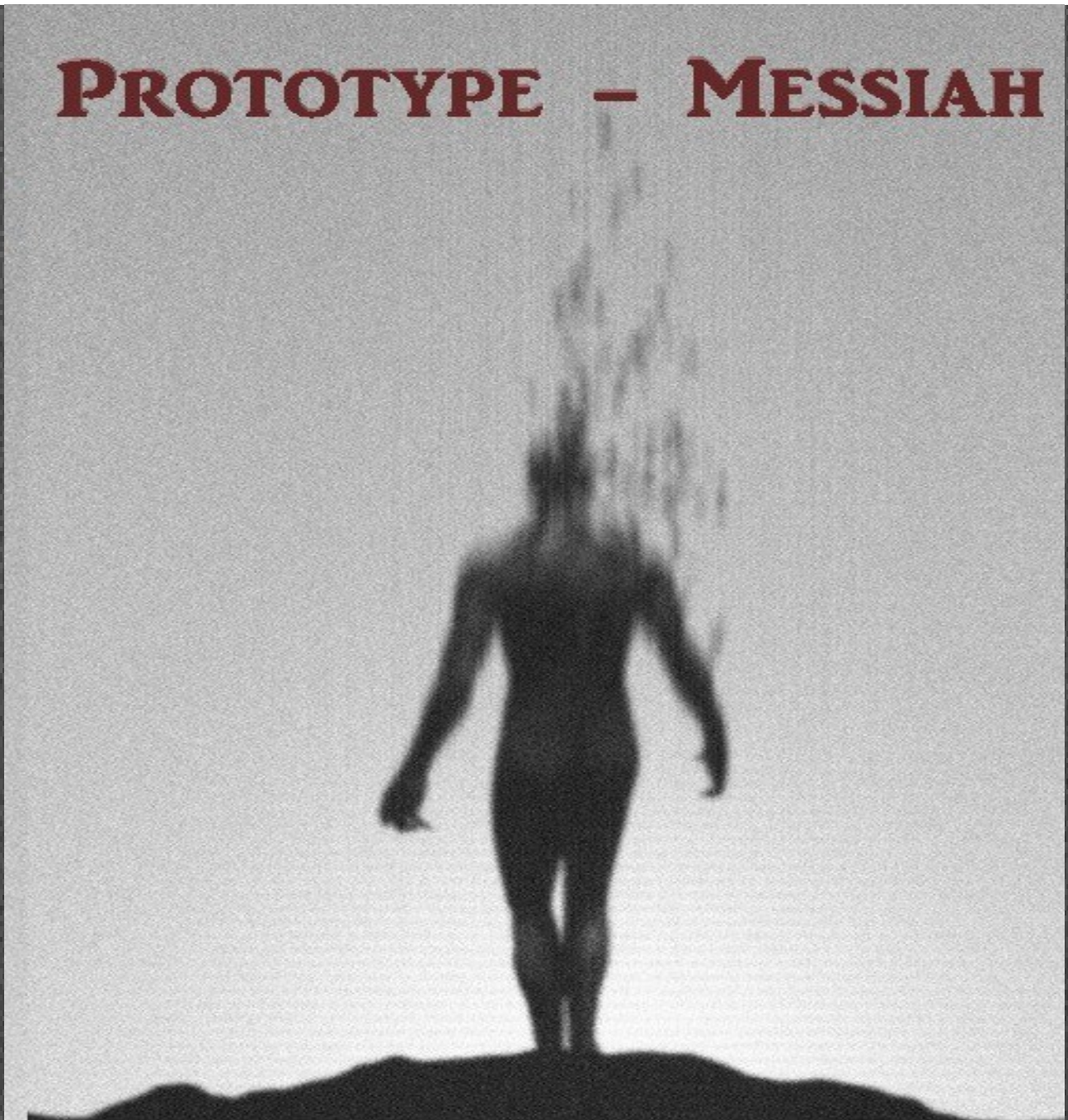


PROTOTYPE – MESSIAH



Daniel 7:13-14

“In my vision at night I looked, and there before me was one like a son of man,^[a]

coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. ¹⁴ He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed.



pro'to-type [F., from L. *Prototypus* *original, primitive*, Gr. πρωτότυπος , πρωτότυπων; *πρωτος first + τυπος type, model*.

1. An original or model after which anything is copied; a primary form; pattern; exemplar; archetype.
2. **Philos.** - One of the ideas or patterns in the divine mind after the likeness of which created things are made.
3. **Biology** – an ancestral form. **Syn.** *A prototype is the pattern or original after which something is copied.* An ANTITYPE is the reality of which a given type is the representation or symbol; as, “Christ, Melchizedek's antitype” (*Alford*) ; “a heavenly altar, which is the antitype....of the earthly”

An ARCHETYPE is an original, oftgen ideal, pattern or model; as “Above the visible world of sense is the invisible, spiritual world, where, in quite Platonic fashion, the archetypes of what are most prized on earth are to be found” (*W. F. Adeney*); the archetype of all those manuscripts; cf. “the archetypal man...the amplitude of nature's first design” (*Longfellow*)

“Their great precursor and prototype.”

- : an original model on which something is patterned:
- an individual that exhibits the essential features of a later type
- a standard or typical example
- a first full-scale and usually functional form of a new type or design of a construction
- 1595-1605; < New Latin *prōtotypōn* < Greek *prōtótýpon*, noun use of neuter of *prōtótýpos* *original*.
- someone or something that serves to illustrate the typical qualities of a class; model;
- something analogous to another thing of a later period:
- *a Renaissance prototype of our modern public housing.*
- *Biology.* an archetype; a primitive form regarded as the basis of a group.

