

Classical Studies Pre-Tribulation View: **Fall Feasts** God's Calendar of Redemption:



Trumpets – Leviticus 23:23-25
Day of Atonement – Leviticus 23:26-32
Tabernacles - Leviticus 23:33-44

Hebrews 5:14 But **strong meat** belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.



1

Art from Clarence Larkin

God's Calendar of **Redemption**

THE FEASTS OF THE LORD

THE SEVEN MONTHS CYCLE OF THE "THREE GREAT FESTIVALS" LEV. 23:1-44

	FIRST MONTH			SECOND MONTH	THIRD MONTH	FOURTH, FIFTH, SIXTH MONTH	SEVENTH MONTH														
	(1) FEAST "THE PASSOVER" LEV. 23:4-5	(2) FEAST "UNLEAVENED BREAD" LEV. 23:6-8	(3) FEAST "FIRST FRUITS" LEV. 23:9-14		(4) FEAST "PENTECOST" LEV. 23:15-22		(5) FEAST OF "TRUMPETS" LEV. 23:23-25	(6) FEAST "DAY OF ATONEMENT" LEV. 23:26-32	(7) FEAST OF "TABERNALES" LEV. 23:33-43												
TYPE	14 th DAY	15 th DAY	16 th DAY MORROW	WAVE LOAVES (CONTAINING LEAVEN)		1 st DAY	10 th DAY	15 th DAY	22 nd DAY												
ANTI-TYPE	REDEMPTION 1 COR. 5:7	HOLY WALK 1 COR. 5:8	RESURRECTION 1 COR. 15:22-23	HOLY SPIRIT ACTS 2:1-4		REGATHERING OF ISRAEL MATT. 24:29-31	ATONEMENT FOR ISRAEL ZECH. 13:1	ISRAEL'S MILLENNIAL REST AMOS 9:13-15; ZECH. 14:16-21													
	THE PASSOVER SPEAKS OF REDEMPTION BY BLOOD AS ISRAEL WAS REDEEMED FROM EGYPT, A TYPE OF THE WORLD, AND IS A TYPE OF OUR REDEMPTION FROM SIN BY THE BLOOD OF THE "LAMB OF GOD" CHRIST BEING OUR PASSEOVER - 1 COR. 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passtime is sacrificed for us"			LEAVEN IN THE SCRIPTURES WAS A TYPE OF EVIL, AND WAS NOT TO BE USED FOR HOLY PURPOSES (EXOD. 12:15) PAUL USES IT AS A FIGURE OF "MALICE" AND "WICKEDNESS" (1 COR. 5:8) AND ONLY BRITAIN A "HOLY WALK" WHICH SHOULD FOLLOW REDEMPTION - 1 COR. 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passtime is sacrificed for us"		JESUS AROSE ON THE FIRST DAY OF THE WEEK, THE "MORROW" AFTER THE "SABBATH," AND THIS BECAME THE "FIRST FRUIT" OF THE RESURRECTION OF THE DEAD (1 COR. 15:22-23) OF WHICH THE RESURRECTION OF THE "DEAD IN CHRIST" SHALL BE THE HARVEST. 1 THESS. 4:14-17		THE "WAVE LOAVES" CONTAINED "LEAVEN" BECAUSE THEY WERE THE JOY AND GENTLE IN UNION WITH EACH OTHER IN THE "BODY OF CHURCH" - THE CHURCH, IN WHICH THE "LAMB OF GOD" SHALL JOIN THE "SINNERS" COMING ON THE DAY OF PENTECOST MAKE THE "FIRST FRUIT" OF THE HARVEST OF THE CHURCH. JAMES 1:18, "Oft his own will he begot, he us with the word of truth, that we should be a kind of firstfruit of his church"		THE "LONG INTERVAL" BETWEEN THE "FEAST OF PENTECOST" AND THE "FEAST OF TRUMPETS," TYPES THIS "PRESENT DISPENSATION" IN WHICH THE HOLY SPIRIT IS GATHERING OUT THE "ELECT OF GOD," THE CHURCH. THE "FEAST OF TRUMPETS" SUMMONING ISRAEL BACK TO THEIR OWN LAND WHICH IS HAPPENING NOW, REFERS TO THE TIME WHEN GOD WILL RESUME HIS RELATIONS WITH ISRAEL.			ISRAEL, AS WELL AS OTHER PROPHETS PROMISED THAT ISRAEL WOULD BE GATHERED BACK TO THEIR OWN LAND WHICH BEGAN TO HAPPEN IN 1948 (ER. 1948:45; 2019:14; CA. 11:13; AMOS 9:14-15; MATT. 24:29-31; ACT. 1:6; MATT. 24:29-31) THAT THEY ARE TO BE ACCEPTED THE ATONEMENT THROUGHOUT TO RECEIVE THE "FEAST OF TRUMPETS" AT JERUSALEM.			HISTORICALLY, THE "FOUNDACTION" OF ZECH. 12:11 WAS OPENED AT "CALVARY" BUT REJECTED BY THE JEWS. AFTER THEY ARE REGENERATED, THEY SHALL LOOK UPON HIM WHOM THEY PERISHED DEC. 12:10 AND ACCEPT THE ATONEMENT NATIONALLY. THIS WILL COME AFTER THE GREAT TRIBULATION.			THE "FEAST OF TABERNALES" WILL BE A MEMORIAL OF THE 7 th DAY SABBATH COMING THE 7 th MONTH OF THE ROMISH CALENDAR. SEVEN IN THE SCRIPTURES REPRESENTS COMPLETION, OR REST. THE YEAR OF JUBILEE CAME DURING THE 50 th YEAR AFTER SEVEN SEVENS OF YEARS HAD PASSED. THE SEVENTH DISPENSATION IS THE MILLENNIAL REST. THE SEVENTH DAY SABBATH WILL BE STRICTLY OBSERVED DURING THIS PERIOD.		
	WEEK OF SABBATHS 50 DAYS					ALMOST 2,000 YEARS															

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2

God's Calendar of Redemption

Seven Feasts of Israel - Leviticus 23

Problem understanding Scripture - Different time and setting - European thinking.

- Calendar style of the prophet Isaiah, "In the year of king Uzziah died, I saw also the Lord..." (Isaiah 6:1).
 - I would say, In the year of President Richard Nixon, I saw the Lord. (1972)

3

God's Calendar of Redemption - Seven Feasts of Israel - Leviticus 23

In N/T times, Jesus used different styles to describe a particular event.

- **Past Events:** "But as the days of Noe were, so shall also the coming of the Son of man be." (Matthew 24:37)
- **Future Events:** "For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." (Matthew 24:7)
- **Everyday Events:** "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:" (Matthew 24:32)

4

God's Calendar of Redemption - 7 Feasts of Israel - Leviticus 23

Seasons – Feasts

- Light is divided day from night - "...let them be for signs and for **seasons**" (Genesis 1:14)
 - The same Hebrew **root** word for "**seasons**" [Hebrew - טַמ - mô'êd] is for **feasts**

These seven feasts are **God's Feasts**

- "these are **my** feasts" (Leviticus 23:2)
- "feasts of **the Lord**" (Leviticus 23: 4)
- "holy convocation" - aka - dress rehearsal

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First 4 **Spring** Feasts in God's Calendar - Order of Prophecy!

1. **PASSOVER** – Death on the Cross — 1st Day
2. **UNLEAVENED BREAD** – Perfect Sinless (Unleavened) Savior- buried in the Grave
 - 7 Days = total of 8 Days for both feasts.
 - New Testament combined them (Pharisee view)
3. **FIRST FRUITS** - Unusual time it began?
 - "on the morrow after the sabbath"

Leviticus 23:11 And he shall wave the sheaf before the LORD, to be accepted for you: **on the morrow after the sabbath** the priest shall wave it.

 - "sabbath" – 7th Day of the Week - Day of Rest
 - "morrow after the sabbath" - Sunday

6

First 4 **Spring** Feasts in God's Calendar - Order of Prophecy!

4. Feast of Weeks (Shavuot/Pentecost)

50 Days after the Feast of 1st Fruits -
Jesus' Resurrection!

- Jesus taught 40 Days – Promised a “*Paraclete*” (παράκλητος), an advocate or helper, who:
 - “...shall teach you all things, and bring all things to your remembrance, whatsoever **I have said unto you.**” (John 14:26)



Depiction of the Holy Spirit dove (ceiling
Fresco in St. Charles's Church, Vienna, 1700's)

7

First 4 Spring Feasts in God's Calendar - Order of Prophecy!

The first 4 Feasts were **literally** fulfilled!

- As far as this writer knows, no “Christian” group denies their fulfillment.

Why would one **not** conclude that the **Fall Feasts** would also be fulfilled literally?

- These Fall Feasts are one of the **strongest** Biblical pieces of evidence for a Pre-Millennial, Dispensational eschatology (along with the 70th weeks of Daniel 9 and Birth Pains of the Messiah).

8

To Fully Grasp/Understand the **Fall Feasts**, One's Eschatology [**End-Time Chronology**] Will Play a **Major** Role in Your Interpretation!

This is true in your study of not just prophecy but the **entire Bible!**

9

6 Foundational/Bible Pillars

SEVEN FEASTS (circled in yellow)
LEV 23

JEWISH MARRIAGE
MT 25

70th WEEK
DAN 9

BIRTH PAINS
JN 16

DAY OF THE LORD
JOEL 1

IMMINENT RETURN
TITUS 2

6 Foundational/Bible Pillars of Pre-Millennialism

5 STAGES:

1. Church Age - Now
2. **Believers:** "blessed hope" - Shout/Rapture - same time: **Israel:** Trumpet
3. 7-Year Tribulation
4. 2nd Coming
5. Millennial Kingdom

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End-Time Chronology – Present Day

1. Church Age – Acts 2 - Great Commission

- Matthew 28:19 Go ye therefore, and **teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

“TIMES OF THE GENTILES” Luke 21:24 - **606 BC (Babylon) to 2nd Coming**

- **Babylon (606 BC) – Rome (64 BC) – Islam (635 AD) – Crusaders (1099) – Mamelukes (1219) – Ottoman Empire (1516-1917) – British – United Nations**

Daniel 1:1-2 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. (2) And the **Lord gave Jehoiakim king of Judah into his hand**, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

11

End-Time Chronology – Present Day

- ### 1. Church Age – Acts 2 - Great Commission
- (Matthew 28:19 Go ye therefore, and **teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

“TIMES OF THE GENTILES” - **606 BC (Babylon) to 2nd Coming of Christ**

- Luke 21:24-27 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles**, until the **times of the Gentiles be fulfilled**. (25) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; (26) Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. (27) **And then shall they see the Son of man coming in a cloud** with power and great glory.

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End-Time Chronology – MEAT!!! – Present Day

1. **Church Age** – Acts 2 - Great Commission - Matthew 28:19

Now, the **“times of Gentiles”** is not to be confused with the **“FULLNESS OF THE GENTILES”** (Church **Age**)

- **Romans 11:25-26** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel**, until the **fulness of the Gentiles** be come in. (26) And so **all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

13

End-Time Chronology – MEAT!!! – Present Day

1. **Church Age** – Acts 2 - Great Commission - Matthew 28:19 - Now, the **“times of Gentiles”** is not to be confused with the **“FULLNESS OF THE GENTILES”** (Church **Age**)

- **Isaiah 6:8-10** Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. (9) And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. (10) Make the heart of this people fat, and make their ears heavy, and **shut their eyes; lest they see with their eyes**, and hear with their ears, and understand with their heart, and convert, and be healed.

32? AD to the Rapture - Christ's death till the Rapture!

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End-Time Chronology – MEAT!!! – Looking Ahead

1. Church Age

2. Rapture - Future

1. Imminent Return

2. Jewish Marriage Pictured in Prophecy

- Matthew 25 – 10 virgins - “cry”
 - Matthew 25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- 1 Thessalonians 4:16 - “shout”
 - 1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

3. Feast of Trumpets (Leviticus 23:23-25)

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End-Time Chronology – MEAT!!! – Looking Ahead

3. Seven-Year Tribulation

1. Birth Pains of the Messiah – Revelation 6 and Matthew 24

- Matthew 24:8 All these are the beginning of sorrows.

