

# MEETING THE BRIDEGROOM

ABCtoAD Series  
By Timothy Ministries

# A Biblical Theology Of The Bride

## Meeting The Bridegroom — Inviting The Guests

**PENTATEUCH**



**HISTORY**



**POETRY**



**PROPHECY**



**GOSPELS/ACTS**



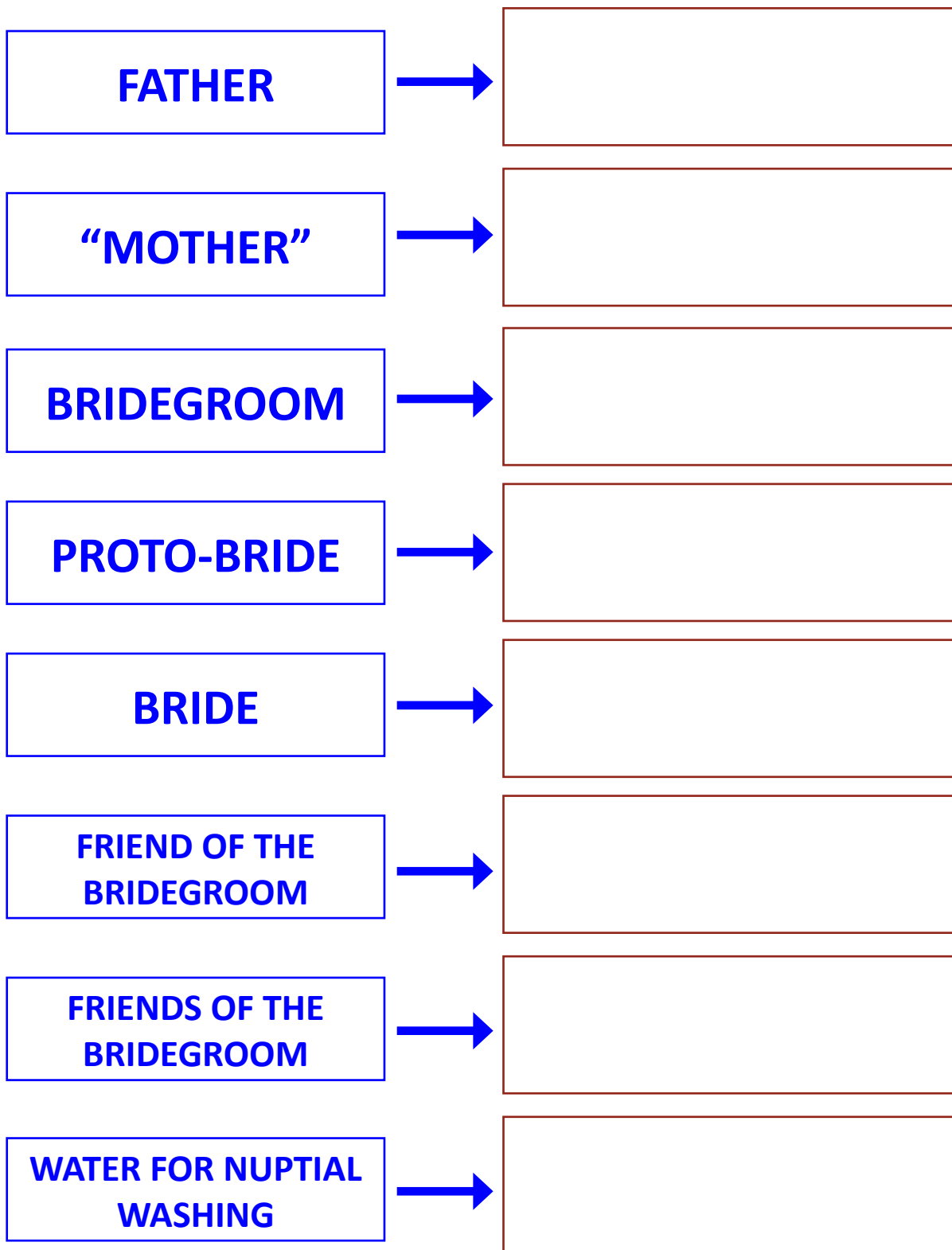
**EPISTLES**

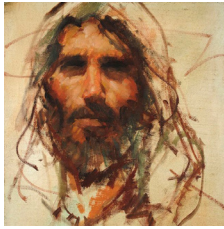


**REVELATION**



# ENTITIES IN THE BRIDAL DRAMA





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# May We Introduce ...

## Meeting The Bridegroom — Inviting The Guests

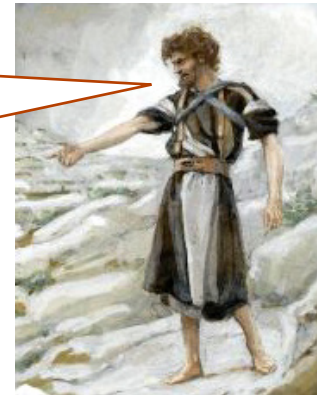
The Magi

Born king of the Jews (Matthew 2.1-2)

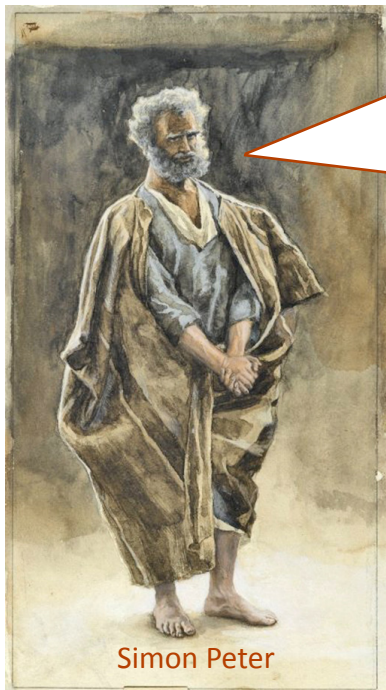
- God's salvation
- Light of revelation to the nations
- The glory of Israel
- Appointed for the fall and rise of many
- A sign to be opposed (Luke 2.30-34)

Simeon

- The LORD, mighty, more worthy, will baptize in Holy Spirit and fire (Mat 3.1-12; Mark 1.3-8).
- He will gather the wheat and burn the chaff (Mat 3.12; Luk 3.17).
- He is higher because He existed before me (John 1.15).
- The Lamb of God who takes away the sin of the world! (John 1.29, 36).
- The Spirit remains on Him (John 1.32).
- This is the Son of God (John 1.34).
- He ... is the bridegroom ... He must increase (John 1.29-31).
- He comes from above, is above all, gives the Spirit, the Father has given all things into His hand (John 3.31-35).



John The Baptist



Simon Peter

- The Christ, the Son of the living God (Mat 16.16).
- Lord, Master (Luk 5.8; 8.45).
- Has the words of eternal life, the Holy One of God (John 6.68-69).
- Attested by God with miracles (Acts 2.22).
- God's servant, the Holy and Righteous One, the Prince of life (Acts 3.13-15).
- The prophet like Moses (Acts 3.22-24).
- The stone which the builders rejected, the chief corner stone, the only One who can save (Acts 4.11-12).
- Prince and Savior (Acts 5.31).
- Lord of all, anointed with the Holy Spirit and power, doing good and healing all who were oppressed by the devil, appointed by God as Judge of the living and the dead, witnessed to by the prophets, through whom believers receive forgiveness of sins (Acts 10.36-43).

