

The Biblical Holy Days

And Their Eschatological Parallels

Religious Month	Civil Month	Hebrew Month	Farm Seasons & Western Months	Holy Days of Lev. 23	Correlations
1	7	Nisan	Barley Harvest Mar-Apr	14: Passover (Pesach) 15: Unleavened Bread 16: Wave First Sheaf 21: Close of Passover	1Co 5.7 1Co 15.20-23
2	8	Iyyar	General Harvest Apr-May		
3	9	Sivan	Wheat Harvest May-Jun	6: Pentecost (Weeks, Shavuot, Wheat First-fruits, Yom Ha-Bikkurim)	Rom 8.23; Rev 14.1-4
4	10	Tammuz	Jun-Jul		
5	11	Ab	Grape, Fig, Olive Jul-Aug		
6	12	Elul	Vintage Aug-Sep		Isa 63.1-6; Joel 3.7-21; Rev 14.19,20; 19.11-16
7	1	Tishri	Plowing Sep-Oct	1: New Year (Trumpets) 10 : Atonement 15-21: Sukkot + 8th Day	50th = Jubilee, Zec 2.10-13; 12.10-13.1
8	2	Marchesvan	Grain Planting Oct-Nov		
9	3	Kislev	Early Rains Nov-Dec		
10	4	Tebet	Dec-Jan		
11	5	Shebat	Rain Season Jan-Feb		
12	6	Adar	Feb-Mar		

