celebrated on the 6th day of Savon. The feature of the celebration was 2 loaves made of the first fruits of the wheat harvest. No one could eat of the harvest without presenting those loaves at the alter. Later Jewish tradition held that the nation began on the day of Pentecost.

The Meaning of the Day of Pentecost

For Israel it meant the dedication of the whole harvest to God who gave it to then in the first place. To the Jew it was intended to remind him of this fact. For the church it had its beginnings on this day. The churches message is the Passover. But they couldn't preach it until they got the empowering.

Feast of Tabernacles

Heb. Term Feast of Tabernacles or Feast of Booths Lev.23/34-44

Observance

This was the greatest feast of rejoicing in Israel. The Jews call it Sukkot. It was not celebrated in Israel between Joshua and Nehemiah. Neh. 8/14-18 Nehemiah re instituted it. This is a feast even the gentiles will celebrate in the millennium. John 7/1-2 Jesus partook of the this feast

The Day of Atonement

Introduction
Lev.16/2f They had to fast from the evening of the 9th day until the evening of the 10th day.

The atonement was for

a) the priesthood first (for themselves)
b) then for the people
c) then for the tabernacle and altar in the midst of a sinful people
On this day every priest had to take his place with the people. Only the high priest could make an atonement.

The ritual

The high priest would wash and put on holy linen garments and then offer a bullock as a sin offering for himself and his house. He brought 2 goats out before the Lord and cast lots. One goat sacrificed for the sin offering for the nation and the other for Azazel All the priest except the high priest were out with people. No one was in the temple/tabernacle Lev. 16/17 The high priest would take the blood and sprinkle it 7 times before the mercy seat.
The live goat was for Azazel. Lev. 16/7-10,20-22

The Goat for Azazel Text Lev. 16/7-10,20-22

Interpretations (4 views)

1. It is a place

a) A lonely place in the wilderness where it was banished

b) Azazel was a mountain the goat was thrown off. If this was
true then in their constant
wanderings they would have left the mountain behind as it was a big desert.

2. It was a person. The language in vs 8 suggests a person. It is
a personal name.

a) It is the devil. The sins were being sent back to the prince of this kingdom who by them had hoped to enslave Israel.

b) It is a demon. An evil spirit who lived in the wilderness and sending the goat to him was the means of renouncing the kingdom of darkness.

Objections to it being a person

a) Azazel occurs nowhere else in the bible. If he was this important a person to divide the sin offering with Lord surely his name would be elsewhere. Seventh Day Adventists say one goat was Christ and one goat was Satan. They say the atonement is not yet finished as Satan has to bear away our iniquities. John 1/36

b) Both goats are presented to the Lord so both make an atonement.

3. It is simply an abstract noun meaning complete removal. The term is from the verb Azel which does not occur in Heb but does in Arabic which is a sister language. The Arabic verb means to

remove or entire removal. The term Azel is a reduplicated form of the Azel. It is pronounced twice to indicate intensity. Azazel to show complete removal.

4. Azazel means the goat himself. The word itself is reduplicated and shows intensity but rather than being an abstract noun meaning removal it is a noun of agent and refers to the goat itself. This is also Bro Freemans Opinion. That Azazel means the goat itself. Josephus believed it this way as well as Luther. The Latin Vulgate presented it this way. The KJV translators translated Azazel as scapegoat. There was 2 goats. One for Yahweh and one for a remover. One goat provided a covering for sin and the other a removing of the sin forever. It is physically impossible to depict both ideas in one goat. Isaiah 53 He bore away our sins and sickness

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Subject: Judaism
Posted by Mark L on Fri, 02 Nov 2018 00:14:17 GMT
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The Origin and Meaning of the Term "Judaismâ€•

The reason why we study this is because one can't understand much in the NT without understanding between the testaments. There is much in the NT that just appears without explanation. eg: synagogue, pharisees, Sanhedrin The term "Judaism" occurs in
11 Maccabees 2/21,14/38. During this period (between the testaments) Judaism refers to the religion of the Jews as contrasted to Greek Hellenism. The term in the NT is used to contrast non-christian Jewish religion with Christianity. Gal.1/13 Jews religion.

The Greek word is Judaism. Titus 1/14 Jewish fables. Gal 2/14 Jewish customs There is no word in the OT that can be translated "Jew" There is a word that is a persons name."Yehudi" it means Jewish or Jew. A noun or adjective. 11 Kings 16/6, Esther 5/13, Neh. 1/2
The term comes from the kingdom of Judah. Jew or Judaism. Jew was originally a Judite from the kingdom of Judah. After the exile the name Yehudi began to applied to anyone who was a Jew anywhere.
There is a difference between legalistic Judaism and classical Judaism. The point being that there is nothing wrong with Ezra and Nehemiah calling the people back to mosaic worship. Legalistic Judaism arose between the testaments after prophecy had ceased and there was no king and Israel was ruled mostly by priestly families.

The Background to Post-Exile Judaism

The Political Background

1. The biblical period - under Ezra and Nehemiah

a) The Babylonian period 586-536 BC
b) The Persian period. 536-400 BC

536 BC the Persians allow the Jews to return to Israel
Ezra 3/1-7 Burnt offering is restored
535 BC the foundation of the temple is laid. Ezra 3/8-13
Ezra 4 for 15 yrs no more work is done
520 BC the work resumes under Haggai and Zechariah
515 BC the temple is finished
478 BC Esther becomes queen
458 BC Ezra comes as a teacher/priest Ezra 7-10
445 BC Nehemiah comes a governor and begins to rebuild the city Neh. 1-7
433 BC Nehemiah goes back to Babylon Neh. 13/6
432 BC Malachi preaches
425 BC Nehemiah returns and initiates reforms
During this period the Jews have returned rebuilt their temple and resumed their sacrifices.

2. The Inter biblical Period

a) The Persian Period 400-333 BC

b) The Greek Period 333-167 BC

333-320 BC Macedonian Supremacy (Alexander the Great)
320-198 BC The Ptolemaic Supremacy (Egypt)
198-167 BC The Seleucid Supremacy (Syria) This was Anticanis 4th. He was the worst oppressor of the Jews until Hitler arose. He ruled over Egypt Syria Palestine after Alexanders Kingdom broke up. He tried to Hellenize the Jews.

c) The Maccabean Period 167-37 BC

63 BC Pompey (Roman) took Palestine
37 BC Herod the Great begins to rule. Appointed by the Romans

The Religious Background

The rise of the Jewish sects and the development of legalistic Judaism
The Maccabean revolt. They were originally called Hasmoneans named after a priestly family from Modim in Judea. They were faithful to the Lord and the law of Moses.
 Antiochus required the Jews to follow Greek culture. Matthias (a priest) refused. See 1 Maccabeas 2f This is the origin of Hanukkah. In 165 BC Judas Maccabees recaptured Jerusalem

and rededicated the the altar and the temple and Hanukkah celebrates this.
1 Maccabees 4/38-61, 11 Maccabees 10/6-7 The feast of dedication or Hanukkah is celebrated in Dec. It is also called the feast of lights because of the use of lights in the homes and synagogues. In Israel today the emphasis is on the patriotic aspect of Hanukkah.
The Jewish Sects

Hasideans or Hasidim.

This was a Jewish sect before Christ. The name comes from the word Hasid which means pious. This name "the pious ones" was given to the orthodox Jews who opposed the Hellenization of Palestine. 1 Mac. 2/42,7/13
They still exist today in Israel and elsewhere. Their origin is uncertain but they existed as a religious group before the Maccabees. They might have arose after Alexanders conquest by withdrawing from the world 1 Mac. 1/63, 11 Mac.6/18f, Judith 12/2 Josephus book 14 4/3
These were active supporters of the Maccabees religiously but had little interest in politics and later separated totally when Maccabean interest became more political.