Demon Spirits

- The Holy One of God (Mark 1.24).
- Son of the Most High God (Mark 5.7)

Crowds

King who comes in the Name of the LORD! (Luke 19.38)

Centurion At The Cross

This was the Son of God! (Matthew 27.54)



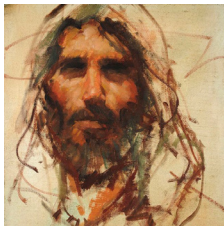
**Jesus Himself Said, I AM the:**

1. \_\_\_\_\_ *(John 4.26 )*
2. \_\_\_\_\_ *(6.33-51)*
3. \_\_\_\_\_ *(8.12)*
4. \_\_\_\_\_ *(8.18)*
5. \_\_\_\_\_ *(6.20; 8.24,28, 58;  
13.19; 18.5-8)*
6. \_\_\_\_\_ *(10.7,9)*

7. \_\_\_\_\_ *(10.11,14)*
8. \_\_\_\_\_ *(11.25)*
9. \_\_\_\_\_ *(14.6)*
10. \_\_\_\_\_ *(15.1-5)*

**Jesus also characterized Himself as:**

11. \_\_\_\_\_ *(Mat 9.15; 25.1-13)*
12. \_\_\_\_\_ *(Mat 12.41; 13.57)*
13. \_\_\_\_\_ *(Mat 26.63-64)*
14. \_\_\_\_\_ *(Luke 19.10; John 12.47)*



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# 40 Action Claims

*Made By Jesus*

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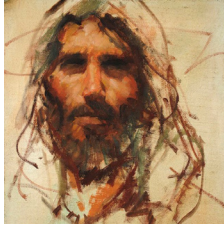
#### Jesus said He would:

1. Mat 4.19:
2. Mat 7.23:
3. Mat 9.15; Mar 2.20; Luk 5.35:
4. Mat 10.32:
5. Mat 10.33:
6. Mat 11.28:
7. Mat 12.40:
8. Mat 13.41-42:
9. Mat 16.18:
10. Mat 16.19; 18.18:
11. Mat 17.22-23:
12. Mat 19.28:

## **Jesus said He would (cont.):**

13. Mat 20.18-19:
14. Mat 24.27-30:
15. Mat 24.31:
16. Mat 24.44:
17. Mat 25.31-46:
18. Mat 26.32; Mar 14.28:
19. Mat 26.64:
20. Luk 11.29-30:
21. Luk 21.15:
22. Luk 22.15-20:
23. Joh 2.19:
24. Joh 4.14:
25. Joh 6.37:
26. Joh 6.44:
27. Joh 6.51:
28. Joh 6.54:
29. Joh 10.16:
30. Joh 10.27-28:
31. Joh 12.32:
32. Joh 14.2:
33. Joh 14.3:
34. Joh 14.13-14:
35. Joh 14.16:
36. Joh 14.18:
37. Joh 14.21:
38. Joh 14.23:
39. Joh 14.28; 16.28:
40. Joh 15.26; 16.7:





## MEETING THE BRIDEGROOM

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# The Battle For The Gospels

### Meeting The Bridegroom — Inviting The Guests

#### Skeptical View Of The Gospels

- **MYTHS:** The gospels are “ancient biography” (Warren Carter, *Telling Tales About Jesus*, 2016). The gospel of Mark was a novel meant to outdo the Homeric myths (Dennis R. MacDonald, *The Homeric Epics and the Gospel of Mark*, 2000).
- **ANONYMOUS RECOLLECTIONS WRITTEN LONG AFTER THE FACT:** The four canonical gospels were written “between the years 70 CE and 100 CE or so. ... The prospect of an eyewitness account of Jesus’ activity ... is not high, though not impossible.” (Warren Carter, 2016)
- **MANY OTHER GOSPELS:** Besides the canonical gospels, there are four complete and eight fragmentary noncanonical gospels, four others known from early quotations, two hypothetical gospels (Q and Signs Gospel), and twelve more gospels known only by their titles. (Carter, 2016) For political-religious reasons, only Matthew, Mark, Luke and John were canonized.

#### Faithful View Of The Gospels

- **HISTORY:** While the gospels have some of the literary characteristics of “ancient biography” (Warren Carter, 2016) they are also histories. That the authors (especially Luke) intended their works to be understood as historical records is evidenced by their attention to verifiable details, including names, dates and locations.
- **EYEWITNESSES:** The four canonical gospels were written by eyewitnesses of the ministry of Jesus in the cases of Matthew, Mark and John. Luke was written on the basis of eyewitness testimony. The practice of attaching *sillyboi* to ancient scrolls implies that the authors of the four gospels would have been identified and preserved from the time of their writing (Thiede & D’Acona, *Eyewitness To Jesus*, 1996). Early manuscript fragments like P<sup>52</sup> imply even earlier originals; John, the gospel written after the others “can easily be dated ... as early as AD 50-60, ... before the first Jewish-Roman war (AD 66-70). (Thompson, DJG, 1992).
- **FOUR GOSPELS FAITHFULLY PRESERVED:** The four canonical gospels contain the time-tested “words of life.” Most of the other so-called gospels are either hypothetical, rumored or blatantly gnostic, the latter departing radically from a Hebraic and biblical worldview. The remaining gospels are weak imitations or attempts to supplement the canonical gospels.



ANCHOR TRUTHS

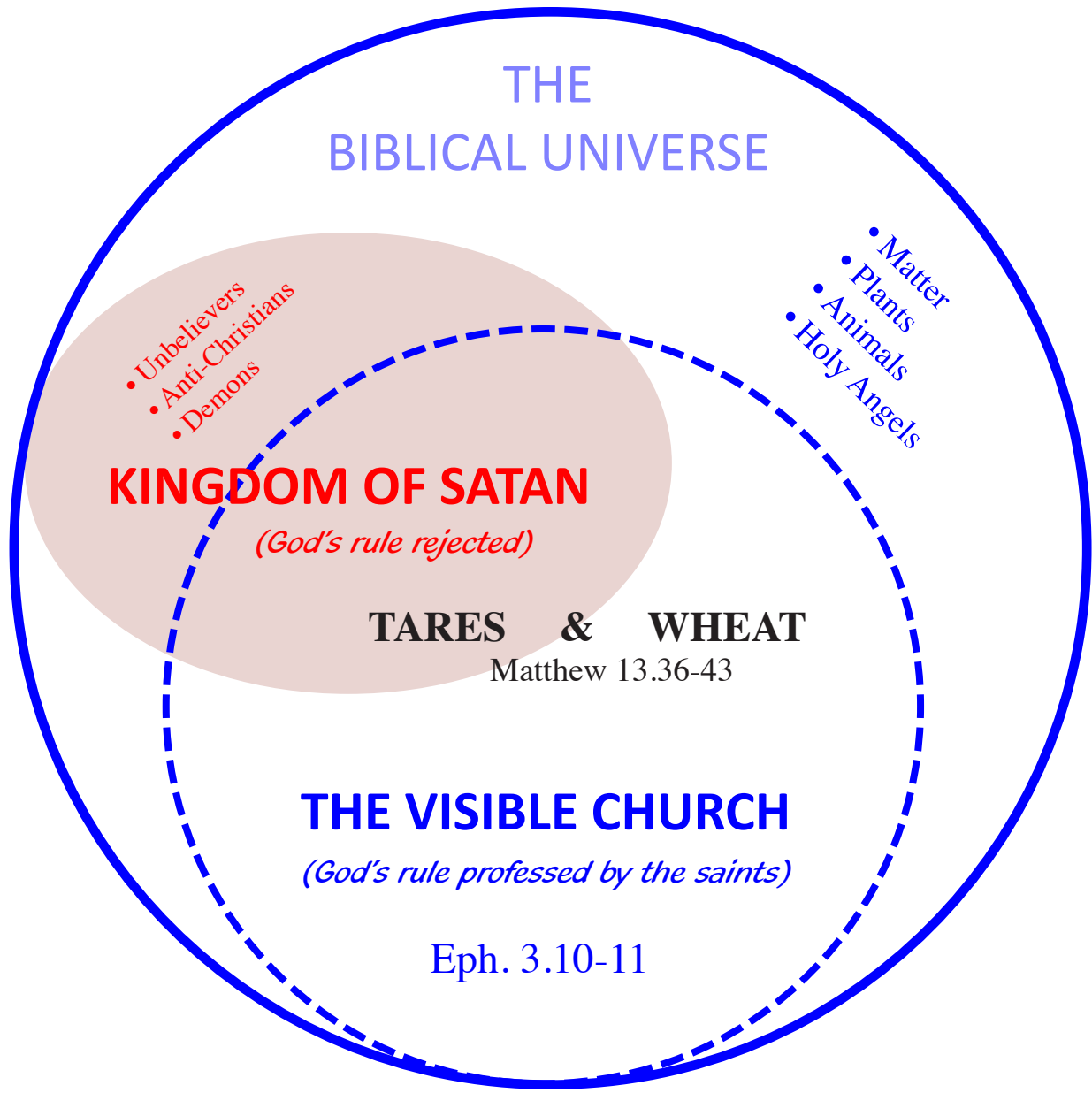
Jesus is the awaited king (Matthew 2.1); His kingdom is the kingdom of heaven (John 18.36). A true disciple of Jesus will pay close attention to His teaching about the Kingdom and its principles.



