



PENTATEUCH

BCtoAD: Bridal Theology Edition
A Course By Timothy Ministries
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GENESIS

WHY IS THERE SOMETHING RATHER THAN NOTHING?

The Priestly Bride — Provision Of The Land

Vocabulary

Archetype
Bride, The
Colophon
Cosmogony
Creatio ex nihilo
Cuneiform
Fall, *The*
Imago Dei
Merism (or merismus)
Pentateuch
Prototype
String Theory
Teleology
Theodicy
Toledoth
Trinity
Type, Antitype, Typology

Key Passages

Gen 1.1 (NASB) In the beginning God created the heavens and the earth. ... 3 Then God said, "Let there be light"; and there was light. 4 **God saw that the light was good...**

Gen. 1.26 (NIV) Then God said, "**Let us make man in our image**, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." 27 So God created man in his own image, in the image of God he created him; male and female he created them.

Gen 2. 18 (NIV) The LORD God said, "It is not good for the man to be alone. I will make **a helper suitable** for him." ... 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. 21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. 22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

Gen 3.14 (NASB) So the LORD God said to the serpent, 15 "... I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

Gen. 12.2 (NIV) "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. 3 I will bless those who bless you, and whoever curses you I will curse; and **all peoples on earth will be blessed through you.**"

Gen. 22.13 (NIV) Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son. 14 So Abraham called that place **The LORD Will Provide**. And to this day it is said, "On the mountain of the LORD it will be provided."

Gen 41.45 (NIV) Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asenath daughter of Potiphara, priest of On, to be his wife. And Joseph went throughout the land of Egypt.

Gen 48.3 (NIV) Jacob said to Joseph, "God Almighty appeared to me ... 4 and said to me, '... I will make you a community of peoples, and I will give this land **as an everlasting possession** to your descendants after you.'"

Gen. 50.20 (NASB) "As for you, **you meant evil against me, but God meant it for good** in order to bring about this present result, to preserve many people alive."

DISCUSSION QUESTIONS

1. What happened before the beginning?

- **Psalm 90.2:**
- **Proverbs 8.23:**
- **John 17.5:**
- **John 17.24:**
- **Ephesians 1.4-5:**
- **2 Timothy 1.9:**
- **Titus 1.2:**
- **1 Peter 1.18-21; Acts 2.23:**

2. What answers does Genesis 1.1 imply for the Ultimate Questions?

3. The story of Noah's sons (Gen. 9.18-27) confirms mankind's continuing fallenness. What is human fallenness, and how is it passed down from generation to generation? What is the solution for human fallenness?

— Do you believe in fate, Neo?
— No.
— Why not?
— Because I don't like the idea that I'm not in control of my life.
— I know exactly what you mean. ... Let me tell you why you're here. You're here because you know something. What you know you can't explain, but you feel it. You've felt it your entire life, that there's something wrong with the world. You don't know what it is, but it's there, like a splinter in your mind, driving you mad. ... you are a slave, Neo. Like everyone else you were born into bondage, born into a prison that you cannot smell or taste or touch. A prison for your mind.

Morpheus and Neo, in *The Matrix*



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THE AUTHORS OF GENESIS

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Traditionally, the books of the Pentateuch are called The Books of Moses. It makes sense that Moses authored almost all of the contents of the last four books, since they record events that occurred during his lifetime. Some scholars used to say that Moses also wrote the book of Genesis, and that he did so on the basis of traditions handed down *orally* by the Israelite people. Such scholars often inferred from their theory that the records of Genesis could not be trusted, since “we all know how oral transmission gets garbled.” Modern scholars, however, have rejected the idea that Moses authored Genesis, some of them for good reasons. Evidence now suggests that Moses was not the author of Genesis, but the compiler of *a library of documents* that now comprise our book of Genesis.

In the past, much confusion about Genesis has arisen from two problems: (1) Misunderstanding of the Hebrew word תּוֹלְדוֹת (*toledot*), and (2) Failure to recognize that the book of Genesis is comprised of twelve sections, each (but the last) concluding with a colophon. Because the word תּוֹלְדוֹת often occurs in proximity to a *following* genealogy, early English translators rendered it with our word *generations*, meaning, *descendants*, or by extension, *family tree, genealogy*. (The word תּוֹלְדוֹת apparently derives from the verb, יָלַד, *to bear, bring forth, beget*, so the past inference that it meant *generations* is understandable.) This meaning for the word simply does not work in all its instances, however. Once scholars like P. J. Wiseman recognized that Genesis is sectioned off by colophons, they recognized that the word תּוֹלְדוֹת used in those colophons refers to the *preceding* rather than the *following* narrative. This led to the better understanding of תּוֹלְדוֹת as meaning *histories, or historical records*. The understanding that certain verses in Genesis are colophons with titles referring to the preceding *historical records* revolutionizes our understanding of the book.

Most importantly, the colophons name the authors (or custodians) of each section of Genesis:

Gen 1.1 to 2.4, <i>The Creation</i> : YHVH Elohim	Gen 11.28 to 25.12, <i>Life of Abraham</i> : Ishmael
Gen 2.5 to 5.2, <i>Lives of Adam and Eve</i> : Adam	Gen 25.13 to 25.19, <i>Descendants of Ishmael</i> : Isaac
Gen 5.3 to 6.9, <i>The Degeneration of Mankind</i> : Noah	Gen 25.20 to 36.1, <i>Life of Isaac</i> : Esau
Gen 6.10 to 10.1, <i>The Flood</i> : Noah	Gen 36.2 to 36.9, <i>Descendants of Esau</i> : Esau
Gen 10.2 to 11.10, <i>Post-Flood & Babel</i> : Shem	Gen 36.10 to 37.2a, <i>Later Descendants of Esau</i> : Jacob
Gen 11.11 to 11.27, <i>Dispersion of Mankind</i> : Terah	Gen 37.2b to 50.26, <i>Life of Joseph</i> : Benjamin?

We see that for each section of Genesis, the person or persons named in the colophon were contemporaries and eyewitnesses of the events described in the section to which their names are attached. In other words, far from being a collection of myths, the book of Genesis has the marks of an ancient *historical* library, preserving eyewitness testimony. This understanding of Genesis implies that:

- The first section of Genesis is of inestimable value: it was “written by the finger of God” (cf. Ex 31.18).
- Man was created as a literate being, the first language (and at least a basic vocabulary) being encoded in his mind from the beginning.
- The Patriarchs were also literate men, or were at least accompanied by literate scribes.
- As a historical document, Genesis is at least as trustworthy as other ancient histories.
- We should expect some differences in language and style between the twelve sections of Genesis, in that they are not the product of a single (human) author. This answers the criticism of those who attempt to discredit Genesis by denying its Mosaic authorship.

toledot = [written] origins (or histories)

תולדות

A COLOPHON is a note added at the end of an account, giving particulars of the title, date, name of writer or owner, together with other details relating to the contents of a tablet, manuscript or book. When used on ancient tablets its purpose was similar to that which may be seen in old manuscripts and books. The Oxford English Dictionary defines it as “the inscription or device, formerly placed at the end of a book or manuscript, and containing the title, the scribe’s or printer’s name, date and place of printing etc.”

Gen. 5.1 (NIV) This is the **written account** of Adam’s line.



2.4

5.1

6.9

10.1

11.10

11.27

25.12

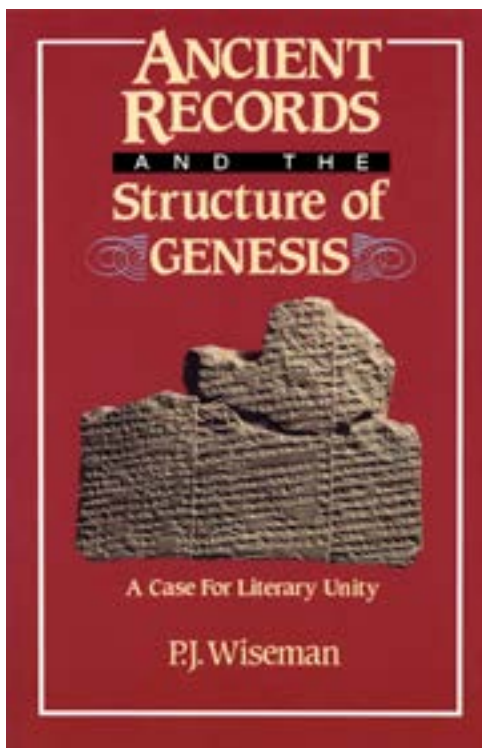
25.19

36.1

36.9

37.2

GENESIS



Published by Thomas Nelson, 1985

Compare:
Numbers 3.1;
Ruth 4.18.



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ULTIMATE QUESTIONS



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1. **Teleology: What is the purpose and meaning of life?**
2. **Happiness: What is the most direct path to true fulfillment?**
3. **Ethics: What is right and what is wrong?**
4. **Theology: What is God's nature and character?**
5. **History**
 - A. **Why has history unfolded as it has? Why is evil in the world?**
 - B. **What are the ultimate origins of competing religious myths?**
6. **Epistemology**
 - A. **What forms of knowledge are reliable?**
 - B. **Can the observable universe be rationally understood?**
7. **Ontology**
 - A. **What is the nature of existence?**
 - B. **Is there a supernatural realm?**
 - C. **What was the origin of life?**
 - D. **What does it mean to be human?**

THE ULTIMATE QUESTIONS

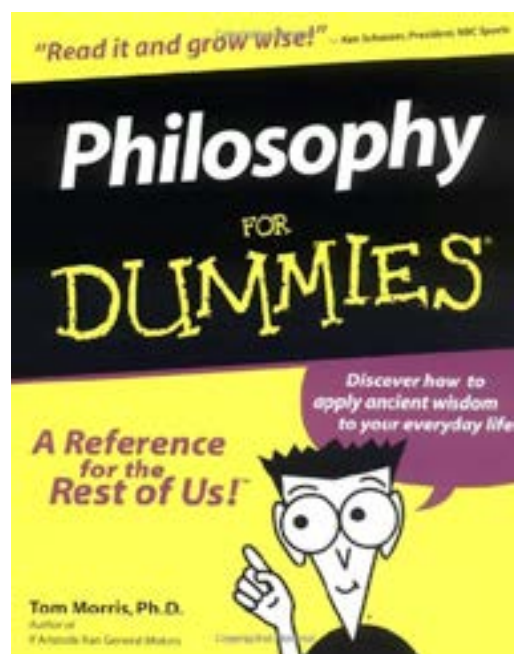
The ultimate questions are those whose answers provide a working framework for life. As such, they are integral to what we call our worldview. A worldview is simply the mental grid or lens through which we think about and understand the world and our place in it. The more directly we study the ultimate questions, the more consciously, consistently and effectively we will live out our worldview.