The Essenes or pious ones.

They inhabited the Qumran community. Their origin is uncertain but it is believed they came from the Hasidim and fled to the wilderness during Antiochus persecutions because they refused to fight with the Maccabees. They were a monastic brotherhood devoted to the ascetic life. Self supporting, zealous for the law, copied the scriptures They did not go up to the temple to worship. Some try to relate Jesus and John Baptist to this group. But Jesus ate with sinners worshipped at the temple and drank wine. All things the Essenes wouldn't do.

The Pharisees

The term is from a Heb verb that means to separate or make distinct
Their Origin It is believed they are the successors of the Hasidim when they became more political. The religious ones then changed their name. Josephus book 13 10/5

The beginning of Legalistic Judaism
The Pharisees as successors of the Hasidim were very zealous for the law unlike most Jews. They took vows in the most strict manner to observe ceremonial ritual and purity. The party was called a brotherhood in addition to being called pharisees. They wouldn't buy or sell to an unclean person. ie one who didn't keep ritual law. They separated themselves from the common people. John 7/49 They included in their observance of Moses law the oral law and required everyone else to do it too. They interpreted the law and made strict obedience to the letter of the law and divided phrases and sentences and words with ridiculous meanings.

There were two schools of pharisees.

a) The Hilail school - he founded a school with a rigid strict dissecting of the word

b) The Shammai school - A rival of the Hilail. He was an extreme formalist and founded a school of legalistic Judaism which totally ignored the spirit of the law. By the time of Jesus these two schools had along with all the oral interpretation completely superseded the scriptures.

The Talmud lists 7 different kinds of pharisees.

a)The shoulder pharisee - He parades his good deeds like a badge on his shoulder

b) The wait a bit pharisee - He begs for time so he can perform another good deed.

c) The bleeding pharisee - He is so pious that when he sees a women he would close his eyes and end up running into a wall and bleeding. He would rather bleed than sin

d) The painted pharisee - He advertises his holiness so no one will touch him and defile his holiness

e) The reckoning pharisee - He always says . . . what good deeds have I to do to balance the bad I've done

f) The fearing pharisee - He serves God because he fears not to.

g) The pharisee of love - He serves God because he loves God

This is the Talmuds recognition of their own legalism. They were saying a true pharisee is one who loves God The Talmud was a collection of writings about the interpretation of the law in the Torah. The Torah is the Heb bible or OT. Jesus called the Talmud the Traditions of the Elders and said they made the scriptures of no effect.

The Sadducee's

According to Josephus they arose at the same time as the Pharisees. It comes from a plural Heb word "to be righteous" By the time of Jesus the Sadducee's had gained control of the temple with its worship and the pharisees controlled the synagogues with their worship.
The high priest was always a Sadducee. Compared to the pharisees they were fewer in number. The party was made up of nobles priests levites and the high priestly family.
The pharisees were not priests but they did include any who could meet the requirements. The Sadducees took only the Pentateuch as scripture and denied basic doctrines. eg resurrection, angels spirits Luke 20/27, Acts 23/8 Mark 12/18

The Scribes

The term means to write.
Its Origin All the law had to be copied by hand. They were called Sophorim in the OT. The word means book or writing. It is translated in the OT as scribe, secretary, enumerator. They appeared as a professional class of learned men in Jer.36, 11 Sam.8/17, Ezra 7/6
Jesus didn't rebuke all scribes Matt 23/34. They generally came from the priestly clans. In the NT they were usually ordinary people who wrote and taught the word. Educated but not priests. In Matt.22/35 they are called students of the law or lawyers. Luke7/30, 10/25,5/17, Acts 5/34, doctors of the law and also called rabbi. They became prominent with the pharisees between the testaments.

The Zealots

They were the extreme nationalists who were the successors to the Maccabees. They arose after Rome took Palestine in 63 BC. They opposed Roman rule paid no taxes and gave no allegiance to any king but God. One of Jesus disciples was a zealot. Luke 6/15, Acts 1/13
They are very important in history because they led the revolt in 70 AD which Jesus predicted in Matt.24

The Sanhedrin

This was the Jewish supreme court. Jewish tradition places its origin in Moses selecting 70 elders to help him rule. According to this tradition Ezra reorganized it after the exile.
Other sources say the high priest and elders having much authority under Rome formed it after a group that preceded it during the Maccabees period. (this is Bro Freemans opinion)
As far as a pattern is concerned 11 Chron. 19/5-11 could be the origin. The Sanhedrin exercised some civil but mostly religious authority. They had their own police who could make arrests. Matt.26.47, Acts 4/3, 5/17, 9/2 Mark 14/43

Subject:]The Literary Productions of the Exile
Posted by Mark L on Fri, 02 Nov 2018 00:18:21 GMT
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The Literary Productions of the Exile

a) The Canonical books
Esther, Ezra, Nehemiah, 1&2 Chronicles. All these were written during the exile

b)The Septuagint
250 BC The Bible (OT) was translated by 70 Jewish scholars into Greek because many Jews

spoke Greek. Sometimes called the LXX after the Latin Roman Numerals for 70

c) Apocrypha
Very important history contained here. The word Apocrypha means hidden or spurious. We don't know who wrote them. It got into the Latin Vulgate bible which became the Roman Catholic bible. So the 11 apocryphal books are part of the RC bible. The canon of scripture was closed in 90 AD. There were no extant copies of the apocrypha so it didn't make it into the bible. For more info see OT Survey.

d)The Pseudopigrapha
They are called "Pseudo" because they weren't written by the people whose names are on them.

- The Testament of the 12 Patriarchs
- The Psalms of Solomon
- The Lives of the Prophets
- The Book of Jubilee
- The Testament of Job
- The Gospel of Enoch
- The Martyrdom of Isaiah
- The Life of Adam and Eve
- The Assumption of Moses
- The Apocalypse of Abraham
- 3 & 4 Maccabees
- Various others

e) The NT Apocrypha
(See NT Theology) Writings of the Early Church Fathers
These were written by devout learned men. They just didn't get into scripture. eg. Nicene, Post Nicene, Ante Nicene fathers

f) The Targums
These were Aramaic translations and interpretations and paraphrases of parts of the OT. They were written about 100 AD. They are important because most Jews of the time spoke Aramaic.

g) The Talmud The word means to study learn or instruction.
There were two Talmuds

1. The Palestinian Talmud.
Written in Palestine about 275 AD

2. The Babylonian Talmud.
Written by Jewish scholars in Babylon about 500 AD. The Talmuds are collections of oral tradition

and interpretations of the scriptures and divided into two parts.

1. The Mishnah. A collection of oral tradition and interpretation after Ezra until about 500 AD

2 The Gemara.
A commentary on the Mishnah

Subject: Idolatry in Israel
Posted by Mark L on Fri, 02 Nov 2018 13:41:47 GMT
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Idolatry in Israel

Baalism

Bro Freeman (as the professor teaching the course) gave an assignment to study Idolatry under the false Gods heading in a conservative Bible encyclopedia eg Wycliff
Introduction

We are studying Baalism as representative of idolatry in Israel. Baalism was the most serious threat to Israel in its history. There were two times in Israels history when it was almost destroyed.
1. Esther and Haman 2. Elijah and Baal
This is a very important subject. In the book of the kings there is 1/2 chap given to each king (other than David / Solomon). Then 6 chap to Ahab / Jezebel. The only explanation is the presence of Baalism. It wasn't just a religion but under Ahab it became the state religion. This also explains the presence of strong prophets (Elijah / Elisha) and good kings
(Asa / Jehoshaphat) at the same time.