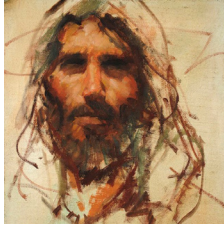
FOR DISCUSSION

Into whose territory must God’s kingdom advance? Where is the Kingdom of God most fully realized? Why has God designed a warrior bride for His Son?

## THE KINGDOM OF GOD (God’s sovereign rule over all things)







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# The Kingdom Already/Not Yet

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## CONTEMPORARY VISIONS OF THE KINGDOM

The Kingdom of God As Taught By Qumran And Jesus  
Adapted From: *The Kingdom of God in the Qumran Literature* by B. T. Viviano

	QUMRAN	JESUS
ORIGIN	DIVINE	
AGENT	MICHAEL	
APPLICATION	CORPORATE	
ARENA	POLITICAL	
MEANS	MILITARY	
GEOGRAPHY	ISRAEL	
SCOPE	NATIONAL	
TIME	NEXT AGE	
ATTITUDE	VINDICTIVE	



ANCHOR TRUTHS

Jesus Christ “has [already] made us to be a kingdom and priests to serve his God and Father” (Rev. 1.6), and has given us the authority to do His kingdom work (Mat. 16.19; 28.18-20)!

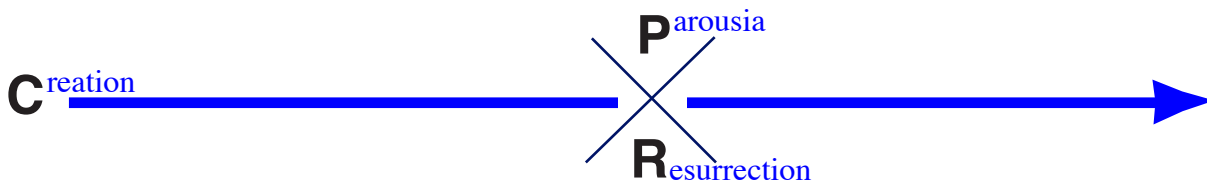


FOR DISCUSSION

In what sense is the Kingdom of God already, and in what sense is it not yet? In what sense is it coming right now?

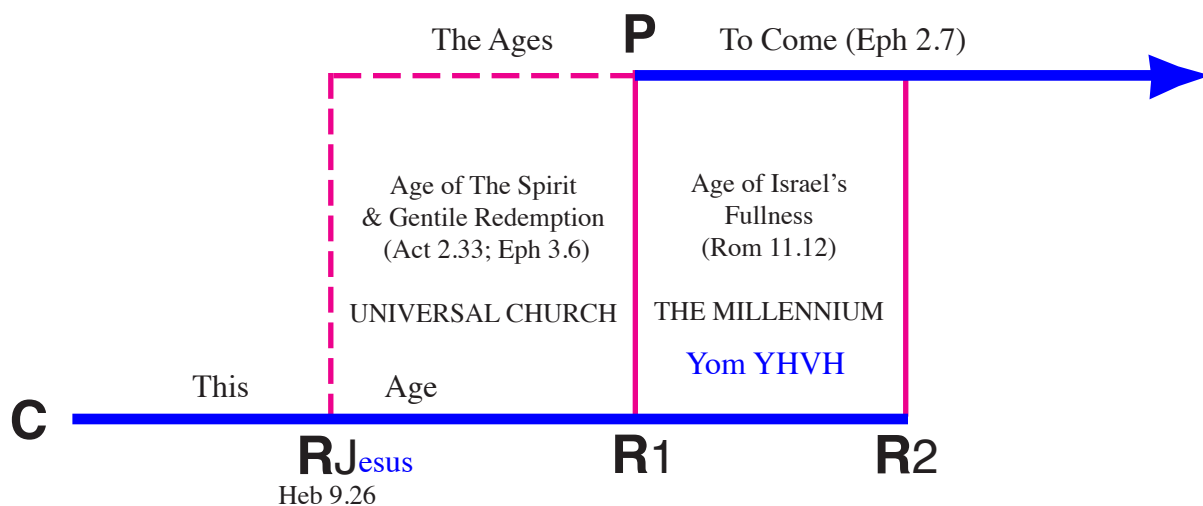
### Rabbinical Eschatology

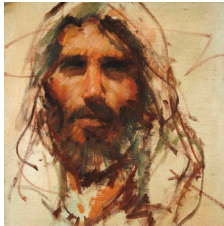
Adapted from George Eldon Ladd, *The Gospel of the Kingdom*



### Apostolic Eschatology

Adapted from George Eldon Ladd, *The Gospel of the Kingdom*





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# The Coming Kingdom

### Meeting The Bridegroom — Inviting The Guests

#### Vocabulary

Antanaclasses (a figure of speech in which the same word is repeated in a different or even contradictory sense, e.g., Lk 9.60)

Dead Sea Scrolls (DSS)

Eschatology

Essenes

Hermeneutics

Parable

*Parousia* (Mat. 24.27)

Progressive Revelation

Qumran

Rabbinical

Repentance

Synoptic

#### Explain the sense in which the Kingdom “will come” in these passages:

Matt. 6.9,10 “This, then, is how you should pray: “Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven.

Matt. 7.21-23 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

Matt. 13.40-43 “As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything

that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

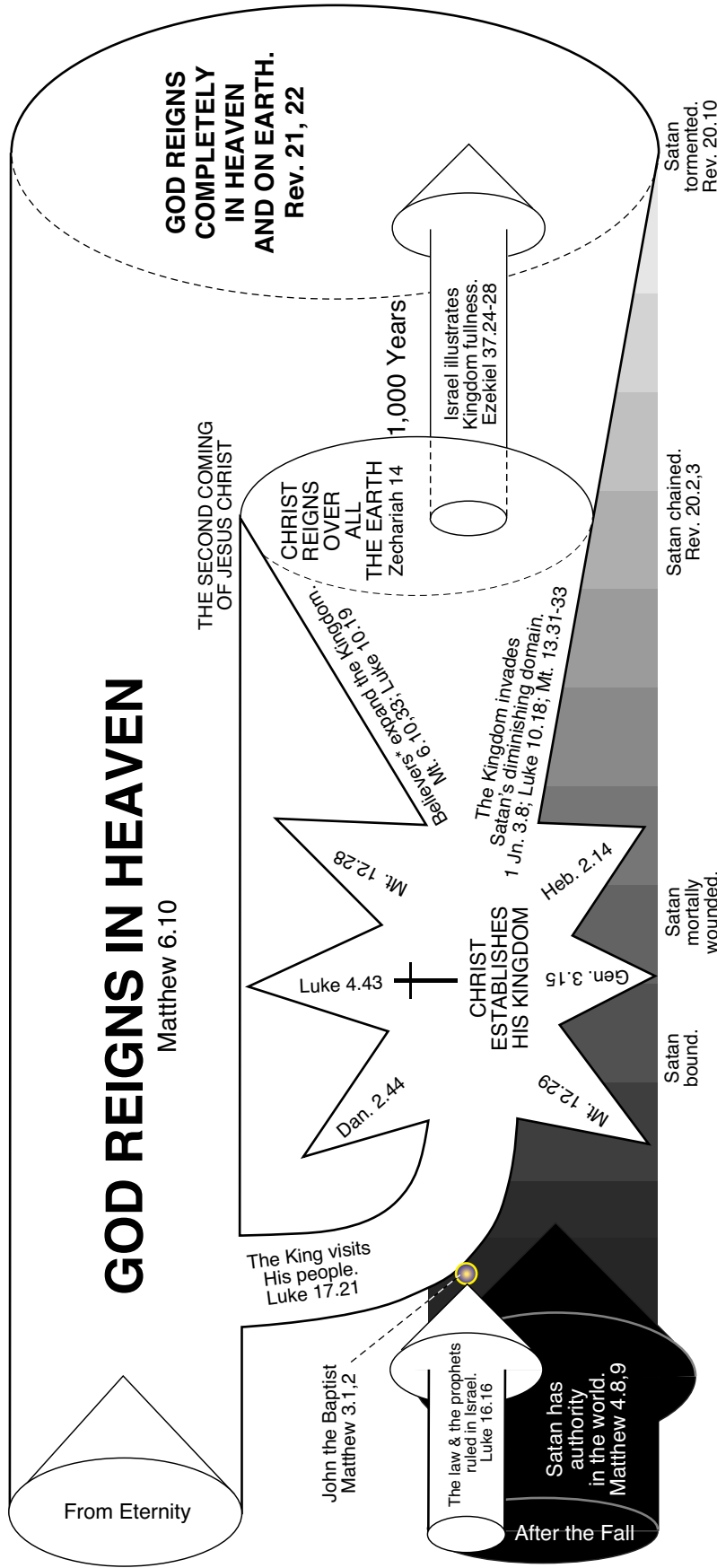
Acts 14.21,22 They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch, strengthening the disciples and encouraging them to remain true to the faith. “We must go through many hardships to enter the kingdom of God,” they said.