Few people do the hard work to answer all the ultimate questions, but every person either answers them or makes assumptions about them in order to function as a human being. The seven ultimate questions are the questions of:

1. **Teleology:** What is my purpose, or the purpose of anything, for that matter?
2. **Happiness:** What is the most direct path to personal fulfillment?
3. **Ethics:** What is right, what is wrong, and is there an objective basis for identifying the difference?
4. **Theology:** Is there a God, and if so, what is He, She, or It like?
5. **History:** Why has the history of the world unfolded the way it has; why is there evil in the world?
6. **Epistemology:** Can we really know anything, and if so, how? What forms of knowledge are reliable?
7. **Ontology:** What is the nature of existence? What does it really mean to be human?

For a much fuller explanation of the ultimate questions, please download the pdf document, in which I introduce them: http://www.tmin.org/pdfs/THE_THEO_A.pdf

If you would like to explore these questions even more deeply, I highly recommend investing in a copy of Tom Morris's book:



Most importantly, as we study the first chapters of Genesis, which (together with Job, Ecclesiastes and the gospel of John) is one of the most vital philosophy books ever written, keep the seven ultimate questions in mind. Ask yourself often, “How does this statement in Genesis address one or more of the ultimate questions?”

Consider the revelation in Genesis 1 that man was created “in God’s image.” Do you see how this truth touches on all seven ultimate questions? The fact that man was created “in God’s image,” means that whatever purpose man has must come from God as the purpose-Giver (Q.1). It also means that God probably holds the answer to human happiness (Q.2). If there is a right and wrong for human beings, it must be defined by the Creator who made human beings like Him (Q.3). Furthermore, I can know certain things about God immediately by looking at myself as made in His image: e.g., God must be relational (Q.4)! Get the idea?



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EXODUS

THE TOUCHSTONE

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Vocabulary

Angel of the LORD
Apology, apologetics
Axiom, axiomatic
Baptism
Consecrate, consecration
Covenant
Hebrew (language)
Ontology, ontological
Septuagint (LXX)
Syncretism
Torah
Tetragrammaton
Theophany
Vulgate
YHVH (or YHWH)

Key Passages

Ex. 19.9 The LORD said to Moses, “I am going to come to you in a dense cloud, **so that the people will hear me speaking** with you and will always put their trust in you.” ...

Ex. 19.10 And the LORD said to Moses, “Go to the people and consecrate them today and tomorrow. Have them wash their clothes 11 and be ready by the third day, because on that day the LORD will come down on Mount Sinai **in the sight of all the people.**”

Ex. 20.22 Then the LORD said to Moses, “Tell the Israelites this: **‘You have seen for yourselves that I have spoken to you** from heaven: 23 Do not make any gods to be alongside me; do not make for yourselves gods of silver or gods of gold.

Ex. 24.9 Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up 10 and **saw the God of Israel.** Under his

feet was something like a pavement made of sapphire, clear as the sky itself. 11 But God did not raise his hand against these leaders of the Israelites; they saw God, and they ate and drank.

Deut. 5.22 These are the commandments the LORD proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire, the cloud and the deep darkness; and he added nothing more. Then he wrote them on two stone tablets and gave them to me.

23 When **you heard the voice out of the darkness**, while the mountain was ablaze with fire, all the leading men of your tribes and your elders came to me. 24 And you said, **“The LORD our God has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a man can live even if God speaks with him.** 25 But now, why should we die? This great fire will consume us, and we will die if we hear the voice of the LORD our God any longer. 26 For what mortal man has ever heard the voice of the living God speaking out of fire, as we have, and survived?

Num. 14.26 The LORD said to Moses and Aaron: 27 “How long will this wicked community grumble against me? I have heard the complaints of these grumbling Israelites. ... 29 **In this desert your bodies will fall — every one of you twenty years old or more** who was counted in the census and who has grumbled against me.”

Is. 8.19 When men tell you to consult mediums and spiritists, who whisper and mutter, **should not a people inquire of their God?** Why consult the dead on behalf of the living? 20 **To the law and to the testimony!** If they do not speak according to this word, they have no light of dawn.

DISCUSSION QUESTIONS

1. Why do we believe the New Testament?

2. Why do we believe the prophets?

3. Why do we believe the Old Testament history books?

4. What is the ultimate basis for confidence in a written revelation?

Why don't we accept the Qur'an or the Book of Mormon?

5. Why is the world indebted to a crowd of teenagers (Numbers 14.29)?





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LEVITICUS

TEACHING THE BRIDE TO THINK

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Vocabulary

Antithesis
Dialectic
Discernment
Goel
Hegel, Georg W. F.
Holiness
Metanarrative
Orthodoxy
Postmodern Thought
Qur'an
Regeneration, New Birth
Social Construct
Synthesis
Thesis
Worldview

Key Passages

Gen. 2.17 "...but you must not eat from the tree of the knowledge of **good and evil**, for when you eat of it you will surely die."

Gen. 4.7 If you do **what is right**, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it."

Ex. 9.27 Then Pharaoh summoned Moses and Aaron. "This time I have sinned," he said to them. "**The LORD is in the right, and I and my people are in the wrong.**"

Ex. 15.26 He said, "If you listen carefully to the voice of the LORD your God and do what is right **in his eyes**, if you pay attention to his commands and keep all his decrees, I will not bring on you any of the diseases I brought on the Egyptians, for I am the LORD, who heals you."

Ex. 19.6 "...**you shall be to Me a kingdom of priests** and a holy nation." ... 17 And Moses brought the people out of the camp to meet God

Ex. 20.16 "You shall not give false testimony against your neighbor.

Lev. 10.10 **You must distinguish between the holy and the common, between the unclean and the clean...**

Lev. 11.47 **You must distinguish between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten."**

Lev. 19.11 "Do not steal. **Do not lie.** Do not deceive one another."

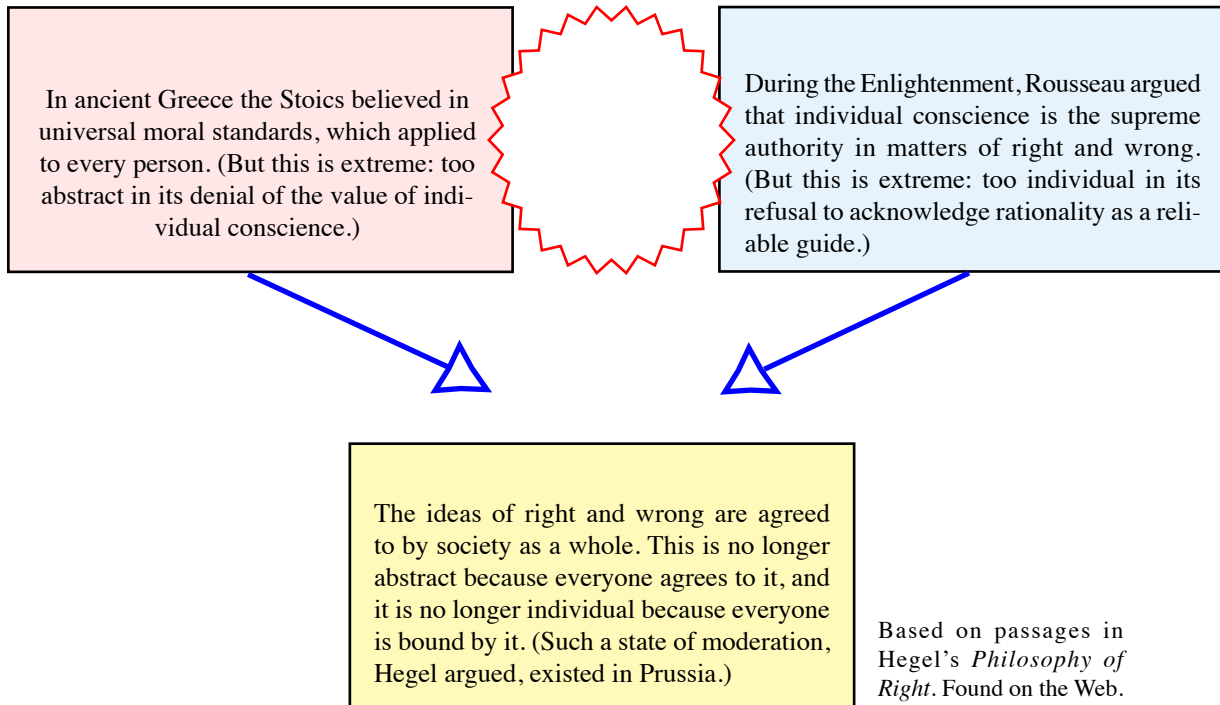
Lev. 21.6 They must be holy to their God and must not profane the name of their God. Because they present the offerings made to the LORD by fire, the food of their God, they are to be holy.

Deut. 12.28 Be careful to obey all these regulations I am giving you, so that it may always go well with you and your children after you, because **you will be doing what is good and right in the eyes of the LORD your God.**

Deut. 32.4 He is the Rock, his works are perfect, and all his ways are just. A faithful God **who does no wrong, upright and just is he.**

DISCUSSION QUESTIONS

1. What is a Hegelian synthesis?



2. What's the essence of postmodern thought with regard to moral truth?

3. What is the basis for antithetical truth?

4. What other worldview principles are taught by the complex system of sacrifices?



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NUMBERS PARADISE REJECTED ...AGAIN

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Vocabulary

Eden
Epistemology
Ethics
Fertile Crescent
Keystone
Mishnah
Mnemonic Device
Paradise
Progressive Revelation
Talmud
Tsel

Key Passages

Num 12.1 (NASB) Then Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married (for he had married a Cushite woman);

2 and they said, “Has the LORD indeed spoken only through Moses? **Has He not spoken through us as well?**” And the LORD heard it.



Num 14.1 (NASB) Then all the congregation lifted up their voices and cried, and the people wept that night.

2 All the sons of **Israel grumbled against Moses and Aaron**; and the whole congregation said to them, “Would that we had died in the land of Egypt! Or would that we had died in this wilderness!

3 “Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become plunder; would it not be better for us to return to Egypt?”