Terms
Baalism - meaning

a) owner - eg. a bird baals his wings

b) a husband

c) lord or ruler - in the sense of deity
Eventually Baal became the name of one God who was worshipped by the Canaanites and philistines. Asherah was the consort of Baal.
Ishtar, Astarte from Babylon and Venus from Rome - all refer to the same god
1 Kings 18. 450 prophets of Baal 400 prophets of Asherah (the groves) It became the state religion. 1 Kings 16/32 11 Kings 11/18

They persecuted the true prophets

Two main aspects to Baal

a) Sacrifices - this included human sacrifice.

b) Festivals - early spring, summer and fall. The goddess came into prominence here. The evergreen tree was her symbol. Baalism was a fertility religion with sexual excesses. Worshipped in the groves of evergreen trees. Both male and female prostitutes were used in the temple. It was because of this filth and uncleanness that God had the Israelite's destroy them when they came into the land. The worship of Baal was inseparably related to the growth of crops. In fall they when everything died they would weep mourn and cut themselves. In the spring when he (the crops) came alive they would rejoice. In the midst of all this was much sexual license.

The danger of Baalism came from 2 sources

a) It appealed to their flesh (like satanism does today). They could worship their god and satisfy their flesh (sexual license)

b)The necessary change that occurred when the nation moved into Israel. The command to drive out the Canaanites was so they wouldn't be thorns in their sides and they didn't succeed in that. The necessary change was learning how to be farmers. There was much to learn and they learned both the farming and the Baalism from the Canaanites

PROPHETISM
This entire subject is covered in the OT prophets book Part 1

Subject: The Kingdom of God in the OT
Posted by Mark L on Fri, 02 Nov 2018 13:50:24 GMT
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The Kingdom of God in the OT

The Sovereignty of God

The Nature of Gods Sovereignty

The meaning of Gods sovereignty to the OT writers was synonymous with the fact that God was God. They considered that an affirmation of his existence was an affirmation of his sovereignty and absolute kingship. They ascribed to him the right to govern his universe the way he wanted to. He is sovereign in the exercise of his power as well as the bestowal of his love grace and

mercy. There is no such thing as a non-sovereign God. That is why there can only be one God not two. God over everything is sovereign Isaiah 57/15, 66/1, 40/25, 43/10, 44/6, 45/18, 42/5, 40/13-14, 41/1

The Ground of God's Sovereignty in the OT

His Omnipotence

This is the power of God. It is the most frequently mentioned of his attributes in all the OT. His power is demonstrated in his names. eg. God Almighty, The Lord of Hosts etc We see this demonstrated in the old songs of the OT. eg. Judges 5, Ex. 15, Deut. 34, 1 Sam.2 We see a demonstration of his sovereign power in creation. We also see it in the exodus from Egypt. We see it in delivering Canaan to Israel. Ezek. 1 We see a picture of Gods sovereignty over all things. Dan.4/35 His power is so sovereign even the heathen acknowledge it.

The Significance of Gods omnipotence

a/ It shows he is able to fulfill all the promises of his word. His word has the power to bring his promises to pass. Is.55/11

b/ His omnipotence is shown in the OT by his power to protect his people from anybody and anyone. Ex.9/16 God hardened Pharaoh's heart to demonstrate his power and glory. From Pharaoh's side he did what he wanted. From God's side he couldn't do anything else. Is.46/8-11, Dan. 6/26-27

The Omnipresence of God

He is personally present everywhere at one and the same time everywhere in heaven and earth. Not "in" heaven and "on" earth but he fills heaven and earth. He sees everything Prov.15/3 This is the basis for his judging everything Amos 9/2-4 It also means he is present with his people all the time and not afar off. In the OT he was with them. In the NT he is with us by the HS Baptism. Ps.139/7-12 His omnipresence and his Spirit are the same thing.

The Omniscience of God

This is his perfect wisdom and knowledge of all things past present and future. The significance of this is he is in control of everything he created including inanimate life. All the stars in the universe for example. He doesn't just control them he named them. Ps. 147/5 All real and actual events and all the possibilities as well. He has perfect knowledge of his animate creation. Both man and animals. Ps.50/11 Ps. 94/11 Jer.17/10 he knows the hearts of men Is.48/5,42/9 He knows all things past present and future. The predictions of the prophets were grounded in God's sovereign omniscience. Amos 3/7

God's Sovereignty as Expressed in Creation and Providence

Before anything existed God was content with just himself. When he created it was to reveal himself because it couldn't be an end in itself. Creation wasn't an end itself. It is an instrument in Gods hands to show his glory. Ps.8, Ps.19. Is.43/7 is why we were created.

God's sovereignty over Nature

Ps.104 Job 38-41 He can control nature as a means to his end. eg. the great plagues of Egypt, the parting of the Red Sea, The Sun stood still, Sodom and Gomorrah, The Flood

God's Sovereignty in Miracles

In the OT it came generally in 3 time periods

a) The creation of Israel in the Exodus

b) Elijah against the threat of Baalism - this was the greatest threat against true religion that ever was. There were only 7000 left and Elijah.

c) The fall of Israel exile and restoration
The prophets and writers of the bible saw all history as a drama with all the strings in Gods hands. God has designed history and now is working it out. The events of nations outside Israel were designed to be instruments in his hands. Is. 10 The absolute proof he is Lord of history is the fact that he predicts it will happen before it happens Is.42/9

Gods Sovereignty over Israels History

a) He delivered Israel in the exodus. Israel had no history until he created the nation

b) He made a nation out of a group of slaves Is.43/1

c) He has restored them as a nation today

d) He is going to purge out the rebels Ezek. 20

Gods Universal Sovereignty over all History

Not just Israels but all history.
Amos 9/7 He creates nations
Dan.4/17 He controls nations

Nahum 3/7-10 He destroys nations when they disobey
All the prophets prophesied against the nations. If he can judge them he can control and be sovereign over them. Jer. 27/5

The purpose of God in History

Is.45/6 So that men will know that there is only one God
Is.45/22 His purpose is the key to history
For God to reveal himself in his glory and establish his kingdom on earth

The Old Testament Theocracy

The Origin of the Term

Josephus: "Some have monarchy and democracy and oligarchies but God wouldn't have any of these. He established a theocracy assigning the rule and power to himself." This means the state is established upon pure religion and God is the king and also the God they worship. All laws and affairs of state come from him. Even if sometimes they come through man.

a) Origin of the conception of Yahweh being King

He became the king of Israel when he bound them to himself in covenant during the exodus. Ex.15/18 Deut.33/5 Jeshurun is a poetic name for Israel Is.44/2. This was the beginning of his kingly rule. Is.43/15, Is. 33/22 We see God as king through Moses leadership Judges 8/22-23 We see God as king in the life of Gideon. We see all through the OT that prophets like Samuel pointed to God as king. A leader was judged as a leader not as a great warrior but on religious grounds. ie. His relationship to God.
Psalm 2,24 It is said over and over in the Psalms and Prophets. God as king is not a figure of speech. When he delivered them and entered into covenant with them and built a tabernacle. He took the ark as his throne and his personal presence was there in the midst of Israel.
Zech. 14/9 He will one day rule over all kingdoms

b. The Vice-Regency - Yahweh's Representative - The Judge

God as invisible Spirit ruled through selected representatives. The earthly representative of divine sovereignty power and presence. Samson represented God's power. Gideon with 300 men overcame millions The point here is the judge didn't do things on his own initiative but only as Gods representative when God anointed him.

