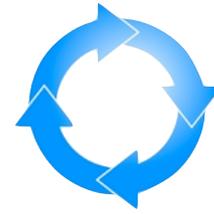


The ministry of the Jewish Prophet

1. Renew our commitment to trust and obey God.
2. Reveal to us the ultimate end of God's plan.
3. Remind us that our hope rests not with our wisdom or strength.

Ancient history was circular and endless.

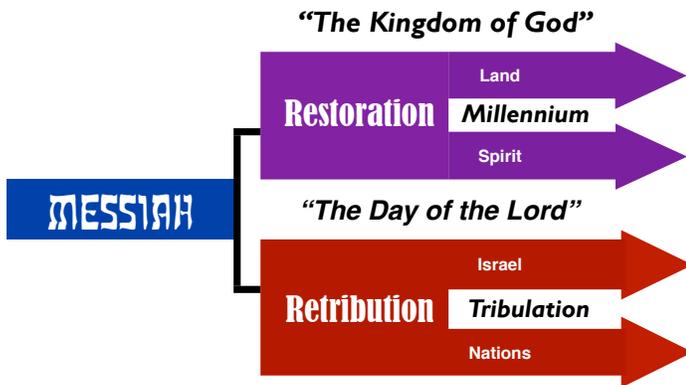


Ancient Greek, Babylonian, Hindu, Buddhist, Mayan, Incan



Biblical history is linear with a beginning and end.

What were the O.T. Prophets expecting?



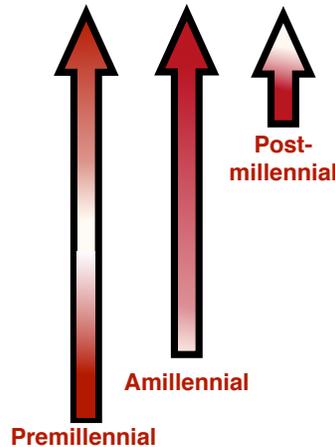
Revelation 20

“4 And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. 5 (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.”

Predicted dates of Christ's return and the END

70	1533 (Oct.19)	1763 (Feb.28)	1880	1954 (Dec.21)	1994 *8
247	1534 (April 5)	1780 (May 19)	1881	1957 (Apr.23)	1994 (Sept.29)
365	1544	1789	1890	1958	1995
380	1555	1790	1891	1959 (Apr.22)	1996 (Dec.13)
500	1556 (July 22)	1792	1895	1960	1997 *8
793 (April 6)	1583 (April 28)	1794	1896	1962 (Feb.4)	1998 *15
800	1584	1795 (Nov.19)	1899	1966	1999 *36
806	1588	1801	1900	1967 (Aug.20)	2000 *59
848	1600	1805	1901	1969 (Aug.9)	2001 *17
870 (March 25)	1603	1814 (Dec.25)	1908 (April 23)	1972	2002 *6
992	1623 1624	1820 (Oct.14)	1910 (May 18)	1973	2003 *6
995	(Feb.1)	1832	1911	1974	2004
1000	1648 1654	1836	1914 (Oct.1)	1975	2005 *3
1033	1656	1836	1914 (Oct.1)	1976	2006 (Feb.12)
1184	1657	1843 (April 28)	1915	1977	2007 *4
1186 (Sept.23)	1658	1844 (Mar.21)	1918	1978	2008 (Mar. 21)
1260	1660	1845	1919 (Dec.17)	1978	2009
1284	1666 1673	1846	1925 (Feb.13)	1980 (April.1)	2010
1290	1688	1847 (April 7)	1928	1981 (June 28)	2011 (Dec.31)
1306	1689	1849	1934	1982 (Mar.10)	2012 (Dec.21)
1335	1694	1851	1935	1983	
1367	1697	1856	1936	1984 (Oct.2)	2017
1370	1700	1862	1938	1985 (Mar.25)	2020
1420 (Feb.14)	1708	1867	1941	1986	2022
1496	1716	1868	1942	1987 (Apr.29)	2023
1504	1719 (April5)	1868	1945 (Sept.21)	1988 (Sep.15)	2025
1524 (Feb.20)	1734	1869	1947	1989 (Sept.30)	2026
1525	1736 (Oct.13)	1870 (June 28)	1950	1990 (April 23)	2033
1528 (May 27)	1757	1872	1952	1991 (Mar.31)	2035
1532	1761 (April 5)	1874	1953 (Jan.9)	1992 (April 26)	2037
		1878	1953	1993 (Nov.14)	2040

Three views



Emphasis

- 20th. Cent. Eschatology
- 18th. Cent. Holy Spirit Church
- 16th. Cent. Redemption and Justification
- 14th. Cent. } Atonement
- 12th. Cent. }
- 10th. Cent. }
- 8th. Cent. } Person of Christ
- 6th. Cent. } Man and Sin
- 4rd. Cent. } God
- 2nd. Cent. } Apologetics and Fundamentals