1Cor. 6.9,10 Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God.

James 2.5 Listen, my dear brothers: Has not God chosen those who are poor in the eyes of the world to be rich in faith and to inherit the kingdom he promised those who love him?

# The Expansion Of The Kingdom In God's Cosmic Agenda

Matthew 4.17; Mark 1.15

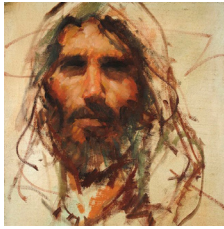


## \*BELIEVERS:

- Are the citizens of the Kingdom - Colossians 1.13.
- See and enter the Kingdom by the Holy Spirit - John 3.3,5.
- Are priests in the Kingdom - Revelation 1.6.
- Produce fruit for the Kingdom when they heed the gospel - Luke 8.10-15.
- Proclaim the gospel of the Kingdom - Acts 8.12; 19.8; 20.25; 28.23-31.
- Enter the Kingdom through many hardships - Acts 14.22.
- Pray and labor for the expansion of the Kingdom - Matthew 6.10, 33.
- Are heirs of the coming Kingdom - Luke 13.29; 21.25-31.

## Chart Summary

The Kingdom of God is His rule among His subjects, that produces "righteousness, peace and joy in the Holy Spirit" (Rom. 14.17). God has always ruled in heaven, but after the Fall, Satan usurped authority over humanity. The world became the battleground between the Kingdom of God and the Kingdom of Satan. The Law and the Prophets contended for God's sovereignty in Israel up until the time of John the Baptist, but then the Heavenly King Himself visited Earth. In the person of Jesus Christ, God mortally wounded Satan, and firmly established His own Kingdom among mankind through the crucifixion and resurrection. Since that time, God's human subjects have been expanding His Kingdom by the power of the gospel, and diminishing Satan's authority in the world. When Christ returns, He will rule politically over all the earth, and after quelling a final rebellion at the end of the Millennium, His sovereignty over the universe will never be questioned again.



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# The Miracles Of Jesus

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### What do we learn about Jesus from the:

Water turned to wine,  
John 2.1-11



Miraculous catch of fish,  
Luke 5.1-11



Centurion's servant  
healed, Luke 7.1-10



Paralytic healed,  
Mat 9.2-8; Mark 2.1-12



Man with withered hand  
healed, Mat 12.10-14



Demoniacs delivered,  
Mat 8.28-34



Healing of Peter's mother-  
in-law, Mat 8.14



## What do we learn about Jesus from the:

**Tempest stilled,  
Mat 8.23-27**



**Walking on water,  
Mat 14.22-23**



**Syrophoenician's daughter  
healed, Mat 15.21-28**



**Five thousand fed,  
Mat 14.13-21**



**Man born blind given  
sight, John 9.1-41**



**Ten lepers cleansed,  
Luk 17.11-19**



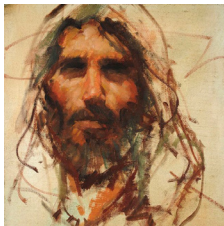
**Raising of Lazarus from  
the dead, John 11.1-46**



**Resurrection of Himself,  
Mat 28**







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# Take A Luke ... History or Myth?

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“Once upon a time there was a poor widow who had an only son, named Jack, and a cow, named Milkywhite. All they had to live on was the milk the cow gave every day... [After slaying a giant who lived in the sky above the clouds,] Jack and his mother became very rich with a [talking, golden harp and a hen who laid golden eggs that Jack had stolen from the giant.] Jack married a Princess, and they all lived happily ever after.”

—English Fairy Tale

“Jack and his beanstalk was just as suitable for the nucleus of a religious system as Christ and his cross; but the one has been taken, and the other left. Christ and his cross is the more blood-stained and crude legend of the two, and would, therefore, receive the readier acceptance by the barbarous mental and moral instincts of priest-manipulated ignorance.”

— Promoter of atheism, W. S. Ross (“Saladin”) in *Did Jesus Rise from the Dead?*

List the characteristics of fable-type legends?

1. *Generalization of* \_\_\_\_\_
2. *Ambiguity of* \_\_\_\_\_
3. *Designed for* \_\_\_\_\_
4. *Drawn-out* \_\_\_\_\_
5. *Entertaining* \_\_\_\_\_
6. *Pointed* \_\_\_\_\_
7. *Romantic* \_\_\_\_\_

Read Luke 1.1-5; 2.1-4 and 3.1-3. How does Luke signal us that he intends his narrative to be taken as history?

1. *Parallel* \_\_\_\_\_ *designations*
2. *Detailed* \_\_\_\_\_ *designations*
3. *Verifiable descriptions of* \_\_\_\_\_

J. P. Moreland tells of meeting a Jewish graduate student who had become a “committed follower of Jesus.” When Moreland asked the student how he became a Christian, the Jewish man replied, “Dr. Moreland, I have studied myth most of my education. I know the earmarks of myth; that’s all I study. My undergraduate training was in mythology; my graduate training has been in mythology. And I was practicing Koine Greek reading the Gospel of Luke, and I got halfway through it, and as a Jew, I said, ‘My God, this man really did these things. What am I going to do? This is history. It reads like history. It doesn’t read like myth. I know what myth tastes like because all I do is read it, and that is not myth.’” (Source: Moreland, J. P. & Nielsen, Kai; *Does God Exist?*)



ANCHOR TRUTHS

The Gospels cannot be dismissed as myth. They were written as history and as such must be weighed for truth by *historical evidence*.



FOR DISCUSSION

How does a person’s worldview prompt them to accept or reject the Gospels?

The stories of Abraham and Odysseus both bear marks of historical-style narrative. Contrast the two stories in regard to:

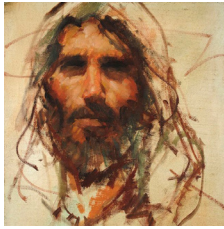
- 1. Theology: *Holy Monotheism vs.* \_\_\_\_\_
- 2. Plausibility: *Divine Purpose vs.* \_\_\_\_\_
- 3. Hero: \_\_\_\_\_
- 4. Reward: *Fellowship With God vs.* \_\_\_\_\_

Analyze the argument of W. S. Ross at left. Why doesn’t he believe in the resurrection of Jesus?

The amount of the evidence must be proportionate to the improbability of the event for which the evidence is adduced, and if every pen in the Roman empire in the reign of Tiberias had left it on uniform record that Christ rose from the dead, the fact would not be established. It would be more probable that every living historian should be mistaken, or even that every living historian should wilfully have lied, than that an event so utterly improbable, so subversive of all experience, should have taken place.—W. S. Ross (“Saladin”) in *Did Jesus Rise from the Dead?*

**VOCABULARY**

*A cognitionibus*  
 Agnostic  
 Atheist  
 Autograph  
 Deist  
*Deus Ex Machina*  
 Genre  
 Hebraic  
 Manuscript(s) = Ms(s)  
 Monotheism  
 Myth  
 Pantheist  
 Polytheism  
 Synagogue  
 Theist  
 Worldview



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# The Ministry of The Spirit In John's Gospel