c. The Vice-Regency - Yahweh's Representative - The King

The Holy Spirit came upon a judge but a king was anointed with oil. The oil being representative

of the HS.
1 Sam. 24/6,10, 11 Sam.1/14-15

d. The Vice-Regency - Yahweh's Representative - The Ideal king

It is referring to the Messiah Micah 4, 5/2, Is.2, Zech.14, Is.9/6-7 Jer. 23/5-6 Ezek 24/34 Dan.2/24 The sovereign and eternal nature of this kingdom. It will come and destroy all other kingdoms.

e. The Vice-Regency - Yahweh's Representative - The Prophet

Originally the kingdom was a loosely knit group of tribes in Palestine ruled by judges. Then the kingship was established. God remained king and showed himself as God and one way was by special anointed spokesman. ie prophets. they spoke for God. The involvement of the prophet in the Hebrew kingship was an indication of the subordination of the earthly king to the divine. The prophet was so uniquely related to God that he could do what the king couldn't. eg. David wouldn't speak against Saul but the prophets did.
Nathan rebuking David 11 Sam. 12 Nathan participated in the appointment of Solomon 1 kings 1 Abijah encouraged the revolt against Solomon 1 Kings 11 Elijah rebuked king Ahab Thus in Israel the king does not dispossess God of his kingship. He merely represents him. God sets him up and God removes him. Usually by a prophet.

The Purpose of the Theocracy

The prophets were convinced that history was moving toward a specific purpose. Zech.14/9 The kingdom of God on the earth- The millennium

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Subject: Election of Israel
Posted by Mark L on Fri, 02 Nov 2018 13:55:14 GMT
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ELECTION OF ISRAEL

The Ground for Israels Election

Their election was grace and unconditioned love Israels election is inseparably related to the theocracy of Israel. Rom. 1 The whole world rejected God and his kingdom. God chose a nation to serve him. The election of Israel is closely related to the theocracy of Israel.

The theocracy was the result of Israels election and the ground of that election was based on Gods grace and unconditional love.

a) Grace must be sovereign or it isn't grace. It has to come to those least deserving or else they can appeal to merit. It is unmerited favor and God can give it to whomever he wants.

b)Gods love is unconditional. Deut.9/4-5 He chose her because he loved her not because of her righteousness or because they were a great nation. Deut. 7/6-8 It is bestowed upon those least deserving so it will magnify the grace of God.

Election The Hebrew Terms

a) Bachar - to choose Is. 43/10, Deut 7/6
This term is used over 150 times.

b) Yadha (yava)- To know - Amos 3/2

c) Qanah - To acquire or buy Duet.32/6

Bachar is used 30 times in Deut. The term was mostly used in the exile for Israel to know God had chosen her. Jer. 33/24, Is. 41/9, 44/1-2, 49/7

Why was special election limited to Israel Ps. 147/ 19-20

a) When he picked Israel she wasn't even a nation. 1 Cor. 1 God chooses the base and foolish.

b) The nations he didn't choose were responsible for departing from the light they had already been given way back in the beginning. Rom. 1 They wilfully gave up their knowledge of God. He chose a loosely knit collection of tribes and made them into a nation. Deut.9/4-6

c) It was necessary for God to start somewhere in restoring true revelation and knowledge to the world

d. God's wisdom love and mercy is to be seen in election. Abraham and then Israel were the means by which he could bless the whole world with salvation.

e) The heathen nations already had a secular culture. Arts science astronomy God started a nation which had religion as its main culture and required holiness. He left the heathen world to itself for a while until their iniquity became total.

f) Special revelation to Israel was special grace to an undeserving people.

Was Israels election arbitrary?

The problem: Some say it is OK to elect nations but to elect individuals is arbitrary

The reply: If that is true then God could charge me with that. ie my marriage. I chose one women to bestow my love and affection upon. Why not love them all? Or for that matter my children. God makes perfect choices from his wisdom not imperfect like us. God doesn't choose a nation. He chooses the people in it.

The purpose of Gods Election of Israel

The Bible always shows it to be responsibility

a) To be custodians of the revelation of the knowledge of the true God. Ps. 147/19-20,
Rom. 3/12 Knowledge about himself, his will, his requirements

b)Israel was elected to obedience. God created a nation that would serve and obey him. No other nation was doing that.

c) Israel was elected to reflect God's character. ie. Jesus in me. True holiness,justice equality, righteousness,morality Lev.19/2, Deut.7/6, Ex.19/5-6, Lev. 20/24-26

d) Preparation for the Messiah. Messianic prophesies, the law itself (as a tutor to bring us to Christ), the types (sacrifice priesthood) all were preparation to prepare them for the messiah.

e) A popular misconception is that Israel was raised up and called to be a missionary nation to the rest of the world. God told them to wipe out the Canaanites not preach to them. Only
Jonah was sent to a foreign nation and even that was judgment. Missionary activity has to have something to preach. eg, the gospel. Proselytes came to Israel. Israel was called to live the revelation

The conclusion. Did Israel accomplish its purpose?

Answer: No it failed. Is. 42/19-25, Matt21/43
Jesus will one day establish his kingdom and that will stand forever. As a nation and kingdom Israel failed but God's purposes will yet be fulfilled. Acts 1/6, Rom. 11 God's messiah will not fail and the full purpose of Israels election will be realized in the millennium.
Lev. 26/44 Amos 9/11-15

Like much else in the OT the theocracy was typical of the future kingdom of God.

Subject: Covenant
Posted by Mark L on Mon, 05 Nov 2018 20:06:08 GMT
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Covenant

The Idea of covenant

Israel was to live her life between the terms of the covenant. It was unique among the nations in that other nations related to their God while God revealed himself to Israel. From Abraham to Moses God entered into covenant with individuals. eg Noah, Issac, Jacob. After Moses it became a covenant to a nation.

The Hebrew Term

Heb. Berit - the technical phrase is "to cut a covenant" Kerat Berit
The term stems from the idea of offering a sacrifice to seal the covenant them cutting it in half and walking between them. The popular view of this is that it means this is what will happen to you it you break the covenant. Bro. Freeman believes that the slaying of the sacrifice shows the seriousness of it and both parties walking between it shows they are bound together in it.
Gen. 15/9-18, Jer. 34/18-19 God was appearing as a great light and a burning lamp.

The Origin of the Covenant Concept in the OT

Gen. 9/11 Between Noah as representative of the human race and God
Gen. 15/18 Between Abraham as founder of Israel and God

The Token of the Covenant

It was the slaying of an animal and walking between it.
A covenant can be confirmed by a gift 1 Sam. 18/3-4
A token can be a common meal eg Jacob and Laban Gen. 31/44
The token or sign of Abraham's covenant was circumcision Gen. 17
The rainbow Gen.9
The smoking furnace and flaming lamp Gen.15

The Nature of Israels Covenant

In ancient times there were two types of covenant

a) Parity covenant - This was reciprocal. Responsibility was required of both parties. Both parties had input dickering or barter. Both parties stipulated the terms.

b)Suzerainty covenant. This is a unilateral covenant.
One side gives the covenant. An eg would be between subjects and their king.

a) is Jacob and Laban

b) is God and Noah
The covenant at Mt Sinai was a Suzerainty covenant.

The Purpose of the covenant
It was the same as the purpose of Israels election:

a) To be custodians of the revelation of the knowledge of the true God.

b) Israel was elected to obedience.

c) Israel was elected to reflect God's character.

d) Preparation for the Messiah.