Isaiah 7:14

Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

Zechariah 12:10

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

Isaiah 61:1

The Spirit of the Lord God is upon me, because the LORD has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound;

Difference between prototype and schema in psychology

The terms “prototype” and “schema” (pl. schemas or schemata) are often used interchangeably although they are not synonymous. Linguistically speaking, the definition of schema is “a plan, outline, or model”. In psychology, schema is a pattern of thought that organizes categories of information and relationships among them. Thus, schema allows for greater flexibility than prototype. This may explain the wider use of the term “schema” than “prototype” in psychology. Both schemata and prototypes are based on pre-existing knowledge and experiences, both help us organize information, both can contribute to stereotypes and prejudice, the only difference is that the concept of schema is a bit wider and schemata tend to be more flexible than prototypes.

https://en.wikipedia.org/wiki/Prototype_theory

prototype of a predicate is an object held to be very typical of the kind of object which can be referred to by an expression containing the predicate

prototype- most typical member of a category

crucial research in understanding categories ☛ CATEGORY- one knowledge structure ☛ contrast btw. classical and prototypical c. ☛ classical c.-Aristotle, applicable to Trier's semantic field theory Aristotelian categories 1. categories are defined in terms of a conjunction of necessary and sufficient features implies that m. can be absolutely determined e.g. two necessary and sufficient features for “man”: twofooted, animal ☛ law of contradiction - an entity cannot both be and not be (both possess a feature and not possess it) ☛ law of the excluded middle – an entity must either be or not be, either possess a category or not possess it (either belong to a category or not)

categories have clear boundaries ☛ Once established, a c. divides the universe into two sets of entities-those that are members of the category, and those that are not ☛ no ambiguous cases, no entities which ‘in a way’ or ‘to some extent’ belong to a category

no degrees of membership in a c.; no entities which are better members of a c. than others ☛ are these classical c. sufficient to structure m. and knowledge? ☛ best applied to phonology

Charles Fillmore ☛ criticizes basic assumptions of c.a., but at the same time tries to offer a new framework ☛ what is the m. of a particular form?- wrong question ☛ what do I need to know in order to use a form appropriately and to understand others when they use it? ☛ m. cannot be analyzed without taking into consideration its relationship to man's worldview, thought & understanding ☛ basic comm. function of l. necessarily implies not only linguistic k., but its interrelationship with the wider encyclopedic knowledge (of the world)



JEREMIAH 23:16

THIS IS WHAT THE LORD ALMIGHTY SAYS: “DO NOT LISTEN TO WHAT THE PROPHETS ARE PROPHECYING TO YOU; THEY FILL YOU WITH FALSE HOPES. THEY SPEAK VISIONS FROM THEIR OWN MINDS, NOT FROM THE MOUTH OF THE LORD.”

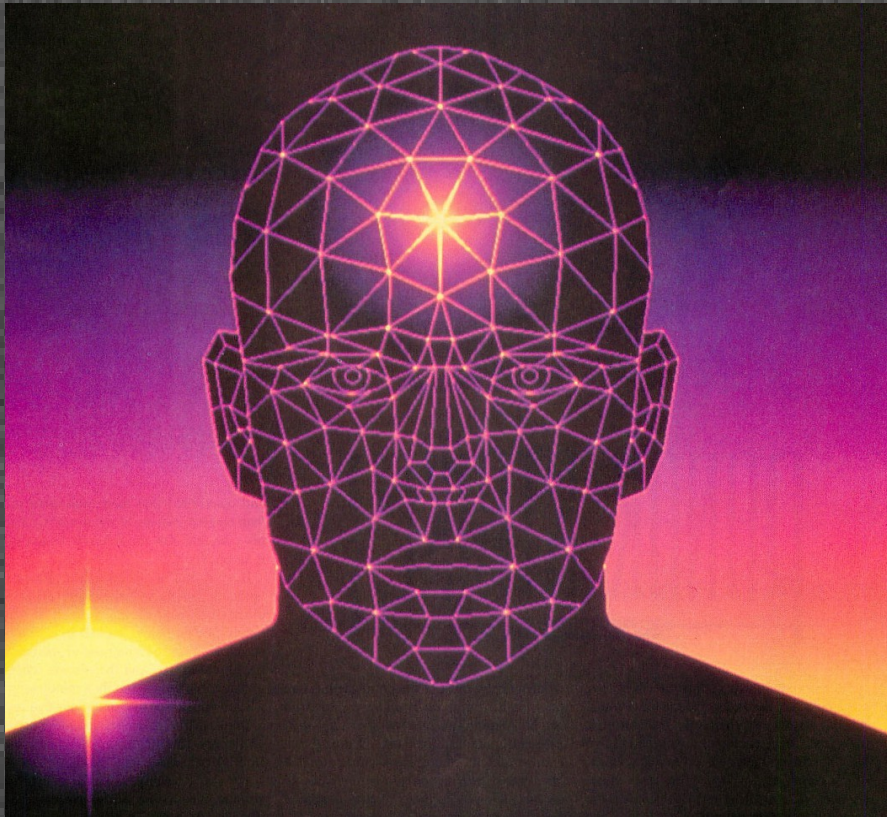
Matthew 16:11-12 NKJV

How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees.” Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

2 Peter 2:1-3 NKJV

Destructive Doctrines

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, *and* bring on themselves swift destruction. 2 And many will follow their destructive ways, because of whom the way of truth will be blasphemed. 3 By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does[a] not slumber.



As order exponentially increases, time exponentially speeds up.

We appear to be programmed with the idea that there are 'things' outside of our self, and some are conscious, and some are not.

Biology is a software process. Our bodies are made up of trillions of cells, each governed by this process. You and I are walking around with outdated software running in our bodies, which evolved in a very different era.