Meeting The Bridegroom — Inviting The Guests

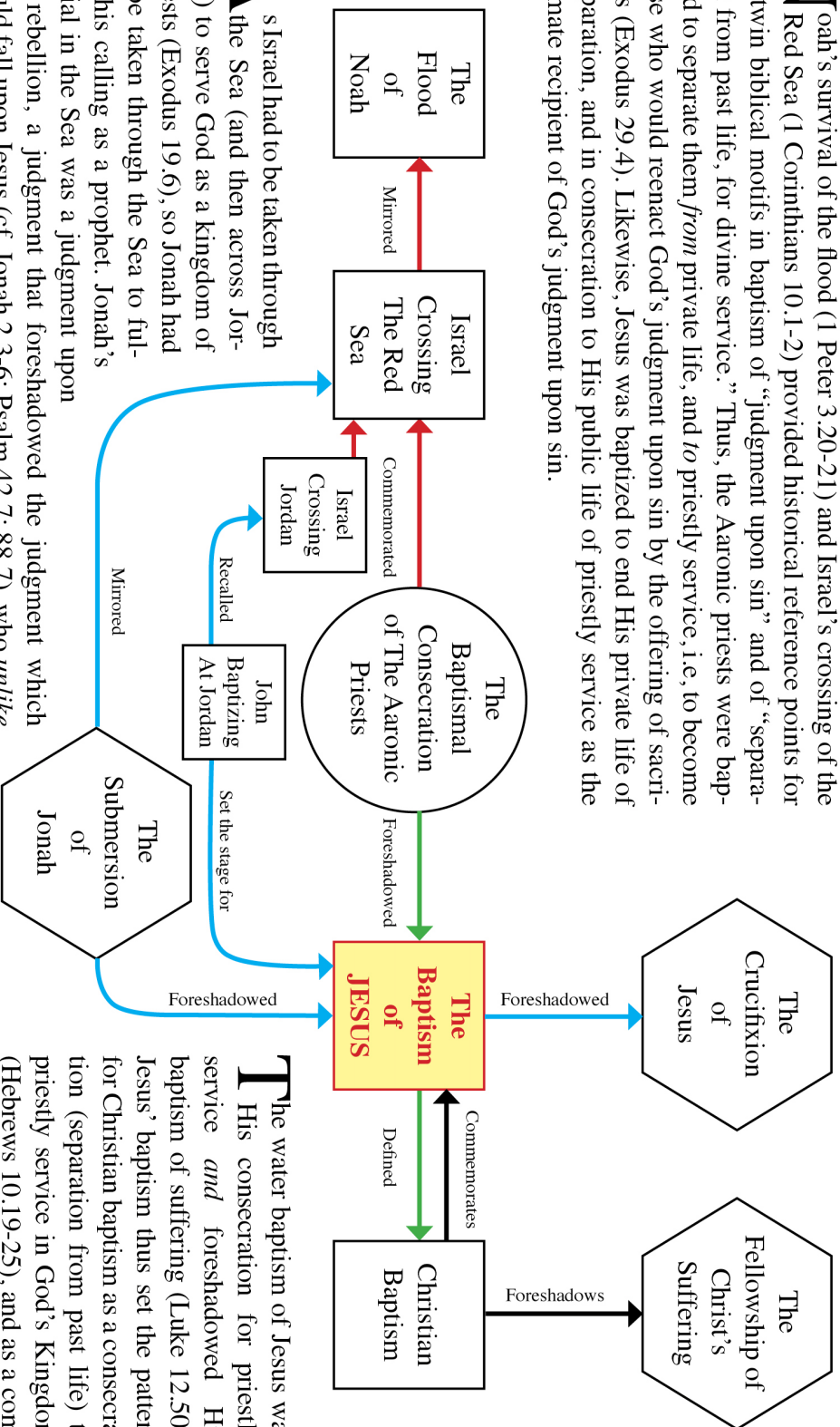
### The Holy Spirit

1. \_\_\_\_\_ : 3.5-7  
(cf. Titus 3.4-6)
2. \_\_\_\_\_ : 6.63  
(cf. 2 Corinthians 3.6)
3. \_\_\_\_\_ : 7.37-39  
(cf. **Psa 84.5-6; Isa 44.3; 58.11**; 1 Enoch 48.1;  
John 4.14; Acts 1.8; 1 Cor. 14.26)
4. \_\_\_\_\_ : 14.16-17  
(cf. Acts 9.31; 1 Cor. 14.3; 2 Cor. 1.3-7)
5. \_\_\_\_\_ : 14.26; 16.13  
(cf. 1 Cor. 2.6-16; 1 John 2.20,27)
6. \_\_\_\_\_ : 15.26-27  
(cf. Hebrews 10.12-17; 2 Timothy 1.8)
7. \_\_\_\_\_ : 16.7-11  
(cf. 1 Cor. 14.24-25)



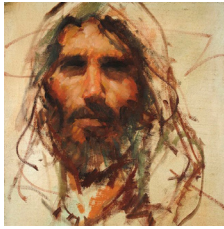
# The Biblical Antecedents & Significance Of Christian Baptism

Noah's survival of the flood (1 Peter 3:20-21) and Israel's crossing of the Red Sea (1 Corinthians 10:1-2) provided historical reference points for the twin biblical motifs in baptism of "judgment upon sin" and of "separation from past life, for divine service." Thus, the Aaronic priests were baptized to separate them *from* private life, and *to* priestly service, i.e. to become those who would reenact God's judgment upon sin by the offering of sacrifices (Exodus 29.4). Likewise, Jesus was baptized to end His private life of preparation, and in consecration to His public life of priestly service as the ultimate recipient of God's judgment upon sin.



As Israel had to be taken through the Sea (and then across Jordan) to serve God as a kingdom of priests (Exodus 19.6), so Jonah had to be taken through the Sea to fulfill his calling as a prophet. Jonah's burial in the Sea was a judgment upon his rebellion, a judgment that foreshadowed the judgment which would fall upon Jesus (cf. Jonah 2.3-6; Psalm 42.7; 88.7), who *unlike* Jonah would suffer for the rebellion of others, but who *like* Jonah would emerge from the "tomb" in three days to fulfill a divine destiny (Matthew 12.40; Luke 11.30).

The water baptism of Jesus was His consecration for priestly service *and* foreshadowed His baptism of suffering (Luke 12.50). Jesus' baptism thus set the pattern for Christian baptism as a consecration (separation from past life) to priestly service in God's Kingdom (Hebrews 10.19-25), and as a commitment to suffer whatever was necessary for the Kingdom's sake (Philippians 3.10; Colossians 1.24).

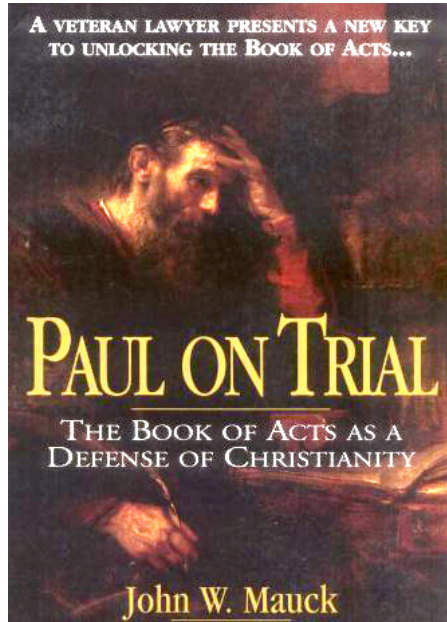


## MEETING THE BRIDEGROOM

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## The Surprising Purpose Of Luke-Acts

### Meeting The Bridegroom — Inviting The Guests



**I**N spite of the skepticism of other scholars, John Mauck's is the best theory for Luke's purpose in writing, because it explains the greatest number of the idiosyncrasies of Acts: see John W. Mauck, *Paul On Trial: The Book Of Acts As A Defense Of Christianity* (Nashville, TN: Nelson, 2001). The structure and content of Acts refutes the ideas that it is a history of the early Church or a biography of Peter and Paul. Were it an ecclesiastical history, Luke would have told us much more about the post-resurrection Christian communities in Galilee, Damascus and Antioch; were it true biography, Luke would have filled in many more details about the apostles' lives and ministries. The book of Acts is something else.

According to Mauck, Luke wrote his two-volume work as an evangelistic legal brief. As such Luke-Acts had a two-fold purpose: (1) to aid in Paul's defense before Caesar, and (2) to evangelize those of Caesar's officials who were investigating the charges against Paul. The second purpose provides a strong clue as to the identity of Theophilus; he was probably the *a cognitionibus*, the Roman official responsible for the preliminary judicial investigations of those trials that would be presided over by the emperor.

As to the first of Luke's purposes, it explains the emphasis in the book of Acts upon the origin, organization and eventual dispersal of the Messianic Church leadership. It also explains the overwhelming emphasis on Paul's conversion by divine-encounter, the many illustrations of the divine approbation upon Paul's work, *and* the multiple reports of how it was the Jews and pagans who stirred up the riots connected with Paul's work — not Paul himself.