Types of covenants in the OT

a) Between men : Abraham and the Amorites Gen. 14/13 / David and Jonathon

b) Covenants between God and Men

The Book of the Covenant Ex. 19-34

- Ex. 19 preparation for the covenant
- Ex. 20 the 10 commandments
- Ex. 20/18-36 The general form of the covenant
- Ex. 21-23/13 Civil legislation
- Ex. 23/14-19 Ceremonial legislation
- Ex. 23/20-33 Concluding legislation

Subject: Doctrine of the Messiah
Posted by Mark L on Mon, 05 Nov 2018 20:12:18 GMT
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Doctrine of the Messiah

The Meaning and Nature of Messianic Prophecy

1/ The Meaning: That prophecy that predicts the fulfillment of redemption. The establishment of the Kingdom of God on the earth through the messiah. It is not limited to the prophets. It is also found in the Pentateuch, Psalms and historical books as well.

2/ The Nature: Messianic prophecy in the OT proceeded along two lines based on the covenant God gave Abraham. Gen. 12/2-3
. . . A great nation. This was pointing to Israel and the later kingdom of God
. . . All will be blessed. Points to salvation
Here is where messianic prophecy begins to take shape into two streams.

a) a glorious kingdom ruled over by a Davidic monarch

b) the messiah who is shown to be a suffering servant who dies for his people

The glorious kingdom:

The promise made to Abraham created the expectation in Israel for a kingdom and as the kingdom of God. This was heightened when Saul actually became king. The national conception of Israel as the kingdom of God. Then with David becoming king as a type of the messiah an even greater expectation came.
11 Sam.7 - God gave to David that his future son would be the messiah and establish an eternal kingdom. With the ensuing disappointments of the kings after David ending in the destruction of Jerusalem and the exile the hope of a messianic king in their thinking and theology became the hope of a messianic deliverer.
You see in the NT in John 6 the expectation of a messiah who would come and rule over them and deliver them from their enemies. The point here is that deliverer was never in the original prophecy. When they came back after 70 yrs exile they discovered Zerrubabal was not the messiah. He was only a man and their hope of deliverance wasn't being realized.
Joel 2,3 Amos 9/11-15, Haggai 2/3, Ezek. 3/11-13, Neh. 9/32 These all show a hope of deliverance. Neh.9/32-37 His prayer shows his (their) facing up to reality that the promises were yet to be fulfilled. So their expectation was yet to a future kingdom. The prophecies over the centuries showed a king would come like David but greater and establish a kingdom like David but greater.

The suffering servant messiah:

The other stream of prophecy shows a suffering servant who would come and die. Is. 53, Ps.22, Zech. 13/7 According to David Baron in his book on Zechariah the Jews couldn't reconcile these two streams of prophecy so they formulated the doctrine of two messiahs. Messiah ben Joseph who would suffer and die. Messiah ben David who would rule and reign. We know now that it is two advents referred to. Luke 24 fulfills the first advent and Matt. 24 fulfills the second. On pages

136-145 of the deeper life book here is a discussion of Messianic prophecies and the messianic kingdom prophecies.

The Meaning and Usage of the Term "Messiah"

Heb. Mashiach Gr. Christos It comes from the Heb. verb Mashach - to smear or anoint.

a. to smear. to smear (paint) a house Jer. 22/14
Isaiah 21/5 to rub (smear) a shield with oil to protect it. (from rust)
Ex. 29 2 to smear unleavened cakes with oil.

b. to anoint. It came to mean Jesus name.
There is a close connection in the OT between anointing and consecration.

To anoint is used in two ways in the OT.

1. the literal sense where men were actually anointed with oil signifying their consecration to some office. Aaron was literally anointed
Num.7/1 the tabernacle
1 Sam. 10,16 Kings were anointed
Oil symbolized consecration and setting apart to God.

2. the metaphysical sense used of those who have been called and set apart by God but not actually anointed
Jewish patriarchs Ps. 105/15 they are called anointed but it wasn't literal.
Habakkuk 3/13 Israel
Is. 45/1 Cyrus is called Gods anointed
The Davidic king or messiah is called anointed
Ps. 2/2, 18/50, 89/38,51 132/10,17 1 Sam. 2/10,35, Dan. 9 25-26

The concept of of a "Davidic" Messiah.

a. 11 Sam.7 - speaks of a son of David to sit upon his throne but the language goes much deeper especially in vs 13,16

b. Ps. 2 /2- his anointed vs. 7- my Son
vs. 11- the Lord vs. 12- the Son

c. Danial 9/25-26 "prince" establishes the fact that it is the Davidic messiah

d. NT Confirmation Matt. 2/4, 16/16, 11/2, John 1/41, Acts 19/4
Messianic Names and Titles in the OT

Gen.16/7 The Angel of the Lord
Ex. 23/20-21 The Angel
Is. 63/9 Angel of his Presence
Mal. 3/1 Angel of the Covenant
Ps. 2/2 The Anointed One
Zech. 3/8 The Branch
Josh. 5/14 The Captain of the Host of the Lord
Is. 9/6 The Child
Is. 43/15 The Creator (John 1, Col 1)
Zech. 10/4 The Cornerstone
Jer. 30/9 David
Haggai 2/7 Desire of All Nations
Is. 9/6 Father of Eternity
Zech.13/1 The Fountain
Is. 41/14 The Holy One of Israel
Is. 54/5 The Husband
Ex. 3 I AM
Is. 7/14 Emmanuel
Zech. 14/9 King
Is. 9/6 Mighty God
Is. 59/20 Redeemer
Jer. 23/6 The Lord our Righteousness
Deut.32/15 The Rock
Micah 5/2 The Ruler
Is. 42/1 The Servant
Gen.49/10 Shiloh
Dan.7/13 Son of Man
Is. 9/6 Wonderful

Messianic Prophecies

1/ The Protoevangelism Gen.3/15
This is the first prophesy. Women don't have seed so it must be an unusual event. Bruising the head is a reference to the cross and resurrection.
Gen.4/1 Heb. - I have gotten a man: Yahweh. It is a very popular view that Eve was expecting that their first child born was to be the deliverer that God would send.
Enoch only 7 from Adam was prophesying of Gods return. So there is no reason not to believe this what Eve meant. That this son was the messiah to come.

2/ The Blessing of Shem Gen. 9/25-27
3/ The Blessing of Abraham Gen. 12/1-3

4/ The Blessing of Judah Gen. 49/8-12
5/ The Blessing of Israel Num. 2417-19
6/ A prophet like Moses Deut.18/16-19
7/ 1 Sam.2/27-36 The Faithful Priesthood and Yahweh's anointed
8/ 11 Sam.7/11-16 The Eternal Kingdom of the Davidic King
9/ Messianic Psalms Psalm 2 (22, 110)

Subject: Doctrine of the Messiah
Posted by Mark L on Mon, 05 Nov 2018 20:24:44 GMT
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Messianic concepts

The Immanuel prophecy Is. 7/14

The Background: Israel (Ephraim) and Syria want Ahaz (Judah) to join their rebellion against Assyria. Prophecy of the virgin birth.

Various Interpretations

a) The virgin was Ahaz wife. The son was Hezekiah. 11Kings 18/2 Ahaz wife name was Abi and the son was Hezekiah. They say Hezekiah fulfilled this prophecy because he delivered Israel from Assyria
11 Kings 16/2, 18/2 When Isaiah gave this prophecy Hezekiah was 9 yrs old so not much of a prophecy to prophesy he had a son 9 yrs ago.

b) The virgin is Isaiah's wife and the son Ma-her-shalal-hash-baz.
They insist this fits the context of Is. 8. The reasoning is because "conceive" is a participle which has no tense it should read "the Almah is pregnant and have a son". It is present tense so it is Isaiah's wife.
- They say vs 16 shows the sign will be fulfilled in Isaiah's time and not the birth of Christ later.
- There is a definite article in front of Almah so it must mean someone they knew.
- The term Almah doesn't mean virgin but "a girl of marriageable age" There is a Heb word for virgin "Betulah" The miracle then in this view is that Isaiah predicted a boy and not a girl.

c) The virgin is a personification of the house of David. The answer to that is there is not a shred of evidence to support it.

d) The double fulfillment view.