2. Day of the Lord – Darkness

- 1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3. 70th Week - Daniel 9:24-27

- Daniel 9:27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

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End-Time Chronology – MEAT!!! – Looking Ahead

3. Seven-Year Tribulation Continued

4. Day of Atonement (Fall Feasts)

- Romans 11:26 And so **all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

4. Second Coming

1. Day of the Lord – Narrow View – Judgment Day!






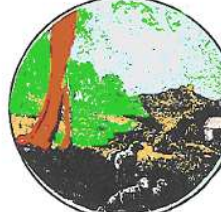
5. Millennial Kingdom

1. Day of the Lord – Broad View – Darkness/Light!

2. Feast of Tabernacles - Fall Feasts

- Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the **tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be their God.*

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<p>Fall Feasts</p> <p>5. Trumpets</p> <p>6. Day of Atonement</p> <p>7. Tabernacles</p> <p>The long interval between the end of the Spring Feast and the beginning of the Fall Feast typifies the present dispensation in which the Holy Spirit gathers His Church-Age Saints.</p> <p>The Feast of Trumpets summons Israel back to their own land (which is happening NOW), and refers to the time when God will resume his relations with Israel.</p> <p>Feast of Pentecost ← Over 2,000 Years →</p>	<p>(5) FEAST OF "TRUMPETS" LEV. 23:23-25</p>  <p>NEW YEARS DAY (NEW MOON)</p> <p>1st DAY THE SABBATH</p> <p>REGATHERING OF ISRAEL MATT. 24:29-31</p>  <p>EZEK. 37:1-14</p>	<p>(6) FEAST "DAY OF ATONEMENT" LEV. 23:26-32</p>  <p>ATONEMENT FOR ISRAEL ZECH. 13:1</p>  <p>MT. OF OLIVES</p>	<p>(7) FEAST OF "TABERNACLES" LEV. 23:33-43</p>  <p>BOOTHS</p> <p>EIGHT DAYS INCLUSIVE</p> <p>10th DAY SABBATH DAY</p> <p>15th DAY SABBATH DAY</p> <p>22nd DAY SABBATH DAY</p> <p>ISRAEL'S MILLENNIAL REST AMOS 9:13-15; ZECH. 14:16-21</p> 
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Feast of Trumpets

5th Feast - Fall

7th Month - 1st Day

(September/October)

1. **Leviticus 23:23-25**
2. **Numbers 29:1-6**
3. **Nehemiah 8:1-2**

Note: We will focus on the **second and third** texts and then **bring in the first, the most important text, last.**



19

Feast of Trumpets: **Second** Text - Sacrifices

Numbers 29:1-6 And in the **seventh month, on the first day of the month**, ye shall have an holy convocation; ye shall do no servile work: it is a **day of blowing the trumpets** unto you. (2) And ye shall offer a **burnt offering** for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: (3) And their **meat offering** shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, (4) And one tenth deal for one lamb, throughout the seven lambs: (5) And one kid of the goats for a **sin offering**, to make an **atonement for you**: (6) Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their **drink offerings**, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

20

Feast of Trumpets – Second Text - Sacrifices

The Required Offerings for the Feast of Trumpets (the offering's meaning was taught in File #52FFF – Part 3)

- **Burnt Offering** – Thanking/acknowledging God for their **salvation!**
- **Meat Offering** – Thanking/acknowledging God for their **sustenance!**
- **Drink Offering** – Thanking/acknowledging their **total dedication** to God!

Remember, these feasts were a “**revival**” to remind each one to connect their life with God. It was what they were supposed to be doing at home.

21

Feast of Trumpets: The **Third** Text The Law was read to the people.

- Nehemiah 8:1-2 And all the people gathered themselves together as one man into the street that was before the **water gate**; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. (2) And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the **first day of the seventh month.**

This was after the Babylonian exile ended, 70 years later.

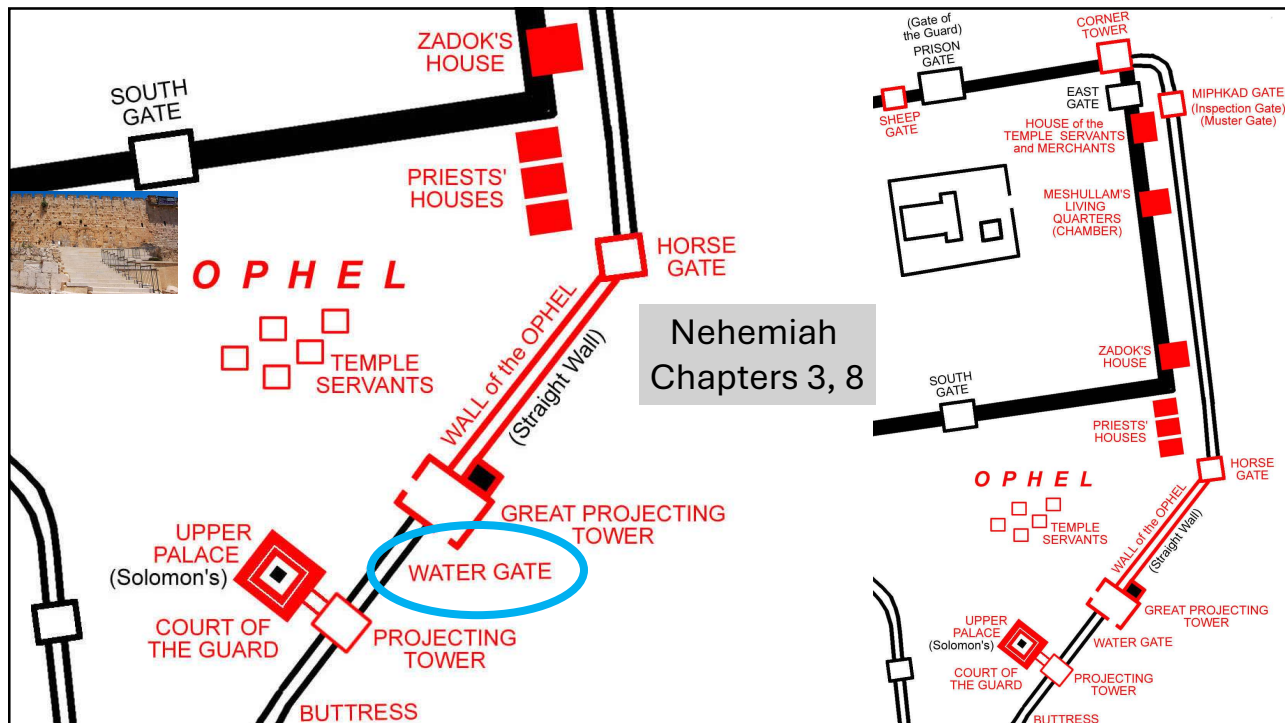
- Jeremiah 25:11 And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon **seventy years.**

22

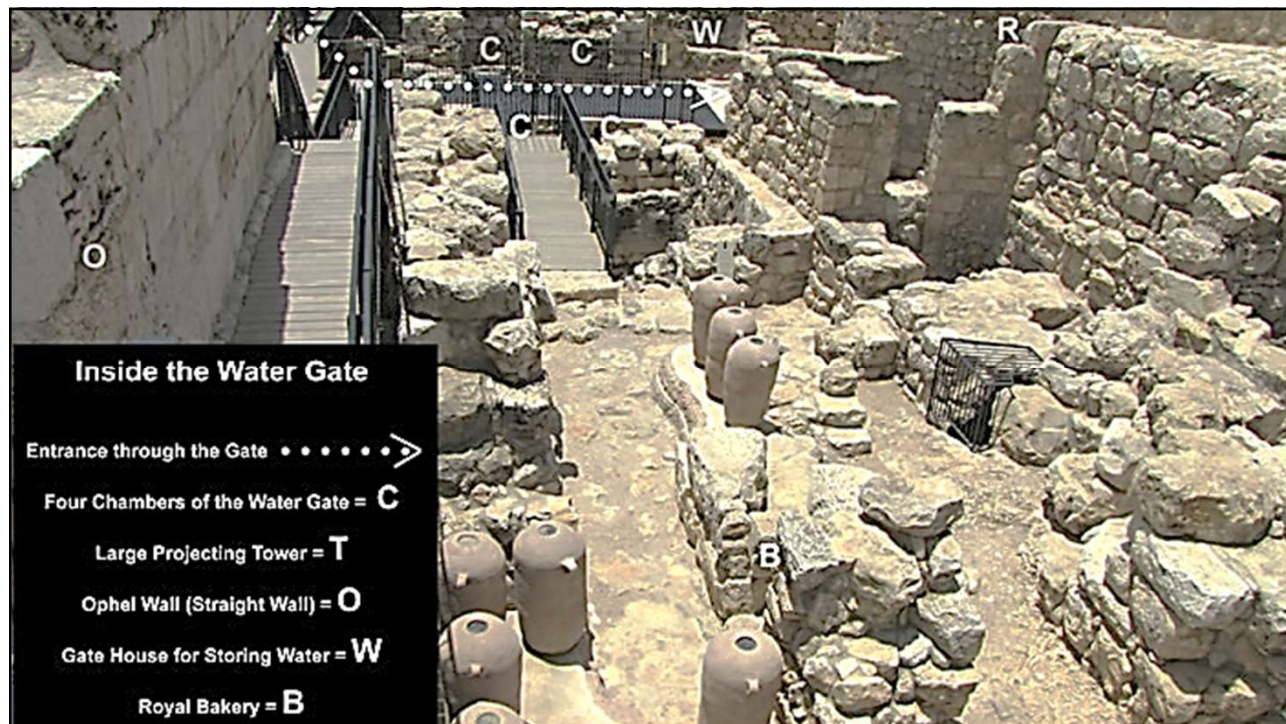
Water Gate – The only place water from the Gihon Springs entered the Temple Mount.

- Nehemiah 3:26 Moreover the Nethinims dwelt in Ophel, unto the place over against the **water gate** toward the east, and the tower that lieth out.
- Nehemiah 3:28-29 From above the **horse gate** repaired the priests, every one over against his house. (29) After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the **east gate**.

25



26



27

Don't miss this!

Nehemiah 8:2-3 And Ezra the priest brought the law before the congregation both of **men and women, and all that could hear with understanding**, upon the first day of the seventh month. (3) And he read therein before the street that was before the water gate from the **morning until midday**, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

- Despite the length of the service, “the people were attentive unto the book of the Law.”

28

Temple Water Gate: Don't miss this!

It was at a place where all could attend – Men, women, and older children.

- That was not normal, as only men attended the Temple.
- The length of the service – “morning (רְאִיר) until midday.”
 - KJV translates Strong's H216: light(s), day (2X), bright (1X), clear (1X), flood (1X), herbs (1X), lightning (1X), **morning** (1x), sun (1x).
 - “morning” – Same word used in Genesis 1:3 when God made light – 6:00 AM
 - That would make it a **six-hour service!**

29

Other Names for the Feast of Trumpets

1. “day of the blowing of the trumpets”

- Numbers 29:1 And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a **day of blowing the trumpets** unto you.

“day of blowing the trumpets” – (יּוֹם תְּרוּעָה)

- KJV translates Strong's H8643: shout (11x), **shouting** (8x), alarm (6x), sound (3x), blowing (2x), joy (2x), miscellaneous (4x).

30

Other Names for the Feast of Trumpets

2. Memorial of Triumph or “shouting of joy.”

- Job 38:7 When the morning stars sang together, and all the sons of God [note – Angels] **shouted for joy?**

“shouted for joy” – (וַיִּרְעוּ) - Hiphil (“causative” action – because the morning stars sang) Sequential imperfect 3rd Person Masculine Plural

- Rabbinical Judaism believed the world was created on the Feast of Trumpets based on Job 38:7

3. “Day of Remembrance” - Modern-Day Judaism calls it this because the Day of Atonement (Yom Kippur) is in 10 days.

- Jews will call their friends asking if they had offended them.
- It is a solemn time of preparation for the Day of Atonement, which is called the “Ten Days of Repentance” or the “Days of Awe.”
- The trumpet sound was an alarm to call for introspection and repentance.

31

Other Names for the Feast of Trumpets

4. “Day of Judgment” - They are to remember their sins and seek out friends they may have done something wrong and ask for forgiveness.

- It is “judgment day” to find out if their sins are forgiven or not.
- How sad, without Christ, their sins are not forgiven.

5. Rosh Hashanah – The head of the civil new year. The most well-known one.

- Jewish tradition: On this day, God created the heavens and the earth.

32

Feast of Trumpets: 7 Month – 1st day – 1st Fall Feast – **1st Bible Text**

“And the LORD spake unto Moses, saying...In the **seventh month**, in the **first day** of the month, **shall ye have a sabbath**, a **memorial of blowing of trumpets**, an holy convocation. Ye shall do no servile work therein.... (Leviticus 23:23-25)

- sabbath is designated - 7th month
- “**Blow up [that means...make a clangor or noise as on a trumpet]** the trumpet in the new moon, in the time appointed, on our solemn feast day.” (Psalms 81:3)

33

Key Points to the - Feast of Trumpets: **First Bible Texts** – Leviticus 23:24

The 7th month (like the 7th day of the week and creation) was consecrated as a sabbatical month.

- Leviticus 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first *day* of the month, shall ye have a sabbath, a **memorial of blowing of trumpets**, an holy convocation.
- “**a memorial of blowing of trumpets**” (זָכְרוֹן תְּרוּפָה) - *zikārôn t̄rû‘â*)
- These Hebrew words were also translated “*shouted for joy.*”
- Job 38:7 - describes that after God created the heavens and the earth, “**and all the sons of God shouted for joy.**”

34

Old Testament Observance shows the **impact** of this feast!

The Bible (Old/New) does **not** give a reason for blowing the trumpet (ram's horn)!

- 1st day of Tishri (7th Month) was the time of the **new Moon**,
 - Would have been only the slightest crescent visible, plus clouds *could* obscure the moon.
- It is the only feast **not** named in the New Testament, **BUT** we see its **impact**.



35

Impact of this Feast

With a new moon, witnesses were required in Old Testament days to actually see this small crescent.

- **Watchfulness** was a critical ingredient of this feast.
 - Rabbis later added a 2nd day to make sure they did not miss the feast.



36

Watchfulness and preparedness

This feast is echoed and reechoed many times in the New Testament:

- “**Watch** therefore: for ye know not what hour your Lord doth come.” (Matthew 24:42)
- “Therefore let us not sleep, as *do others*; but let us **watch** and be sober.” (1 Thessalonians 5:6)
- “**Looking** for that blessed hope [**rapture**], and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13)

37

Old Testament Observance

It was a one-day festival with:

- No labor - day of rest (like a sabbath but **had** requirements).
- Special sacrifices (*Burnt, Meat, Sin, Drink*).
- Celebrated by the blowing of trumpets, a shofar (ram’s horn) is used. It is a reminder of Isaac’s substitute.
 - “And Abraham lifted up his eyes, and looked, and behold behind him **a ram caught in a thicket by his horns**: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.” (Genesis 22:13)

38

Today's Observance of the Blowing of the Trumpets:

As mentioned, known today as Rosh Hashanah.