4 So they said to one another, “**Let us appoint a leader and return to Egypt.**”

Num 16.1 (NASB) Now Korah the son of Izhar, ... with Dathan and Abiram, the sons of Eliab, and On the son of Peleth...took action,

2 and they rose up before Moses, together with some of the sons of Israel, two hundred and fifty leaders of the congregation, chosen in the assembly, men of renown.

3 They assembled together against Moses and Aaron, and said to them, “You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so **why do you exalt yourselves above the assembly of the LORD?**”

4 When Moses heard this, he fell on his face

1 Cor. 10.2 They were all baptized into Moses in the cloud and in the sea. 3 They all ate the same spiritual food 4 and drank the same spiritual drink; for they drank from the **spiritual rock that accompanied them, and that rock was Christ.**

Luke 20.17 Jesus looked directly at them and asked, “Then what is the meaning of that which is written: “‘The stone the builders rejected has become **the capstone** [or keystone]’? 18 Everyone who falls on that stone will be broken to pieces, but he on whom it falls will be crushed.”

DISCUSSION QUESTIONS



Please
download the
related
article, "Gardener's
Priority," at:
[http://www.tmin.org/
tminpages/archive.html](http://www.tmin.org/tminpages/archive.html)

1. What did Jesus mean in his saying about falling on the stone? (Luke 20.17-18)

2. How was YHVH radically different from the gods of the pagans?

3. What can we learn from the swift judgments that came upon the people in the book of Numbers? And why did God make the children suffer for their parents' sin (Num. 14.33)?

4. What was the only way the pagans could defeat the Israelites? (Consider Numbers 14.9.)

5. What is humility? (Read Numbers, ch. 12.)



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DEUTERONOMY

SECURITY FOR THE BRIDE

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Vocabulary

Apocrypha
Grammatical-Historical
Method
Great Commandments
Lingua franca
Magna Carta
Rule of Law

Key Passages

Ex. 23.9 “**Do not oppress** an alien; you yourselves know how it feels to be aliens, because you were aliens in Egypt.

Num. 23.19 God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? **Does he promise and not fulfill?**

Deut. 5.29 (NASB) ‘Oh that they had such a heart in them, that they would fear Me and keep all My commandments always, **that it may be well with them** and with their sons forever! ... 6.5 You shall love the LORD your God with all your heart and with all your soul and with all your might.

Deut. 31.8 (NASB) “The LORD is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. **Do not fear** or be dismayed.”

Deut. 34.4 Then the LORD said to him, “**This is the land I promised** on oath to Abraham, Isaac and Jacob **I have let you see it with your eyes**, but you will not cross over into it.”

Josh. 21.45 **Not one of all the LORD’s good promises to the house of Israel failed; every one was fulfilled.**

Josh. 23.14 “**You know with all your heart and soul that not one of all the good promises the LORD your God gave you has failed. Every promise has been fulfilled; not one has failed.**”

1Kings 8.56 “**Praise be to the LORD, who has given rest to his people Israel just as he promised. Not one word has failed of all the good promises he gave through his servant Moses.**”

Psa. 9.9 **The LORD is a refuge for the oppressed**, a stronghold in times of trouble.

Psa. 138.2 I will bow down toward your holy temple and will praise your name for your love and your faithfulness, **for you have exalted above all things your name and your word.**

Matt. 5.17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished.

DISCUSSION QUESTIONS

1. What is the significance of God speaking to Moses from within the burning bush (Exodus 3.1-4; Deuteronomy 33.16)?



2. Practically speaking, what is an oppressor?

- • • • • • • • • • • • • • • •
- Douglas Taylor-Weiss, rector of St. •
- Andrew's Episcopal Church in Day- •
- ton, Ohio, has proposed a new set of •
- Ten Commandments based on obser- •
- vations of our culture: •
- 1. Have a good day. •
- 2. Shop. •
- 3. Eliminate pain. •
- 4. Be up-to-date. •
- 5. Relax. •
- 6. Express yourself. •
- 7. Have a happy family. •
- 8. Be entertaining. •
- 9. Be entertained. •
- 10. Buy entertainment. •
- He forgot 11. Get in touch with your •
- feelings. — Martin E. Marty •
- • • • • • • • • • • • • • • •

3. How was the law of the Medes and Persians a little superior to the law of other non-Israelite cultures? (Dan. 6.15)

4. How did the Magna Carta (AD 1215) make English (and eventually American) law superior to the law of the Medes and Persians?

5. Does God submit to a rule of law?

6. Of all the commandments mentioned in the book of Deuteronomy, which is the greatest?



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THE BRIDES OF THE PENTATEUCH

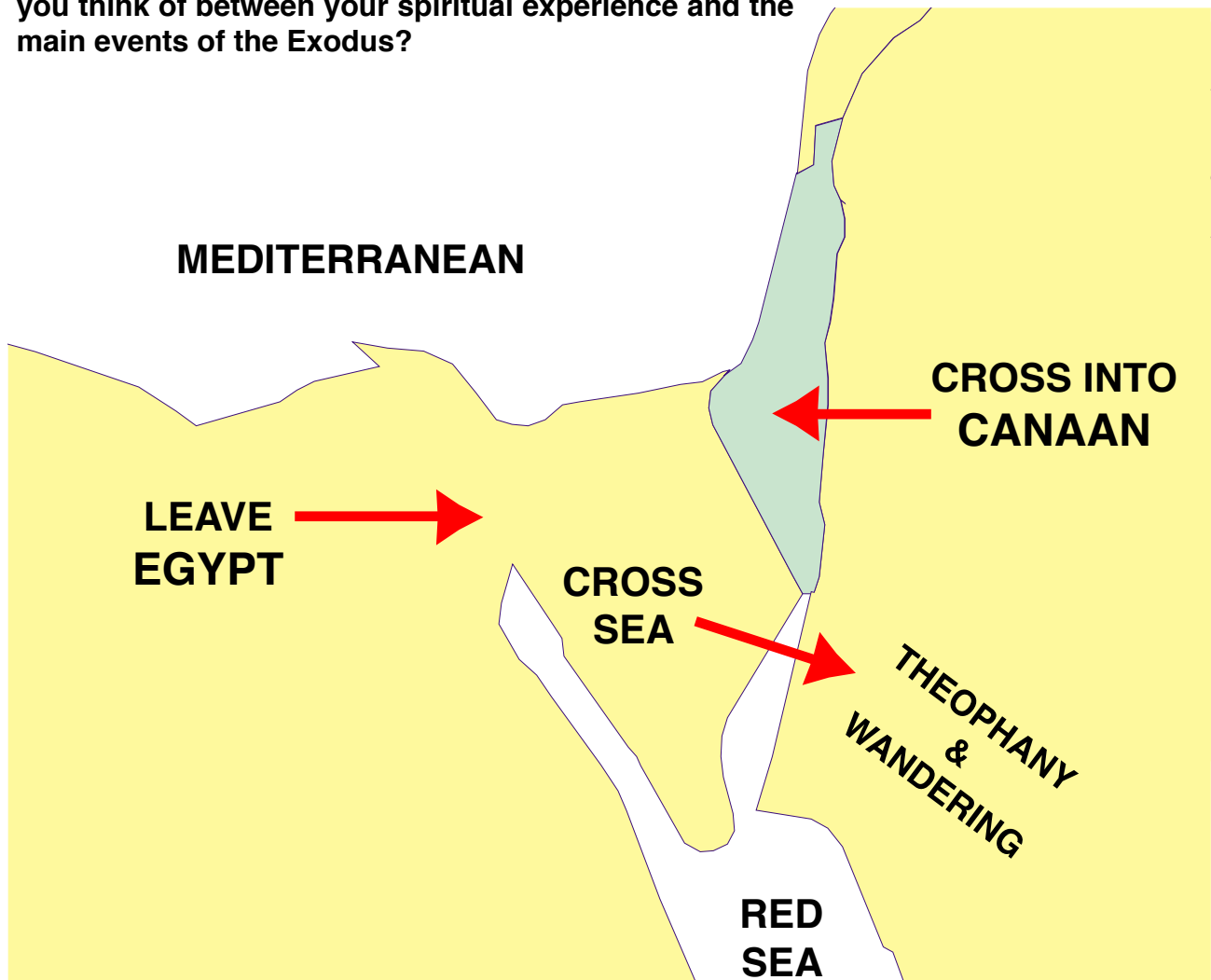
How did these women portray aspects of
The Bride?

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- 1. Eve**
- 2. Noah's Wife**
- 3. Sarah**
- 4. Hagar**
- 5. Rebekah**
- 6. Leah**
- 7. Rachel**
- 8. Bilhah**
- 9. Zilpah**
- 10. Tamar**
- 11. Asenath**
- 12. Zipporah**

DISCUSSION QUESTIONS

Romans 15.4 says that “everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope.” The Exodus events were all literal happenings, but they are also typological, foreshadowing the stages of a typical believer’s spiritual life. What parallels can you think of between your spiritual experience and the main events of the Exodus?



Nothingness On Furlough

Colossians 1.17

In the beginning,
Word decreed strings,
And set them each singing,
Forming visible things.

But ex nihilo nihil fit,
Unless Creator fasten it,
And so with Strong Force far and nigh,
Word binds the like-charged nuclei,

Sustaining each and every atom
Of such rebellious sons of Adam,
Who stubbornly autonomous,
Nailed the Word upon a cross,

Perceiving not: 'twas Love ideal,
The Word who suffered bleeding, bare;
He played the strings that sang like steel,
And in obedience pinned him there.

Roderick A. Graciano
Christmas Eve, 2003



THEODICIES

A PROFOUND THOUGHT: One cannot disprove God without first assuming something about God.

—Cornelius G. Hunter, *Darwin's God*, p.128.

	GNOSTICISM 100 BC to AD 200	DEISM AD 1650 to 1750+	DARWINISM AD 1860 to Present
Separates God From Creation By			
Problem of Evil Solved By			

When people say, “How can God allow cruelty? How can God allow suffering?” the problem they have is that they already have a belief and a commitment and a devotion to goodness. Now, if you’re going to believe in God, he’d better be as good as you, otherwise you don’t accept him. So really your devotion to goodness is your God, and then God has to match that. God has to obey the dictates of goodness, and for a spiritual person God has to obey the dictates of spirituality. Otherwise he’s not acceptable. So it’s like we’re creating God in our own image, or we have an ideal that is greater than our God, and God is acceptable only because he reaches the same ideal that I already have. The ironic thing is, God created those ideals, and now we’re making him suffer for it. See, God comes along and says, “I want you to be good,” and we turn around and tell God to be good. So we take his commandment, turn it into God, and then turn him into a worshiper. And he has to worship at the altar of his commandments. So what is God? God is that reality which existed before any of your reality existed. He’s the creator. He created everything out of nothing. So before you had your ideology, before you had your virtues and your principles and your values, before you had your religion, there was God. And he created all that. He created goodness, he created spirituality, he created heaven, he created all that. And therefore none of those things can be God. They’re all creations...