This is held by some conservatives. There is a virgin in Ahaz day who although married is yet a

virgin (unconsummated) and will conceive and bare a son. but this is not a virgin birth. This would bring fulfillment as far as Ahaz day is concerned but the immediate fulfillment does not exhaust the prophecy. Its ultimate fulfillment is with the virgin Mary and Jesus. Some prophecy is like that. eg. Hosea 11/1, Matt 2, 11 Sam. 7
This view says that not every detail has to fulfill both ends of the prophecy.

e) The absolute Messianic view or exclusive messianic view.

This is Freeman's view and conservatives have always believed this. It is entirely possible that Isaiah saw this as future together with some immediate circumstances in King Ahaz.
The prophecy cannot refer to a mere human child as his name (Immanuel) means "God with us" His name shows deity. Isaiah 8/8 Immanuel is God Is. 9/6-7, 11/1-5 Some professor somewhere would have to teach you that these passages aren't referring to the same person because they are. It is incorrect to say participles can't be translated into future time. There is not time in a participle but time is determined by the context in which it is used. Is. 7/14 "shall conceive" and Gen. 17/19 "shall bare" The same Heb word is used.

If Isaiah was referring to his wife he would have used the common term for wife "Ishah" His use of the term Almah must have some significance. The use of the definite article with Almah points to it being significant. Both Ahaz and Isaiah had children at the time of the prophecy.
Is. 8,9 and Micah. No father is mentioned and that is very unusual in Heb. because lineage is always traced through the father. No father is ever mentioned in all the prophecies.
What significance could this sign have for Ahaz as it is several centuries in the future?
The answer is not any! Many signs had no immediate significance. eg Jonah. The offer for a sign was a valid one but Ahaz refused it and God used it for his own ends.

The meaning of the term "Almah"

Is the term "virgin" the correct term? The RSV and the liberals say this Heb term never means virgin and can designate a married women. They also say if Isaiah wanted to use virgin there is a Heb. word available - Betulah

Answer.

Every place Almah occurs the meaning of virgin can fit the context and it cannot be denied in any of the passages it is used.
Gen. 24/43, Ex.2/8, Ps.68/25, Son of S. 1/3, 6/8, Prov. 30/19
Gen 24/16 is Betulah Gen. 24/43 is Almah. So Almah can mean Betulah. An Almah can be applied to one who is properly designated as a virgin.

If Isaiah wanted to convey the idea of virgin birth then why didn't he use the the term Betulah?

a) Betulah often needs some qualifying phrase to show virgin is meant. Gen. 24/16 Almah is never used that way. Judges 21/12 Betulah
Betulah doesn't automatically mean virgin.

b) Betulah can also mean a married women. Deut.22/24, Joel 1/8
It is not true that Almah can designate a married women. Betulah can but Almah not. There is not one instance in the OT or extra biblical literature where Almah is used to designate a married women. Where Almah is used it means a virgin or a young unmarried women.
The prophet used Almah because Betulah would have required some qualification.
Almah can mean a young women but it is always a virgin. Almah should b e translated unmarried damsel or virgin and virgin is implied in Heb. by saying unmarried.
The LXX translated it Parthenos which can only mean virgin. The HS in translating Is.8/14 in Matt.1/23 used the Greek word Parthenos.

, Acts 8/32-35

Subject: Doctrine of the Messiah
Posted by Mark L on Mon, 05 Nov 2018 20:25:16 GMT
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Messianic concepts

The Branch Prophecies Zech. 3/8, 6/9-13

Term: Branch. - Heb. Tsemach

Is. 4/2, 11/1, 53/2 some of the terms are a little different but the same idea.
Is. 5/1-2f, 6/11-13 these speak of a parable of Israel as a vineyard and only a remnant or root will be left.
Is. 11/1 speaks of a branch growing out of that root.
Is.53/2 now we understand why a root is coming out of dry ground.
Jer. 23/5-6, 33/15-16

Denial of the Messianic reference in Is. 4

They say it is just vegetation he is speaking of

Reply: All the references use the same Heb. term for branch and to mean Messiah. It is unlikely Isaiah would use it differently.

Jer.23 - the branch is called the king

Zech. 3/8 God calls him my servant
Is. 4/2 the branch of the Lord
Is.11/2 the Spirit of the Lord will rest upon him. Its not a twig

Another view is the branch is the nation of Israel

Reply: it says the branch is for Israel

The Branch in Zech.3 & 6

The critical view is that the branch refers to either Joshua or Zerubabel
(Zerrubabal was the governor and Joshua was the high priest in Israel after the exile)

Reply:
6/12-13 "Behold the man" that eliminates Zerubabel. Priests cannot be kings and vs/vs Both chap go together - in chap 3 they are being prepared for chap 6 â€“ 3/8 to Joshua and his fellow priests. They didn't have to understand what the sign was. The point is Joshua is being told he is a sign. He knew he wasn't the branch.

Critical view: 6/11 - is that the branch refers to either Joshua or Zerubabel. They say crowns refers to Joshua and Zerrubabal but Zerubabels name was dropped from the text. They say 6/13 "between them both" refers to both men and Zerubabel was simply dropped from the text.

Reply: Crowns can simply mean a two tiered crown or two different metals like silver and gold. Only one crown was made and it was set on the head of Joshua.
All mention of Zerubabel was not included in the text so that such a misunderstanding wouldn't take place. So we would know who Joshua was supposed to symbolize.
It is utterly impossible for a priest to be king. It is impossible for Zerrubabal to be king as no Jewish man was allowed to be king from Zedekiah until now.
6/14 says to put the crown in the temple for a memorial. It wasn't even supposed to be worn.

Subject: Doctrine of the Messiah
Posted by Mark L on Mon, 05 Nov 2018 20:31:15 GMT
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Messianic Concepts

The Servant prophecy of Isaiah 53

The Nature of the Prophecy

It is a transitional prophecy between the OT sacrificial type and the NT lamb of God. It is significant because it is the basis for NT teaching on the atonement. Ps.22, Zech 12/10 speak of his sufferings but Is. 53 is the clear passage The importance of Is. 53 to NT doctrine is seen in Jesus appealing to it right after his resurrection.
Luke 24/25-26, Acts 3/18, 26 Acts 8/32-33

Within Isaiah there are 4 servant poems:

Isaiah 42/1-9
Isaiah 49/1-9
Isaiah 50/4-9
Isaiah 52/13-53/12
Between Isaiah 40 and 53 servant is referred to 20 times

There are two general classifications or interpretations.

1. The servant is Israel or a remnant of it.

Between chap 40 & 53 the term servant is applied to Israel on numerous occasions. Until Pentecost the Jews believed Isaiah 53 to be messianic. After Pentecost they applied it to Israel. In the 19th century the critics picked up the Jewish view.
Jews and the critics believe the servant is Israel because :

a) Is.40-53 calls Israel Gods servant

b) Is. 52/13 - 53/12 depicts the substitutionary sufferings of Israel in Babylon.

Why?