Luke's second purpose is hardly debated except in regard to its scope; everyone agrees that Acts is evangelistic, even if they doubt that it specifically targeted members of Caesar's staff. Still, if we imagine Luke endeavoring to evangelize Caesar's *a cognitionibus*, it helps explain the major theme in Acts of "the universalization of the gospel," or as Ben Witherington so well puts it, the theme of the gospel "for all people from the last,



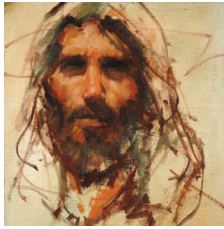
least, and lost to the first, most and found.” See Ben Witherington III, *The Acts Of The Apostles: A Socio-Rhetorical Commentary* (Grand Rapids, MI: Eerdmans, 1998), p 293. Luke would want to impress upon Theophilus that this good news was for everyone, regardless of race or station in life.

Like others, Frank Stagg considered the idea that Acts was written to defend Paul before official Rome “improbable.” Instead, he believed “that the chief purpose was the portrayal of Christianity asserting its universalism over against the effort to limit it to the narrow concepts of first century Judaism.” See Frank Stagg, *The Book Of Acts: The Early Struggle For An Unhindered Gospel* (Nashville, TN: Broadman Press, 1955), p.18. I agree that Acts argues strongly for a gospel unbound from the need to become a Jew. I also agree with Stagg that “it would be an oversimplification to try to reduce the book of Acts to one issue.” Nevertheless, Stagg lacked legal insight and therefore missed the point of many passages in Acts that he thought would “be a rather roundabout way to defend a man in chains,” while practicing lawyer John Mauck has been able to explain precisely why such passages were included.

Still, as Stagg said, in the book of Acts “there are doubtless several purposes subsidiary to the chief one.” Anyone who believes in the divine inspiration of Luke-Acts cannot help but agree. I remain convinced that Luke’s conscious purpose was to write an evangelistic legal brief for Paul’s defense before Caesar, but under the guidance of the Holy Spirit, Luke has clearly provided us with much more. After all, Acts provides the link between the gospels and the epistles — without Acts, we would have almost no idea how the *Ekklesia* of the gospels became the churches of the epistles. Therefore, while the “evangelistic legal brief” theory will give us an essential understanding of the overall message of Acts, we will learn much more of a practical nature for our own Christian lives as we study this great book.







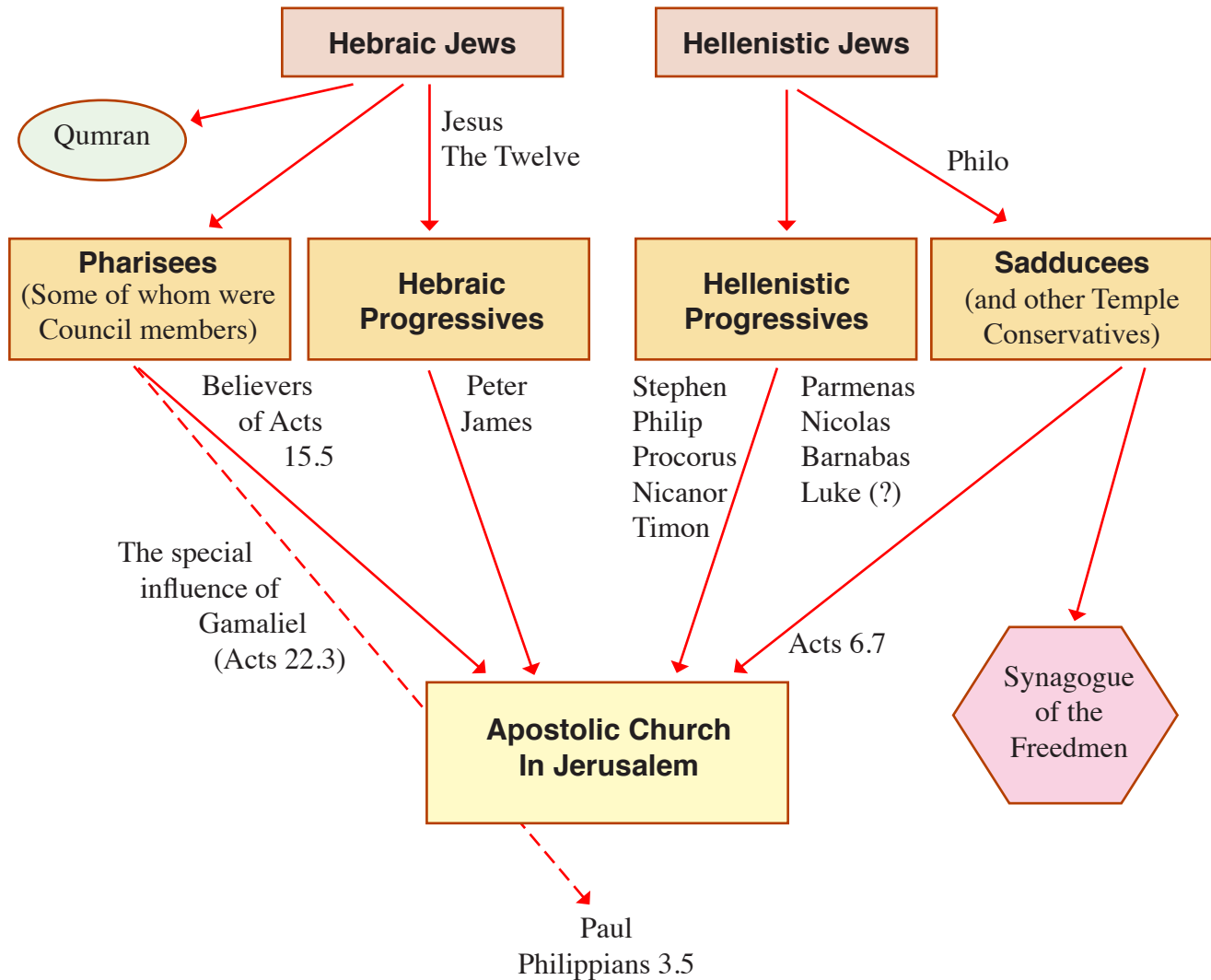
# MEETING THE BRIDEGROOM

ABCtoAD Series  
By Timothy Ministries

## Four Mind-Sets In The Early Church

# Cultural Tensions

### Meeting The Bridegroom — Inviting The Guests

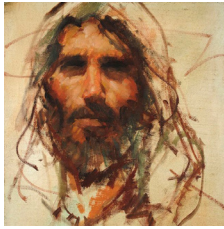


#### NOTES

In this diagram, “progressive” has the positive sense of “having a vision for fulfilling the law, not destroying it” (cf. Mat 5.17). The Hellenists of Acts 6.1 and 9.29 were not Greeks; they were “Jews living in Jerusalem but originally connected with Diaspora Judaism and characterized by the use of Greek as their principal language, especially for worship and scripture. . . . Some of these Jews, returning with a sense of awe for their ancestral customs, had staunchly conservative attitudes toward the Law and Temple, e.g., Acts 6.8-9; 9.29. Others experienced dissonance between Diaspora theological emphases and the ethos of Palestinian legal observance and the Temple cult” (ABD). “Diaspora Judaism [i.e., Hellenists] could be both lax and strict in its observance of the Torah, as could Palestinian Judaism [i.e. the Hebraic Jews],” (DPHL, “Diaspora”). Some in both groups would be protective of the temple traditions, and some in both would more readily de-emphasize the temple rituals.