- Means “the head of the year” – The Jewish civil year begins.

The Bible never refers to this feast in that way, but the rabbis use: (*Prof: Unfortunately, it is taken out of context – Ex. 40-48 – Millennial Kingdom*)

- In the five and twentieth year of our captivity, **in the beginning of the year**, in the **tenth day** of the **month**, in the fourteenth year after that the city was smitten...” (Ezekiel 40:1)

39

Today's Observance of the Blowing of the Trumpets continues:

The **rabbis** give three meanings for the blowing of the shofar:

1. Symbol of the **final re-gathering** when the Messiah comes! [**KEY ONE**]

“And it shall come to pass in that day, that the **great trumpet shall be blown**, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.” (Isaiah 27:13)

- Actually, this re-gathering of the Jewish people happens "**simultaneously** (timing) as Church-Aged Saints are raptured (I Thessalonians 4:16) at the trumpet.

40

Today's Observance of the Blowing of the Trumpets continues:

Jews will make that journey from all four corners of the world to make “aliyah” to Israel.

- Matthew 24:29-31 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: (30) And then shall appear the sign of the Son of man in heaven: and then **shall all the tribes of the earth mourn**, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (31) And he shall send his angels with a great sound of a trumpet, and **they shall gather together his elect from the four winds**, from one end of heaven to the other.
- Ezekiel 37:9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, **Come from the four winds** and say to the wind, Thus saith the Lord GOD; O breath, and breathe upon these slain, that they may live.

41

Biblical Response to Today's Observance of the Blowing of the Trumpets continues:

Unlike the rabbinical view, the dead in Christ will rise first at the “shout.”

- 1 Thessalonians 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the **trump of God**: and the **dead in Christ shall rise first**:
- 1 Corinthians 15:51-52 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (52) In a moment, in the twinkling of an eye, at the last **trump**: for the **trumpet shall sound**, and the **dead shall be raised incorruptible**, and we shall be changed.

42

Today's Observance of the Blowing of the Trumpets continues:

2. Symbol of the resurrection of the Dead.

• A trumpet is sounded when the dead are raised.

3. Three books opened in Heaven. (*No Biblical basis*)

1. Righteousness (you live another year)
2. Wicked (those who die that year)
3. In-Between (you had ten days to repent)

43

FIVE Ways the Trumpet (Ram's Horn) was used in the Bible



1. Announcement –

- “Therefore when thou doest thine alms, do not **sound a trumpet** before thee...” (Matthew 6:2)

2. Call to war –

- “For if the **trumpet give an uncertain sound**, who shall prepare himself to the battle?”
(1 Corinthians 14:8)

3. Sounded God's approach -

- “And the **sound of a trumpet**, and the voice of words...”
(Hebrews 12:19)

44

Five Ways the Trumpet (Ram's Horn) was used.

4. Symbol of God's voice -

- “I was in the Spirit on the Lord's day, and heard behind me a **great voice, as of a trumpet**” (Revelation 1:10)

5. Symbol of Judgment -

- “And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven **trumpets.**” (Revelation 8:1-2)

45

Rabbinical teaching on the Trumpet Blast

Rabbinical teaching requires the blowing of the trumpet 100 times on the Feast of Trumpets (Rosh Hashanah).

- They are divided into four different sounds.
 - *Demonstrate the sounds through the app.*
- 1. **Tekiah** – A long single blast.
- 2. **Shevarim** – three short blasts.
- 3. **Truah** – extremely short blasts with nine staccato notes.
 - The first three blasts are mixed till they get to the 99th blast.
- 4. **Tekiah Gedolah** (“the great blast” or the “last trump.”)
 - A long, single, sustained note – the 100th trumpet blast

46

Feast of Trumpets: Tashlich (to cast) Orthodox Ceremony

Micah 7:19 He will turn again, he will have **compassion** upon us; he will subdue our iniquities; **and thou wilt cast all their sins into the depths of the sea.**

- “cast” - (וַתִּשְׁלִיךְ) – root – שָׁלַךְ - *šālak*)
Hiphil [“causative” – because of his “compassion”] Imperfect [depicts it as a continuing process in the future “will”] 2nd Person Masculine Singular

Rabbis and their followers will go to a river or lake with bread in their pockets and empty it into the water.



47

Feast of Trumpets: Tashlich (to cast) - Orthodox Ceremony

It was a reminder that their sins will be cast into the depths of the sea.

- As the bread feeds the fish, Jews also like that the fish’s eyes are always open as a reminder of the verse:
 - Psalms 121:4 Behold, he that keepeth Israel **shall neither slumber nor sleep.**

The problem is that Micah 7:19 refers to the end of the Tribulation and Millennial Kingdom.

- Romans 11:26 And so **all Israel shall be saved**: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

48

But wait – Jesus Connects with God’s Calendar

One of the most often asked questions I get during a **Feast Prophecy Conference** was, “*Does the New Testament or Jesus speak of the feasts like I was teaching?*” It is a good question.

- Let’s look at this question more closely to confirm the **authenticity** of our answers. *It will be eye-opening!*

Time Period of the **Spring Feasts**: The first **2** Months

1. Feast of Passover was the beginning of the New Year.

- It lasted **one** day.

Leviticus 23:5 In the **fourteenth day** of the **first month** at even is the LORD'S passover.

49

Jesus Connects with God’s Calendar

2. Feast of Unleavened Bread – 15th -21st of Nisan - **7 days**.

- Leviticus 23:6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD: **seven days** ye must eat unleavened bread.

3. Feast of First Fruits – “**morrow after the sabbath**” - **one day**

- Leviticus 23:11-12 And he shall wave the sheaf before the LORD, to be accepted for you: on the **morrow after the sabbath** the priest shall wave it. (12) And ye shall offer **that day** when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

Let’s recap our timeline of the first three feasts: **9 Days**

50

Jesus Connects with God's Calendar

4. Feast of Pentecost - 49 Days (seven sabbaths) plus 1 (after the seventh sabbath) day = **50 Days**

- Leviticus 23:15-16 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete**: (16) Even unto the morrow **after the seventh sabbath** shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.
 - Passover-First Fruits – **9 Days** – Beginning of the New Year
 - F/F – Pentecost..... - **50 Days** – 7 sabbaths (7X7=49 days plus one)
- Total **59 days or almost two months (Lunar)**

51

Jesus Connect with God's Calendar

Fall Feast time frame:

5. Feast of Trumpets - Begins on the 1st day of the **7th** Month

- Leviticus 23:24 Speak unto the children of Israel, saying, In the **seventh month**, in the **first day** of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.

With those figures in place, let's see the time frame between the Spring and Fall Feasts.

52

Jesus Connects with God's Calendar

Let's see the time frame between the Spring and Fall Feasts.

- **Fall Feast** – It began on the seventh month (six full months X 30 days = 180 days)

- **Spring Feast** – *It lasted almost two months (60 days)*

180 days – Fall Feast begins

-59 days – Spring Feast ends

121 days - **4 months** between the **Spring** and **Fall Feasts**

Now, did Jesus say anything about four months? YES, in John 4, BUT let's give the background so you can see the flow!

53

Background of John 4 – Jesus Connects with God's Calendar

In John 3, Jesus spoke to Nicodemus about being born again.

- John 3:3-7 Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.** (4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? (5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (7) Marvel not that I said unto thee, **Ye must be born again.**

54

Background of John 4 – Jesus Connects with God’s Calendar

We see the impact of Jesus' words in Chapter 3 (“ye must be born again.”) continue as Chapter 4 opens.

It starts with the Pharisees realizing that Jesus had a greater impact than John, with the many baptisms.

- John 4:1-2 When therefore the Lord knew how the Pharisees had heard that **Jesus made and baptized more disciples than John,** (2) (Though Jesus himself baptized not, but his disciples,).

It continues with Jesus’s startling statement that he needed to leave the Galilee area because “he must needs go through Samaria.”

- John 4:3-4 He left Judaea, and departed again into Galilee. (4) **And he must needs go through Samaria.**

There, he met the woman at the well, to continue to do, as he had preached, “ye must be born again.”

55

Background of John 4 – Jesus Connects with God’s Calendar

Again, Jesus’ action leads not only to the Samaritan woman coming to Christ but also to the whole city.

- John 4:28-30 The woman then left her waterpot, and went her way into the city, and saith to the men, (29) Come, see a man, which told me all things that ever I did: **is not this the Christ?** (30) Then **they went out of the city, and came unto him.**

His disciples are amazed at Jesus’ action and impact.

- John 4:31-34 In the mean while his disciples prayed him, saying, Master, eat. (32) But he said unto them, I have meat to eat that ye know not of. (33) Therefore said the disciples one to another, Hath any man brought him ought to eat? (34) Jesus saith unto them, **My meat is to do the will of him that sent me, and to finish his work.** *NOTE: It is our “meat” as well to tell others!*

56

John 4 – Jesus Connects with God’s Calendar

Now, Jesus confirms what He had been doing to show His disciples what they should do. He connects a well-known Old Testament monthly calendar that now would be understood.

- 2 Peter 1:19 We have also a **more sure word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

What did Jesus say that had never been understood before?

57

Answer: John 4 – Jesus Connects with God’s Calendar

Jesus said to His disciples, putting the weight of evangelism onto them:

- “Say not ye, There are yet **four months**, and **then cometh harvest**? *behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*” (John 4:35)

Jesus used the time frame (4 months) between the Spring Feasts and the beginning of the Fall Feasts to confirm the prophecy of the feasts.

- Jesus speaks of a four-month time frame of “**then cometh harvest.**”

58

But wait – Jesus and Paul Connect with God's Calendar

Jesus also spoke of this harvest in other texts:

- Luke 10:1-2 After these things the Lord appointed other **seventy** also, and sent them two and two before his face into every city and place, whither he himself would come. (2) Therefore said he unto them, The **harvest** truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
- Matthew 9:37-38 Then saith he unto his disciples, The **harvest truly is plenteous**, but the labourers are few; (38) Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

59

Jesus and Paul Connect with God's Calendar

Paul also refers to the fall feasts as well –

- 1 Thessalonians 5:1-4 But of the **times and the seasons**, brethren, ye have no need that I write unto you. (2) For yourselves know perfectly that the **day of the Lord** so cometh as a thief in the night. (3) For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. (4) But ye, brethren, are not in darkness, that that day should overtake you as a thief.

Antichrist will seek to change the feasts.

- Daniel 7:25 And he shall speak great words against the most High, and shall wear out the saints of the most High, **and think to change times and laws**: and they shall be given into his hand until a time and times and the dividing of time.

60

Satan/Antichrist will change the prophetic feasts.

How will the Antichrist be able to change the prophetic teaching of the feasts?

Satan has already been changing/hiding the meaning:

1. Timing of the Spring Feasts, with the Feast of First Fruits being dated to the first day of the Feast of Unleavened Bread.
 - That would make it just 50 days between the Passover and the Feast of Pentecost.
2. Feast of Trumpets is called Rosh Hashanah, referring to the beginning of the Civil New Year.
3. Replacement Theology – Israel has been replaced by the Church.
 - A view that is held by over 70% in “Christendom.”

61

A pause between the Spring and the Fall Feast

So, we have established that Jesus spoke of those four months as a period of time between the Spring and Fall Feasts.

- What was to happen during those four months?

It has major messianic implications. It is just a simple interlude that speaks of a wheat harvest. Notice how, after verse 21 (speaking about the feast of weeks in Leviticus 23:15-21), there seems to be a strange pause before the fall feasts begin in Leviticus 23:22.

- Leviticus 23:21-22 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. (22) **And when ye reap the harvest of your land**, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

62

Most know of the Ruth and Boaz story.



The story is based on the Leviticus 23:22 law of leaving food for the poor.

- (22) And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: **thou shalt leave them unto the poor, and to the stranger:** I am the LORD your God.

Boaz followed this Levitical requirement.

- Ruth 2:2-3 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn **after him** in whose sight I shall find grace. And she said unto her, Go, my daughter. (3) And she went, and came, and **gleaned in the field after the reapers:** and her hap was to light on a part of the field *belonging* unto Boaz, who was of the kindred of Elimelech.
- Ruth 2:23 So she kept fast by the maidens of Boaz to glean unto the end of **barley harvest** and of **wheat harvest;** and dwelt with her mother in law.

63

But the Levitical 23:22 law also had major prophetic implications

We need to first realize some major foundational teachings of what the Old Testament taught to fully understand the underlining theological impact of Leviticus 23:22.

64

A Major Discussion: Old Testament Prophecy – What did it See?

1. It saw the First Coming Messiah – (see Isaiah 9:6-7, 11:1-2, 53)

Daniel 9:24-26 Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (25) Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the **Messiah the Prince** shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (26) And after threescore and two weeks shall **Messiah be cut off**, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

- Only two times in the Old Testament, the word “Messiah” (מָשִׁיחַ) is used.

65

Isaiah 7:13-15 - Sign of Immanuel – 7:1-25

1. It saw the First Coming Messiah – Daniel 9:24-27, Isaiah 7:14, 9:6-7, 11:1-2, 53.

- Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a **virgin** shall conceive, and bear a son, and shall call his name Immanuel.
- We briefly covered this in File #29, slides 91-93. We will be more thorough this time.

Let's begin by looking at its context.

- Isaiah 7:13-15 And he said, Hear ye now, **O house of David**; Is it a small thing for you to weary men, but will ye weary my God also? (14) Therefore the Lord himself shall give you a sign; **Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.** (15) Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

With the stage set, let's do an in-depth study of this famous verse that is quoted by Matthew in the New Testament.