—Philip L. Berman, *The Search for Meaning*, pp. 384,385, quote from a Hasidic Jew.



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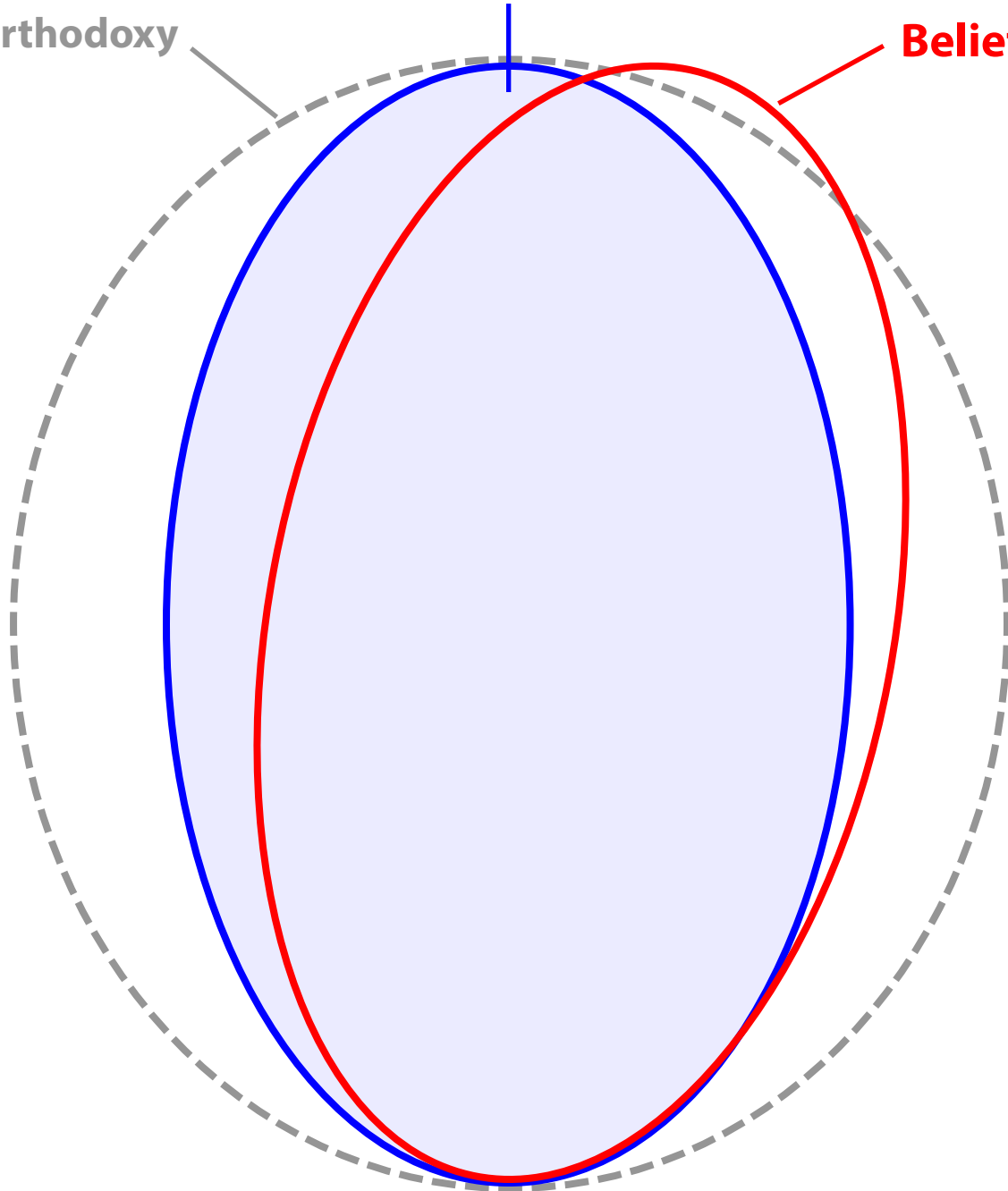
TRUTH SETS

The Priestly Bride — Provision Of The Land

Christian
Orthodoxy

Pure Biblical Truth

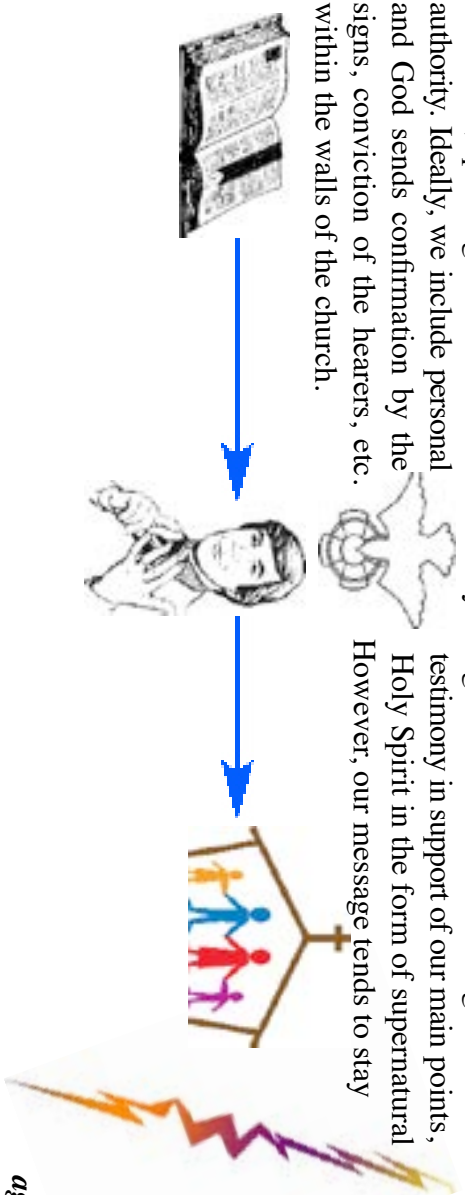
Our
Beliefs



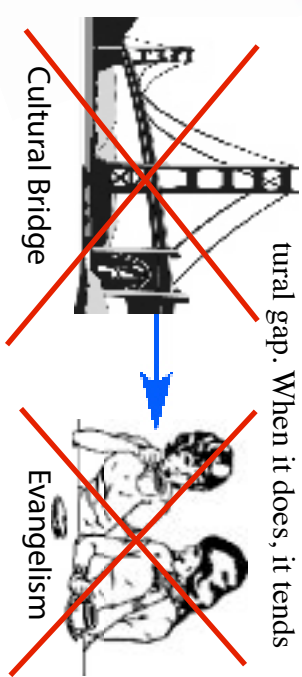
Christian Orthodoxy: The set of all beliefs which one can hold and still be considered “Christian,” in the historical sense of the word. From the Greek, *orthodoxia* (from *orthos*, “right,” and *doxa*, “opinion”).

How The Church Ministers To A Jerusalem Audience

As Peter did on the Day of Pentecost, we typically begin our message with the Scriptures, speaking to an audience that already recognizes the Bible as having divine authority. Ideally, we include personal testimony in support of our main points, and God sends confirmation by the signs, conviction of the hearers, etc. within the walls of the church.

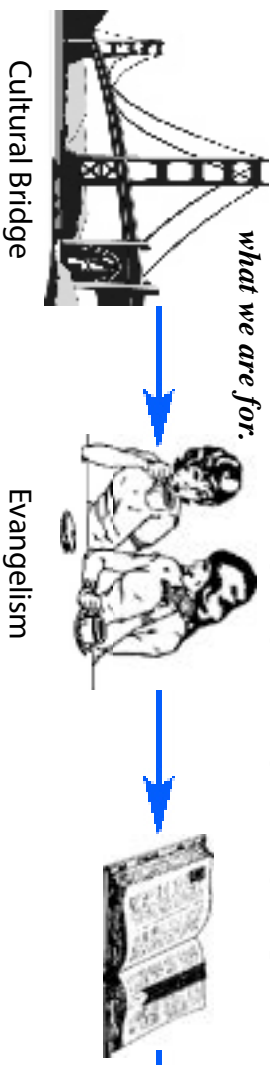


Our message tends to stop at the church walls because we no longer live in a culture for whom biblical authority is a given. We forget this reality and so our message rarely bridges the cultural gap. When it does, it tends to take the form of telling our culture *what we are against*. After we have witnessed to our family and immediate friends, we forget how to evangelize; we learn only how to relate to and minister to church people.

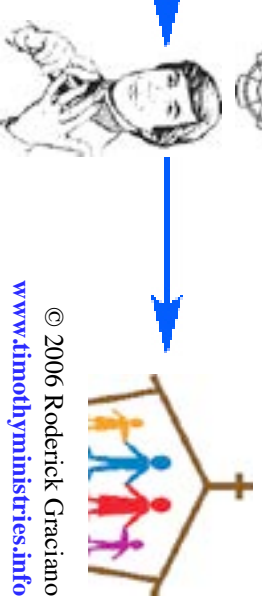


How The Church Can Minister To An Athens Audience

Like Paul with the pagans on Mars Hill, we can begin with a cultural bridge built from the arts and sciences of our culture. Having connected with our non-Christian friends on the common ground of universal problems and principles (e.g., worldview questions), we can then share the Gospel, offering God's word as confirmation and illumination of the message. A good bridge message emphasizes *what we are for*.



Personal testimony and confirmation by the Holy Spirit remain essential, contributing both in evangelism *and* in the discipleship of new believers within the church.