When you talk to a human in 2035, you'll be talking to someone that's a combination of biological and non-biological intelligence. Ray Kurzweil

https://en.wikipedia.org/wiki/Predictions_made_by_Ray_Kurzweil

https://en.wikiquote.org/wiki/Ray_Kurzweil

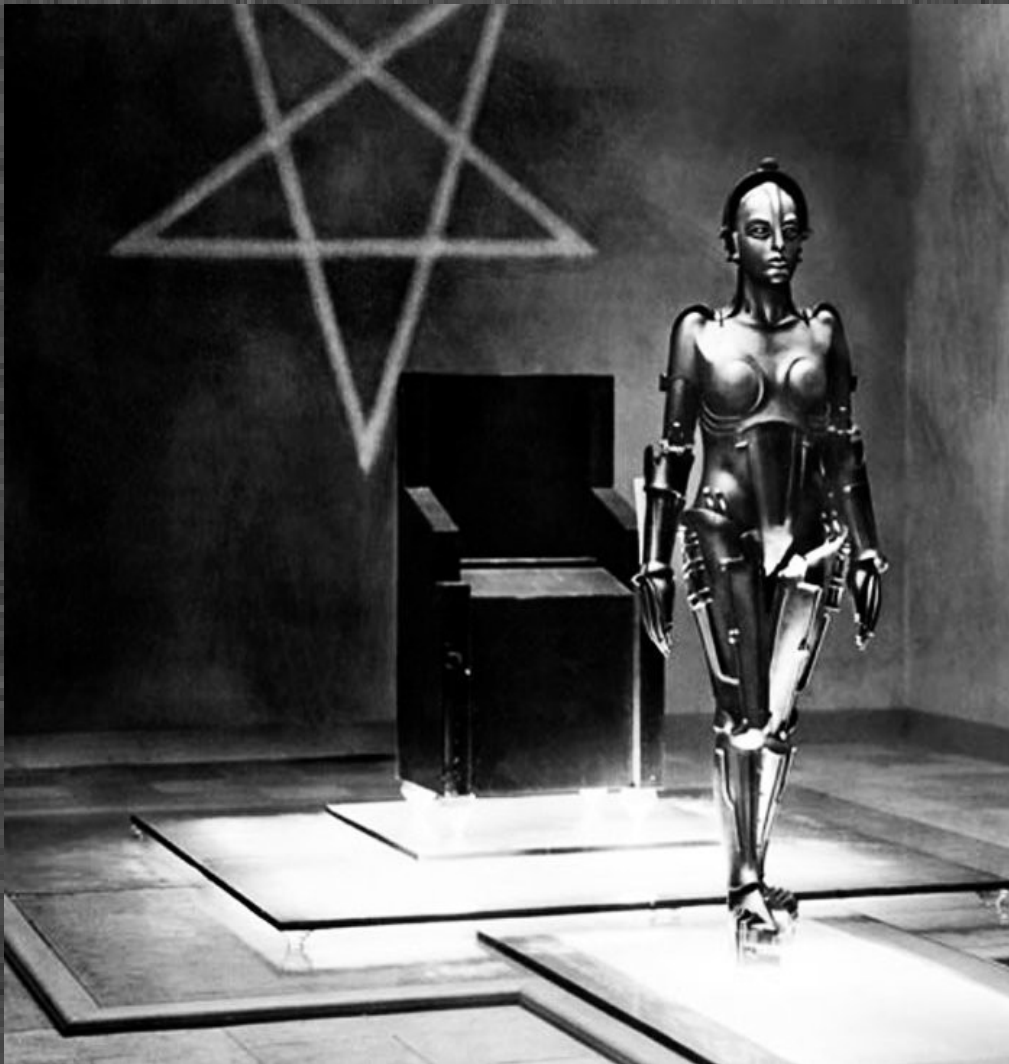
https://en.wikipedia.org/wiki/How_to_create_a_mind

2 THESSALONIANS 2:3

Let no one deceive you in any way; for that day will not come unless the rebellion comes first and the lawless one is revealed, the one destined for destruction.

JOHN 17:12

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

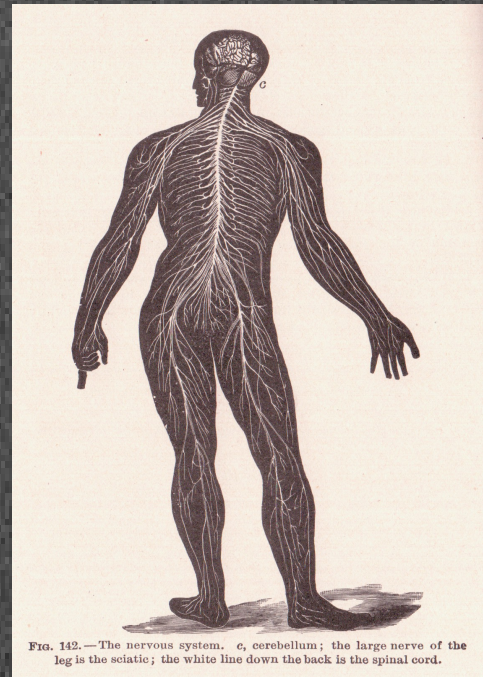


FRITZ LANG- METROPOLIS -1927

Ecclesiastes 3

A Time for Everything

3 There is a time for everything,
and a season for every activity under the heavens:
2 a time to be born and a time to die,
a time to plant and a time to uproot,
3 a time to kill and a time to heal,
a time to tear down and a time to build,
4 a time to weep and a time to laugh,
a time to mourn and a time to dance,
5 a time to scatter stones and a time to gather them,
a time to embrace and a time to refrain from
embracing,
6 a time to search and a time to give up,
a time to keep and a time to throw away,
7 a time to tear and a time to mend,
a time to be silent and a time to speak,
8 a time to love and a time to hate,
a time for war and a time for peace.