66

Angel of the Lord speaks to Joseph

Matthew 1:18-23 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (19) Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. (20) But while he thought on these things, behold, the **angel of the Lord appeared unto him in a dream**, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (21) And she **shall bring forth** a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (22) **Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,** (23) Behold, **a virgin shall be with child**, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

67

Understanding Isaiah 7:14

700 years **before** the birth of Jesus, Judah (Southern Kingdom) was in crisis.

- The Northern Kingdom and Syria attacked them.
 - 7:1 - Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war.

They sought to remove not just Ahaz but the “**house of David.**”

- Isaiah 7:2 And it was told the **house of David**, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.
- Isaiah 7:13 And he said, Hear ye now, **O house of David**; Is it a small thing for you to weary men, but will ye weary my God also?

68

Understanding Isaiah 7:14 – “house of David”

The phrase “house of David” is found only three more times –

1. Isaiah 16:5 And in mercy shall the throne be established: and he shall sit upon it in truth in the **tabernacle of David**, judging, and seeking judgment, and hasting righteousness.
2. Isaiah 22:22 And the key of the **house of David** will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open.
3. Jeremiah 21:12 O **house of David**, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings.

69

Understanding Isaiah 7:14 – “house of David”

The prophecy was not only for King Ahaz, but also for the **“house of David.”**

- Further evidence that not just Ahaz is in view here, but was told to bring his son Shearjashub.
 - Isaiah 7:3 - Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and **Shearjashub thy son.**

70

Understanding Isaiah 7:14

Problem – Ahaz was weak (no faith), refused to rely on God, and sought help from Assyria.

- Isaiah had already told Ahaz that God would not let him be defeated –
 - Isaiah 7:7-9 **Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.... If ye will not believe, surely ye shall not be established.**

Arguments for who this child is?

1. It is Isaiah's child from his 2nd wife.
2. It is Ahaz's child.
3. A Judean woman at that time.

71

Understanding Isaiah 7:14

(14) Therefore the Lord himself shall give you a sign; **Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**

The text is not *clear* despite **Immanuel's mention** in the following chapter:

- Isaiah 8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, **O Immanuel.**
- Isaiah 8:10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for **God is with us.**

72

Understanding Isaiah 7:14

Whomever this child is, it is fair to say that it deals more with the “house of David” than just King Ahaz—notice the confirming verses.

- 2 Samuel 7:12-13 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish **his kingdom**. (13) He shall build an house for my name, **and I will stablish the throne of his kingdom for ever**.

73

Understanding Isaiah 7:14

Whomever this child is, it is fair to say that it deals more with the “house of David” than just King Ahaz—notice the confirming verses.

- 1 Chronicles 17:11-14 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; **and I will establish his kingdom**. (12) He shall build me an house, and I will stablish his throne for ever. (13) I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: (14) But I will settle him in mine house and in my kingdom for ever: and **his throne shall be established for evermore**.
- 2 Chronicles 6:16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which **thou hast promised him**, saying, There shall not fail thee a man in my sight to sit upon the **throne of Israel**; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

74

Other references to the Davidic Covenant

- Jeremiah 23:5 Behold, the days come, saith the LORD, that **I will raise unto David a righteous Branch, and a King shall reign** and prosper, and shall execute judgment and justice in the earth.
- Jeremiah 30:9 But they shall serve the LORD their God, and **David their king, whom I will raise up unto them.**
- Isaiah 9:7 Of the increase of his government and peace there shall be no end, **upon the throne of David, and upon his kingdom,** to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
- Isaiah 11:1 And there shall come forth **a rod out of the stem of Jesse, and a Branch shall grow out of his roots:**

75

Other Biblical references to the Davidic Covenant – Shows Importance!

- Luke 1:32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him **the throne of his father David:**
- Luke 1:69 And hath raised up an **horn of salvation for us in the house of his servant David;**
- Acts 13:34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, **I will give you the sure mercies of David.**
- Revelation 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath **the key of David,** he that openeth, and no man shutteth; and shutteth, and no man openeth;

76

In dealing with this child

Isaiah chapters 9 and 11 give more information about this **special child** (Immanuel) - Some of the greatest Messianic prophecies in the Bible.

- The focus is on the birth and supernatural reign of a new Davidic King.
 - Isaiah 9:6-7 For unto us **a child is born, unto us a son is given:** and the **government shall be upon his shoulder:** and **his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.** (7) Of the increase of his government and peace there shall be no end, upon **the throne of David**, and **upon his kingdom**, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

77

In dealing with this child

Isaiah chapters 9 and 11 give more information about this **special child** (Immanuel) - Some of the greatest Messianic prophecies in the Bible.

- The focus is on the birth and supernatural reign of a new Davidic King.
 - Isaiah 11:1-2 And there shall come forth a **rod out of the stem of Jesse**, and a Branch shall grow out of his roots: (2) And the **spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;**

78

So, what is the supernatural sign?

1. A child will be born...i.e., Judah will survive.
2. It is in the name – Immanuel – “God is with us” – the mother will know or prophecy and give this name to the boy.
3. The sign is that a child will be born bearing a significant name before he reaches a certain age, and God will defeat Israel’s enemies.
4. It is a **supernatural birth** since the woman was given that sign - a virgin.

Ahaz’s refusal of a sign grieved the Lord, so God Himself gave Ahaz the sign!

79

The BIG Question?

Is the word translated as virgin in the KJV correct?

Since I adhere to the KJV, my answer is yes. However, that does not mean we should **ignore research** and proceed blithely on our way.

- The problem in your professor’s mind is that Hebrew or Greek does not really have a word to express “virgin.”
 - Biblical Hebrew had only 8,679 words (English has 100,000+)

The Hebrew “almah” (עַלְמָה) refers to a young woman, NOT her sexuality (virgin). It is the Semitic root “to come into puberty.”

- It is found 9 times, and each time it occurs, **it speaks of one who is or would be expected to be a virgin.**

The KJV translates it four times as “virgin.”

- **Five times**, the KJV does **not** render them or translate them as “virgin.”

80

These verses used **'almah** representing a "virgin"

1. Abraham was looking for a wife for Isaac

- Genesis 24:43 Behold, I stand by the well of water; and it shall come to pass, that when the **virgin** cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

2. Song of Solomon 1:3 Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the **virgins** love thee.

3. Three types of women are mentioned with two called queens and concubines:

- Song of Solomon 6:8 There are threescore queens, and fourscore concubines, and **virgins** without number.

81

Our 1st conclusion is that so far

4. Isaiah 7:14 – *We've printed the text already.*

1. The Hebrew word **'almah** **can,** and DOES express the thought that the KJV translated Isaiah 7:14 as "virgin."
- We have **biblical proof,** and it **was** translated like that in three earlier texts that we have just shown.

82

Other verses that 'almah is **not** translated virgin in the **KJV**

1. **Pharaoh's daughter requests her **maid** (Miriam) to get the child's mother.**
 - Exodus 2:8 And Pharaoh's daughter said to her, Go. And the **maid** ('almah) went and called the child's mother.
2. **Isaiah 54:1-17** speaks of Israel, the wife of God (Yahweh), who was unfaithful to her husband by violating the marriage vows.
 - Isaiah 54:4 Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the **shame of thy youth**, and shalt not remember the reproach of thy **widowhood** any more.
 - "widowhood" - אלמנות - 'almânûth – This word is related to 'almah"
 - It means - A widow is a woman whose **spouse has died**.

83

Other verses that 'almah is **not** translated **virgin** in the **KJV**

3. Psalms 68:25 The singers went before, the players on instruments followed after; among them were the **damsels** ('almah) playing with timbrels.
 4. Proverbs 30:19 The way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a **maid** ('almah).
- The next three uses are a derivative of 'almah, but not the exact word.

84

Other verses that 'almah is **not** translated virgin in the KJV

1. Psalms 89:45 The days of his **youth** hast thou shortened: thou hast covered him with shame. Selah.
 - עלום - 'âlûm - **BDB Definition:** 1) youth, youthful, vigour - **Part of Speech:** noun masculine
 - NOTE – this is the counter “male” form of the word 'almah
2. 1 Chronicles 15:20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on **Alamoth**;
3. Psalms 46:1 To the chief Musician for the sons of Korah, A Song upon **Alamoth**. ...”
 - Alamoth may mean female singers or one who sings a high note like a woman, or the instrument was from Alamoth.

85

2nd Conclusion based on the KJV texts

1. Conclusion – 'almah **can** be translated as “**virgin.**”
2. Conclusion – 'almah **can** be translated as a **maid** or young woman of childbearing age.

Problem: There is no Hebrew word in biblical Hebrew that consistently and exclusively means “virgin.”

86

'almah and Bethulah do not fully give us the answer!

Rabbis will argue that the better word for “virgin” is
- בתולה - bethûlâh - **BDB Definition:** 1) virgin

- KJV-Genesis 24:16 And the damsel was very fair to look upon, a **virgin** (bethulah), **neither had any man known her:** and she went down to the well, and filled her pitcher, and came up.

Notice how bethulah was used, and the writer had to add, “**neither had any man known her.**” **So, the word does not have to mean virgin.**

- Yet, bethulah is also used in some places for “maid” or as “virgin,” **JUST LIKE 'almah!**

87

'almah and Bethulah do not fully give us the answer!

The **KJV** used bethulah for “maid.”

- Jeremiah 51:22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the **maid**;
- Ezekiel 9:6 Slay utterly old and young, both **maids**, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house.
- Zechariah 9:17 For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the **maids**.

The **NJPSV** (New Jewish Publication Society of American Tanakh – 1985) translates “bethulah” 31 out of 50 times as “maiden,” **so even the rabbis don't see “bethulah” as only a virgin.**

88

3rd Conclusion

1. Conclusion – ‘almah **can** be translated as “virgin.”
2. Conclusion – ‘almah **can** be translated as a **maid or young woman** of childbearing age.
3. Conclusion – **KJV** uses “**bethûlâh**” to mean a **maid or young woman**, but the word itself does **not** have to mean virgin.
 - Rabbinical commentaries also confirm “bethulah” does not have to mean virgin.

89

‘almah and bethulah do not fully give us the answer!

KJV also used “bethulah” to mean virgin.

- Deuteronomy 32:25 “The sword without, and terror within, shall destroy both the young man and the **virgin...**”
- Isaiah 23:4 Be thou ashamed, O Zidon: for the sea hath spoken, even the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up **virgins**.
- Isaiah 62:5 “For as a young man marrieth a **virgin...**”

Again, the key verse that shows the difficulty of “bethulah” means virgin:

- Genesis 24:16 And the damsel was very fair to look upon, a **virgin**, **neither had any man known her**: and she went down to the well, and filled her pitcher, and came up.

90

4th Conclusion

1. Conclusion – ‘almah **can** be translated as “**virgin.**”
2. Conclusion – ‘almah **can** be translated as a **maid or young woman** of childbearing age.
3. Conclusion – **KJV** uses “**bethûlâh**” to mean a **maid or young woman**, but the word itself does **not** have to mean virgin.
 - Rabbinical commentaries also confirm that “bethulah” does not have to mean virgin.
4. Conclusion – **KJV** does translate the word “**bethulah**” to mean **virgin.**

91

Discussion - Septuagint

Often, when studying the Old Testament, scholars state that a verse in the New Testament (in Greek) follows or originates from the “Septuagint” translation of the Old Testament (a Greek translation) rather than the Hebrew text.

- There is much evidence that seems to prove it!
- What is the Septuagint, and how should we handle this?

92

Septuagint - ['septōə ,jint] - Noun

It is a **Greek version** of the Hebrew Bible (Old Testament), including the Apocrypha books, created for Greek-speaking Jews in Egypt/Babylon in the **3rd and 2nd centuries BC**.

- Just because it had the Apocrypha in it does not mean it should be rejected (*Not talking about inspiration here, but that was added as historical books*).
 - The original KJV 1611 had it for **274 years** until it was removed **in 1885 A.D.**
 - <https://www.kingjamesbibleonline.org/Apocrypha-Books/>

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Septuagint - ['septōə ,jint] - Noun

It was the Bible used **before** Jesus, **during** Jesus' time, and **100 years afterward**.

- Supposedly, six people from each tribe came together.
 - Two people got lost? – joke – probably rounded down.
 - 2023 – Your Prof. heard Dr. Phil Stringer (a KJV scholar) argue that the Septuagint we have now is NOT the one used during the days of Jesus.

Another translation of the Old Testament is called “**Targums**” – 1st Century BC (*Like we today send out the Book of John to countries*)

- An ancient Aramaic paraphrase or interpretation of the Hebrew Bible, as Hebrew was a declining language.

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Septuagint - From: <https://en.wikipedia.org/wiki/Septuagint>

Greek Old Testament, or Septuagint (Latin: *septuāgintā*, literally "seventy," often abbreviated as 70 in Roman numerals, i.e., **LXX**), is the base of the first part of the Christian biblical canon, the O/T.

- Earliest Koine Greek translation of books in Hebrew, various biblical Apocrypha, and deuterocanonical books.

The first five books of the Hebrew Bible (Torah or Pentateuch) were translated into Greek in the mid-3rd century BC, but did not survive as original translation texts until this time, except as rare fragments.

- The remaining books of the Greek Old Testament are translations from the period between 200 BCE and 50 CE.

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So, what does this mean?