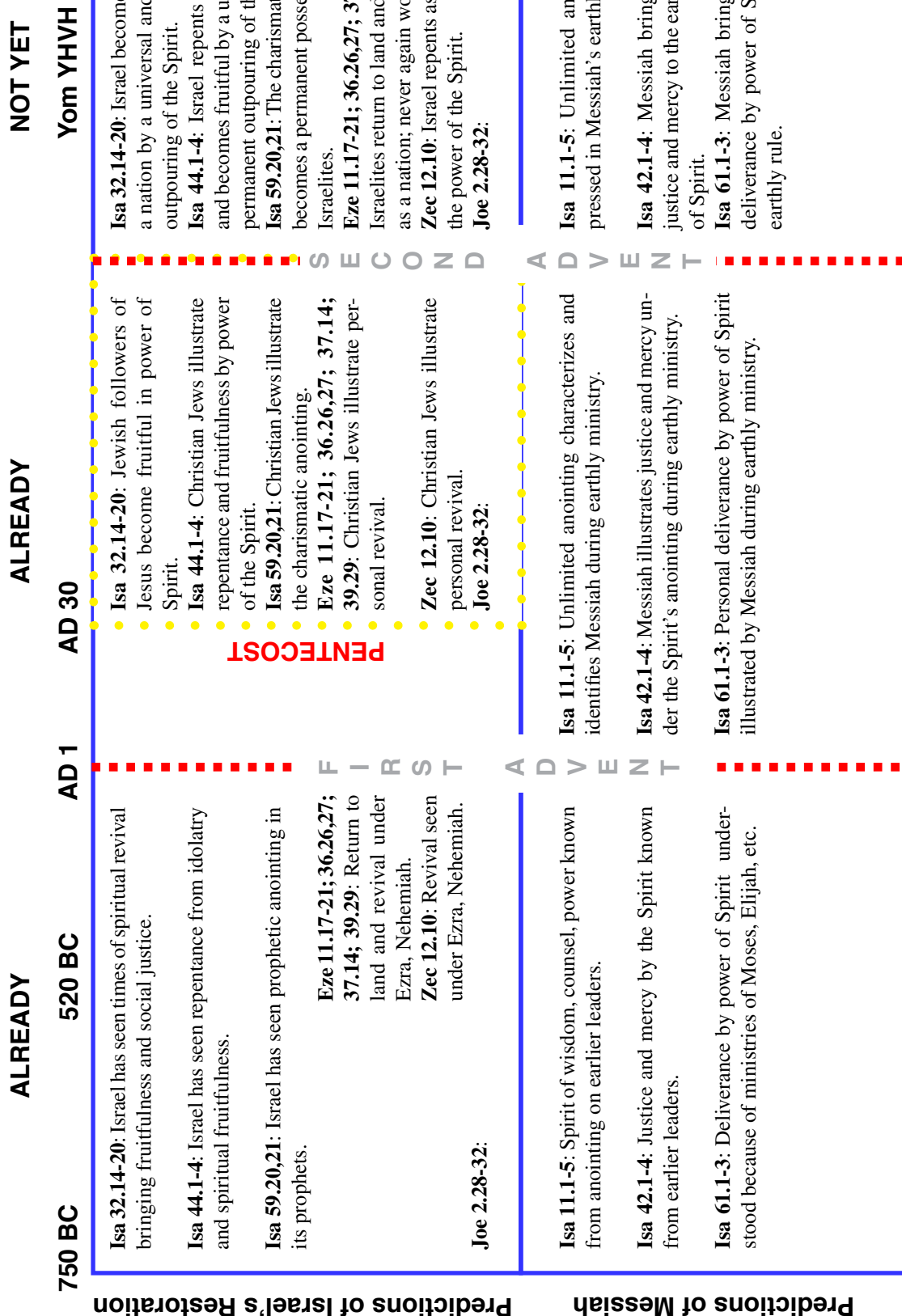
The Future Manifestation of the Spirit

From The Old Testament Perspective

	ALREADY	NOT YET	
750 BC	520 BC	AD 1	AD 30
Yom YHVH	Yom YHVH	Yom YHVH	Yom YHVH
Predictions of Israel's Restoration	Predictions of Israel's Restoration	Predictions of Israel's Restoration	Predictions of Israel's Restoration
<p>Isa 32.14-20: Israel has seen times of spiritual revival bringing fruitfulness and social justice.</p> <p>Isa 44.1-4: Israel has seen repentance from idolatry and spiritual fruitfulness.</p> <p>Isa 59.20,21: Israel has seen prophetic anointing in its prophets.</p> <p>Eze 11.17-21; 36.26,27; 37.14; 39.29: Return to land and revival under Ezra, Nehemiah.</p> <p>Zec 12.10: Revival seen under Ezra, Nehemiah.</p> <p>Joe 2.28-32:</p>	<p>Isa 32.14-20: Jewish followers of Jesus become fruitful in power of Spirit.</p> <p>Isa 44.1-4: Christian Jews illustrate repentance and fruitfulness by power of the Spirit.</p> <p>Isa 59.20,21: Christian Jews illustrate the charismatic anointing.</p> <p>Eze 11.17-21; 36.26,27; 37.14; 39.29: Christian Jews illustrate personal revival.</p> <p>Zec 12.10: Christian Jews illustrate personal revival.</p> <p>Joe 2.28-32:</p>	<p>PENTECOST</p>	<p>Isa 32.14-20: Israel becomes fruitful as a nation by a universal and permanent outpouring of the Spirit.</p> <p>Isa 44.1-4: Israel repents as a nation and becomes fruitful by a universal and permanent outpouring of the Spirit.</p> <p>Isa 59.20,21: The charismatic anointing becomes a permanent possession for all Israelites.</p> <p>Eze 11.17-21; 36.26,27; 37.14; 39.29: Israelites return to land and are revived as a nation; never again worship idols.</p> <p>Zec 12.10: Israel repents as a nation by the power of the Spirit.</p> <p>Joe 2.28-32:</p>
Predictions of Messiah	Predictions of Messiah	Predictions of Messiah	Predictions of Messiah
<p>Isa 11.1-5: Spirit of wisdom, counsel, power known from anointing on earlier leaders.</p> <p>Isa 42.1-4: Justice and mercy by the Spirit known from earlier leaders.</p> <p>Isa 61.1-3: Deliverance by power of Spirit understood because of ministries of Moses, Elijah, etc.</p>	<p>Isa 11.1-5: Unlimited anointing characterizes and identifies Messiah during earthly ministry.</p> <p>Isa 42.1-4: Messiah illustrates justice and mercy under the Spirit's anointing during earthly ministry.</p> <p>Isa 61.1-3: Personal deliverance by power of Spirit illustrated by Messiah during earthly ministry.</p>	<p>Isa 11.1-5: Unlimited anointing expressed in Messiah's earthly rule.</p> <p>Isa 42.1-4: Messiah brings universal justice and mercy to the earth by power of Spirit.</p> <p>Isa 61.1-3: Messiah brings universal deliverance by power of Spirit during earthly rule.</p>	