9 What do workers gain from their toil? 10 I have seen the burden God has laid on the human race. 11 He has made everything beautiful in its time. He has also set eternity in the human heart; yet[a] no one can fathom what God has done from beginning to end. 12 I know that there is nothing better for people than to be happy and to do good while they live. 13 That each of them may eat and drink, and find satisfaction in all their toil—this is the gift of God. 14 I know that everything God does will endure forever; nothing can be added to it and nothing taken from it. God does it so that people will fear him.

15 Whatever is has already been,
and what will be has been before;
and God will call the past to account.[b]
16 And I saw something else under the sun:

In the place of judgment—wickedness was there,
in the place of justice—wickedness was there.

17 I said to myself,

“God will bring into judgment
both the righteous and the wicked,
for there will be a time for every activity,
a time to judge every deed.”

18 I also said to myself, “As for humans, God tests them so that they may see that they are like the animals. 19 Surely the fate of human beings is like that of the animals; the same fate awaits them both: As one dies, so dies the other. All have the same breath[c]; humans have no advantage over animals. Everything is meaningless. 20 All go to the same place; all come from dust, and to dust all return. 21 Who knows if the human spirit rises upward and if the spirit of the animal goes down into the earth?”

22 So I saw that there is nothing better for a person than to enjoy their work, because that is their lot. For who can bring them to see what will happen after them?

Isaiah 53 (NIV)

Who has believed our message
and to whom has the arm of the Lord been revealed?

2 He grew up before him like a tender shoot, and like a root out of dry ground.
He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

3 He was despised and rejected by mankind, a man of suffering, and familiar with pain.
Like one from whom people hide their faces he was despised, and we held him in low esteem.

4 Surely he took up our pain and bore our suffering,
yet we considered him punished by God, tricken by him, and afflicted.
5 But he was pierced for our transgressions, he was crushed for our iniquities;
the punishment that brought us peace was on him, and by his wounds we are healed.

6 We all, like sheep, have gone astray, each of us has turned to our own way;
and the Lord has laid on him the iniquity of us all.

7 He was oppressed and afflicted, yet he did not open his mouth;
he was led like a lamb to the slaughter, and as a sheep before its shearers is silent,
so he did not open his mouth.

8 By oppression[a] and judgment he was taken away. Yet who of his generation protested?
For he was cut off from the land of the living;
for the transgression of my people he was punished.[b]

9 He was assigned a grave with the wicked, and with the rich in his death,
though he had done no violence, nor was any deceit in his mouth.

10 Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes[c] his life an
offering for sin,

he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.

11 After he has suffered, he will see the light of life[d] and be satisfied[e];
by his knowledge[f] my righteous servant will justify many,
and he will bear their iniquities.

12 Therefore I will give him a portion among the great,[g]
and he will divide the spoils with the strong,[h]
because he poured out his life unto death, and was numbered with the transgressors.

For he bore the sin of many,
and made intercession for the transgressors.

MESSIAH

- the expected king and deliverer of the Jews
- a professed or accepted leader of some hope or cause
- security, which the political *messiahs* promise
- *noun*
- the promised and expected deliverer of the Jewish people.
- Jesus Christ, regarded by Christians as fulfilling this promise and expectation. John 4:25, 26.
- any expected deliverer.
- a zealous leader of some cause or project.
- an oratorio
-
- < Late Latin (Vulgate) *Messīās* < Greek *Messīās* < Hebrew *māshīah* literally, anointed

n.
c.1300, *Messias*, from Late Latin *Messias*, from Greek *Messias*, from Aramaic *meshiha* and Hebrew *mashiah* "the anointed" (of the Lord), from *mashah* "anoint." This is the word rendered in Septuagint as Greek *Khristos* (see *Christ*). In Old Testament prophetic writing, it was used of an expected deliverer of the Jewish nation. The modern English form represents an attempt to make the word look more Hebrew, and dates from the Geneva Bible (1560). Transferred sense of "an expected liberator or savior of a captive people" is attested from 1660s.

Messiah:

(Heb. *mashiah*), in all the thirty-nine instances of its occurring in the Old Testament, is rendered by the LXX. "Christos." It means anointed. Thus priests (*Exd* 28:41; 40:15; *Num* 3:3), prophets (*1Ki* 19:16), and kings (*1Sa* 9:16; 16:3; *2Sa* 12:7) were anointed with oil, and so consecrated to their respective offices. The great Messiah is anointed "above his fellows" (*Psa* 45:7); i.e., he embraces in himself all the three offices. The Greek form "Messias" is only twice used in the New Testament, in *Jhn* 1:41 and *Jhn* 4:25 (R.V., "Messiah"), and in the Old Testament the word Messiah, as the rendering of the Hebrew, occurs only twice (*Dan* 9:25,26; R.V., "the anointed one"). The first great promise (*Gen* 3:15) contains in it the germ of all the prophecies recorded in the Old Testament regarding the coming of the Messiah and the great work he was to accomplish on earth. The prophecies became more definite and fuller as the ages rolled on; the light shone more and more unto the perfect day. Different periods of prophetic revelation have been pointed out, (1) the patriarchal; (2) the Mosaic; (3) the period of David; (4) the period of prophetism, i.e., of those prophets whose works form a part of the Old Testament canon. The expectations of the Jews were thus kept alive from generation to generation, till the "fulness of the times," when Messiah came, "made of a woman, made under the law, to redeem them that were under the law." In him all these ancient prophecies have their fulfilment. Jesus of Nazareth is the Messiah, the great Deliverer who was to come. (*Mat* 26:54; *Mar* 9:12; *Luk* 18:31; 22:37; *Jhn* 5:39; *Act* 2; 16:31; 26:22, 23.)