We know some books (Daniel, for instance) were translated from two languages:

- Daniel 1:1 – 2:3 was originally written in Hebrew.
- In Daniel 2:4 – 7:28 - Daniel switched to Aramaic, the language of the Babylonians.
 - This corresponds with the portion of the book dealing primarily with Gentile Dominion.
 - Beginning in chapter 8, the rest of the book is in Hebrew again, since the focus of the last 5 chapters is primarily on Israel.

96

Book of Jasher

The Bible mentions many books that we do not have today or were rejected, thus not canonical.

- And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the **book of Jasher**? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. (Joshua 10:13)
- (Also, he bade them teach the children of Judah the use of the bow: behold, it is written in the **book of Jasher**.) (2 Samuel 1:18)

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Book of Jasher plus other texts

Notice the New Testament mentions names/stories NOT found in the Old Testament –

- Now as **Jannes and Jambres** withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. (2 Timothy 3:8)
- Jannes and Jambres are **not** mentioned in the Old Testament text.
 - Exodus 7:11 Then Pharaoh also called the wise men and the sorcerers: now the **magicians of Egypt**, they also did in like manner with their enchantments.
 - Exodus 7:22 And the **magicians of Egypt** did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

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Michael fought with the Devil over Moses' Body

Jude 1:9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Some suppose this story came from another source since the Old Testament never mentions it.

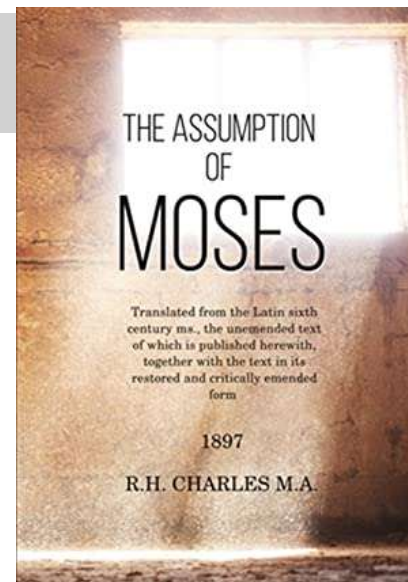
- Origen wrote that it came from the book, “The Assumption of Moses.”

99

“*The Assumption of Moses*” 1st-century Jewish apocryphal work

A sixth-century **incomplete** manuscript in Latin that was discovered in Milan, Italy, in the 19th century and published in 1861.

- Origen (*De principiis*, III,2,1) and one other cite the *Assumption of Moses* concerning the dispute over the body of Moses (Jude 1:9) between the archangel Michael and the devil.



100

Other Bible texts - Angel troubled the water – What was thought at that time.

In these lay a great multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water**. For an **angel went down at a certain season into the pool, and troubled the water**: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. (John 5:3-4)

- The Bible reports **the thought at the time**, which is key.
 - Could it have been an artisan well?

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Bottom Line

It doesn't matter what verse, book, or chapter it was taken from; God **preserved His exact Word**.

- Not just an idea or thought but the **exact** words!

It is the **truth without error - Period!**

- All scripture is given by **inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16)
- The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, **thou shalt preserve them** from this generation **for ever**. (Psalms 12:6-7)
- But the **word of the Lord endureth for ever**. And this is the word which by the gospel is preached unto you. (1 Peter 1:25)

102

The Septuagint – Key Point

The Septuagint is a Greek translation (by the Jewish leaders) used 200 years **before** the birth of Jesus.

7:14 διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον ἰδοὺ ἡ **παρθένος** ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ

- Greek – parthenos (**παρθένος**) – which is *normally* translated as “virgin.”

This seems to confirm the **understanding** that Isaiah 7:14 was intended to explain that the text speaks of a virgin.

103

Fifth Conclusion

1. Conclusion – ‘almah **can** be translated as “**virgin.**”
2. Conclusion – ‘almah **can** be translated as a **maid** or young woman of childbearing age.
3. Conclusion – **KJV** uses “**bethûlâh**” to mean a **maid** or young woman, but the word itself does not have to mean virgin.
 - Rabbinical commentaries also confirm “bethulah” does not have to mean virgin.

104

Fifth Conclusion

4. Conclusion – **KJV** **does** translate the word “**bethulah**” to mean **virgin**.
5. Conclusion – The **Septuagint** used the Greek word **parthenos** to translate “**virgin**,” which **confirms** the rabbis understood the Hebrew word ‘almah meant virgin, **AND this was done 200 years BEFORE the birth of Jesus!**

But wait...there is more!!

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Note: About παρθένος

It can refer to -

- Athena the Virgin (Parthenos) – 5th Century BC
- The epithet of the three virgin goddesses in Greek mythology
 - Artemis
 - Athena
 - Hestia

But the rabbis counter that parthenos does not always mean “virgin” and point to Genesis 34:3, where Dinah is still called a “parthenos” even **after** being raped.



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The Septuagint – Parthenos, *normally* translated as virgin.

Genesis 34:1-3 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. (2) And when **Shechem** the son of Hamor the Hivite, prince of the country, saw her, **he took her, and lay with her, and defiled her.** (3) And his soul clave unto Dinah the daughter of Jacob, and he loved the **damsel** [דַּמְסֵל] and spake kindly unto the damsel.

- 34:3 καὶ προσέσχεν τῇ ψυχῇ Δινας τῆς θυγατρὸς Ιακωβ καὶ ἠγάπησεν τὴν παρθένον καὶ ἐλάλησεν κατὰ τὴν διάνοιαν τῆς **παρθένου** αὐτῆ

107

The Septuagint – Parthenos, *normally* translated as virgin.

The **counterpoint** is that Dinah had been a virgin before the rape, which is a strong possibility of understanding.

- Again, **it is my view** that while the Hebrew/Greek is clouded in mystery and not fully explained, the key point was that this birth would be supernatural (hence virginal).
- The ‘almah denotes a young woman, and this unnamed maiden was in fact, a parthenos, a **virgin** and therefore bearing the Son of God!

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6th Conclusion

1. **Conclusion** – ‘almah **can** be translated as “virgin.”
2. **Conclusion** – ‘almah **can** be translated as a maid or young woman of childbearing age.
3. **Conclusion** – **KJV** uses bethûlâh to mean a **maid** or young woman, but the word itself does not have to mean virgin.
 - Rabbinical commentaries also confirm bethulah does not have to mean virgin.

109

6th Conclusion

4. **Conclusion** – **KJV does** translate the word bethulah to mean virgin.
5. **Conclusion** – The **Septuagint** used the Greek word Parthenos, which is translated as virgin, which confirms the rabbis understood the Hebrew word ‘almah meant virgin.
6. **Conclusion** – The Septuagint used the word Parthenos to describe Dinah (damsel), who was raped and therefore was no longer a virgin.
 - But we concluded that the use of pathenos could be expressing Dinah before she was raped.

110

Let's first do it the easy way!

Neither you nor I is a Hebrew (or Greek) scholar and we rely on other scholars to confirm our views.

- I have read many books that will put down the KJV and proclaim their translation superior.
- Because the KJV has been the favorite translation in Christendom for many years, it is the “gold” standard.

The following **Bible translations** also used the word “virgin” in Isaiah 7:14 instead of “young woman,” just like the KJV.

- *NOTE: By showing these other translations, I am NOT saying I approve of them, but to show that many other scholars **agree** with the KJV translation of ‘almah to mean “virgin.”*

111

KJV Isaiah 7:14 – “virgin” Other translations **agree** with the KJV.

- | | |
|---------------------------------|---------------------------------------|
| 1. Wycliffe Bible (1382) | 11. New Living Translation |
| 2. Matthew's Bible (1537) | 12. Douay-Rheims Catholic Bible |
| 3. Geneva Bible (1560) | 13. Third Millennium Bible |
| 4. American Standard Version | 14. The Webster Bible |
| 5. English Standard Version | 15. World English Bible |
| 6. New American Standard Bible | 16. Holman Christian Standard |
| 7. New International Version | 17. The Darby Translation |
| 8. New King James Version | 18. GOD'S WORD Translation |
| 9. New Century Version | 19. Jubilee Bible 2000 |
| 10. Young's Literal Translation | 20. Lexham English Bible (2010-Logos) |

112

Why Matthew confirmed the real intent of Isaiah 7:14

So, there is a lot more that goes into a translation than just the word itself.

- Isaiah 7:14 seems obscure since the word there is problematic.

When translating a word, one can consider the word in the context of the overall understanding of the book/chapter.

- Since, in my opinion, the Hebrew language did not really have a **definitive** word for virgin, it is all based on context.

So, let's examine what the Holy Spirit revealed through Matthew's text and what Isaiah had written.

113

Holy Spirit revealed to Matthew's text what Isaiah had written.

The Messiah is **about to be born – A supernatural birth.**

- Isaiah 7:14 Therefore the Lord himself **shall** give you a sign; Behold, a **virgin** shall conceive, and bear a son, and shall call his name **Immanuel**.
- Matthew 1:23 Behold, a **virgin shall be** with child, and shall bring forth a son, and they shall call his name **Emmanuel**, which being interpreted is, **God with us**.

114

Holy Spirit revealed to Matthew's text what Isaiah had written.

The Messiah was born (Jesus) and declared the divine king.

- Isaiah 9:6-7 For unto us a child **is born**, unto us a son is given: and the **government shall be upon his shoulder**: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. (7) Of the increase of his government and peace there shall be **no end**, **upon the throne of David**, and **upon his kingdom**, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

NOTE: Isaiah 9:6-7 - This is all speaking of the Millennial Kingdom!

115

Holy Spirit revealed to Matthew's text what Isaiah had written.

Messiah (Jesus) was born (Isaiah 7:14) and declared the divine king.

- Isaiah 9:1-2 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. (2) **The people that walked in darkness have seen a great light**: they that dwell in the land of the shadow of death, upon them hath the light shined.
- Matthew 4:15-16 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; (16) The people which sat in darkness **saw great light**; and to them which sat in the region and shadow of death light is sprung up.

116

Holy Spirit revealed to Matthew's text what Isaiah had written.

The Messiah is ruling and reigning.

- Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a **Branch** shall grow out of his roots:
- Matthew 2:23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a **Nazarene**.

With the Holy Spirit's illumination of these three chapters, Matthew saw that they had **not** been fulfilled. These messianic prophecies pointed to Jesus, our Messiah and King.

- All three chapters were linked together as the glorious reign of the promised Davidic king **had not been realized yet**.

This means that Matthew was not looking at Isaiah 7:14 in **isolation** but in the **larger context** of the three chapters.

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Other Birth Announcements besides Immanuel

With that setup,

1. Isaiah 7:14 follows the pattern of other special birth announcements (though it doesn't rise to the same level).

2. Hagar, Abraham's concubine from Egypt

- Genesis 16:11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and **shalt call his name Ishmael**; because the LORD hath heard thy affliction.

3. Samson's birth

- Judges 13:3-7 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: **but thou shalt conceive, and bear a son....** (5) For, lo, thou shalt conceive, and bear a son;.... (7) But he said unto me, Behold, thou shalt conceive, and bear a son..."

All three are introduced with similar words and phrases.

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But what about the name Immanuel?

Jesus is never called that by his mother, so how do we overcome this objection?

- Let us see how this is not unusual in the Old Testament.

Solomon was to be called Jedidiah.

- 2 Samuel 12:24-25 And David comforted Bathsheba his wife, and went in unto her, and lay with her: and she bare a son, and he called his name Solomon: and the LORD loved him. (25) And he sent by the hand of Nathan the prophet; and he called his name **Jedidiah**, because of the LORD.

- Yet, Solomon was never referred to by that name in Scripture.

The Talmud and Rabbinical commentaries claim that the birth of Isaiah 9:16 was Hezekiah.

- But Hezekiah was never called Immanuel.

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Who was this Immanuel?

Did Isaiah 7:14 have both a near and a far view?

- He (Immanuel) was a King promised to the line of David and would serve as a divine sign.
- If Immanuel was the divine sign of Isaiah 9 and 11, he was to be the Messiah and was to arise immediately as well as in the future.

Chapter 8, the promise of another child that would speak of the **immediate context** – MaherShalalHashBaz, Isaiah's 2nd son.

- Isaiah – Before **Immanuel** reaches a certain age, Judah's enemies would be destroyed, and then God would bring judgment on Judah.
- Chapter 8 repeats this same promise of Chapter 7, but with one special difference.
 - Chapter 8 – The child was actually born, while in Isaiah's day, **no record of Immanuel being born.**

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Structural parallel – 7:10-17 – Immanuel and 8:1-4

Dynasty

1. Immanuel – 7:14
2. Young women/virgin – 7:14
3. Young woman is pregnant and “shall conceive.” – 7:14
4. She “shall call” his name Immanuel” - 7:14
5. “For before the child shall know to refuse the evil, and choose the good...” - Isaiah 7:16
6. “...the king of Assyria” – 7:17

Judean Public

1. Mahershalalhashbaz (8:1, 3)
2. Prophetess (8:3)
3. Isaiah 8:3 “...she conceived, and bare a son...”
4. “Call his name Mahershalalhashbaz” – 8:3
5. For before the child shall have knowledge to cry, My father, and my mother...” – 8:4
6. “...the king of Assyria” (8:4)

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Additional thoughts on the Parallel

Both Immanuel and Mahershalalhashbaz represent different aspects of DIVINE INTERVENTION in human affairs at both critical junctions.

- Isn't that fascinating!! Both individuals have a great impact.
- One was immediately fulfilled (Mahershalalhashbaz), while the other was not fulfilled for over 700 years (Immanuel).

The rabbinical view rejects this future fulfillment and argues that it had to be fulfilled in Isaiah's time.