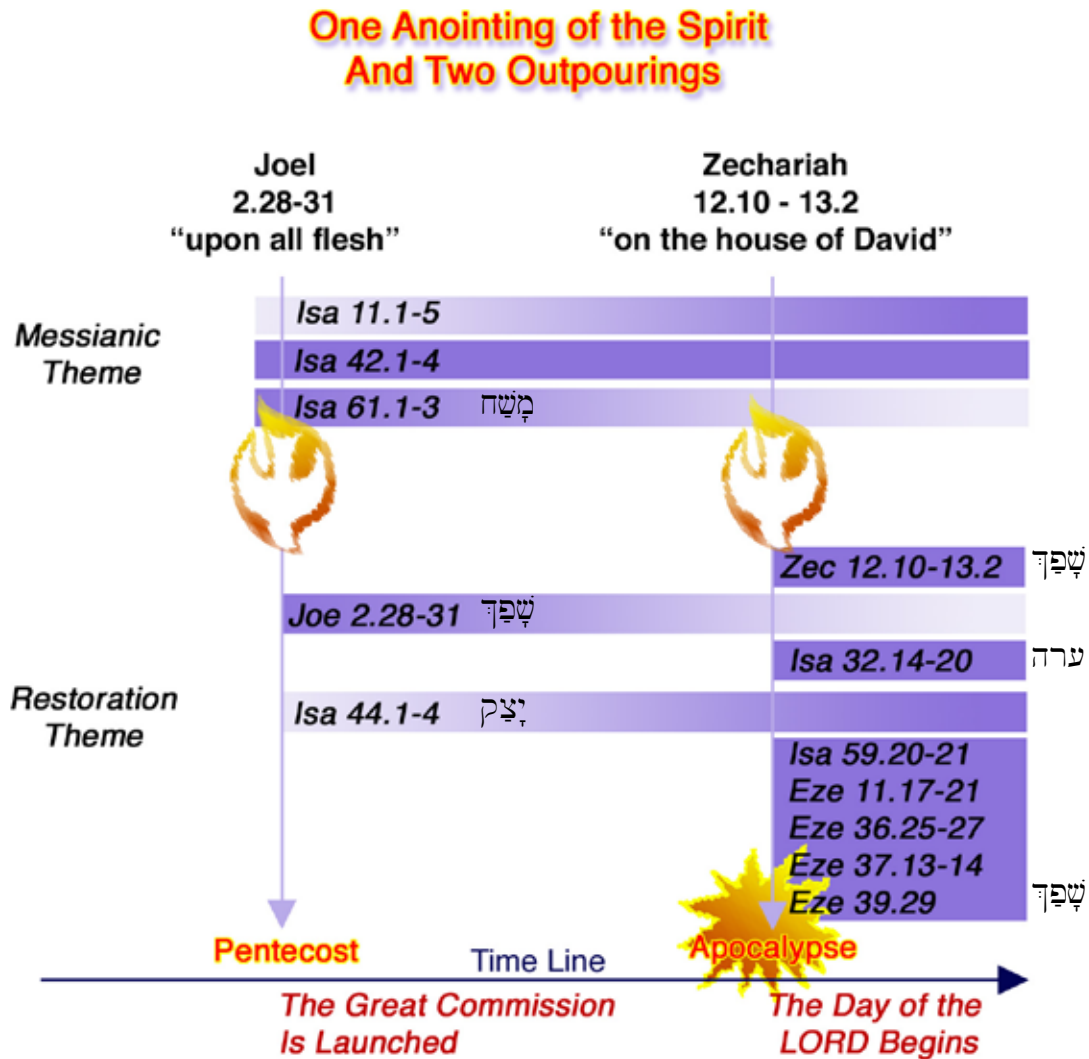
The Future Manifestation of the Spirit

From The New Testament Perspective



The 12 Old Testament Predictions Of The Spirit's Coming Manifestation

Diagrammed According To Their Theme And Time Of Fulfillment

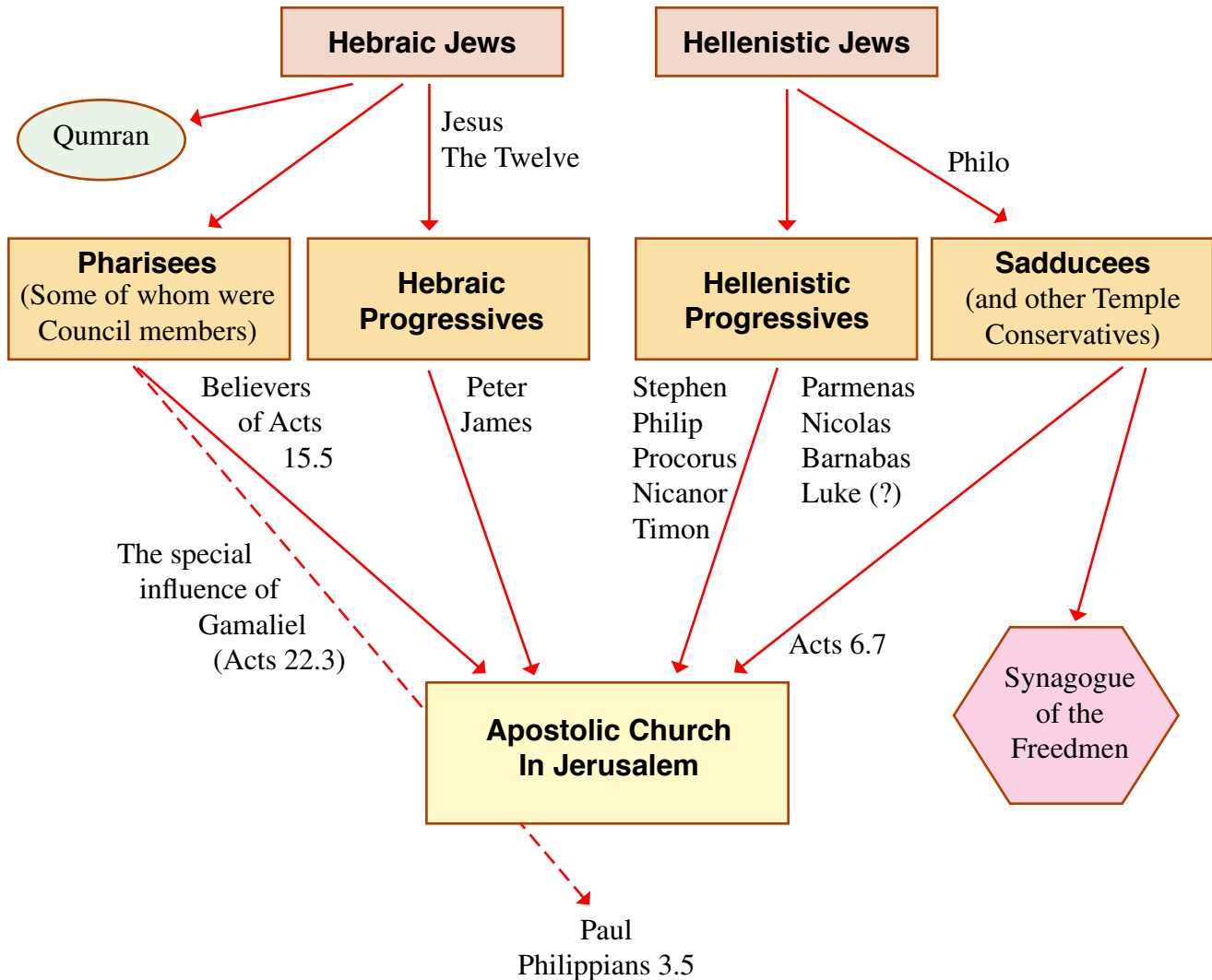


In summary, these predictions tell us that:

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.**

Cultural Tensions

Four Mind-Sets In The Apostolic Church



NOTES

In this diagram, I use the term “progressive” in the most positive sense of “having a vision for fulfilling the law, not destroying it” (cf. Mat 5.17).