Messiah me-si'-a (mashiach; Aramaic meshicha'; Septuagint Christos, "anointed"; New Testament "Christ"):
1. Meaning and Use of the Term
2. The Messianic Hope
I. THE MESSIAH IN THE OLD TESTAMENT
1. The Messianic King
(1) Isaiah
(2) Jeremiah and Ezekiel
(3) Later Prophets
2. Prophetic and Priestly Relations
3. Servant of Yahweh
4. Transformation of the Prophetic Hope into the Apocalyptic
II. THE MESSIAH IN THE PRE-CHRISTIAN AGE
1. Post-prophetic Age
2. Maccabean Times
3. Apocalyptic Literature
III. THE MESSIAH IN THE NEW TESTAMENT
1. The Jewish Conception
(1) The Messiah as King
(2) His Prophetic Character
(3) The Title "Son of God"
2. Attitude of Jesus to the Messiahship
3. The Christian Transformation
4. New Elements Added
(1) Future Manifestation
(2) Divine Personality
(3) Heavenly Priesthood
5. Fulfillment in Jesus

מִשִּׁיחַ m.—(1) adj. verbal pass. (from the root מִשַּׁח), χριστός, *anointed* (used of a shield), 2 Sam. 1:21; מִשִּׁיחַ נָגִיד the anointed prince [Messiah the prince], Dan. 9:25; הַכֹּהֵן הַמְּשִׁיחַ the anointed priest, i. e. the high priest, Lev. 4:3, 5, 16.

(2) subst. Χριστός, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9:26: more fully מִשִּׁיחַ יְיָ the anointed of Jehovah (LXX. ὁ Χριστὸς Κυρίου), a title of honour given to the kings of Israel as being consecrated to God by anointing, and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of *the future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

44 Messianic Prophecies of Jesus

	Prophecies of Jesus	Old Testament Scripture
1	Messiah would be born of a woman.	Genesis 3:15
2	Messiah would be born in <u>Bethlehem</u> .	Micah 5:2
3	Messiah would be <u>born of a virgin</u> .	Isaiah 7:14
4	Messiah would come from the line of <u>Abraham</u> .	Genesis 12:3 Genesis 22:18
5	Messiah would be a descendant of <u>Isaac</u> .	Genesis 17:19 Genesis 21:12
6	Messiah would be a descendant of Jacob.	Numbers 24:17
7	Messiah would come from the tribe of Judah.	Genesis 49:10
8	Messiah would be heir to <u>King David's throne</u> .	2 Samuel 7:12-13 Isaiah 9:7
9	Messiah's throne will be anointed and eternal.	Psalms 45:6-7 Daniel 2:44
10	Messiah would be called <u>Immanuel</u> .	Isaiah 7:14
11	Messiah would spend a season in <u>Egypt</u> .	Hosea 11:1
12	A massacre of children would happen at Messiah's birthplace.	Jeremiah 31:15
13	A messenger would prepare the way for Messiah	Isaiah 40:3-5
14	Messiah would be rejected by his own people.	Psalms 69:8 Isaiah 53:3
15	Messiah would be a prophet.	Deuteronomy 18:15
16	Messiah would be preceded by <u>Elijah</u> .	Malachi 4:5-6
17	Messiah would be declared the <u>Son of God</u> .	Psalms 2:7
18	Messiah would be called a Nazarene.	Isaiah 11:1
19	Messiah would bring light to <u>Galilee</u> .	Isaiah 9:1-2
20	Messiah would speak in <u>parables</u> .	Psalms 78:2-4 Isaiah 6:9-10
21	Messiah would be sent to heal the brokenhearted.	Isaiah 61:1-2
22	Messiah would be a priest after the order of Melchizedek.	Psalms 110:4
23	Messiah would be called King.	Psalms 2:6 Zechariah 9:9
24	Messiah would be praised by little children.	Psalms 8:2
25	Messiah would be betrayed.	Psalms 41:9 Zechariah 11:12-13
26	Messiah's price money would be used to buy a potter's field.	Zechariah 11:12-13
27	Messiah would be falsely accused.	Psalms 35:11
28	Messiah would be silent before his accusers.	Isaiah 53:7
29	Messiah would be spat upon and struck.	Isaiah 50:6
30	Messiah would be hated without cause.	Psalms 35:19 Psalms 69:4
31	Messiah would be <u>crucified</u> with criminals.	Isaiah 53:12
32	Messiah would be given vinegar to drink.	Psalms 69:21
33	Messiah's hands and feet would be pierced.	Psalms 22:16 Zechariah 12:10
34	Messiah would be mocked and ridiculed.	Psalms 22:7-8

35	Soldiers would gamble for Messiah's garments.	Psalms 22:18
36	Messiah's bones would not be broken.	Exodus 12:46 Psalms 34:20
37	Messiah would be forsaken by God.	Psalms 22:1
38	Messiah would pray for his enemies.	Psalms 109:4
39	Soldiers would pierce Messiah's side.	Zachariah 12:10
40	Messiah would be buried with the rich.	Isaiah 53:9
41	Messiah would <u>resurrect from the dead</u> .	Psalms 16:10 Psalms 49:15
42	Messiah would <u>ascend to heaven</u> .	Psalms 24:7-10
43	Messiah would be seated at God's right hand.	Psalms 68:18 Psalms 110:1
44	Messiah would be a <u>sacrifice for sin</u> .	Isaiah 53:5-12

APPENDICES

Covenant

- Psalm 132:10f; 89:3-4 & 19-37 recalls 2 Samuel 7:4-16, the Davidic covenant, re-affirms its validity and uses that confidence to call on God to act on his behalf.
- Psalm 104:9 recalls the Noaic covenant Gen.9:11 – God is powerful
- Psalm 105:8; 106:45 identify the theme of these historical recollections - God never has and never will default on his covenant with Abraham.
- Psalm 111:9 God is the *goel* for his people...God's covenant is irrevocable

It is clear from these examples that the psalmists regard the covenants of YHWH as binding agreements that have ongoing relevance for Israel and the rest of the world. Man's infidelity and God's fidelity are frequent contrasting themes in these Psalms.