# The Charges Against Paul Of Tarsus

Plaintiffs	Charges	References
Philippian Gentiles	1. Throwing Philippi into confusion (being a Jew, by the way).	Acts 16.20-21
	2. Proclaiming customs that are unlawful for Romans.	
	3. Upsetting the world.	
Thessalonican Jews	4. Proclaiming another king, Jesus.	Acts 17.6-7
Corinthian Jews	5. Persuading men to worship contrary to the law [of Moses]; preaching against the law [of Moses].	Acts 18.13; 21.28
Ephesian Gentiles	6. Turning people away from idols.	Acts 19.26
Jerusalem Jews	7. Preaching against the Jewish people.	Acts 21.28; 24.5-6
	8. Preaching against the Jewish Temple.	
	9. Defiling the Jewish Temple.	
	10. Being a pest (i.e., public menace, public enemy).	
	11. Stirring up dissension among the Jews of the world.	
	12. Being a ringleader of the Nazarene sect.	
Unknown Adversaries	13. Preaching the commission of evil “that good may come,” i.e., preaching grace.	Romans 3.8



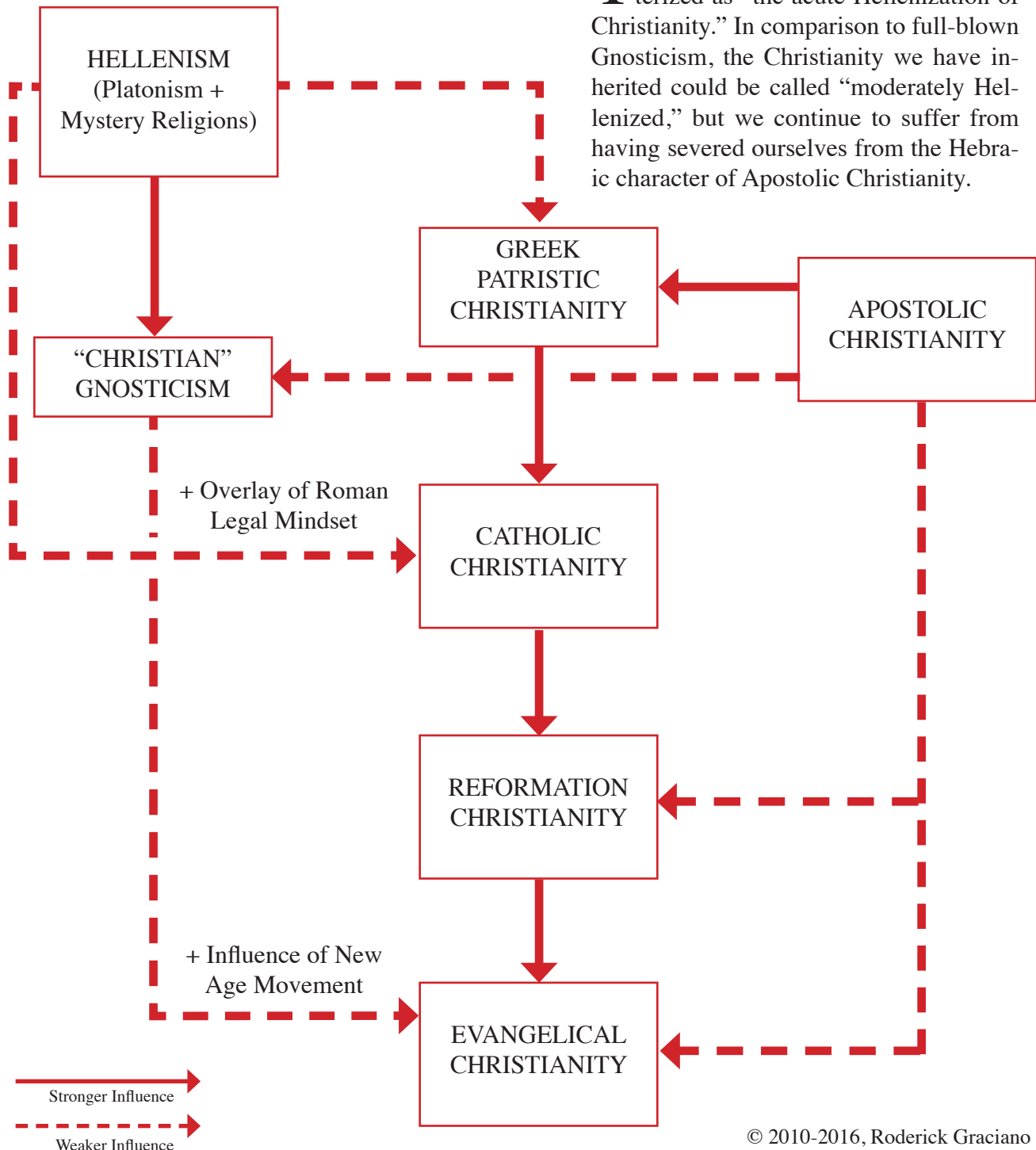
# MEETING THE BRIDEGROOM

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# Hellenism & Christianity

## Meeting The Bridegroom — Inviting The Guests

The old Gnosticism has been characterized as “the acute Hellenization of Christianity.” In comparison to full-blown Gnosticism, the Christianity we have inherited could be called “moderately Hellenized,” but we continue to suffer from having severed ourselves from the Hebraic character of Apostolic Christianity.



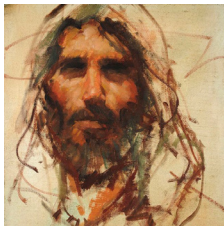
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# Hermeneutical Lenses

## Influences That Affected The Interpretation Of The Greek New Testament

<b>ERAS</b>	<b>HERMENEUTICAL INFLUENCES</b>		
	<b>Cultural/Academic</b>	<b>Philosophical</b>	<b>Theological</b>
<b>AD 30 - 135</b>  <b>Early Christianity</b>	Hebraic Worldview Hebrew Bible Septuagint (LXX) and “Translation Greek” ----- Hellenism*		----- Mystery Religions
<b>AD 135 - 400</b>	Hellenistic Worldview Koine Greek	Platonism	Mystery Religions Gnosticism
<b>AD 400 - 1600</b> <b>Middle Ages &amp; Renaissance</b>	Roman Worldview Latin Vulgate	Aristotle (Logic)	
<b>AD 1600 - 1750</b> <b>Reformation</b>	Hebrew Bible	----- Plato	Augustine Apocalypticism Supersessionism
<b>AD 1750 - 1850</b> <b>Classics Revival</b>	Classical Greek	Plato	----- Dispensationalism
<b>AD 1850 - 1950</b> <b>Modernism</b>	Hebrew Bible Koine Greek	----- Plato	----- Pentecostalism
<b>AD 1950 - 2010</b>	Holocaust Psychology Dead Sea Scrolls and First-Century Studies ----- Hebraic Worldview Septuagint (LXX)		Social Gospel Ecumenical Movement Liberation Theology Feminist Theology

\* Items below the dashed lines represent secondary influences that are growing or fading.



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# Historical Markers

### Meeting The Bridegroom — Inviting The Guests

Historical markers (i.e., verifiable people, places and things associated with the life of Jesus of Nazareth) elevate the gospels above mythology. These markers allow us to judge whether or not the Gospel narratives reflect the real world of their time, and thereby whether the gospels' claim of historicity is plausible:

1. *Buildings*
2. *Cultural Phenomena*
3. *Geographical Features*
4. *Coins, Misc. Objects*
5. *Personal Followers*
6. *Political Figures*
7. *Religious Figures*
8. *Towns & Cities*



A denarius featuring the image of Caesar.

**Key:** J = Josephus  
T = Tacitus  
C = Coin(s)  
O = Ossuary

### The Current State of Luke's Towns and Cities

		Ruin	Modern	?
<b>Arimathea</b>	Luk 23.51	✓		
<b>Bethany</b>	Luk 19.29		✓	
<b>Bethlehem</b>	Luk 2.4		✓	
<b>Bethphage</b>	Luk 19.29		✓	
<b>Bethsaida</b>	Luk 9.10			✓
<b>Capernaum</b>	Luk 4.31	✓		
<b>Korazin</b>	Luk 10.13	✓		
<b>Emmaus</b>	Luk 24.13	✓		
<b>Jericho</b>	Luk 18.35	✓	✓	
<b>Jerusalem</b>	Luk 19.41	✓*	✓	
<b>Magdala</b>	Luk 8.2		✓	
<b>Nain</b>	Luk 7.11		✓	
<b>Nazareth</b>	Luk 4.16		✓	
<b>Sidon</b>	Luk 6.17		✓	
<b>Tyre</b>	Luk 6.17	✓		

### Corroboration of Luke's Named Characters

		Document	Artifact	None
<b>Annas</b>	Luk 3.2	J		
<b>Augustus Caesar</b>	Luk 2.1	J	C+	
<b>Caiaphas</b>	Luk 3.2	J	O+	
<b>Herod the Great</b>	Luk 1.5	J	✓	
<b>Herodias</b>	Luk 3.19	J		
<b>Herod Tetrarch</b>	Luk 3.1	J		
<b>Jesus Christ</b>	Luk 3.23	JT+	O	
<b>John Baptist</b>	Luk 7.20	J		
<b>Lysanias Tetrarch</b>	Luk 3.1	J		
<b>Philip Tetrarch</b>	Luk 3.1	J		
<b>Pontius Pilate</b>	Luk 3.1	JT	C+	
<b>Quirinius*</b>	Luk 2.2	J	✓	
<b>Simon Peter</b>	Luk 5.8		✓	
<b>Tiberias Caesar</b>	Luk 3.1	J	C	

# Forcefulness And The Kingdom

## Matthew 11

7 As John's disciples were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed swayed by the wind?"

8 If not, what did you go out to see? A man dressed in fine clothes? No, those who wear fine clothes are in kings' palaces.