PENTATEUCH

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THE NATURE OF PROOF

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Proof, properly speaking, is something found exclusively in the domains of logic and mathematics where one can begin with a premise that is given or self-evident. Based on logical premises, certain present realities can also be proved to our satisfaction by direct observation—whether or not the kettle has boiled, for example. However, if we were to try to corroborate or elucidate an event from history, like say the martyrdom of St. Peter, we cannot travel back in time to observe such an event firsthand. Therefore, unless we can agree on a historical source as absolutely reliable and make it our mutually agreed-upon premise, we cannot expect to *prove* that Peter was martyred in Rome under Nero, nor even that he was martyred at all. Historians and scientists whose work it is to extrapolate information about the past from the data they presently study in their labs and libraries must content themselves with establishing the *likelihood* of a given event having occurred. Like the courtroom attorney attempting to reconstruct a crime scene, we must deal with *varying degrees of probability and doubt*: we have to admit that the best of human witnesses can give false testimony, and that artifactual evidence is always open to multiple interpretations. As scientist, Norman D. Newell observes, we must ultimately settle for those theories about the past that account for “a maximum number of observations with a minimum number of assumptions.”*

It is the contention of Christian apologists that the gospel records of the Holy Bible best account for the subsequent unfolding of Christian history and the impact of Christianity upon civilization. Furthermore, Christian historians insist that if we accept a figure like Julius Caesar as a historical personage (which all historians do), then we must accept the historicity of Jesus Christ and the apostles as far more abundantly corroborated. In short, though “proof” is a very subjective thing, by normally accepted standards, if anything at all from history can be proven, the foremost events of the New Testament can!




* Newell, Norman D., *Creation and Evolution: Myth or Reality?* (Columbia University Press, New York, 1982), p. 56. This is an application of Ockham’s Razor (see below).



Ockham’s Razor

A rule in science and philosophy stating that entities should not be multiplied needlessly. This rule is interpreted to mean that the simplest of two or more competing theories is preferable and that an explanation for unknown phenomena should first be attempted in terms of what is already known. Also called law of parsimony. [After William of Ockham.]—*American Heritage Dictionary of the English Language*

THREE ARENAS IN THE QUEST FOR TRUTH

ARENA	THE LAB	HISTORY	THE MIND
EXAMPLES	Math, Technical Experiments	Courtroom Trials, Historical Religions	Logic <hr/> Mystical Speculation
INITIAL RESULTS	PROOF	EVIDENCE	PROOF <hr/> PERSONAL SATISFACTION
FINAL RESULTS	TECHNICAL KNOWLEDGE 	INTELLIGENT FAITH 	ASSURANCE <hr/> BLIND FAITH 



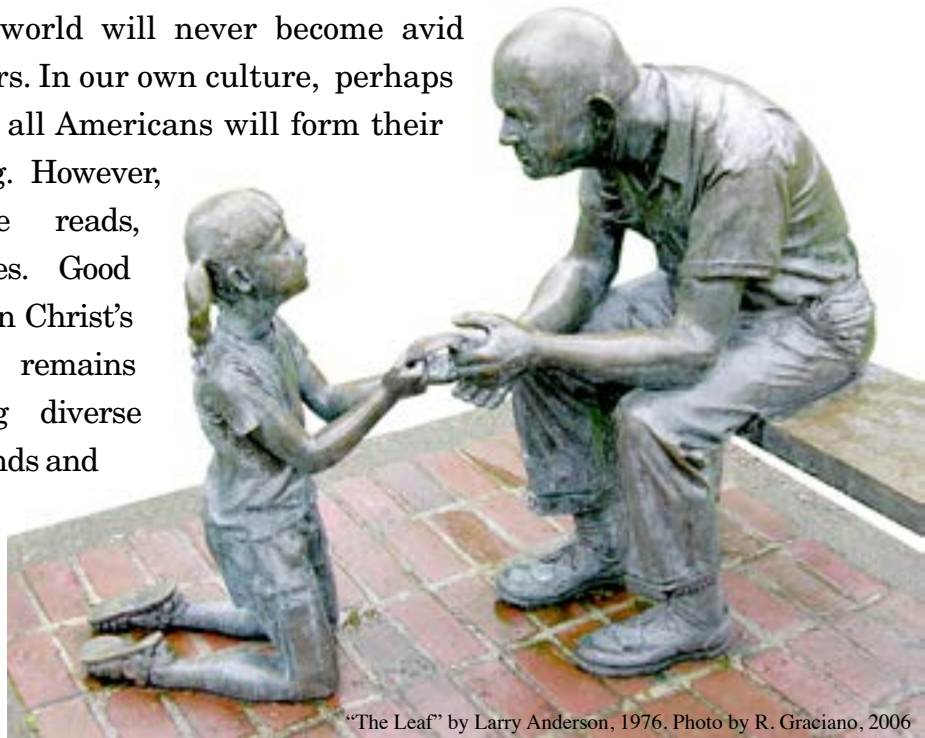
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THE POWER OF STORY

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Most of our world will never become avid Bible readers. In our own culture, perhaps only half of all Americans will form their worldview by reading. However, while not everyone reads, everyone loves stories. Good story-telling was vital in Christ's earthly ministry, and remains essential to reaching diverse cultures today. Our friends and neighbors may not be interested in reading the Bible or having it read to them, but they'll listen to a 3-minute story!



"The Leaf" by Larry Anderson, 1976. Photo by R. Graciano, 2006

Choose one of the titles on pages 23 and 24. Write and present a 2 to 3-minute (single page) Bible story that summarizes the Bible narrative. The story should emphasize key events, but does not need to explain the importance of those events. Don't preach, just tell the story. The significance of the events in the story should emerge from subsequent discussion with your audience. Use dynamic language and imaginative structure to make the story interesting, but don't distort the facts! Avoid theological terms and religious clichés.

Not all of the Bible is story (narrative). Much of Scripture consists of propositions, poems or prophecies. However, sometimes even non-narrative scriptures involve or imply a story. I have pieced together Old and New Testament propositions to form the single-page introductory story that follows. I had to use my imagination for this story, though I believe I have preserved the essential facts from God's word. Your story will involve more concrete and familiar images. Have fun!

THE GENESIS STORIES

1. Introduction: Before the Beginning.

Before the beginning, in the incomprehensible void of space and time, an eternal mind burned with Father-love. The only Entity, all that existed, was spirit and the Spirit was rational, self-conscious, volitional and relational. Utterly One, yet three, the Father loved the Son in an endlessly present moment, and surrounded Him with blazing glory, a glory that was no thing, no substance but a love-radiance greater than the atomic furnaces of a thousand suns. And still, the Father asked, “How shall I more fully show You my love, my Son?” And the Father said, “Let us make you a *suitable* bride.”

Emanating from the Father and the Son, the Spirit of Wisdom, ever contemplating the ideal plan for sharing the Father’s overflowing love, began to sing. The Spirit of Wisdom sang a craftsman’s song. He sang a song of tiny strings that would sing as He did, but with manifold melodies swelling into a symphony of being. He sang a song of measuring out heavens, of scattering stars, of marking out great deeps and of founding worlds, but most of all He sang of crafting a creature in the image of the One, and a suitable counterpart for the Son.

The Father and Son rejoiced in Wisdom’s song, and they sang also, singing that the creature in their image should be relational, volitional and holy.

The Spirit sang again asking, “How can a finite creature become a suitable bride for the infinite Son?”

The Father sang in response, “The Bride will not be one creature, but a great multitude unified, a *city*, one in heart and mind.”

The Spirit of Wisdom sang again, asking, “How shall the Bride become holy?”

And the Father sang, “She will embrace darkness, and afterward truly love the light!”

“But having walked in darkness, how shall she return to the light?” sang Father, Son and Holy Spirit together. Their harmony sounded forth a minor chord, and they sang, “The Bride’s embrace of darkness will make her unworthy to bask in our radiance, and unable to approach or endure it!”

The voice of Wisdom rose above the others, “To return to our glory after walking in darkness, she shall be bathed in our love and showered by our grace.”

“Then We give her that grace from eternity!” sang the Father and the Son. “Before we call her forth, we forgive her, for she who is forgiven much shall love much.”

“Yet *how* will she learn to love her Bridegroom with a worthy love?” sang the Holy Spirit.

“By length of days,” sang the Father, “that she may, with enough time, plumb the depths of our love.”

“How long must she live to do this?” sang the Spirit and the Son.

“Forever!” sang the Father.

“And who shall bathe Her in our love?” sang the Spirit. “Who shall enter the river of darkness to wash her?”

“I shall wash her,” sang the Son. “I shall be immersed in her darkness.”

“Will you endure the killing cold of the Father’s hidden face?” asked the Spirit, no longer singing.

“Yes! I shall wash her!” sang the Son, as rays of countless colors filled the eternal mind with brilliant light.

“My Son shall wash them,” sang the Father, and the light rays all turned crimson.



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THE POWER OF STORY

The Priestly Bride — Provision Of The Land

THE GENESIS STORIES (CONT.)

2. **In The Beginning: Why There Is Something Rather Than Nothing**
3. **Bone Of My Bones: Creation Of The Relational Person**
4. **Serpent 1, Man 0: The Battle For Human Hearts Begins**
5. **Water World: God Reboots Civilization**
6. **The City Of Man (Tower Of Babel): Missing God's Civic Purpose**
7. **Trusting Man: The Spiritual Journey Of Abram And Sarai**
8. **Wild Donkey Man: The Birth And Life Of Ishmael**
9. **The City Of Man II (Sodom): Perverting God's Civic Purpose**
10. **Man Of Promise: The Birth And Life Of Isaac**
11. **Crafty Man: The Life Of Jacob**
12. **Man Of Destiny: The Life Of Joseph**

THE EXODUS STORIES

13. **Ethnic Cleansing In Egypt: Moses' Amazing Beginnings**
14. **Message In A Bush: Moses Called Back To His People**
15. **Breaking A Degenerate Culture: The Ten Plagues Of Egypt**
16. **Blood On The Lintel: The First Passover**
17. **No Turning Back: Power Encounter At The Red Sea**
18. **Bread From Heaven: Provision In The Wilderness**
19. **Hands Toward Heaven: The Battle With Amalek**
20. **Founding A Civilization: The Ten Commandments I & II**
21. **Sacred Space: A Unique Tent And Its Furnishings**

THE LEVITICUS STORIES

22. **Pictures Of Reconciliation: The Sacrifices**
23. **Lusting After Leadership: Nadab And Abihu**

24. Pictures of Redemption: The Festivals And Sabbaths

THE NUMBERS STORIES

25. Drinking A Curse: The Law For An Unfaithful Wife

26. Sharing The Power: Moses And The 70 Elders

27. The Most Humble Man In The World: Moses Prays For His Sister

28. The Majority Loses By Winning: The Espionage Fiasco

29. The Rod That Budded: Sorting Out Korah's Rebellion

30. Moses Won't Talk To A Rock: The Waters of Meribah

31. Snakes On A Plain: The Bronze Serpent

32. A Jackass And His Donkey: The Strange Story of Balaam

THE DEUTERONOMY STORY

33. Death Of A Prophet: The Final Days of Moses

Strange as it may seem, in *BC to AD* we endeavor to understand our Bible well enough to articulate its message *in secular terms*. In other words, we seek to understand the essence of God's revelation, so that we can translate it into the vernacular of our non-Christian and biblically illiterate culture.