The Hellenists (Ἑλληνισταί) of Acts 6.1 and 9.29 were not Greeks, (Ἕλληνες). 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.

Thus it is now thought that it was this community of Christian Hellenists who accelerated the transferal of the Jesus tradition from Aramaic into Greek, who helped bring Christian theology fully into the realm of Greek thought freed from Aramaic pre-acculturation, who were instrumental in moving Christianity from its Palestinian setting into the urban culture of the larger Empire, who first saw the implications of Jesus’ resurrection for a Law-free Gospel for the gentiles (and for Jews), and who were the bridge between Jesus and Paul. These Christian Hellenists were the founders of Christian mission outside Palestine, and a theological tradition capable of articulating a gospel for the Greco-Roman world. — Freedman, D. N. (1996, 1992). *The Anchor Bible Dictionary* (3:136). New York: Doubleday.¹

“Many of [the Hellenists] were, perhaps, not permanent residents of Jerusalem, but had remained there after Pentecost on account of their interest in the new religion. They were more likely to be neglected [in the food distribution], because less [familiarily] known to the apostles and their assistants,” (McGarvey, Commentary).

Whether Luke was a Jew or Gentile hinges on the definition of the group called “of the circumcision” (Col 4.11). The passages where this phrase appears (Act 10.45; 11.2; Rom 4.12; Gal 2.12) can refer to Jewish believers who kept a strict observance of the law. It’s possible that Luke was a Hellenistic Jew who was not strictly observant. See Nixon, R. E., NIDCC.

¹ These shifts were not all positive; I only quote this passage as affirming the role of the Hellenistic community’s influence in shaping the post-apostolic Church.

Contrasting Christianity And The Mystery Religions

Christianity

Origin in Palestine

Historical basis for events

Established doctrine

God acts in history

Theological

Monotheistic

Incarnation (God becomes man)

Resurrection

Adherents join in God's work

Eschatological plan for the cosmos

All of life sacred

Exclusive

Mysteries made public

Emphasis on relationship

Rituals metaphorical

God saves you

Mystery Religions

Very little influence in Palestine

Mythological basis for events

Syncretizing, evolving doctrine

Non-historical deities

Lack of insight about God

Polytheistic

Apotheosis (men become gods)

Reincarnation

Adherents seek self-improvement

Personal plan for individual's afterlife

Sacred-secular split

Members belonged to multiple cults

Mysteries kept secret

Emphasis on ritual

Rituals magical

Initiation rites save you

The Severing Of The Church From Her Hebraic Roots

Chronological Summary

Anno
Domini

- 30-33 Jesus offends Pharisees and Sadducees as one “greater than the temple.”
- 33 Mass conversions on the day of Pentecost worry temple authorities (Act 2-4).
- 34 Persecution led by Saul spreads Christianity throughout the empire and biases Holy Land synagogues against followers of the Way (Act 9.2; 1Th 2.14-15).
- 48 Jewish believers no longer the majority in worldwide Christianity.
- 49 Jews in Rome riot against Jewish believers in Jesus; Jews expelled from Rome.
- 50-52 Jerusalem Council opens door for uncircumcised Gentiles (Act 15).
- 66-73 Holy Land Jewish Christians refuse to join nationalists in First Jewish Revolt.
- 80-100 Synagogues of Asia Minor slander Jewish Christians (Rev 2.9; 3.9).
- 90 *Birkat ha-Minim*: a ritual Jewish curse against Christians and other “heretics.”
- 115-120 Christian worship shifts to almost entirely from the Sabbath to Sunday.
- 132-135 Christian Jews refuse to join Second Jewish Revolt with its competing messiah. Judaism loses its status as *religio licita*.

The Severing Complete

- 160 Justin Martyr asserts that Christians are “true spiritual Israel” (*Dialogue*, ch. 11).
- 250 Origen calls Jews “most wicked nation” (*Celsus* 2.8).
- 250 Origen writes “Christians Are The Spiritual Israel” (*Com. on John*, 1.1).
- 339 Converting to Judaism becomes criminal offense.
- 380 Ambrose praises burning of a synagogue.
- 386-387 Chrysostum preaches “Homilies Against The Jews” in Antioch.