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Additional thoughts on the Parallel

The rabbinical view rejects this future fulfillment and argues that it had to be fulfilled in Isaiah's time.

What they are missing:

1. It was a promise to the "house of David" as it was given in the plural (vs. 13-14), which had meaning beyond their own generations.
2. Mahershalahashbaz was a time setter
3. The prophecy was shrouded in obscurity, allowing the Holy Spirit to reveal the more profound meaning to Matthew.

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Our Final Conclusion

1. Hebrew and Greek words "virgin" are not **definitive**.
 - Other versions agree with the KJV that "virgin" is the correct translation.
2. 3 Chapters that give the context of the translations:
 - Isaiah 7:14/Matthew 1:23 – Messiah about to be born;
 - Isaiah 9:6-7; 9:1-2/Matthew 4:15-16 Messiah is born
 - Isaiah 11:1/Mathew 2:23 – Messiah is ruling and reigning
3. Jesus is never called Immanuel
 - Neither was Solomon ever called Jedidiah
 - Rabbis say Hezekiah was Immanuel, but he was never called that.

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Our Final Conclusion

4. Isaiah 7:14 – Near and Far View

- Near – Mahershalahhasbaz – Isaiah’s 2nd son – Isaiah 8
- Far – Immanuel – This prophecy was not fulfilled for 700 years.

5. “house of David” (Hebrew is plural) – more than just Ahaz/son, but was the position of the promised Messiah.

125

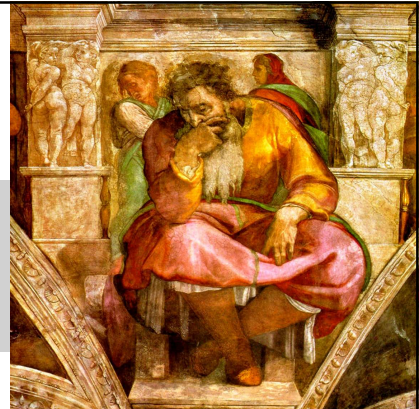
Jeremiah - a fresco by Michelangelo in the Sistine Chapel, Vatican, c. 1512.

A Major Discussion: Old Testament Prophecy – What did it See?

2. It saw the Seven-Year Tribulation.

1. It saw the First Coming Messiah.

Jeremiah 30:7 Alas! for that day is great, so that **none is like it**: it is even the **time of Jacob's trouble**; but he shall be saved out of it.



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Time of Jacob's Trouble – Seven-Year Tribulation.

Jeremiah 30:1-7 The word that came to Jeremiah from the LORD, saying, (2) Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. (3) For, lo, **the days come**, saith the LORD, that I will bring again **the captivity of my people Israel and Judah**, saith the LORD: and **I will cause them to return to the land that I gave to their fathers**, and **they shall possess it**. (4) And these are the words that the LORD spake concerning Israel and concerning Judah. (5) For thus saith the LORD; We have heard a voice of trembling, of fear, and not of peace. (6) Ask ye now, and see **whether a man doth travail with child?** wherefore do I see **every man with his hands on his loins, as a woman in travail**, and all faces are turned into paleness? (7) Alas! for **that day is great**, so that none is like it: it is even the **time of Jacob's trouble**; **but he shall be saved out of it**.

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Time of Jacob's Trouble – Seven-Year Tribulation.

Jeremiah 30:8-11 (8) For it shall come to pass **in that day**, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: (9) But they shall serve the LORD their God, and **David their king, whom I will raise up unto them**. (10) Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and **shall be in rest**, and be quiet, and none shall make him afraid. (11) For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

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Key points to Jeremiah 30:1-11

1. Future prophecy

- 30:3 – “the days come”

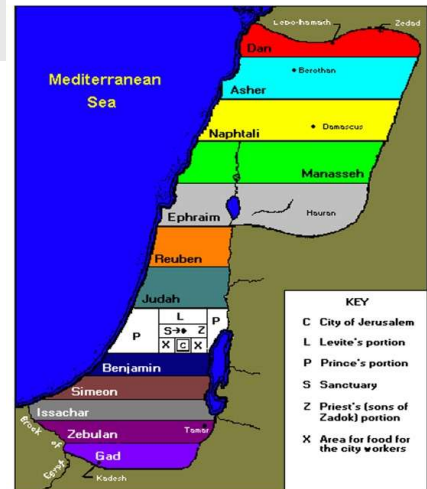
2. The Promised Land Covenant is fulfilled

- Vs. 3 – “...the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the **land that I gave to their fathers, and they shall possess it.**”

3. Birth Pangs of the Messiah

- Vs. 6 Ask ye now, and see **whether a man doth travail with child?** wherefore do I see **every man with his hands on his loins, as a woman in travail,** and all faces are turned into paleness?
 - Matthew 24:8 All these are the beginning of sorrows. (see Revelation Chapter 6)

LAND ALLOTMENT IN THE MILLENIUM ACCORDING TO EZEKIEL



Adapted from map prepared by Lambert Dolphin © 1996

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Key points to Jeremiah 30:1-11

4. Day of the Lord – 2nd Coming

- Vs. 7 - “that day is great”

5. Seven-Year Tribulation

- Vs. 7 - “time of Jacob’s trouble”

6. All Israel will be saved at the end of these seven years!

- Vs. 7 - “but he shall be **saved out of it**”
 - Romans 11:26 And so **all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:



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Key points to Jeremiah 30:1-11 - Old Testament Prophecy – What did it See?

7. The Millennial Kingdom and the New Heaven, New Earth, and the New Jerusalem will continue with Christ...**David/Jesus will rule over Israel and the world.**

- Vs. 9 - “David their king, whom I will raise up unto them”
- Amos 9:11 In that day will I raise up the **tabernacle of David** that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:
- Acts 15:16 After this I will return, and will build again the **tabernacle of David**, which is fallen down; and I will build again the ruins thereof, and I will set it up:

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Key points to Jeremiah 30:1-11 - Old Testament Prophecy – What did it See?

7. The Millennial Kingdom and the New Heaven, New Earth, and the New Jerusalem will continue with Christ...**David/Jesus will rule over Israel and the world.**

Revelation 21:3 And I heard a great voice out of heaven saying, Behold, the **tabernacle of God is with men**, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

8. Israel will finally get that “rest” promised by keeping the Sabbath during the **Millennial Kingdom.**

- Vs. 10 - “shall be in rest”

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A Major Discussion: Old Testament Prophecy – What did it See?

1. It saw the First Coming Messiah.
2. It saw the Seven-Year Tribulation.

3. It saw the Second Coming of the Messiah.

Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, **The mighty God**, The everlasting Father, The Prince of Peace.

(7) Of the increase of **his government and peace there shall be no end, upon the throne of David, and upon his kingdom**, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

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Old Testament Prophecy – What did it See?

3. It saw the Second Coming of the Messiah.

Jeremiah 23:5-6 Behold, **the days come**, saith the LORD, that **I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.** (6) In his days Judah shall be saved, and **Israel shall dwell safely**: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.**

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Old Testament Prophecy – What did it See?

3. It saw the Second Coming of the Messiah.

Joel 2:30-32 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. (31) The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. (32) **And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered:** for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

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Old Testament Prophecy – What did it See?

3. It saw the Second Coming of the Messiah.

Zechariah 14:1-5 Behold, the **day of the LORD cometh**, and thy spoil shall be divided in the midst of thee. (2) For **I will gather all nations against Jerusalem to battle;** and the city shall be taken, and the houses rifled, and the women ravished; and **half of the city shall go forth into captivity**, and the residue of the people shall not be cut off from the city. (3) Then shall the **LORD go forth, and fight against those nations**, as when he fought in the day of battle. (4) And **his feet shall stand in that day upon the mount of Olives**, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and **there shall be a very great valley;** and half of the mountain shall remove toward the north, and half of it toward the south. (5) And **ye shall flee to the valley of the mountains;** for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: **and the LORD my God shall come, and all the saints with thee.**

136

Old Testament Prophecy – What did it See?

3. It saw the Second Coming of the Messiah.

Daniel 7:13-14 I saw in the night visions, and, behold, one like the **Son of man came with the clouds of heaven**, and came to the Ancient of days, and they brought him near before him. (14) And there was given him **dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.**

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Old Testament Prophecy – What did it See?

4. It saw the Millennial Kingdom (Revelation 20:1-3)

New Testament teaching:

1. Revelation 20:1-2 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. (2) And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a **thousand years**,

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Old Testament Prophecy – What did it See? 4. It saw the Millennial Kingdom

2. Isaiah 11:5-6 And righteousness **shall be** the girdle of his loins, and faithfulness the girdle of his reins. (6) The **wolf** also shall **dwell** with the **lamb**, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
- “**shall be**” – (הָיָה) – Because of the Messiah’s righteousness that he wore around himself like a “girdle” or a waist-cloth, the innermost piece of clothing, that is why the wolf (Ishmael line) will lie down with the lamb (Israel).

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Old Testament Prophecy – What did it See? 4. It saw the Millennial Kingdom

2. Isaiah 11:5-6 And righteousness **shall be** the girdle of his loins, and faithfulness the girdle of his reins. (6) The **wolf** also shall **dwell** with the **lamb**, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.
- “**dwell**” – (וָדָן) – root (גוּר) – *gûr* – **Qal** (“simple” or "causal" action) **Sequential Perfect** (connects to an earlier verb [(הָיָה) righteousness **shall be** the girdle] to form either a sequence of time or a sequence of thought) 3rd Person Masculine Singular
- Ishmael (“wolf”) / Isaac battle (“lamb”) – In the Millennial Kingdom, the Ismael / Isaac battle will finally be OVER!

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A Major Discussion: Old Testament Prophecy – What did it See?

4. It saw the **Millennial Kingdom** (Revelation 20:1-3)
3. Isaiah 11:9 They shall **not hurt** nor destroy in all my **holy mountain**: for the **earth shall be full of the knowledge of the LORD**, as the waters cover the sea.
 - Jesus will reign in the Temple (“full of the knowledge of the Lord”) in Jerusalem (“holy mountain”).
 - Millennial Temple is found in Ezekiel 40-48.
4. Isaiah 65:20 There shall be **no more thence an infant of days**, nor an old man that hath not filled his days: **for the child shall die an hundred years old**; but the **sinner being an hundred years old** shall be accursed.
 - People in the Millennial Kingdom will live longer.
 - They will have till age 100 to come to Christ.

141

Old Testament Prophecy – What did

5. It saw the **New Heaven, New Earth, New Jerusalem**

- Isaiah 65:17 For, behold, I create **new heavens and a new earth**: and the former shall not be remembered, nor come into mind.
- Isaiah 66:22 For as the **new heavens and the new earth**, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.



142

What the Old Testament Did **NOT** See: The Church

Ephesians 5:32 This is a great mystery: but I speak concerning Christ and the church.

“mystery” - μυστήριον (*mystērion*) – Nominative [subject of a verb] Singular Neuter – Strong #3466 - **a hidden thing, secret, mystery**

- It is given in the context of a husband and wife relationship.

Earlier, Paul stated the mystery, **“was not made known unto the sons of men...Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.”**

143

What the Old Testament Did **NOT** See: The Church

Earlier, Paul stated the mystery, **“was not made known unto the sons of men...Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel.”**

- Ephesians 3:1-6 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, (2) If ye have heard of the **dispensation** of the grace of God which is given me to you-ward: (3) How that by revelation he made known unto me the mystery; (as I wrote afore in few words, (4) Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) (5) Which in other ages **was not made known unto the sons of men**, as it is now revealed unto his holy apostles and prophets by the Spirit; (6) That the **Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:**

144

What the Old Testament Did **NOT** See: The Church

So, we conclude that the Old Testament (“...was not made known unto the sons of men...” Ephesians 3:5) did **NOT** see :

1. The Church and Church Age.
2. Gentiles being included in the New Covenant.

Our issue now becomes the next step. How do we interpret an Old Testament text with an event from the Church age? Let’s get to the point.

145

Review of how Jesus Connected His Words with God’s Calendar

Let’s see the time frame between the Spring and Fall Feasts.

- **Fall Feast** – It began on the seventh month (six full months X 30 days = 180 days)
- **Spring Feast** – *It lasted almost two months (60 days)*

180 days – Fall Feast begins

-59 days – Spring Feast ends

121 days - 4 months between the **Spring** and **Fall Feasts**

Now, did Jesus say anything about four months? YES, in John 4, BUT let’s give the background so you can see the flow!

146

Answer: John 4 – Jesus Connects with God’s Calendar

Jesus said to His disciples, putting the weight of evangelism onto them:

- “Say not ye, There are yet **four months**, and **then cometh harvest**? *behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*” (John 4:35)

Jesus used the time frame (4 months) between the Spring Feasts and the beginning of the Fall Feasts to confirm the prophecy of the feasts.

- Jesus speaks of a four-month time frame of “**then cometh harvest.**”

147

A pause between the Spring and the Fall Feast

So, we have established that Jesus spoke of those four months as a period of time between the Spring and Fall Feasts.

- What was to happen during those four months?

It has messianic implications. It is just a simple interlude that speaks of a wheat harvest. Notice how, after verse 21 (**speaking about the feast of weeks** in Leviticus 23:15-21), there seems to be a **strange** pause before the fall feasts began in Leviticus 23:22.

- Leviticus 23:21-22 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. (22) **And when ye reap the harvest of your land**, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

148

So How Does this mesh with the view:

The Old Testament did not see the church age. TRUE – So, we need to frame the question.

Feast of Weeks (Pentecost)

- Leviticus 23:15-16 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths shall be complete:** (16) Even unto the **morrow after the seventh sabbath shall ye number fifty days**; and ye shall offer a new meat offering unto the LORD.