The end goal, of course, is to tell our secularized neighbor the Good News without expecting him or her to understand our religious dialect — *and without assuming that he or she accepts the authority of the Bible*. In order to do this, we must understand our Bible, but we must also understand our local culture.

Our Lord Jesus modeled this in His approach to the lost people of His society. A person did not have to be a synagogue attender or Torah reader in order to understand the stories Jesus told about building houses on sand, planting crops, and finding treasures. And yet, the stories Jesus told conveyed the deepest truths of God's biblical revelation! No wonder "the common people heard Him gladly" (Mark 12.37, NKJV).



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GENESIS SEQUENCING EXERCISE

NAME:

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Please number these 20 items in the proper chronological sequence.

- _____ Isaac sacrificed.
- _____ Rainbow appears.
- _____ God built Eve from Adam's rib.
- _____ Confusion of languages at the tower of Babel.
- _____ Creation of the Sun, Moon and stars.
- _____ God promised Abram a son.
- _____ First Messianic prophecy given (the Proto-Evangel).
- _____ Joseph sold into slavery.
- _____ The first sin by Adam and Eve.
- _____ Isaac born.
- _____ Sodom and Gomorrah destroyed.
- _____ God calls Abram out of Ur of the Chaldees.
- _____ Noah's flood.
- _____ Joseph was reconciled to his brothers.
- _____ Creation of light.
- _____ Cain kills Abel.
- _____ Abram and his nephew Lot parted ways.
- _____ Adam named the animals.
- _____ Ishmael born.
- _____ Joseph saved his world by storing grain.

THE ULTIMATE QUESTIONS IN CINEMA AND TELEVISION

Listing of a film does not imply recommendation, only that the film *attempts* to address the question. Rod's favorites are in **bold** font.

1. Teleology: What is the purpose and meaning of life?

Schindler's List (1993); Forrest Gump (1994); **Braveheart** (1995); **Saving Private Ryan** (1999); **Troy** (2007); The **LOTR** franchise; **Prometheus** (2012); **Alice In Wonderland** (2010); **The Lone Ranger** (2013); Edge Of Tomorrow (2014)

2. Happiness: What is the most direct path to true fulfillment?

The Man Who Shot Liberty Valence (1962); The Blue Max (1966); **The Princess Bride** (1987); **What About Bob** (1991); Forrest Gump (1994); **Sense And Sensibility** (1995); **Notting Hill** (1999); **Crouching Tiger Hidden Dragon** (2000); **O Brother, Where Art Thou?** (2000); **About A Boy** (2002); **Groundhog Day** (2002); **Enchanted** (2007); **The Last Samurai** (2004); Inception (2010); **The Sapphires** (2012); Before I Go To Sleep (2014); Mr. Holmes (2015)

3. Ethics: What is right and what is wrong?

High Noon (1952); Where The Boys Are (1960); **Little Drummer Girl** (1988); Circle Of Friends (1995); **Grosse Pointe Blank** (1997); **The Game** (2002); American Gangster (2007); **The Dark Knight** (2008); Avatar (2009); Inception (2010); Flight (2012); The Numbers Station (2012); Killing Season (2013); Parker (2013); **The Railway Man** (2014); **Person Of Interest** (TV); **The Black List** (TV)

4. Theology: What is God's nature and character?

The Ten Commandments (1956); The Star Wars franchise (1977-2015); Dogma (1999); Keeping The Faith (2000); **Prometheus** (2012); Gravity (2013); Exodus: Gods And Kings (2014)

5. History

A. Why has history unfolded as it has? Why is evil in the world?

The Harry Potter franchise; The **LOTR** franchise; **Prometheus** (2012); Noah (2014); Divergent (2014)

B. What are the ultimate origins of competing religious myths?

Return of the Jedi (1983)

6. Epistemology

A. What forms of knowledge are reliable?

The Matrix (1999); Agora (2009); Inception (2010); The Oxford Murders (2010); Insurgent (2015)

B. Can the observable universe be rationally understood?

The Elegant Universe (2003, non-fiction)

7. Ontology

A. What is the nature of existence?

Soylent Green (1973); **The Matrix** (1999); Heaven (2002); The Family (2013); Oblivion (2013)

B. Is there a supernatural realm?

The Star Wars franchise (1977-2015); **Indiana Jones** franchise (1981-2008); **The Lion, The Witch and The Wardrobe** (2005); many horror films

C. What was the origin of life?

The Star Wars franchise (1977-2015); **Prometheus** (2012)

D. What does it mean to be human?

2001: A Space Odyssey (1968); Star Trek (1979); The **Alien** franchise (1979 - 2012); The **Terminator** franchise (1984-2009); Bicentennial Man (1999); Saints And Soldiers (2003); **Tears Of The Sun** (2003); **Cinderella Man** (2005); **King Kong** (2005); The Ruins (2008); Avatar (2009); The Descent (1 & 2, 2010); The **LOTR** franchise; Oblivion (2013); Labor Day (2013); Man of Steel (2013); Warm Bodies (2013), zombie movies in general; **Lone Survivor** (2013); The November Man (2014); **Guardians Of The Galaxy** (2014); Divergent (2014)



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TYPOLGY

FORESHADOWING THE END FROM THE BEGINNING

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If you've ever used a rubber stamp (which is much like a piece of movable **type**), you know that the rubber form on the stamp "foreshadows" the impression

it will make when inked and pressed to a sheet of paper. Look at the rubber stamp and you can foresee the future: *this stamp of a six-pointed star will make an ink impression of a six-pointed star!* In the same way, a **biblical type** often foreshadows a reality that will come about (or be experienced) in the future. A **biblical type** is a person, place or thing that provides a reflective image, copy or pattern of a more important person, place or thing. A **biblical type** can look backward and **commemorate** as well as look forward and **foreshadow**.

While there are countless types in the Bible, only several are explicitly emphasized as such by the biblical authors. Explicitly identified types include the flood and Christian baptism (1Peter 3.20-21), the tabernacle and its furnishings (Exodus 25.40; Hebrews 8.5; 9.24), and the first man, Adam (Romans 5.14). Adam was such an important type that the person he foreshadowed, Jesus Christ, is properly called "the last Adam" (1Co 15.45).

From the first three chapters of Genesis, we see both the similarities and the striking contrasts between the first Adam and the Last Adam:

1. Both Adams are rightly called "the son of God" (Luke 3.38) in that they both proceeded directly from the Father, the one by creation, the other by eternal generation.
2. The first Adam and the Last Adam are the only two men who were ever sinless, though the first Adam did not remain without sin as did the Last Adam (2 Corinthians 5.21).
3. Both Adams emerged from the earth, the first by formation (Genesis 2.7), the Last by resurrection.
4. Both Adams are destined to rule on the earth (Genesis 1.26; Isaiah 9.6-7).
5. Both Adams obtained their brides while being wounded in their sides, the first while in a divinely induced sleep, the Last while in the sleep of death.
6. As the first Adam arose from sleep after his bride was obtained, the Last Adam rose from the dead after His bride was secured.
7. A *suitable* bride for both Adams had to be "built" (Genesis 2.22; Matthew 16.18).
8. Both Adams took upon themselves the punishment of their brides, the first by participating in her sin, the Last by being made [the bearer of] sin on her behalf (2 Corinthians 5.21).

By way of contrast,

9. The first Adam was created in the image of God (Genesis 1.26-27); the Last Adam *is* the image of God (Colossians 1.15), “made in the likeness of men” (Philippians 2.7).
10. The first Adam was tempted to “be like God” (Genesis 3.5); the Last Adam “did not regard equality with God a thing to be grasped, but emptied Himself” (Philippians 2.5-7).
11. The first Adam was subdued by the Serpent; the Last Adam will crush the Serpent’s head (Genesis 3.15).
12. Through the first Adam “the many were made sinners” while through the Last Adam “the many will be made righteous” (Romans 5.19).
13. Because the first Adam disobeyed while the Last Adam obeyed (Romans 5.19).
14. Through the first Adam “sin entered the world, and death through sin” (Romans 5.12); through the Last Adam “there resulted justification of life to all men” (Romans 5.18).
15. The first Adam was driven by his shame and hid himself from God (Genesis 3.10); the last Adam despised the shame, not letting it deter Him from the obedience that led Him to “the right hand of the throne of God” (Hebrews 12.2).
16. The first Adam hid naked in the trees (lit.: *in the midst of a tree*) before being driven from paradise; the Last Adam hung naked on a tree before entering Paradise (Luke 23.43).
17. The first Adam was expelled from the garden (Genesis 3.23), the Last Adam was interred in a garden (John 19.41).
18. The first Adam excused the guilt that was his (Genesis 3.12); the Last Adam took responsibility for the guilt that wasn’t His.
19. The first Adam blamed his bride (Genesis 3.12); the Last Adam “gave Himself up” for His bride (Ephesians 5.25).
20. The first Adam blamed God (Genesis 3.12); the Last Adam acknowledges the rightness of the Father’s actions (Matthew 11.25; Luke 10.21; cf. Revelation 16.7).
21. The first Adam’s sin brought thorns (Genesis 3.17-18); the Last Adam wore them while bringing about righteousness (Matthew 27.29).

Wonderful typology like this is a major part of the subtext of the biblical revelation. **We must never prioritize the Bible’s subtext over heeding and applying the overt message of each passage. Instead, we must recognize that a biblical type — if it is real, and not just one that we have imagined — will always confirm and illuminate the overt teaching of Scripture, even as the typology of Adam points to what is overtly taught in the New Testament about Jesus Christ. Nevertheless, the Bible’s subtext (including its typology) is important in helping us grasp the overarching themes of the Bible, and for helping us understand God’s long-term purposes for mankind.** Therefore, may the Holy Spirit give us ears to hear His subtle whispers, as well as His clear commands, in the inspired text of the Bible.