Is. 40/2 Israel suffered and was cleansed and now is Gods servant to the nations.
When the nations view Israels double sufferings in the exile it moves the nations to repentance.
The biblical view is that Israel was punished for her own sins. Jer. 25/1-10
Jer. 15/1, Ezek.14/14,20 Because of their evil God said he would not honour the prayers of men whose prayers for Israel he honoured before. The picture here is anything but redemptive suffering. The OT substitute had to be holy.

The servant is a pious remnant. Some say the servant is a pious remnant within the nation of Israel. eg. The prophetic body in Israel because they always have and always do suffer
Some say it is the priesthood as a body. Some say it is a group of Isaiah's disciples.

2. The Servant is an individual

Various individuals:
Isaiah Acts 8/34
Jeremiah as he got a lot of suffering
One of the kings

The Servant as Messiah. This is the biblical view

a) because of the objective statements made by Isaiah (42/1) it is unlikely he would have said this about himself.

b) Is.52/13, 15,53/11 The references there are to the future. That would exclude figures from the past.

c) His sinless character and the implications of his resurrection in Is.53/10

d) The nature and magnitude of his work as described in 42/4, 49/5, 53/4-6, 7-12 go infinitely beyond any human figure.

e) The HS himself applies Is. 53 to Jesus in the NT Matt. 8/16-17, Acts 8/32-35

Subject: Eschatology
Posted by Mark L on Mon, 05 Nov 2018 20:54:39 GMT
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Eschatology

Introduction

This refers to both national and individual resurrection. The critics play it down believing eternal life to be living on through your descendants.

There are supposed to be two different types of eschatology.

1. Revealed eschatology

This is the type of end-time prophecy which occurred primarily during the pre-exilic period before foreign domination. The prophet spoke clearly without reference to symbols.
eg. Amos 1-2 9/11-15, Is.1 clear understanding

2. Apocalyptic Eschatology This is a revelation of end-time events in cryptic language.
There is much symbolism hidden meanings, double meanings, visions etc. eg. Danial, Ezekiel
The problem with that is one cannot make any clear distinctions between the two types. eg Joel 2-3, Is.24-26 Both are pre-exilic yet apocalyptic. These two types are not mutually exclusive.

The Day of the Lord As Judgment upon Israel

A. There are two key time concepts in the OT

1. Looking back to the exodus as time of deliverance when Israels election was revealed Ezek. 20/6

2. The eschatological concept. Looking forward to the end times. Because of her sin and disobedience there would be a day of judgment upon Israel. The gentiles also and the salvation of a remnant.

B. The teaching of the prophets
All the prophets use the expression "day of the Lord" or "that day"
One has to keep in mind there are two time concepts in the prophets.
Future judgment upon Israel and the heathen nations
End-time judgments on Israel and the nations.
Obadiah This was the first prophet to write about it.
Joel 2-3 are apocalyptic based upon a national calamity in chap 1.
Amos 5/18-20 Is. 7/17-23 Jer. 30/7, 25/33, 46/10
Zephaniah His whole message is the day of the Lord

The day of the Lord As Universal Judgment

Amos 1/3, 6, 9, 11, 13, 2/1, 2/4 The point here is not just judgment but universal judgment.
Isaiah 14, 17, 20 Ezek.30/3f
Ezek. 25-32 covers just about every nation of his day
Zephaniah - judgment upon the whole world
The point here is its not just judgment on Israel but upon all the nations and the whole world.

The Day of the Lord As Deliverance

The prophets said over and over again that it was a day of evil and destruction. But they also said it was for purging out a remnant. Jesus also said it over and over. Narrow & few . . .

The OT doctrine of the Remnant

a) Shows the origin. Lev. 26/38-45 Deut. 4/24-31 30/1-10

The point is that God says at the beginning of Israel that they would sin and he would cast them away but he would preserve a remnant.

b) It goes back to the time of Elijah.1 Kings 19/10,18 God preserved 7000. Out of the whole nation only 7000 left.

c) Pre-exilic periods.
Hosea speaks of the national resurrection of Israel. Which will come out of the remnant which is left. Ezekiel 37 vision of the dry bones.

d) The remnant and the doctrine of election
Rom. 9/26-29, 11/1-5 11/25-26 The nation saved is the remnant A remnant has been preserved through history including some who were not elect to preserve Israels nationality.
Ezek. 20/ 33-38 The rebels will be purged out and the balance is the remnant. National Israel will be saved. Is.6/9-13 Isaiah named one of his sons "the remnant shall return"
Isaiah 1.25-28 A remnant will be preserved out of the judgment

e) Isaiah places the time of the remnant to be delivered in the millennium. Is.11/1-16
Jer.23/3-6 The delivered remnant is in the time of messiahs remnant in the millennium.
Micah 2/12-13 4/1-7, 5/7-9
Ezek. 12/14-16, 14/20-22, His day
Ezek. 20/30-38 the end-time remnant
Dan. 7/21-22,27 Zephaniah 2/9, 3/12-13
Joel 3/28,3/22 The context is the day of the Lord
Amos 9/8 Malachi 4/1-2
The NT is Matt 7 - few and narrow
The Purpose in the Deliverance of the Remnant
The purpose of pouring out judgment and purging a remnant is so God will have a people to serve him when he establishes his kingdom. Without preserving a remnant there would be no more left

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Subject: The OT Doctrine of the Future Life
Posted by Mark L on Mon, 05 Nov 2018 21:06:19 GMT
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The OT Doctrine of the Future Life

Introduction:

The OT saints didn't have full light but had enough to have hope for a future life. In the OT death

had profound spiritual implications. Death is abnormal and unnatural. It comes because of sin. God is in control of death. It doesn't just happen. The sovereign God of the OT shows he has the power of life and death. Death in ending the physical doesn't end existence. The OT shows the nephesh goes to Sheol. In Israel only the Sadducees denied this.

The Doctrine of Sheol

Sheol - the place of the dead (departed spirits) Qeber -the grave Bar -the pit
These words are often confused in the English translations but never in the Heb. Isaiah 38/18 is a poetic use of all three Heb. words.
Isaiah 14/15 Ezek 31/14-18, 32/1-32 Bar designates the lower parts of Sheol (the pit)
Is. 14/15 shows a distinction between Sheol and the pit which is in Sheol. The wicked are cast into the pit. Some are cast into the deeper regions of the pit. The OT shows some nations were cast into the deeper regions of the pit depending on whether they oppressed Israel or not. Ezek. 32/1823,24 distinctions are made in the pit
One of the judgments on Egypt was it would lie with the uncircumcised. Egypt practised circumcision as did Edom.

There are various segregation's in the pit.

Ps. 88/16 the lowest pit
Deut 32/332 the lowest Sheol
Prov. 7/27 the chambers of death in Sheol
Is. 14/15 , Ezek.32/23 The outermost parts of the pit.

Tophet - means a fireplace. From a root word which means to burn.
In the OT and NT Tophet was in the valley of Hinnom outside Jerusalem where Moloch worship was conducted. Child sacrifice was practised here
11 Kings 23, Jer. 7/31-33, Jer. 19/4-13, Jer. 23/35
The Heb. word for valley was "Gai" The valley of Hinnom. Belonging to Hinnom was written Gehinnom. Jesus used the word Gehenna (same word) Some apostate Israelite's worshipped Moloch here after the exile It became an accursed place and eventually became the garbage dump. Jesus pointed to that in the NT and along with Jer. 7/31-33 it became a symbol of the future destruction of the wicked Tophet is a synonym of what we think of as a place of destruction or hell in the NT

Beliefs regarding the Dead

a) Burial was indispensable to the Heb because . . .
- of the fact that man is created in the image of God
- out or respect for the dead
- the Heb. unlike the Greek didn't divide man up. The body was not something to cast away or

burn. Even the body of a criminal was to be treated properly. Deut. 21/21-23 To a Heb. lack of burial was a calamity. 11 Kings 9/10 Lack of burial awaited Gods enemies Isaiah 66/24
Jer. 25/33 1 Sam. 31/8-10 This was considered an outrage

b) The Family Grave It was important to the Heb. It may not be important to me where I am buried but the Heb. wanted to be buried with his family.
1 Kings 13/22 Both Jacob and Joseph were to be taken out of Egypt and buried in Canaan. Gen. 47/30 50/25 Ex. 13/19

The Relation Between Sheol and Hades

Sheol- OT term Hades - NT term
In the NT they translate Sheol to mean Hades. Ps. 16/10 Acts 2/27
The LLX always translates Sheol with Hades.