Hermeneutical Lenses

Influences That Affected The Interpretation Of The Greek New Testament

ERAS	HERMENEUTICAL INFLUENCES		
	Cultural/Academic	Philosophical	Theological
AD 30 - 135 Early Christianity	Hebraic Worldview Hebrew OT Septuagint (LXX) and “Translation Greek” ----- Hellenism*		----- Mystery Religions
AD 135 - 400	Hellenistic Worldview Koine Greek	Platonism	Mystery Religions Gnosticism
AD 400 - 1600 Middle Ages & Renaissance	Roman Worldview Latin Vulgate	Aristotle (Logic)	
AD 1600 - 1750 Reformation	Hebrew OT	----- Plato	Augustine Apocalypticism Supersessionism
AD 1750 - 1850 Classics Revival	Classical Greek	Plato	----- Dispensationalism
AD 1850 - 1950 Modernism	Hebrew OT Koine Greek	----- Plato	----- Pentecostalism
AD 1950 - 2010	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.

The Proto-Creedal Statements Of The New Testament

As competing sects and cults proliferated in the Roman world, the creeds of the orthodox churches grew in length. In the very beginning of the Christian movement, however, creeds (or proto-creeds, summaries of fundamental beliefs) served more of an edifying and didactic purpose than a polemical one, and therefore remained short and easy to memorize.

There is very little material in the NT proper that can be definitely identified as creedal or confessional. What creedal material there is certainly overlaps with what the NT calls *traditions*, (Grk *paradosis*), i.e., the attested teachings (*didache*) and preachings (*kerygma*) of the apostles (1Co 11.2; 2Th 2.15; 3.6; cf. Act 2.42; Rom 6.17; 1Ti 4.6; 2Ti 1.13; Tit 1.9).¹ The *specific wording* of the creedal or proto-creedal statements in the NT did not necessarily originate from the apostles, but the NT authors recorded them as anonymous “sayings” or parts of hymns that were faithful to the apostolic teaching (1Ti 3.16; 2Ti 2.11-13).

A perusal of the creedal or confessional snippets in the NT shows us that the doctrinal concern of the apostolic church was overwhelmingly Christological. The doctrinal confession of the apostolic church was expressed most briefly in statements of Jesus’ essential identity,

Jesus is Lord
(Rom 10.9; 1Co 12.3),

or

Jesus is the Christ
(Act 5.42; 9.22; 1Jo 2.22; 5.1),

or

Jesus is the Son of God
(Act 9.20; 1Jo 4.15; 5.5).

From such minimal statements, the confessional wording grew slightly to,

Jesus Christ is Lord
(Phi 2.11),

¹ The *traditional teachings* of the apostles were akin if not synonymous to *halakah*, the rabbinical “law of custom,” and were corporately attested as opposed to private or novel teachings. These apostolic traditions are not to be confused with the counter traditions of the Pharisees, Mar 7.9, and of competing religions, Col 2.8.

or

Jesus is the Christ, the Son of God
(Joh 20.31).

From this confessional core, the creedal passages of the NT expanded to succinct statements about Christ's nature and mission:

...[God's] Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord, through whom we have received grace... (Rom 1.3-5)²

Jesus our Lord ... He who was delivered up because of our transgressions, and was raised because of our justification. (Rom 4.24-25)

... Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. Therefore also God highly exalted Him, and bestowed on Him the name which is above every name, that at the name of Jesus every knee should bow, of those who are in heaven, and on earth, and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Phi 2.5-11)

And He is the image of the invisible God, the first-born of all creation. For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities — all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven. (Col 1.15-20)

He who was revealed in the flesh, Was vindicated in the Spirit, Beheld by angels, Proclaimed among the nations, Believed on in the world, Taken up in glory. (1Ti 3.16)

...[God's] Son, whom He appointed heir of all things, through whom also He made the world. And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high ... (Heb 1.2-3)

For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit ... (1Pe 3.18)

2 Biblical quotations are from the NASB, 1995.

After the identity, nature and mission of Christ, the next doctrinal matter that was crystallized to its essence was the gospel itself. Paul stated it in its minimal form:

...Jesus Christ, risen from the dead, descendant of David... (2Ti 2.8)

As one of my fellow students remarked, this brief statement of Paul's gospel would have been pregnant with meaning for anyone versed in the Hebrew prophets. Nevertheless, Paul also gave an expanded, though still very succinct, version of the gospel, in 1Co 15:

1 Now I make known to you, brethren, the gospel... 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures, 5 and that He appeared to Cephas, then to the twelve. 6 After that He appeared to more than five hundred brethren at one time...

Having thus encapsulated the gospel proper, did the NT writers ever summarize how one appropriated the gospel? Certainly! Did they ever state how one "gets saved" in an intentionally confessional or proto-creedal statement? Perhaps. John, by virtue of his longevity, perhaps did as much doctrinal reflection and distillation as Paul did. Whether or not John intended the words as confessional or catechetical, parts of the prologue of his gospel (Joh 1) certainly have a creedal tone:

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things came into being by Him, and apart from Him nothing came into being that has come into being. 4 In Him was life, and the life was the light of men. 5 And the light shines in the darkness, and the darkness did not comprehend it. ... 14 And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth.

In the midst of this summary of Christ's preexistence and incarnation, John also summarized how people appropriated this good news:

12 But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, 13 who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.³

The sermons of Christ in the gospels, as well as the apostolic sermons in Acts, certainly explain how one is to appropriate the gospel and be saved, but perhaps Paul gives a proto-creedal summary of it in Rom 10.9-10:

... if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation.