— Roderick Graciano



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EXODUS ECHOES

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EXODUS

1. The Lord commissions exiled Moses from burning bush (Exo 3).
2. God strikes Egypt (Exo 3.20).
3. God redeems 12 tribes of Israel by great judgments (Exo 6.6).
4. God pours plagues upon Egyptian oppressors (Exo 7-12).
5. Water turned to blood (Exo 7).
6. Plague of frogs sign of God's power (Ex 8.1-15).
7. Plague of hail and fire strikes Egypt (Exo 9; cf. Jos 10.11).
8. Plague of locusts (Exo 10).
9. Darkness over land of Egypt (Ex 10.21).
10. Israelites told to be clothed and ready (Exo 12.11).
11. Israelites slay the Passover lamb (Exo 12).
12. God comes to the Israelites in a pillar of cloud (Exo 13).
13. Israelites must cross sea to serve God (Exo 14).
14. Pharaoh and army fight against the Lord at the Red Sea (Exo 14).

REVELATION

1. The Lord commissions exiled John from burning lampstands (Rev 1).
2. God chastens spiritual Egypt (Rev 11.8).
3. Lamb purchases people from every tribe and nation (Rev 5.9).
4. God pours plagues upon kingdom of the Beast (Rev 16.10).
5. Waters turned to blood (Rev 8 & 11).
6. Frog-like spirits perform signs (Rev 16.13-14).
7. Hail with fire cast to the earth upon blasphemers (Rev 8.7; 16.21).
8. Locust-like creatures torment the ungodly (Rev 9).
9. Darkness over kingdom of Beast (Rev 16.10).
10. Jesus tells His people to be clothed and ready (Rev 16.15).
11. John sees the Lamb who had been slain (Rev 5).
12. Jesus comes with the clouds (Rev 1.7; 10.1; 14.14-16).
13. John must cross crystal sea to approach God's throne (Rev 4).
14. Antichrist, army fight against the Lamb (Rev 17.14; ch. 19; Dan 11.45).

EXODUS

15. Oppressor Pharaoh goes into the Sea (Exo 14).
16. Victorious Israelites sing the song of Moses (Exo 15).
17. Bitter waters sweetened for the Israelites (Exo 15.23-25).
18. God feeds Israel in the wilderness (Exo 16).
19. God brings Israel to Himself on eagle's wings (Exo 19.4).
20. Israelites wash clothes to appear before God (Exo 19.10-14)
21. God appears amidst thunder and lightning (Exo 19).
22. Mountain of God quaked violently (Ex 19.18).
23. God "marries" Israel by covenant (Isa 54.5; Jer 31.14,32; Eze 16; Hos).
24. God chooses Israel to be a kingdom of priests (Exo 19.6).
25. God's tabernacle among the Israelites (Exo 25-39).
26. Ark of covenant made for sanctuary (Exo 25.8-10).
27. Those who sinned will be blotted out of God's book (Ex 32.32-33).
28. Moses' face shines with divine light (Exo 34.30-35).
29. God's name inscribed on front of priest's turban (Exo 39.27-31).
30. Golden altar of incense put with the ark in the tabernacle (Ex 40.5).

REVELATION

15. Oppressive beast comes up out of the sea (Rev 13).
16. Those victorious over the Beast sing song of Moses (Rev 15.3).
17. Ungodly die from bitter waters (Rev 8.10-11).
18. The woman Israel ministered to in the wilderness (Rev 12.6,14).
19. God carries woman Israel to safety on eagle's wings (Rev 12.14).
20. Redeemed wash their robes to enter the City (Rev 7.14; 22.14).
21. John sees God enthroned amidst thunder and lightning (Rev 4).
22. Seismic quake emanates from God's temple (Rev 11.19).
23. Marriage of the Lamb (Rev 19.7-9).
24. The redeemed made a kingdom and priests (Rev 5.10; 20.6).
25. God's tabernacle "among men" (Rev 21.3).
26. Ark of covenant seen in open temple of heaven (Rev 11.19).
27. Overcomers will not be blotted out from the book of life (Rev 3.5).
28. Face of divine Redeemer shines like sun (Rev 1.16).
29. God's name on foreheads of the redeemed (Rev 7.3; 22.4).
30. Prayers of the saints rise from the golden altar before God (Rev 8.3-5).



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EXODUS ECHOES (CONT.)

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EXODUS

31. Moses unable to enter Tabernacle filled with God's glory (Ex 40.35).
32. Israelite warriors from each tribe numbered (Num 26.2 ff.).
33. Blessing on those who keep the commandments (Deu 7.11-15).
34. Israelites burn idolatrous cities (Num 31.10; Deu 13.12-16; Jos 6.24; 8.19).
35. Two spies sent to Jericho, rise from "burial" under flax (Jos 2.1-6).
36. Jordan river backs up so Israelites cross on dry land (Jos 3).
37. Joshua falls down before Lord who appears with sword (Jos 5.13-15).
38. Seven trumpets of judgment (Jos 6.4).
39. Joshua destroys Jericho, Babylonian wealth (Jos 6.19; 7.21).
40. Harlot Rahab saved out of city of Jericho (Jos 6.25).
41. Israelites enter the promised land (Jos 3-4).
42. God will dwell among the sons of Israel (Ex 29.45-46).

REVELATION

31. No one able to enter temple filled with God's glory (Rev 15.8).
32. End-time "warriors" from each tribe numbered and sealed (Rev 7).
33. Blessing on those who keep the words of the prophecy (Rev 1.3; 22.7).
34. Mystery Babylon, mother of harlots, burned (Rev 17.16-18; 18.15-18).
35. Two witnesses sent to spiritual Egypt, rise from death (Rev 11.3-12).
36. Earth drinks up river to help woman Israel (Rev 12.15-16).
37. John falls down before Lord who appears with sword (Rev 1.16-17).
38. Seven trumpets of judgment (Rev 8.2 ff.).
39. God destroys commercial capital, Mystery Babylon, (Rev 16.17 - 19.6).
40. God's people called out the city of the great harlot (Rev 17.18; 18.4).
41. Redeemed enter the Holy City (Rev 22.14).
42. God will dwell with [all] men (Rev 21.3).

The point of all of these parallels with, and allusions to, the Exodus is to teach us that the deliverance of Israel from Egypt, while a real historical event, pointed to a greater deliverance still to come from an oppressor worse than Pharaoh — a deliverance that would be accomplished for God's people by a Savior who is greater than Moses.

EXODUS

1. Moses declares that God has done great things (Deu 10.21; 11.7).
2. The king of Egypt sought to kill the Israelite boy babies (Ex 1.15-22).
3. God called His beloved son Israel, saving him out of Egypt (Hos 11.1).
4. Pharaoh hardened his heart, even after many signs (Ex 7.13,22; 8.15,19,32).
5. The Passover was instituted and celebrated before the exodus from Egypt and the parting of the sea (Ex 12).
6. The I AM parts the windy sea, Israelites walk through it (Ex 14.21-22).
7. After their "baptism" in the sea, God leads Israel into the wilderness (Deu 8.2; 1Co 10.1-4).
8. YHVH rains bread from heaven (Ex 16.4 ff.).
9. Moses brings water from the rock (Ex 17.6; targum on Num 20.11 says, blood and water).
10. The glory of God appears on Mt. Sinai, and the LORD spoke to Moses (Ex 19.16-20)
11. The Law was given through Moses (Joh 1.17).
12. God established a blood covenant with Israel (Ex 19; 24.8).
13. Moses fasted for forty days in the Sinai wilderness (Ex 24.28).
14. Moses asks to see God, but cannot see His face (Ex 33.18-23).
15. Those looking by faith at a bronze serpent, that was lifted up on a pole, "will live" (Num 21.4-9).
16. Joshua appointed to lead the people into the promised land (Jos 1).

GOSPELS

1. Mary declares that God has done "great things" (Luk 1.49).
2. The king of the Jews, Herod, kills all the boy babies of Bethlehem (Mat 2.16-18).
3. God brought His beloved Son Jesus out of Egypt the Savior of Israel (Mat 2.13-15).
4. The heart of the Jews was hardened, even after many signs (Joh 12.37-40).
5. Jesus the passover lamb (Joh 6.53-57), celebrated Passover just prior to accomplishing atonement for sin and overcoming death (Mat 26).
6. The disciples row across the windy sea, the I AM walks upon it (Joh 6.18-20).
7. After His baptism, the Spirit leads Jesus into the wilderness (Mat 3.16 to 4.1).
8. Jesus is the bread from heaven (Joh 6.30-35).
9. Jesus the source of living water (Joh 4.10; cf. Joh 19.34).
10. The glory of Jesus appeared on a high mountain, and Jesus spoke with Moses (Mat 17.1-5).
11. Jesus fulfilled the Law (Mat 5.17).
12. Jesus established a new blood covenant with His followers (Luk 2.20).
13. Philip asks to see the Father; Jesus is the face of the Father (Joh 14.8-9; cf. 2Co 4.6; Col 2.9).
14. Jesus fasted for forty days in the [Judean?] wilderness (Mat 4.1-2).
15. Those believing in Jesus, who was lifted up on the cross, have eternal life (Joh 3.14-16).
16. The name of the Savior announced to be Joshua (*Yeshua*, Jesus, Mat 1.21).



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BIBLICAL TERMS WITH NUPTIAL CONNOTATIONS

The Priestly Bride — Provision Of The Land

Creating a Logos® Bible Software visual filter using the following terms will cause them to be highlighted wherever they occur in Scripture. This will change the way you read the Bible.

Adorn	Engage	Marry
Adornment	Engaged	Nuptial
Adulterer	Espousal	One Flesh
Adulteress	Espouse	Ornament
Adultery	Faithful	Place
Anoint	Faithless	Pledge
Array	Feast	Prepare
Banquet	Garland	Rest
Barter (Psa 16.4)	Garment	Ring
Bathe	Gift	Robe
Betroth	Give	Spouse
Body	Harlot	Stick
Bone [and] Flesh	Headdress	Supper
Bridal	Hold Fast	Swear
Bride	Home	Table
Bridegroom	House	Torch
Canopy	Household	Turban
Chalice	Husband	Unfaithful
Chamber	Intimacy	Unveiled
Cleave	Intimate	Veil
Cling	Invitation	Veiled
Clothes	Invite	Virgin
Clothing	Jealous	Wash
Conjugal	Jealousy	Wedding
Covenant	Jewel	Widow
Covering	Jewelry	Wife
Crown	Join	Wine
Cup	Kiss	Wives
Divorce	Know	Woman
Dowry	Knowledge	
Dwelling	Lamp	
Earring	Love	
Embroider	Marriage	

JEWISH FESTIVALS AND THE THEOLOGY OF THE BRIDE

Tim Hegg proposes that the five biblical festivals were decreed by God as illustrations of His love for His people, and hence follow the pattern of a wedding.¹ The significance of the feasts is not limited to their nuptial allusions/connotations, but this aspect of the holidays is often overlooked. The Passover (*Pesach*) begins the cycle, followed by the Feast of Pentecost (*Shavuot*), Feast of Trumpets (*Rosh Hashanah*), Yom Kippur, and Booths (*Sukkot*).