History

- Creation
 - Ps.90:2 God-as-creator is identified for the theological purpose of affirming His eternal nature and that is contrasted with man's brief life.
 - Ps.104:1-24 God is the creator so he is wise and powerful.
 - Ps.136:5-9
- The exodus & wanderings of Israel
 - Psalm 66:6-12 is an apparent reference to the exodus (i.e. see vv.6, 11 & 12) but the author draws theological significance from the Egyptian exile (i.e. it served to refine Israel).

- Psalm 77:10-20 The psalmist indicates this is a meditation on God's works and mighty deeds. He argues that the exodus showed the nations YHWH's superiority over their so-called gods and showed Israel God's role as their redeemer shepherd. This conclusion is not novel relative to the conclusion drawn by Moses and Miriam, however (Ex.15:11).

- Psalm 78:9-72 is a prolonged recollection of rebellious Israel and merciful God the history is not chronological and extends past the exodus to David's monarchy. This chain reference approach to argumentation might be termed *midrash* by some scholars if it appeared in the New Testament and yet it predates *midrash*.

- Ps.81:7 Asaph indicates that Meribah was God's test of Israel (c.f. Nu.20:1-14); Ps.95:8-11 indicates that Israel tested God at Meribah; Ps.106:32-33 indicates that Israel rebelled against God's Spirit there. The Psalms do not add to the account in Numbers, they simply apply the lesson's learned there to their own audience.

- Psalm 114 The exodus of Israel was the beginning of her theocracy and the onset of God's dwelling with Israel (i.e. "Judah, God's sanctuary"). It seem possible that this is a reference to the Noaic prophecy that God would dwell in the tents of Shem (Gen.9:27).^[1] If so, then something new is being said here, that the onset of this promise began at the exodus.

- Psalm 136:10-22 The exodus & wilderness experience demonstrated is unchanging lovingkindness toward Israel.

• Taking the land

- Ps.80:8-11 (Ps.72:8) indicates borders for Israel that match the promise to Israel through Moses (c.f. Ex.23:31) that were realized only under Solomon (1Ki.4:21).

• Judges

- Psalm 83:9-11 the psalmist recalls God's militant actions against enemies in the past and calls on God for protection now...as he did, so let him do.

• Kings^[2]

- Psalm 3 – This is a psalm of David when he fled from his son Absalom. There's not a direct reference to the event in the Psalm. There is an application derived from the event – that God can be trusted. There is also a petition for deliverance.

- Psalm 7 – This is a psalm of David concerning Cush, a Benjamite. We have no references in the historical books to such an individual, so it's impossible to observe any hermeneutical methods.

- Psalm 18 – There are some differences between this Psalm and its telling in 2 Samuel 22; all but one or two are minor.

- Psalm 34 – This is a psalm of David when he pretended to be insane before Abimelech, who drove him away and he left. There's not a direct reference to the event in the Psalm. It is an application derived from the event – that God delivers his loved ones.

- Psalm 51 – This is a psalm of David when Nathan rebuked him after he had committed adultery with Bathsheba. There's not a direct reference to the event in the Psalm. It does contain applications derived from the event: 1. that only God can pardon sin, 2. that all sin is, ultimately, against God, 3. that only God can

restore & 4. that repentance is more important than religious activity. It also contains petitions for mercy & forgiveness. Verse 11 may be David's application of the downfall of Saul to his own situation through historical analogy. At the rebuke of Nathan he must have thought back to Saul who was cast aside for rejecting the will of God (1Sam.13:14; 15:10,22-23; 16:14-23). Now, David had 'despised the word of the Lord' (2 Sam. 12:9,10,14) what would God do? Also, verse 18 seems to correlate the welfare of Israel with the moral righteousness of the king. This may be an application of 2 Sam. 24.

- Psalm 52 – This is a psalm of David when Doeg the Edomite told Saul where David had fled (c.f. 1Sam.21:7 & 22:9-19) resulting in the deaths of the priests. There's not a direct reference to the event in the Psalm. There are some applications derived from the event – that God will destroy the wicked and deliver the righteous.
- Psalm 54 – This is a psalm of David when the Ziphites revealed David was hiding amongst the people (c.f. 1Sam.23:19 & 26:1) resulting in Saul's effort to find & kill him. There's not a direct reference to the event in the Psalm. There is an application derived from the event – that God is the source of help. There is also a petition – that God would deliver him.
- Psalm 57 – This psalm concerns a time when David hid from Saul in a cave.
- Psalm 59 – This psalm concerns a time when Saul set up an ambush for David at his house. The text consists of imprecations and requests for deliverance.
- Psalm 60 – This psalm concerns a time when David fought Aram Naharaim & Aram Zobah and when Joab killed 12,000 Edomites in the Valley of Salt. There are discrepancies between the information in the title and the apparent synoptic information in 2 Samuel 8:13. This is a lament and a request for deliverance.
- Psalm 63 – This psalm concerns a time when David was in the desert of Judah. The title is not specific enough to glean much of value for our purposes.
- Psalm 96 – This psalm echoes David's psalm in 1Chronicles 16:23-33 (c.d. Psalm 105). There are some minor variations between the two poems but there is no apparent interpretive activity in Ps.96 relative to the Chronicles account.
- Psalm 105:1-15 – This portion of the psalm echoes David's psalm in 1Chronicles 16:8-22 (c.f. Psalm 96). There are some minor variations between the two poems but there is no apparent interpretive activity in Ps.105 relative to the Chronicles account.
- Psalm 106:1,47-48 – This portion of the psalm echoes David's psalm in 1Chronicles 16:34-36
- Psalm 142 – This psalm concerns a time when David was in a cave. There's not enough information for our purposes.

There is no evidence in these historical references that the psalmist viewed the narratives they referred to as anything other than actual history. The events cited correspond directly to the descriptions of those same events in the earlier parts of the Torah.¹² In some cases the psalmists recount and apply the historical information. In other cases they derive deeper meaning from the text, although the deeper meaning is completely compatible with it. In a few cases the psalmists reveal something new about the historical event that was not contained in the original text.