And again in Eph 2.8-9:

For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.

³ While the words are generally attributed to Christ Himself in our red-letter Bibles, the salvific explanation of John 3.13-18 may be another of John's summaries of the gospel and its appropriation.

The NT authors also, though perhaps only once, reduced the nature of the Christian life to a confessional or didactic summary (“a trustworthy statement”):

For if we died with Him, we shall also live with Him; If we endure, we shall also reign with Him; If we deny Him, He also will deny us; If we are faithless, He remains faithful; for He cannot deny Himself. (2Ti 2.11-13)

Finally, only once or twice did a NT author, Paul, venture into a creedal or proto-creedal statement of theology that goes beyond the person and work of Christ, and beyond the gospel and its appropriation. In 1Ti 2.5 he wrote:

For there is one God, and one mediator also between God and men, the man Christ Jesus.

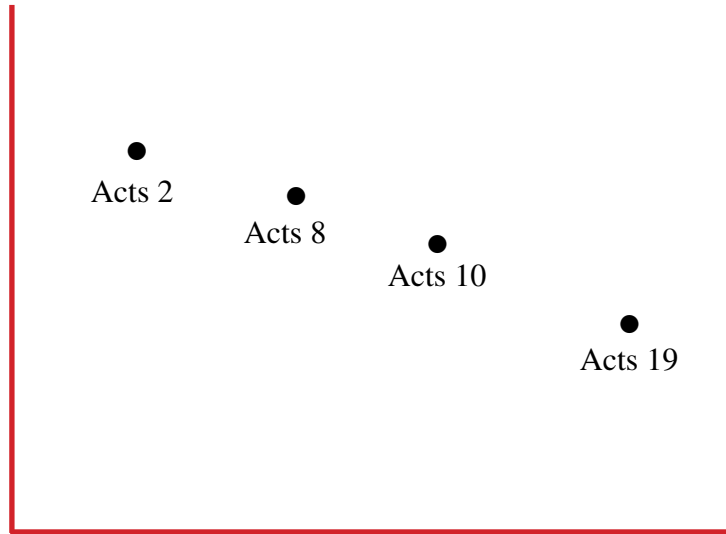
While this statement touches on the oneness of God and the necessary existence of a mediatory relationship between God and man, this proto-creedal snippet is once again, *all about Jesus*.

Uniquely in the NT, Eph 4.4-6 gives us in its seven unities the one apostolic doctrinal summary that goes beyond Christology, the gospel and the call to sacrificial endurance:

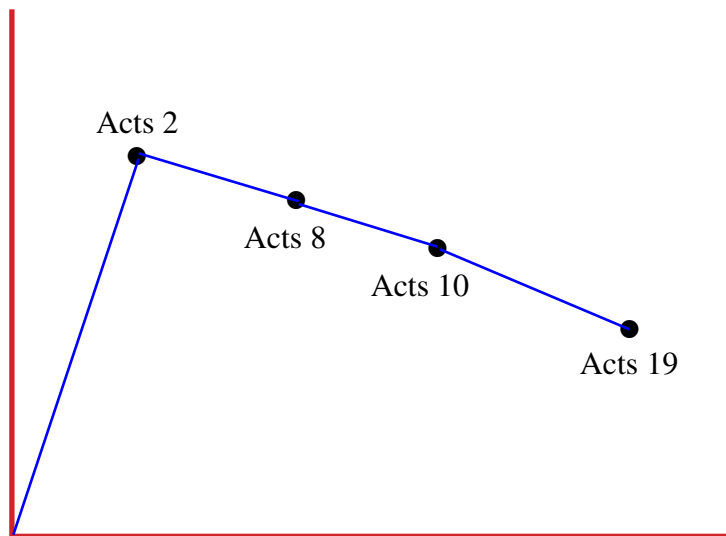
There is one body and one Spirit, just as also you were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all who is over all and through all and in all.

In conclusion, then, we can say that the doctrinal, possibly proto-creedal, emphasis of the first Christian teachers was overwhelmingly Christological. For the apostles, everything else that was important for the Christian to know or do was implicit in **a correct understanding of who Jesus was and what He did**. Their basis for fellowship and unity was simply the Lordship and atoning work of Jesus. Beyond that doctrinal core, the apostles deemed it important that the gospel and its appropriation be succinctly grasped, and that the Christian life be realistically understood as entailing sacrifice, endurance and faithfulness (2Ti 2.11-13). Underlying the Christological core, the seven unities of Eph 4.4-6 should have been the only doctrinal creed the Church ever needed.