The Passover commemorates the redemption of Israel, and foreshadows the redemption of all the elect, by the God who chose the nation and purchased it for a price (cf. 1Co 6.20,23). This festival parallels the eastern custom of the groom and his father paying a bride price, as the first step in the betrothal process.

The first Pentecost occurred at Mt. Sinai, and commemorates the giving of the law, an event that parallels the presentation of the *ketubbah*, marriage contract, at a Jewish wedding. The biblical prophets, and Jewish rabbis to this day, consider the making of the Sinai covenant as the betrothal or marriage of God to Israel.

Jewish people understand the blowing of the trumpets (*shofars*) at *Rosh Hashanah* as a call to return and repent. In the betrothal/marriage between God and Israel, this is understood as God graciously exercising His right to call His wayward bride back to faithfulness.

Ten days after *Rosh Hashanah*, *Yom Kippur*, the Day of Atonement, is a day of cleansing. Perhaps this mirrors the ritual bath of the bride immediately prior to the wedding. Paul alludes to this nuptial washing in Eph 5.25 where he attributes the brides cleansing to the word of the gospel.

The Feast of Booths (*Sukkot*) commemorates the time in the wilderness when God made the Israelites live in tents or booths (Lev 23.42-43), even as He dwelt with them in the tabernacle. This feast also looks forward to the time when God will fully dwell with His people (Rev 21.3). When will this occur? Immediately after the marriage of the Lamb (Rev 19.7-9)!

¹ Hegg, Tim. *Introduction To Torah Living*, (Tacoma, WA: TorahResource, 2010), pp. 134-137.



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MOSES A TYPE OF CHRIST

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MOSES

1. King attempted to kill all male babies of Israel; Moses saved by mother, while still in Egypt (Exo1.15-22; 2.1-10).
2. Moses a prince (Ex 2.14; cf. Act 7.21-22).
3. Moses left the glory of Egypt's palace to save his people (Act 7.23-25; Heb 11.24-27).
4. Moses rejected by his people (Act 7.24-27).
5. Moses comes to his people twice; first rejected, then "as God" bringing deliverance (Ex 7.1; Act 7.23-27).
6. Moses delivers Reuel's (Jethro's) daughters from the hand of evil shepherds (Ex 2.16-19).
7. Moses gives water to non-Israelite women at a well (Ex 2.15-19).
8. Moses obtains a priestly bride between his two comings (Ex 2.16-21; cf. Joseph in Gen 41.45).
9. Moses becomes a shepherd and meets the I AM (Ex 3.1-14).
10. Moses divided the sea for the Israelites to escape Pharaoh (Ex 14.15-16).
11. All the Israelites "were baptized into Moses" (Ex 14; 1Co 10.2).
12. Moses received God's laws for the instruction of the people at Mt. Sinai (Ex 24.12).
13. Moses introduced the blood of the covenant (Ex 24.8; Heb 9.19-20).

JESUS CHRIST

1. King killed all male babies of Bethlehem (Mat 2.16-18); Jesus saved by legal father, protected in Egypt (Mat 2.13-15).
2. Jesus a prince (Act 3.15; 5.31; cf. Isa 9.6).
3. Christ emptied Himself of divine privilege to save His people (Phil 2.5-7).
4. Jesus rejected by His people (Joh 1.11).
5. Jesus comes twice to his people; first rejected, then manifestly God bringing deliverance (Mat 24.30-31).
6. Jesus rebuked the false shepherds of Israel (Mat 23.1-36).
7. Jesus offers living water to a Samaritan woman at a well (Joh 4.4-30).
8. Jesus obtains a priestly bride between His two comings (Rev 1.6; 5.10; 19.7-8; 20.6).
9. Jesus teaches: "I AM the good shepherd [who] lays down his life for the sheep" (Joh 10.11-16).
10. Christ will divide the mountain for the Judeans to escape Antichrist (Zec 14.1-5).
11. All nations are baptized into Christ (Mat 28.19-20; cf. Rom 6.3).
12. Jesus instructed His people in the laws of the Kingdom from a mountain (Mat 5-7).
13. Jesus introduced the blood of the covenant (Mat 26.28; Mar 14.24; Luk 22.20).

MOSES

14. Moses met with the pre-incarnate Christ on Mount Sinai (Ex 24.9-11).
15. God held a covenant supper with Moses and the elders of Israel (Ex 24.9-11).
16. Moses consecrated Aaron, his brother, as high priest (Ex 29.21; 30.30; etc.).
17. Moses would go outside the camp to meet with God in the tent of meeting (Ex 33.7-11).
18. Moses built the tabernacle according to the pattern given him by God (Ex 25.40; 26.30; Heb 8.5).
19. Moses taught Aaron how to make atonement for himself and for the people (Lev 9.7).
20. Moses a great prophet who knew God face to face, saw YHVH's form (Deu 18.15; 34.10).
21. Moses' face shone from being in God's presence on Mount Sinai (Ex 34.29-35).
22. Moses was faithful in God's house (Num 12.7).
23. Moses finished his ministry on the top of Mount Nebo (Deu 34.1).

JESUS CHRIST

14. Christ met with Moses on the Mount of Transfiguration (Mat 17.1-3).
15. Jesus held a covenant supper with His twelve disciples (Luk 22.15-20).
16. Jesus became like His brothers that He might be their high priest (Heb 2.17).
17. Jesus would go to a secluded place to pray (Mat 14.23; Mar 1.35; Luk 5.16).
18. Jesus builds the temple of the Holy Spirit according to God's plan (Mat 16.18; Eph 2.19-22).
19. Jesus Himself is the propitiation for our sins (1Jo 2.2; 4.10).
20. Jesus the prophet like Moses (Act 3.19-26), the only one who has seen the Father (Joh 6.46).
21. Jesus' face shone like the sun revealing His divine nature on the Mt. of Transfiguration (Mat 17.2).
22. Jesus was faithful **over** God's house (Heb 3.5-6).
23. Jesus ascended to heaven from the Mount of Olives (Act 1.9-12).

This typology point us to Jesus of Nazareth as the new Moses, i.e., the true and ultimate deliverer, law-giver, and atonement-provider — not only for Israel, but for all nations. The fact the Moses foreshadows Christ goes hand in glove with the fact that the Exodus of Israel foreshadows the deliverance of all mankind from the of the ultimate oppressor, as depicted in the book of Revelation.

Aaron was also a type of Christ in his prophetic and high priestly roles. Sadly, Aaron marred the prophetic foreshadowing by his tragic compromise and sin in the making of the golden calf (Ex 32).



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THE THEOLOGY OF THE BRIDE A SYNOPSIS

The Priestly Bride — Provision Of The Land

THE THEOLOGY STATED

The reason for all creation is the overflow of the Father's love for the Son. The expression of the Father's love for the Son will be multiplied through the building (cf. LXX of Gen 2.2 with GNT of Mat 16.18) of a suitable, corporate bride, who loves much for having been forgiven much (cf. Luk 7.47). The preparation of the bride (Rev 19.7) involves the Father's love being perfected in her (1Jo 4.12) as she learns deep obedience to the greatest commandment (Mat 22.37-38), and does all things for God's glory (1Co 10.31) in order to attract others to the heavenly Bridegroom (Rev 22.17). In this theology, Eve is the archetypal bride, Israel is the prototype of the corporate bride, and the Church is the bride in her fullness who absorbs the other two.

THE THEOLOGY OF THE BRIDE IS BASED UPON THESE TRUTHS:

1. God has no inherent lack or deficiency.
2. God is inherently relational, i.e., a Trinity.
3. God is love (1John 4.16).
4. The Father loved the Son before the foundation of the world (John 17. 24).
5. The eternal Son of God became man without ceasing to be God (John 1.1-3,14).
6. The greatest commandment is not to glorify God, but to love God (Matthew 22.37-38). Scripture commands us to do all things for God's glory (1Corinthians 10.31), but this mandate is ancillary to the greater commandment.
7. Among all His creatures, God created only one species in His relational image (Genesis 1.26-28).

THE THEOLOGY OF THE BRIDE DEPENDS UPON:

1. Monotheism (contra pagan polytheism).
2. An inherently relational God (taught by biblical Trinitarianism, but downplayed by Economic Trinitarianism, and contra Hinduism and Islam).
3. A God who is love personified (1John 4.16).
4. A God-Man who is unique among all other human beings (cf. John 3.29-30; contra Gnosticism and New Age).
5. Christocentrism (contra Secular Humanism).
6. Creatures made in God's relational image (contra Darwinism).
7. A high view of marriage (contra Gnosticism; contra post-modern sexual ethics).

A FRESH WAY TO SEE THE SECTIONS OF THE BIBLE

Pentateuch

The first section of the Bible records God's creation of the environment in which the great romance can unfold, and the origins of the archetype bride, and the proto-bride, Israel. It reveals the Bridegroom as a Holy Redeemer, and calls the Bride to priestly dominion (Exodus 19.6).

History

The history section of the Bible is about the Bride being called to join her warrior Bridegroom (see Exodus 15.3) in the battle to reclaim dominion (see Judges 2.1-3.4).

Poetry

The five books of poetry teach relational principles. They rehearse the glories of the Bridegroom (e.g., Job 38.1-42.6; Song of Songs 5.9-16) and call the Bride to fruitfulness (Job 42.7-17; Song of Songs 4.16).

Prophecy

The books of prophecy underscore the faithfulness of the Bridegroom and the necessity of holiness in the Bride.

Gospels and Acts

The first five books of the New Testament introduce the person of the long awaited Bridegroom. The two surprises are that the Bridegroom is *a servant* and the Bride He seeks is one who is *forgiven* (cf. Luke 7.47). These books record the explicit invitations to the wedding.

Epistles

The epistles are about the wedding preparations. They underscore the graciousness of the Bridegroom, and the need for the Bride to become a servant like Him.

Revelation

The Revelation proclaims the marriage of the Lamb and its necessary antecedents in human history. At last the victorious Bridegroom and the Ruling Bride are fully revealed.