Feast of Trumpets

- Leviticus 23:23-24 And the LORD spake unto Moses, saying, (24) Speak unto the children of Israel, saying, In the **seventh month, in the first day of the month**, shall ye have a sabbath, a memorial of **blowing of trumpets**, an holy convocation.

149

So How Does this mesh with the view:

Between the two feasts was this statement:

- Leviticus 23:21-22 And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations. (22) **And when ye reap the harvest of your land**, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.


150

Pre-Tribulation: Nine Differences Between Israel and the Church


In a previous file, we outlined the many distinct differences between Israel and the church.

<ol style="list-style-type: none"> 1. Nation 2. Rejected Christ 3. Original persecutor (Saul) 4. Gentiles excluded from membership 5. Believers and unbelievers in a Covenant relationship with God. 6. Never called "saved Jews" in the O/T 7. O/T - Place of God's blessing 8. Promised the land of Israel 9. Never promised a "rapture" 	<ol style="list-style-type: none"> 1. Not a nation 2. Received Christ. 3. Did not persecute 4. Gentiles included 5. Only Believers 6. No "unsaved" Jews 7. N/T - Place of blessings 8. Never promised land 9. Promised a Rapture
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151



Similarities between Israel and the Church:



1. Covenant relations with God
2. Related to God by blood redemption in Christ, as illustrated by the figure of marriage
3. Witnesses for God to the world
4. Of the spiritual seed of Abraham
5. To be Glorified

6. Called to a walk of separation
7. Have One Shepherd
8. Have common doctrines
9. Called the elect of God
10. Both are dearly beloved of God
11. Both are recipients of eternal life through the Messiah/Christ

152

Old Testament quote used during the church-age period.

1. Peter, in Acts 2, refers to events that were similar to Joel 2.
 - Joel 2:28-31 And it **shall come to pass** afterward, that **I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:** (30) And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. (31) **The sun shall be turned into darkness, and the moon into blood,** before the great and the terrible day of the LORD come.
 - Acts 2:14-17 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: (15) For these are not drunken, as ye suppose, seeing it is but the third hour of the day. (16) **But this is that which was spoken by the prophet Joel;** (17) And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

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Old Testament quote used during the church-age period.

Virtually nothing that happened in Acts 2 is predicted in Joel 2.

- Joel spoke of the outpouring of the Holy Spirit on the **nation of Israel** in the **last days** - “**shall come to pass**”!

However, **one point of similarity** was an outpouring of the Holy Spirit, resulting in unusual manifestations.

154

Old Testament quote used during the church-age period.

Acts 2 does not change or reinterpret Joel 2, ***nor does it deny that Joel 2 will have a literal fulfillment*** when the Holy Spirit is poured out on the **whole** nation of Israel.

- It is simply applying it to a New Testament church-age event because of the one point of **similarity**.

CONCLUSION: The “**this is that**” Peter refers to in Acts 2, as found in Joel 2, is the **point of similarity** that the Holy Spirit produced both results.

155

Old Testament quote used during the church-age period.

The manifestations on the Day of Pentecost were not produced by wine (drunk) but by God’s Spirit.

- There was no spiritual fulfillment on Pentecost in Acts 2: “**The sun shall be turned into darkness, and the moon into blood**, before the great and the terrible **day of the LORD** come. (Joel 2:31)
 - This event takes place on the “day of the LORD,” which is the Second Coming of Christ!
 - Revelation 19:11-16 And I saw heaven opened, and behold a white horse; and **he that sat upon him was called Faithful and True**, and in righteousness he doth judge and make war. (12) **His eyes were as a flame of fire**, and on his head were many crowns; and he had a name written, that no man knew, but he himself. (13) And he was clothed with a vesture dipped in blood: and **his name is called The Word of God**.

156

Old Testament quote used during the church-age period.

The manifestations on the Day of Pentecost were not produced by wine (drunk) but by God's Spirit.

- There was no spiritual fulfillment on Pentecost in Acts 2: **"The sun shall be turned into darkness, and the moon into blood,** before the great and the terrible day of the LORD come. (Joel 2:31)
 - Revelation 19:14-16 (14) And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (15) And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. (16) And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**
- Nor does this provide a **precedent** for the **allegorical** interpretation of Old Testament prophecy in the New Testament.

157

Old Testament quote used during the church-age period.

Joel 2 **will be fulfilled** in the **future**, just before the Second Coming of Christ.

- Note: We do this in preaching/teaching **all the time** when something happens today that will happen in the End Times.

Example: COVID-19 in 2020-2022:

- Matthew 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and **pestilences**, and earthquakes, in divers places.
 - **Webster Dictionary** - a contagious or infectious epidemic disease that is virulent and devastating, *especially*: **BUBONIC PLAGUE**

158

Old Testament quote used during the church-age period.

So, we see that Joel 2 describes an event similar to what took place in Acts 2 (the outpouring of the Holy Spirit), which marked the beginning of the church age.

Even though the Joel 2 prophecy will not be fully fulfilled until the Tribulation Period and the Second Coming.

So we have an Old Testament text that is used at the beginning of the Church Age.

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Events in the Old Testament that are connected with the Church Age.

2. The New Covenant is found in the Old Testament.

- Jeremiah 31:31-32 Behold, the days come, saith the LORD, that I will make a **new covenant with the house of Israel**, and with the house of Judah: (32) Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, **although I was an husband unto them**, saith the LORD:

This text is fulfilled in the Millennial Kingdom based on:

- Jeremiah 31:33-34 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (34) And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Still, Israel is finally saved, like the Church aged saints, as they will “put my law in their inward parts, and write it in their hearts.”

160

Events in the Old Testament that are connected with the Church Age.

2. The New Covenant is found in the Old Testament. Jeremiah 31:31-32.
- Hebrews 8:7-9 For if that first covenant had been faultless, then should no place have been sought for the second. (8) For finding fault with them, he saith, Behold, the days come, saith the Lord, **when I will make a new covenant with the house of Israel and with the house of Judah:** (9) Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because **they continued not in my covenant**, and I regarded them not, saith the Lord.
 - The writer of Hebrews connects the “new covenant” found in the church age with Jeremiah 31:32.

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Events in the Old Testament that are connected with the Church Age.

2. The New Covenant is found in the Old Testament. (Jeremiah 31:31-32 - Hebrews 8:7-9).
- This new covenant in the Jeremiah passage is the Gospel that was preached during the church age, as Hebrews 8 teaches.
- But we have another problem with comparing these two verses.

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The Targum
of Jeremiah



The Aramaic Bible
• The Targums •



Textual Problem

Hebrews 8:9 and Jeremiah 31:32

<https://www.carm.org/does-hebrews-89-misquote-jeremiah-3132>



Early Syriac Version



Jerome's Latin Vulgate

163

A close look at the Problem

- Jeremiah 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, **although I was an husband unto them**, saith the LORD:
- Hebrews 8:9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and **I regarded them not, saith the Lord.**

164

A closer look at the Hebrew and Greek.

Jeremiah 31:32 - **although I was an husband unto them**

- אָנֹכִי בְעַלְתִּי בָם
 - אָנֹכִי/אֲנִי – Pronoun – 1st person singular from אָנֹכִי (*ānōkî*)
 - KJV translates Strong's H595: **I**, which, me.
 - בְעַלְתִּי – Qal Perfect [a completed action or a situation that is viewed as a single event. Perfects are generally translated as simple pasts] First Person Common Singular from בָּעַל *bā'al*
 - KJV translates Strong's H1166: marry (8x), **husband** (3x), dominion (2x), wife (1x), married wife (1x), Beulah (1x).
 - בָּם – Preposition – No Strong's number – occurs 96 times

165

A closer look at the Hebrew and Greek.

Hebrews 8:9 - I regarded them not - ἡμέλησα Αὐτῶν

ἡμέλησα (root: ἀμελέω - *ameleō*) - Aorist [the action as having **begun from a certain point** ("inceptive aorist"), or having ended at a certain point ("cumulative aorist"), or merely existing at a certain point ("punctiliar aorist")] Active Indicative - 1st Person Singular

- **KJV translates Strong's G272:** neglect (2x), make light of (1x), **regard not** (1x), be negligent (1x).

Αὐτῶν – “them” – Possessive Pronoun – Genitive [shows description] Plural Masculine - Used 5785x times

- **KJV translates Strong's G846:** him (1,952x), his (1,084x), their (318x), he (252x), her (242x), they (121x), same (80x), himself (58x), *miscellaneous* (1,678x).

166

Jermiah 31:32 - Septuagint

31:32 (LXX 38:32)

οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου καὶ ἐγὼ **ἠμέλησα αὐτῶν** φησὶν κύριος

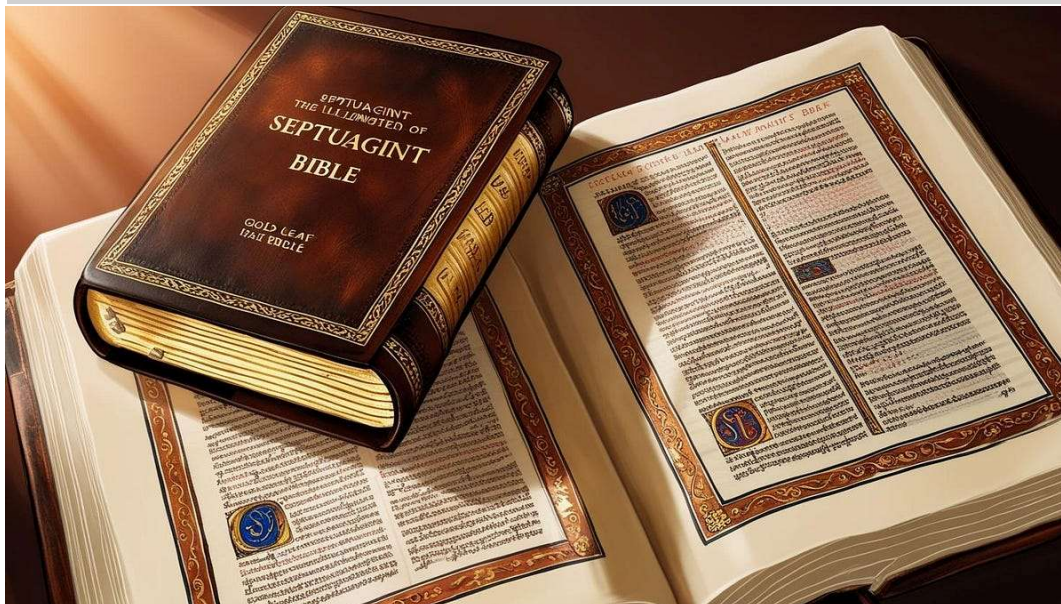
Now, compare with Hebrews 8:

• **ἠμέλησα Αὐτῶν**

We have an exact match with the Septuagint translation.

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The Septuagint



168

Septuagint - ['septōə ,jint] - Noun

It is a **Greek version** of the Hebrew Bible (Old Testament), *including* the Apocrypha, made for Greek-speaking Jews in Egypt/Babylon in the **3rd and 2nd centuries BC**.

- It also included the Apocrypha, which does not mean it should be rejected.
 - The original KJV 1611 also had it, as the King **REQUIRED** all Bible translations to include it.

169

Septuagint - ['septōə ,jint] - Noun

It was the Bible used **before** Jesus, **during** Jesus' time, and **100 years afterward**.

- Supposedly, six Rabbis from each tribe came together.
 - Two people got lost? – *joke* – probably rounded down.

It is not unusual to translate the Word of God into another language.

- **“Targums”** – 1st Century BC - an ancient Aramaic paraphrase or interpretation of the Hebrew Bible, as Hebrew was a declining language.

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Septuagint - From: <https://en.wikipedia.org/wiki/Septuagint>

The Greek Old Testament, or Septuagint (Latin: septuāgintā, literally "seventy"; often abbreviated as LXX), is the basis for the first part of the Christian biblical canon, the Old Testament.

- Earliest Koine Greek translation of books in Hebrew, various biblical Apocrypha, and deuterocanonical books.

The first five books of the Hebrew Bible (Torah or Pentateuch) were translated in the mid-3rd century BC, but none of the original Greek translations from this period has survived except as rare fragments.

- The remaining books of the Greek Old Testament are translations from the period between 200 BCE and 50 CE.

171

Septuagint – Translated by Rabbis before Christ.

Some describe it as a simple transcription error.

- Masoretic – בעלתי – “I was a husband to them”
- Septuagint – געלתי – “I did not care for them”

The only difference is the first letter (Hebrew reads from right to left).

- The letters themselves look quite similar, and would have been handwritten in the manuscripts.
 - It is easy to see that a scribe could mistake one for the other.

Some ancient Hebrew copies had בעלתי, while others געלתי.

- The “I did not care for them” was used by:
 1. Septuagint translators
 2. Ancient Syriac translation of the Hebrew Scriptures

172

Jer. 31:32: “I was a husband to them” is found in

1. Masoretic text (Hebrew Old Testament)
2. Aramaic Targum of Jeremiah
3. Jerome’s Latin Vulgate.

Note: Dead Sea Scrolls – Jeremiah 31:32 are not translatable as those passages are damaged.

173

KEY: Does it affect the meaning?

although I was an husband unto them – Jeremiah 31:32

I regarded them not, saith the Lord – Hebrews 8:9

If one looks only at the verses, they say different things: one deals with marriage; the other speaks of God’s rejection.