Prophecy

- Psalm 105:17-19 God foretold the future of Joseph...this shows the truthfulness of God's word.

Sacrificial System

• It is fairly obvious that the wording of Psalm 51, "you do not delight in sacrifice...you do not take pleasure in burnt offerings" is remarkably similar to Samuel's question, "does the Lord delight in burnt offerings and sacrifices..." Yet 1 Samuel 15:22 emphasizes that obedience is better than sacrifice whereas Psalm 51 emphasizes that contrition & repentance are better than sacrifice.

• Again, the language of 1 Samuel 15:22 is much like that of Psalm 40:6-8. In this case, both passages emphasize that obedience is better than sacrifice.^[4]

Typology^[5]

- God as the Rock
 - Gen.49:24 In Jacob's blessing of Joseph he indicates Joseph overcame his severe adversity because of the Rock of Israel.
 - Deut.32:4 Moses says the God is the Rock; v.15,18 that Israel rejected the Rock his savior, his father when things were going well; v. 31 that Israel's Rock causes them to overcome insurmountable odds
 - 1Sam.2:2 Hannah indicated that Israel's Rock is entirely unique as did David 2Sam.22:32 (c.f. Psalm 18:31).
 - Psalm 18:2 The Rock is a fortress against David's enemies
 - Psalm 19:14 God is David's Rock and *goel*; Psalm 78:35 couples the two in the same way;
 - Ethan indicates that David called YHWH his Father, God, Rock & Savior (Ps.89:26; 92:15)
 - David indicates that the Lord his Rock trains him for battle (Ps.144:1)

The psalmists certainly reiterate the Rock imagery of God as protector and redeemer found in earlier text but there is no indication of novel theological meaning for the term in the Psalms.

- Manna as God's provision – Ps.78:25 reveals that manna is angelic food; In Ex.16:4 God simply says he will rain down bread from heaven; it does appear that this information is new in this Psalm and could not have been anticipated through study of the earlier text.
- Exodus as redemption (see the material under the exodus)

Notes

^[1]"May God extend the territory of Japheth; may he live in the tents of Shem" It is possible that Noah is claiming Japheth (i.e. who's offspring were Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras; Northern Europeans?) will live in the tents of Shem but the rule of grammar is that the subject of a sentence satisfies all pronouns thus the 'he' most likely refers to God not to Japheth. *Return to Text.*

^[2]Most of these references are to Psalms connected to particular events in the life of David. I will assume, in most cases, that the superscript or postscript information associated with a Psalm is legitimate. Some historical superscripts seem unsubstantiated by the content of the psalm that follows (e.g. 34). It's not clear whether this is because titles were speculative additions to the psalm, whether the psalms are generalized principles relevant to the historical antecedent or whether, as some argue, the superscripts are really subscripts for the previous psalm. In most cases, however, these sidebar comments are very ancient. According to Anderson these are not only found, "... in MT, Qumran, LXX, and Targums, but it ought also to be noted that even by the time of the LXX translation (2nd - 3rd century BC) the technical terms contained there were so antiquated and obscure that the translators had a fair degree of trouble interpreting them. This is true also for the Targums. Furthermore, we find similar super/postscripts in other parts of Scripture (cf. Hab 3:1, 19b; Isa 38:9). There thus seems to be no reason not to take the super/postscripts seriously." This type of material differs from other references to the Pentateuch & Former Prophets because ostensibly the author is reflecting on the meaning of the events in his own personal history. *Return to Text.*

Appendix - Methods of Predictive Prophecy Interpretation

Relevant Interpretative Schools^[1]

Hermeneutical Approach	Definition
Grammatical Historical	<p>The grammatical historical technique assumes that words and sentences have fairly stable meanings during historical periods. As much as possible, passages are taken to have a straightforward meaning that can be determined through an understanding of vocabulary and syntax. This method allows for the use of literary devices like simile and metaphor. Usually, however, identification and interpretation of such devices is authorized by the text itself. The historic context of various texts is thought to be critically important for the interpretation process. This method is concerned with interpretation in context. It recognizes that biblical revelation is progressive and so interpretation of earlier material cannot be derived from our understanding of God's activities obtained from later material. This method assumes that scripture is not contradictory and so opposing alternative interpretations are rejected. This method interprets uncertain material in light of incontrovertible texts.</p>
Midrash	<p>The term <i>midras</i>, "to seek, examine, investigate"; this refers to a Hebrew method of citing, interpreting and then amplifying an OT passage. This approach is defined in various ways by modern thinkers. Part of this is due to the many approaches found in rabbinical materials. For instance, Hillel's rules of interpretation are remarkably like the grammatical historical method but the additional rules of later rabbis are much more eisegetical. As a result, midrash, as practiced, was a mixed bag of exegetical but largely eisegetical methods including:</p> <ul style="list-style-type: none">• <i>Pesher</i> - Contemporization of OT scripture (i.e. see below).• Apocalyptic - contemporization of portions of OT scripture.• <i>Peshat</i> - This method assumes that all text has literal meaning, even metaphorical language. From the 300's AD the Hebrew term <i>peshat</i>^[2] is used for Jewish literalistic interpretation. Typically, historical background is regarded as unnecessary to the interpretive process.• Allegorical - the belief that OT texts have real and ideal

meanings and that the chief goal of interpretation is finding the higher meaning (e.g. Philo of Alexandria often used it).

Midrash also refers to the oral and then, later, the written collections of *midrash* expositions and applications.^[3] *Haggadah midrash* refers to the ethical and expository interpretation of non-legal materials from the Hebrew Bible. *Halakah midrash* applied the general principles of OT laws to specific situations. This was an application of the Torah in a kind of 'case law' format.