• Published in 1970
 • Sold 35 million copies
 • Printed in 54 languages

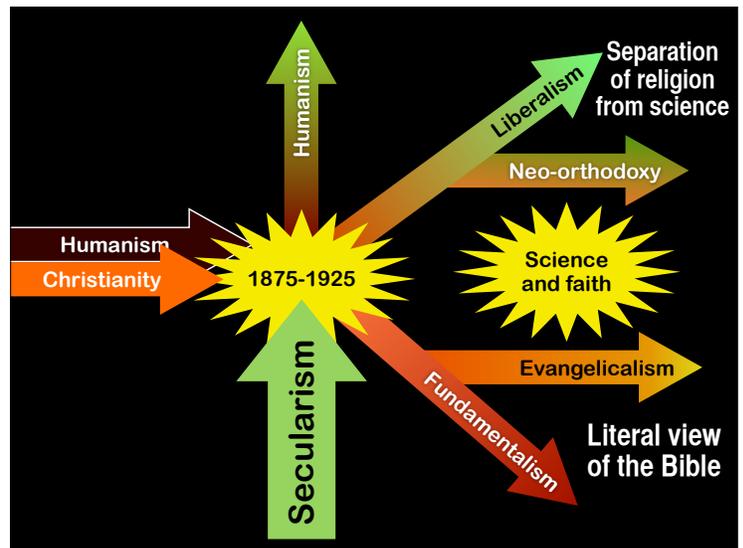
Hal Lindsey

Tim La Haye

John Darby 1840 **C.I. Scofield 1900** **Lewis Sperry Chafer** **John Walvoord** **Dwight Pentecost**

Dispensational charts

Clarence Larkin 1914



Dispensationalism & Prophecy

“rightly dividing the word of truth” 2 Timothy 2:15

- The Bible must be interpreted literally wherever possible.**
 - “Israel” always means national Israel.
 - Prophetic texts are to be taken at face value.
 - Narrative texts can have typological significance.
- Israel and the church are distinct.**
 - The church is the “mystery” that was hidden from the O.T.
 - The church is the “Body of Christ” based on Jesus’ resurrection.
 - The millennium is to restore Israel to its central role in history and fulfill all of God’s promises to the nation.
- Prophetic subjects are given major attention.**
- Forces that shaped the development of this viewpoint.**
 - Reaction to naturalism and textual critical views of the Bible.
 - The restoration of Israel as a nation in 1948.
 - Tension between the theology of the O.T. and N.T.

O.T. Types	Joseph	Jesus
Loved by father	Gen.37:3	John 3:35
A shepherd	Gen.37:2	John 10:11-14
Sent by father to brethren	Gen.37:13-14	John 1:11
Hated by his brethren	Gen.37:4,5,8	John 15:25
Betrayed by brothers	Gen.37:18-24	John 11:53
Stripped of his coat	Gen.37:23	John 19:23-24
Cast into a pit	Gen.37:24	Luke 23:50-55
Sold for the price of a slave	Gen.37:28	Matthew 26:15
Suffered because of brethren	Gen.39:1-40:13	Mathew 27:33-35
Tempted	Gen.39:7	Matthew 4:1-11
Offered no defense	Gen.39:20	John 18:19-38
Given glory after suffering	Gen.41:14,41	Luke 24:13-27

Interpreting *Prophetic Biblical Texts*

(three methods)

(no respect for differing literary genre)

- A. Interpret everything at face value (literally).
- B. Interpret everything figuratively (spiritually).

(respect for differing literary genre)

- C. Interpret everything normally (literarily).



1. Non prophetic O.T. texts are sometimes used prophetically.

Psalm 22:18 (David) Jn.19:24 (Jesus)

“this was to fulfill the Scripture: **“They divided My outer garments among them, and for My clothing they cast lots,”**”

2. O.T. Prophetic perspectives are timeless.



6 For to us a child is born to us, a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

7 Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this.

3. Prophetic texts may involve promises that are conditional and / or unconditional.

Psalm 89:30-37

“30 **If** his sons forsake My law and do not walk in My judgments, 31 **if** they violate My statutes and do not keep My commandments, 32 **then I will** punish their transgression with the rod and their iniquity with stripes.”

4. Prophetic texts cannot always be applied literally.

Psalm 78:69

“the earth which is founded forever”

2 Peter 3:10

“the earth and its works will be burned up”

Luke 21:32-33

“Heaven and earth will pass away, but My words will not pass away.”

“**Midrash** (interpretation) **minimizes the authority of the wording of the text as communication, normal language.** It places the focus on the reader and the personal struggle of the reader to reach an acceptable moral application of the text. While it is always governed by the wording of the text, **it allows for the reader to project his or her inner struggle into the text.** This allows for some interpretations which, to the ordinary user of language, seem to have very little connection with the text.



Dr Jacob Neusner (Jewish scholar) has written or edited over 950 books

Pesher (to explain) is an application of OT scripture with **little to no concern for the context of the passage applied.** *Pesher* interpreters assume that OT authors were speaking to the contemporary audience (of the interpreter). This kind of commentary (*pesher*) is **not an attempt to explain what the Bible meant when it was originally written, but rather what it means in the day and age of the commentator, particularly for his own community.**