9 Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

10 This is the one about whom it is written: "'I will send my messenger ahead of you, who will prepare your way before you.'

11 I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.

**12 From the days of John the Baptist until now, the kingdom of heaven has been forcefully advancing, and forceful men lay hold (ἀρπάζουσιν) of it.**

**13 For all the Prophets and the Law prophesied until John.**

14 And if you are willing to accept it, he is the Elijah who was to come.

15 He who has ears, let him hear.

## Luke 16

13 "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

14 The Pharisees, who loved money, heard all this and were sneering at Jesus.

15 He said to them, "You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight.

**16 "The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing [his way] into (εἰς) it.**

17 But (δὲ) It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

The exegesis of Matthew 11.12 and Luke 16.16 is difficult and controversial. I understand the Matthew passage to mean that though people expected the coming of Elijah and the Messianic Kingdom to usher in peace and prosperity, the coming of the Kingdom actually involves a violent transition. Furthermore, that violence does not negate John's fulfillment of the Elijah prophecy, nor Jesus' messiahship. In Luke, Jesus names the means by which the Kingdom forcefully advances, namely the preaching of the Gospel, and declares that though diverse adversaries exercise force against the kingdom, they will be held accountable by the immutable law!

**From the days of John the Baptist until now,**

**the kingdom of heaven has been forcefully advancing**

**and forceful men (violators) attack (ἀρπάζω, cf. Joh 10.12) it.**

And (καί) if you are willing to accept it, he is the Elijah who was to come.

See Mat. 10.34-39 and Luke 18.17: The Kingdom of God enters violently into the human arena, but humans must enter the Kingdom "as a little child." See also Luke 11.20-22: One kingdom advances by plundering another.

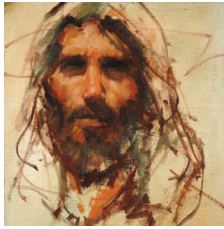
**Since that time [when John's ministry began],**

**the good news of the kingdom of God is being preached**

**and everyone is [re]acting forcefully against (εἰς, cf. Luk 15.18,21) it.**

But (δὲ) It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.





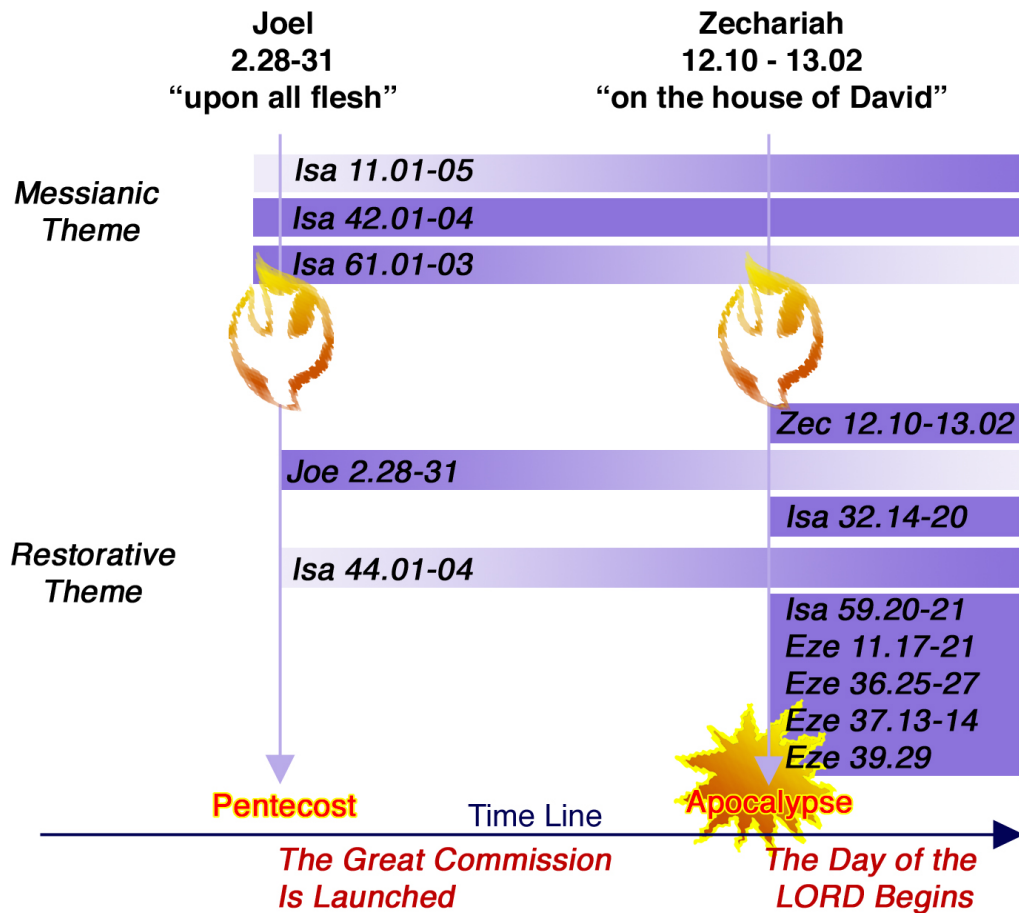
# MEETING THE BRIDEGROOM

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# 12 Predictions Of The Spirit's Manifestation

Meeting The Bridegroom — Inviting The Guests

## Two Outpourings of the Spirit and Two Prophetic Themes



In summary, these predictions tell us that:

1. A mighty manifestation of the Holy Spirit will come as the anointing upon God’s Messianic Servant.
2. The agency of God’s Spirit will accomplish Israel’s restoration, both spiritual and national.
3. The restorative outpouring of the Spirit upon Israel will occur in connection with the coming of their Redeemer.
4. Israel’s restoration will come through their national repentance.
5. Their restoration will usher in an epoch of great fruitfulness.
6. The prophets expected two distinct outpourings of the Spirit. The first outpouring will begin Israel’s restoration, while the second outpouring will fully accomplish that restoration in the Day of the LORD.
7. **The first outpouring will not be limited to Israel, but will come upon “all flesh,” accompanied by prophetic and other charismatic manifestations.**

# Evangelium Quadraginta Dierum

**A**fter His resurrection, the glorified Jesus instructed his disciples for forty days, even as the exalted YHVH gave revelation to Moses on Mt. Sinai for forty days (Ex 24.18; 34.28; Deu 9.9-11). As Jesus taught his disciples on the mountain (Mat 28.16; cf. Mat 5.1; Joh 6.3), they took the place of the elders on Mt. Sinai receiving revelation from the Living God! The Sinai-like manifestations on the Day of Pentecost authenticated the divine origin and authority of Jesus' forty days' teaching and identified Him as the very God of Sinai.

But Jesus is not just God, He is also truly man and the one mediator between God and man (1Ti 2.5). We realize that the forty days' teaching also confirmed Jesus as the new Law Giver, the one whom Moses had predicted saying, "The LORD your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you" (Deu 18.15; Act 3.22; 7.37). Jesus is the prophet who has God's words in his mouth (Deu 18.18). He is in effect the new Moses for Israel and all peoples.

The early church recognized the importance of Christ's post-resurrection teaching and called it the *evangelium quadraginta dierum*, "the gospel of the forty days." The importance of the forty days' teaching has to do with the startling clarity it brought to the minds of the first disciples, a clarity only possible in the light of the *fait accompli* of Christ's death and resurrection. At the end of the forty days there was no more confusion in the minds of the eleven regarding the Lord's identity as the Messiah, nor about the necessity of His crucifixion. Instead, Jesus was vindicated as "Lord and Messiah" (Act 2.36) and as "the Lamb of God who takes away the sin of the world." In addition to the convincing clarification that the disciples had so desperately needed, the forty days' teaching also provided fresh teaching about the kingdom of God — not just about the kingdom as a general idea, but details about God's kingdom agenda ("the things concerning the kingdom"). These details undoubtedly included vital new information about their mission.



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