Application - This refers to the use of principles derived from antecedent texts in novel situations. As defined here, this approach to scripture does not confuse application with interpretation. Rather, application arises from interpretation. Obviously then, applications are going to differ depending on the hermeneutical approach used by the interpreter. Applications were clearly derived from earlier revelation by OT authors. For example, the psalmists use of the Pentateuch is typically application oriented but the applications are context sensitive and thus objective in their use of antecedent texts.

Appendix - Matthew's use of 'Fulfill'

Mat 1:20-23 But when he had considered this behold an angel of the Lord appeared to him in a dream saying, "Joseph son of David do not be afraid to take Mary as your wife; for that which has been conceived in her is of the Holy Spirit. "And she will bear a son; and you shall call His name Jesus for it is He who will save His people from their sins. *"Now all this took place that what was spoken by the Lord through the prophet might be fulfilled* saying, "Behold the virgin shall be with child and shall bear a son and they shall call his name Immanuel which translated means, "God with us."

Mat 2:14-15 And he arose and took the Child and His mother by night and departed for Egypt; and was there until the death of Herod *that what was spoken by the Lord through the prophet might be fulfilled* saying, "Out of Egypt did I call my son."

Mat 2:17-18 Then *that which was spoken through Jeremiah the prophet was fulfilled* saying, "A voice was heard in Ramah weeping and great mourning Rachel weeping for her children; and she refused to be comforted because they were no more."

Mat 2:23 and came and resided in a city called Nazareth *that what was spoken through the prophets might be fulfilled*, "He shall be called a Nazarene."

Mat 3:14-17 But John tried to prevent Him saying, "I have need to be baptized by You and do You come to me?" But Jesus answering said to him "Permit it at this time; for in this way *it is fitting for us to fulfill all righteousness.*" Then he permitted Him. And after being baptized Jesus went up immediately from the water; and behold the heavens were opened and he saw the Spirit of God descending as a dove and coming upon Him and behold a voice out of the heavens saying, "This is My beloved Son in whom I am well-pleased."

Mat 4:12-16 Now when He heard that John had been taken into custody He withdrew into Galilee; and leaving Nazareth He came and settled in Capernaum which is by the sea in the region of Zebulun and Naphtali. *This was to fulfill what was spoken through Isaiah the prophet* saying, "The land of Zebulun and the land of Naphtali by the way of the sea beyond the Jordan Galilee of the Gentiles - "The people who were sitting in darkness saw a great light and to those who were sitting in the land and shadow of death upon them a light dawned."

Mat 5:17 Do not think that I came to abolish the Law or the Prophets; *I did not come to abolish but to fulfill.* For truly I say to you until heaven and earth pass away not the smallest letter or stroke shall pass away from the Law until all is accomplished.

Mat 8:16-17 And when evening had come they brought to Him many who were demon-possessed; and He cast out the spirits with a word and healed all who were ill in order *that what was spoken through Isaiah the prophet might be fulfilled* saying, "He himself took our infirmities and carried away our diseases."

Mat 12:12-21 "Of how much more value then is a man than a sheep! So then it is lawful to do good on the Sabbath." Then He said to the man, "Stretch out your hand!" And he stretched it out and it was restored to normal like the other. But the Pharisees went out and counseled together against Him as to how they might destroy Him. But Jesus aware of this withdrew from there. And many followed Him and He healed them all and warned them not to make Him known *in order that what was spoken through Isaiah the prophet might be fulfilled* saying, "Behold my servant whom I have chosen; my beloved in whom my soul is well-pleased; I will put my spirit upon him and he shall proclaim justice to the Gentiles. "He will not quarrel nor cry out; nor will anyone hear his voice in the streets...a battered reed he will not break off and a smoldering wick he will not put out until he leads justice to victory...and in his name the Gentiles will hope."

Mat 13:14-15 "And in their case *the prophecy of Isaiah is being fulfilled* which says "you will keep on hearing but will not understand; and you will keep on seeing but will not perceive; for the heart of this people has become dull and with their ears they scarcely hear and they have closed their eyes lest they should see with their eyes and hear with

their ears and understand with their heart and return and I should heal them."

Mat 13:34-35 All these things Jesus spoke to the multitudes in parables and He did not speak to them without a parable *so that what was spoken through the prophet might be fulfilled* saying, "I will open my mouth in parables; I will utter things hidden since the foundation of the world."

Mat 21:2-5 saying to them Go into the village opposite you and immediately you will find a donkey tied there and a colt with her; untie them and bring them to Me. And if anyone says something to you, you shall say 'The Lord has need of them' and immediately he will send them. *Now this took place that what was spoken through the prophet might be fulfilled* saying, "Say to the daughter of Zion, 'behold your king is coming to you gentle and mounted on a donkey even on a colt the foal of a beast of burden.'"

Mat 26:52-54 Then Jesus said to him Put your sword back into its place; for all those who take up the sword shall perish by the sword. Or do you think that I cannot appeal to My Father and He will at once put at my disposal more than twelve legions of angels? *How then shall the Scriptures be fulfilled* that it must happen this way?

Mat 26:55-56 At that time Jesus said to the multitudes Have you come out with swords and clubs to arrest Me as against a robber? Every day I used to sit in the temple teaching and you did not seize me. But all this has taken place *that the Scriptures of the prophets may be fulfilled*. Then all the disciples left Him and fled.

Mat 27:5-10 And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself. And the chief priests took the pieces of silver and said It is not lawful to put them into the temple treasury since it is the price of blood. And they counseled together and with the money bought the Potter's Field as a burial place for strangers. For this reason that field has been called the Field of Blood to this day. *Then that which was spoken through Jeremiah the prophet was fulfilled* saying, "and they took the thirty pieces of silver the price of the one whose price had been set by the sons of Israel; and they gave them for the potter's field as the Lord directed me."