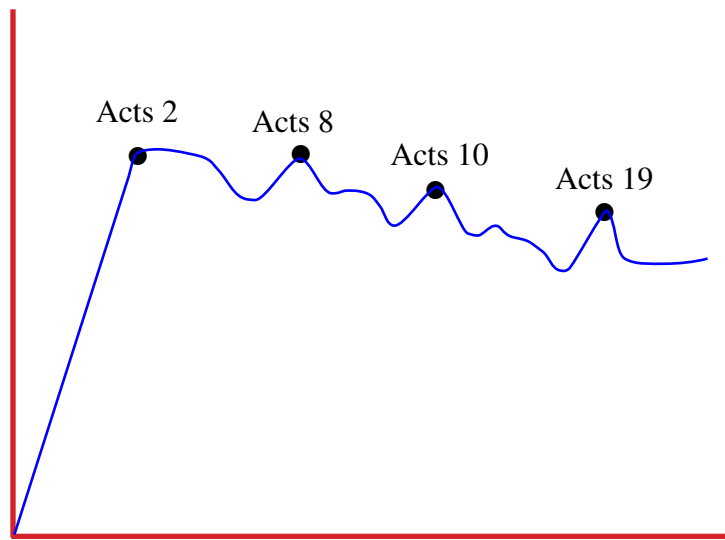
Graphing The Outpourings In Acts



Manifestations of the Spirit as Isolated Events



Manifestations of the Spirit as Connected
But Diminishing Outpourings



The Outpouring of the Spirit as An Ongoing Event, Inaugurated At Pentecost,
With Particularly Significant Manifestations Highlighted By Luke

How we think about *the connection* (if any) between the outpourings of the Holy Spirit recorded by Luke has implications for how we think about the Pentecostal Gift of the Holy Spirit for today (Acts 2.38-39). Were the outpourings of the Spirit in Acts a series of *diminishing* manifestations such that theophanies of that kind soon ceased, along with the impartation of spiritual gifts? Or are the Pentecostal outpourings of the Holy Spirit and the impartation of spiritual gifts continuing phenomena to this day? If the outpourings continue, should we expect similar manifestations as those recorded in Acts when new territories are opened up for God's Kingdom by the reception of the Gospel?

We must not put the Holy Spirit in a box and expect Him to manifest Himself in a *particular way*, but shouldn't we expect Him to manifest Himself in *some way* and continue to impart His gifts to God's people?

The Ministry Of Angels

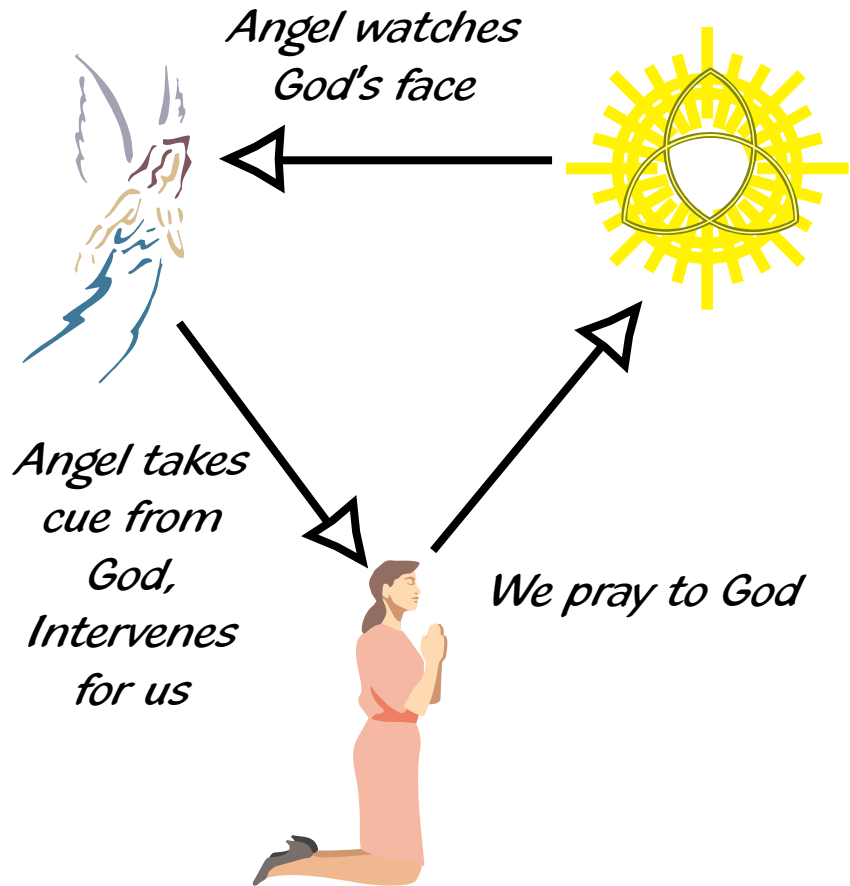
Pertinent Passages:

2Cor. 3.18: And **we, who with unveiled faces all reflect the Lord's glory, are being transformed** into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

John 12.24-26: I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. 25 The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. 26 Whoever serves me must follow me; and **where I am, my servant also will be.** My Father will honor the one who serves me.

Matt. 18.10: "See that you do not look down on one of these little ones. For I tell you that their angels in heaven **always see the face of my Father** in heaven." (Cf. Est 1.14.)

John 5.19: Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; **he can do only what he sees his Father doing,** because whatever the Father does the Son also does."