- But the context of “I was a husband to them” is speaking of the special, close relationship God had with Israel, but Israel had rejected Him, with the context of the previous words.
 - Jeremiah 31:32a “which my covenant they brake.”
- The Hebrews 8:9 passage is saying the same thing as God did not “regard” them **because they continued not in my covenant.**
 - Let me remind the reader that a “marriage” is seen as a “covenant.”

174

KEY: Does it affect the meaning?

although I was an husband unto them – Jeremiah 31:32

I regarded them not, saith the Lord – Hebrews 8:9

In Jeremiah 31, the emphasis is on God's relationship with Israel. –
"I was an husband."

- In Hebrews 8, the emphasis is also on God's relationship with Israel: "regarded them not."

Both texts speak of the setting aside of Israel. In Hebrews, the writer was speaking to believing Jews in the diaspora, questioning why there was a "new" covenant.

- For **if** that first covenant had been faultless, **then** should no place have been sought for the second. (Hebrews 8:7)

175

KEY: Does it affect the meaning?

Did Jeremiah speak of Israel's demise? YES!

- Jeremiah 30:14-15 All thy lovers have forgotten thee; they seek thee not; **for I have wounded thee with the wound of an enemy**, with the chastisement of a cruel one, for the **multitude of thine iniquity; because thy sins were increased**. (15) Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, **I have done these things unto thee**.

The writer of the Hebrews 8 text speaks to the updated position of Israel from the "**although I was an husband unto them**" – **Jeremiah 31:32** to "**I regarded them not, saith the Lord**" – **Hebrews 8:9**

176

KEY: Does it affect the meaning?

If it were the Apostle Paul who wrote the Book of Hebrews (I believe it was Luke, who heard Paul preach it – written just before 70 AD), he had earlier stated Israel's position in the Book of Romans, around 56-57 AD.

- Romans 11:28 As concerning the gospel, they [*speaking of Israel*] are **enemies** for your sakes: but as touching the election, they are **beloved for the fathers' sakes**.

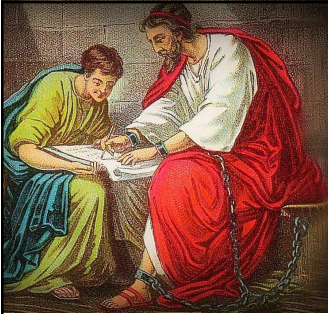
Israel had been set aside, which began when the Lord told Isaiah:

- Isaiah 6:8-10 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. (9) And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. (10) **Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.**


177

Let me chase a rabbit here about who wrote the Book of Hebrews.

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Paul




Luke

Big Question
Who wrote the Book of Hebrews?



Barnabas - Levite;
Apostle - Acts
14:14 – traveled
with Paul



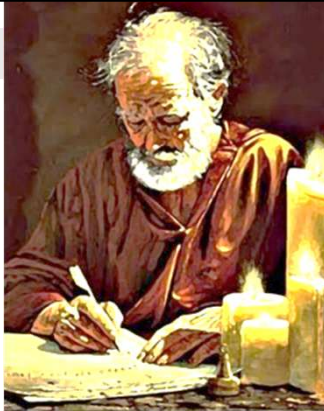
Apollos

179

Apostle Paul

Persecuted Christians...saved on the road to Damascus.

- Apostle to the Gentiles - Started the church at Antioch.
- Wrote 13 N/T books:
 - Galatians (AD 47)
 - 1 and 2 Thessalonians - AD 49—51
 - 1 and 2 Corinthians and Romans - AD 52—56
 - Ephesians, Philemon, Colossians, and Philippians - AD 60—62 - 1st Roman imprisonment
 - 1 Timothy and Titus - AD 62
 - 2 Timothy - AD 63—64 - 2nd Roman imprisonment



180

Why I will **not** say, Paul wrote the Book of Hebrews.

In my Bible College days (1974-1979), all my Bible professors stated that Paul penned the book of Hebrews.

- I did not question their view, but noticed little evidence was given, but this “truth” was viewed as only “liberals” **questioned** this fact.
- Later, as I studied the Apostle Paul, it became clear to me, in **MY** *opinion*, that there is *not enough evidence to **prove either way.***

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Why I will not say Paul wrote the Book of Hebrews.

Because it is not **fully** proven (though the evidence I will cite leans more toward the view that he did not write it), it remains *inconclusive*.

- So, I will state that Paul may or may not have written the Book of Hebrews.
 - I am aware that it has been Church tradition till the 1800s that Paul wrote this book, but **since when does tradition trump Biblical evidence?**
 - I will give you my answer to this question.

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Evidence Paul wrote the book of Hebrews

1. Theology in Hebrews is consistent with Paul.
 - Paul taught salvation by faith alone – Ephesians 2:8-9, and it is strongly written in the book of Hebrews.
2. The Book cites “Timothy,” and Paul is the only apostle **known** to have done that in a letter (*circumstantial evidence*).
 - Hebrews 13:23 Know ye that our brother **Timothy** is set at liberty; with whom, if he come shortly, I will see you.

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Evidence Paul wrote the book of Hebrews

3. 2 Peter 3:15 – **Most Compelling**
 - 2 Peter 3:15b ...even as our beloved **brother Paul also according to the wisdom given unto him hath written unto you;**
 - Peter wrote his letter to the Hebrews or Jews
 - 1 Peter 1:1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,
4. **Paul was in bonds:** “For ye had compassion of me **in my bonds**, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” (Hebrews 10:34)
 - But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, **left Paul bound.** (Acts 24:27)

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“Philosophical” evidence for a Pauline authorship of Hebrews

Paul, who called himself the “apostle to the Gentiles” (Romans 11:13), had been prevented from delivering his message to the Jews (except in Acts 28:17-29) by his arrest in the Temple and was then transported to Jerusalem.

- Had a burden for his people (Romans 9:1-3)
 - Knew that “wolves” would come in after he left. (Acts 20:29-31)
- 2nd and 3rd Century Churches – Paul was thought of as the author.

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Neutral Evidence

The letter closes with:

- Hebrews 13:25 “Grace be with you all. Amen.”
- The same closing is found in each of Paul’s known letters.
 - Romans 16:20; I Cor. 16:23; 2 Cor. 13:14; Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; I Thess. 5:28; II Thess. 3:18; I Tim. 6:21; 2 Tim. 4:22; Titus 3:15 and Philemon 25
- However, the apostle Peter also used a similar phrase (*not identical*) in his letters –
 - 1 Peter 5:14 Greet ye one another with a kiss of charity. **Peace be with you** all that are in Christ Jesus. Amen.
 - 2 Peter 3:18 **But grow in grace**, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

Conclusion – Simple *customary* style to close letters in that time period.

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H. A. Ironside, in his commentary

He used this evidence of Hebrews 13:25, “Grace be with you all. Amen.” and other quotes below as proof.

- The grace of our Lord Jesus Christ be with you. Amen. (Romans 16:20)
- The grace of our Lord Jesus Christ be with you. (1 Cor. 16:23)
- The grace of the Lord Jesus Christ...(2 Corinthians 13:14)
 - *Hebrews and Titus*, Ironside, H. A. (Loizeaux Brothers, 1977), pg. 11-12

Other verses that can be quoted are:

- Gal. 6:18; Eph. 6:24; Phil. 4:23; Col. 4:18; I Thess. 5:28; II Thess. 3:18; I Tim. 6:21; 2 Tim. 4:22; Titus 3:15; and Philemon 25

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Evidence **Against** Paul having written the book of Hebrews

1. Lack of a “salutation” in the book.

- In every one of Paul’s known books, he has a personal salutation. Example:
 - Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (Romans 1:1)
- Notice the difference immediately
 - Hebrews 1:1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

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Evidence Against Paul having written the book of Hebrews

2. Overall composition/style is of a very sophisticated writer.

- While Paul was an excellent speaker/communicator, he stated in his own words in other books that his speech was of the **common** man.
 - 1 Corinthians 2:1 And I, brethren, when I came to you, came **not with excellency of speech** or of wisdom, declaring unto you the testimony of God.
 - 2 Corinthians 11:6 But though I **be rude in speech**, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

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Evidence Against Paul having written the book of Hebrews

3. Hebrew 2:3 is considered the **key verse**.

- Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by **them that heard him**;
 - **"...them that heard him"** - So the writer of Hebrews specifically states that an apostle taught him.

Paul claimed to receive his revelations directly from Christ.

- 1 Corinthians 11:23 For I have **received of the Lord** that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread:
- Galatians 1:12 For I **neither received it of man, neither was I taught it**, but by the revelation of Jesus Christ.

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So, if Paul didn't write it, what would be other options?

1. **Luke:** Paul **preached** this message, and it was transcribed later by Luke, a person who was well-trained in the Greek language.
 - John Calvin (Reformer - 1509-1564) and Franz Delitzsch (Lutheran - 1813-1890) – **This is my view as well!**
2. **Barnabas** – Levite – taught/encouraged Paul, Mark, and Peter
 - **Tertullian** (160 – c. 225 AD) named him the author.
3. **Apollos** – or his teachers, Priscilla and Aquila – ministered with Paul
 - **Martin Luther** suggested him.
4. **Clement** of Rome has also been suggested.

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Final thoughts

Other Bible Books were not fully written by their authors, such as Moses, who died (Deuteronomy 34:5) before the chapter was complete.

- According to Origen (3rd century), “Only God knows who wrote Hebrews.”
 - Dr. Charles Ryrie (DTS) held this view
 - Ryrie Study Bible – pg. 1850.

The actual writer does **not matter**, nor does it take away from the **inspiration of the Bible**.

- 2 Timothy 3:16 **All scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

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Last **Two Points** on authorship - Book of Hebrews

1. Please don't have a "**haughty**" (arrogant, superior, and disdainful) attitude on this point.

- What I mean is that I had individuals who responded, "Well, I do accept Paul's authorship," as if I had some liberal doctrine!

It is acceptable to accept Pauline authorship, but it is not 100% certain.

- All you have done is tell me you ***really never actually studied the subject*** and accepted it from ...whoever told you.

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Last Two Points on authorship - Book of Hebrews

2. Another problem: KJV – without error! - We agree!

- But to claim that the "Study notes" or chapter headings are as well is *questionable*.
- My KJV electronic Bible has at the end of the last verse: Claims it was Timothy!
 - "Hebrews 13:25 Grace *be* with you all. Amen. **It then adds** without a break as if it is in the Greek - *Written to the Hebrews from Italy, by **Timothy**.*"
- One student showed me his "*King James Bible Study Edition*." The "Heading" stated that it was the Apostle Paul's Letter to the Hebrews.
 - My same KJV Nelson Publishing printing did **not** say that.

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An “adjustment” to the Old Testament quote is not unusual

We return back to our discussion of **Jeremiah 31:32** and “**I regarded them not, saith the Lord**” – **Hebrews 8:9**

We see this in the discussion between the Apostle Paul in Ephesians and the Book of James.

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can **faith save him**?

Faith – Only through faith can one be saved, as Paul states:

- Ephesians 2:8 For by grace are ye saved through **faith**; and that not of yourselves: it is the gift of God:

James uses Genesis 22 to push this view

- James 2:21-23 Was not Abraham our father **justified by works**, when he had offered Isaac his son upon the altar?

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An “adjustment” to the Old Testament quote is not unusual

We see this in the discussion between the Apostle Paul in Ephesians and the Book of James.

While Paul uses the same event to show grace.

- Romans 4:2-5 For **if** Abraham were **justified by works**, he hath whereof to glory; but not before God. (3) **For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.**

We are talking about the supposed “contradiction” between James and Paul. Both statements are true when the **writer’s focus** is understood.

- Paul – works of the law cannot make one righteous before God.
- James focuses on the **conduct** that should flow out of genuine faith. In other words, **James is saying that our actions reveal what our faith truly is.**

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Bottom Line of the difference – Jeremiah 31:32 and Hebrews 8:9

Doesn't matter what verse, book, or chapter it was taken from; God **preserved His exact Words.**

- Not just an idea or thought but the **exact** words!

It is truth without error!

- All scripture is given by **inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (2 Timothy 3:16)
- The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, **thou shalt preserve them** from this generation **for ever.** (Psalms 12:6-7)
- But the **word of the Lord endureth for ever.** And this is the word which by the gospel is preached unto you. (1 Peter 1:25)

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Events in the Old Testament that are connected with the Church Age.

3. Tabernacles/Temples in the Old Testament where God met with the High Priest are now located in us as believers in Christ.

- Exodus 25:17-22 And thou shalt make a mercy seat ...(18) And thou shalt make two cherubims of gold, ...in the two ends of the mercy seat. (19) And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. (20) And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. (21) And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. (22) **And there I will meet with thee, and I will commune with thee from above the mercy seat,** from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.
- 1 Corinthians 6:19 What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own?

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Events in the Old Testament that are connected with the Church Age.

4. Israel/Church were supposed to reach Jews and Gentiles

- Isaiah 42:6-7 I the LORD have **called thee in righteousness**, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, **for a light of the Gentiles**; (7) To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.
- Matthew 28:19-20 Go ye therefore, and **teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (20) Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.
 - Matthew 16:18 And I say also unto thee, That thou art Peter, and **upon this rock** I will build **my church**; and the gates of hell shall not prevail against it.
 - Caesarea Philippi was where this took place.

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While all those arguments are good, we concluded:

It is Jesus Himself who made the argument: Jesus said to His disciples, putting the weight of evangelism onto them:

- “Say not ye, There are yet **four months**, and **then cometh harvest**? *behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*” (John 4:35)

Jesus used the time frame (4 months) between the Spring Feasts and the beginning of the Fall Feasts (Feast of Trumpets – Rapture) to confirm the church age time needed to reach a lost world for Christ (“harvest”).

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