There are two interpretations of the relationship between Sheol and Hades

a) The Fundamentalist interpretation from the Schofield bible. Prior to Jesus accession the dead abode in the pit or paradise (Abraham's bosom) And they were captive there. After Jesus ascension the unrighteous dead still go the pit but the saved go to where paradise is now in the immediate presence of Christ. Eph. 4/8-10

b) Freeman's View Jesus reveals in Luke 16 that the righteous had always gone to paradise and were in the presence of the Lord. Nothing has changed in Sheol. Christ is just revealing the full meaning of paradise. The wicked go to torment in Hades and the righteous to paradise in the presence of the Lord. Sheol is translated Hades. Paradise never is.

Scholfield - Prior to Jesus ascension the righteous were in Sheol. At Jesus ascension they rose with him. Freeman - paradise was always with the Lord even if it was called paradise.
In the NT the term Hades is synonymous with death and is usually used negatively. Bro. Freeman's view is that no change took place in Eph. 4 as the righteous were already with the Lord.
Sheol Hades and Gehenna The OT and NT never confuse them.
Jer. 7/31-32 son of Hinnom Heb is Gehenna
Babylonian Sheol- according to critical scholarship both Babylonian and Heb Sheol came from the same source. Babylonian Sheol is called ARALU. Its description is quite mythological.

Heb. Sheol

The inhabitants - both righteous and wicked - but separated

a) The wicked Ps. 49/14 They are cast there as a means of punishment Ps. 9/17 Is. 14/15

They are punished with fire in the lowest part of the pit. Their state is eternal with no hope of redemption. Is.34/8-10, 66/24

b)The state of the righteous in Sheol It is a place of rest and comfort 1 Sam. 28/15
Dan. 12/13 rest and a future hope Ps. 139/7-10 God was with him even in Sheol
Ps. 16/10 Prov.15/24 Is. 66/1-2 The righteous will not always be there

The Doctrine of the Future Life

1. The critical view

The critics teach that the Heb. did not believe in cessation of life at death but it could hardly be called life. All joy is gone, communion with God is ended, and all men good and evil must spend eternity in a dark and gloomy Sheol. They quote Ps 6/5 for eg. Yet all this vs is saying is that you can't serve God in the grave. The liberals base this view on the corporate personality theory. That the Heb. idea of the future life was for him to live through his descendants because of his strong sense of family and nation.

2. Evidence of Israels belief in a future life
Our study of Israels belief in a future life will be shown by the concepts used below. The second line of evidence will be the OT texts themselves as covered under the doctrine of the resurrection. The critics say that Israel had no hope of future life and where these concepts are used it is quite late in Israels history. The truth as evidenced below is that they did have a future hope and it is evident quite early.

a) The phrase "gathered to ones fathers"
This is not merely a reference to the burying of one in a sepulchre. God promised Abraham he would be gathered to his fathers yet his fathers were in Mesopotamia. Jacob was gathered to his people yet he was in Egypt and they were in Palestine. Gen. 49/33 He was also buried 70 days later.
Num. 20/24 Aaron - his fathers were in Egypt so it can't mean just the land or a graveyard. It sometimes refers to this but it means he was gathered to where his fathers "are" ie: the spiritual dimension. So this very phrase implies belief in a future life.

b) Necromancy (the seance)

This was forbidden in Israel but some did it anyway. (King Saul) It indicated a belief that there were people out there somewhere or they wouldn't be trying to contact them. Samuel said to Saul he would be with him tomorrow yet Saul and his sons were buried much later. 1 Sam.28

c) Creation in the image and likeness of God.

Only man was created this way and this was for fellowship with him. If it was only for 70 yrs and then descend into Hades with no hope of that fellowship continuing would seem to contradict the reason for creating him.

d) The tree of life in the garden of Eden. If Israel came into the knowledge of a future life in the inter testament period then why have a tree of immorality right at the beginning.

e) The sacredness of human life

Great stress is placed on the value of a human life in the OT. They are careful not to take it lightly. Even an animal. They were not to drink the blood because it was the life of the animal.
The prohibition against murder and other laws shows the value of human life.

f) The doctrine of Sacrifice

A life is substituted for a life. Sin separated from God so why substitute an animal if it was only for a few yrs in this life. Why bother with all the rigorous system of sacrifice. The point here is one had to be restored to fellowship before death so it wouldn't be eternal.

g) The eschatology of Israel

This showed Israel believed in a future life. The kingdom of God to be established on the earth. The day of the Lord where the wicked and the righteous were to be rewarded.

h) The question of the teaching of the retribution and rewards in the OT.

This shows Israels belief that in a future time this would happen. Is14/16 The king of Babylon. The other kings there mock him as he goes lower than they. Ps.49/15 The righteous will go the Lord Dan. 12/2 A resurrection of the wicked to shame and the righteous to glory.
Ps. 9/17 a place of punishment The translation of Enoch and Elijah shows belief in a future life. The book of life

The OT doctrine of the resurrection

Terms There is no Heb. noun and 2 Heb. verbs
Is. 26/19 to arise - Heb. Qum
Dan. 12/2 Heb. Qits - to awake

The concept that God controlled life as well as death occurs all through the OT. God can deliver someone from Sheol and bring someone to life. Gen. 2/17 God gave life but also gave the tree of knowledge which brings death. God gives both life and death.

Deut. 32/39, 11Kings 5/7 These show the common belief in Israel that God can kill and make alive Ps.18/5-6, 30/3, 71/20, 86/13, Jonah 2/1,6, 1Sam.2/6, 11Sam. 12/22-23

All these show the Heb. belief that God can put in Sheol and deliver out of it. Raise the dead â€“ resurrection. There are specific instances in the OT where God resurrected people
Elijah and the widows son 1 Kings 17/17-24
Elisha and the boy 11 Kings 4/31-37
Elisha's great anointing 11 Kings 13/20-21

The Heb. idea of National resurrection

Hosea 6/2, 13/14 Is. 26/19-21
Ezek. 37- vision of the valley of dry bones

Individual Resurrection
Ps. 49/15 Hosea 13/14 with 1 Cor.15/53-55 Hosea teaches national resurrection but the deeper meaning is applied to the individual by Paul.
Is. 26/19-21 actually states bodily resurrection. Nations are made up of people
Ps. 16/10, 17/15, Dan. 12/2,13
The inspired NT writers show the OT saints believed in resurrection Heb. 11/17-19 Abraham's hope and faith was that God would raise up Issac from the dead. Abraham believed in bodily resurrection
Acts 2/27-31
Matt.22/23-32 Jesus refuted the Sadducee and showed bodily resurrection from the OT
Job 19/25-27 Job certainly believed in bodily resurrection
1Cor. 15/4 he died was buried and rose "according to the scriptures"

What scriptures? Gen. 22,
Ex.3/6, Ps. 16/10, Is. 53/10, Is. 26/19, Dan.12/2,13, Luke 24/25-27