...AND THE LESSON IS:

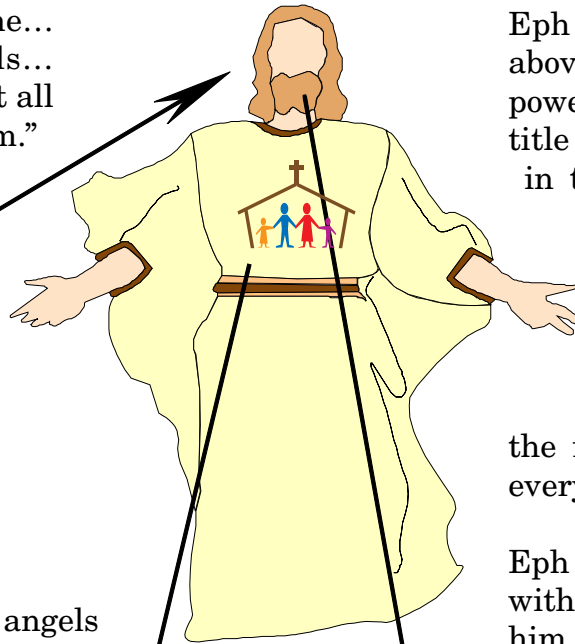
**LIKE JOB, MOSES, THE ANGELS
AND JESUS,
WE MUST SEE GOD
IN ORDER TO MINISTER
IN HIS POWER.**

Angels In The Chain Of Command

Heb 1.4-6: So he became... superior to the angels... And... God... says, "Let all God's angels worship him."



Eph 1.20-23: ...Christ... far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way.



Heb 1.14: Are not all angels ministering spirits sent to serve those who will inherit salvation?

Mat 18.10: "See that you do not look down on one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven."



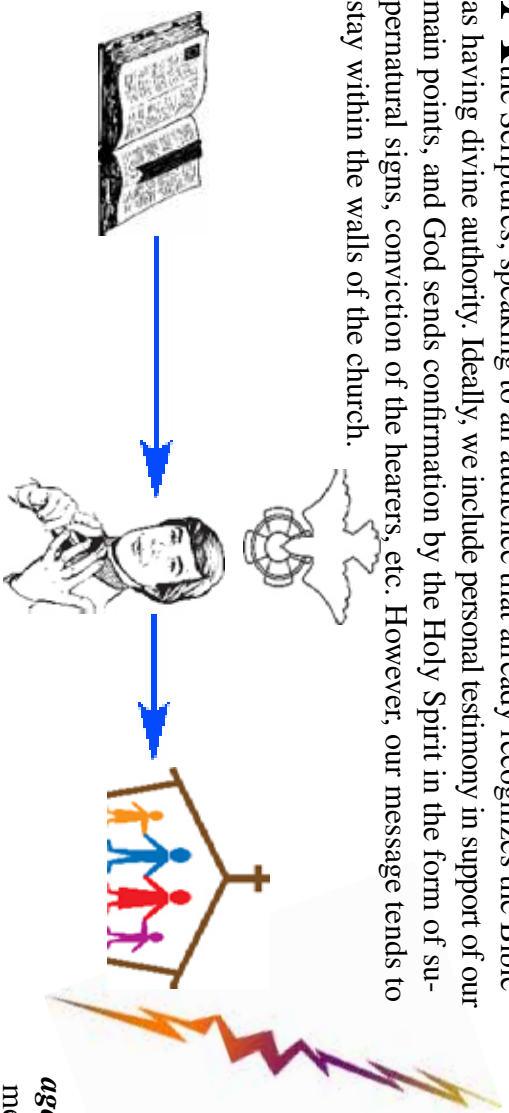
1Jo 5.19: ...the whole world is under the control of the evil one.

Eph 6.12: ...our struggle is... against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

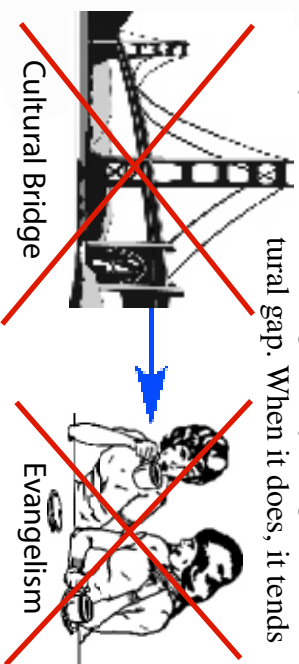


How the Church Ministers To A Jerusalem Audience

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 Holy Spirit in the form of supernatural signs, conviction of the hearers, etc. However, our message tends to stay within the walls of the church.

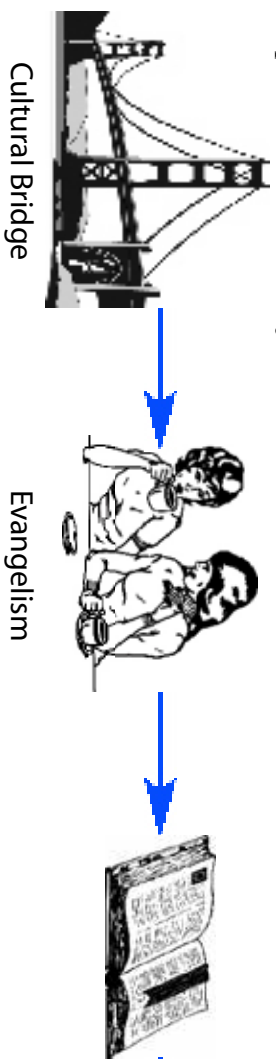


Our message tends to stop at the church walls because we no longer live in a culture for whom biblical authority is a given. We forget this reality and so our message rarely bridges the cultural gap. When it does, it tends to take the form of telling our culture *what we are against*. After we have witnessed 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 (i.e., 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.

