

Haverimupdate

STUDY COMMUNITY

Iyar	Sivan	Tammuz	Av	Elul	Tishri	Heshvan	Kislev	Tevet	Shevat	Adar	Nisan
MAY	JUNE	JULY	AUG	SEPT	OCT	NOV	DEC	JAN	FEB	MARCH	APRIL



The "Gospel" In Context

Tom Guilliams, PhD



Listen & Download at jcstudies.com/haverim

"You hear people say, 'I went to church today and heard a great message but they didn't preach the gospel.' What they mean is that nobody explained how to get saved. In this study we're asking, What did the gospel mean to Jesus and the early church and, how can we more fully respond to the good news today? Over 2,000 years of church history, especially the last 50 to 80 years of evangelicalism, has really affected the way that we think about these things. By taking a fresh look at the Gospel in context, we are going to confirm and expand what we hold dear."

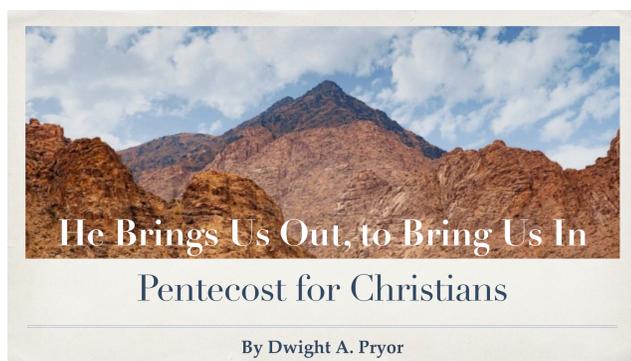
~ The May audio, with transcript & slides, is at jcstudies.com/haverim

Shalom Haverim,

The second pilgrim festival of Israel, Pentecost (*Shavu'ot*, to *Yeshua*), a fifty-day counting from Passover, occurs this month. It commemorates and celebrates our Holy Father giving his Word on Mt. Sinai and his Spirit on Mt. Zion. Behold the good news of the Father and the Son!

He Brings Us Out, to Bring Us In - Dwight Pryor

At jcstudies.com/blog you can read posts from a seminar by Dwight Pryor on the importance of Pentecost for followers of Jesus. Each portion is full of dynamic insights that can make you a more grounded and biblically savvy disciple. Sharing Dwight's teaching gift and witnessing its powerful impact on lives is one of the core purposes behind JC Studies.



How have you been impacted by Dwight's teaching?

- ▶ What are some things you've learned from Dwight?
- ▶ What impact has it had on your life and ministry?
- ▶ I recommend Dwight, to you, because ...

To celebrate God's faithfulness and Dwight's legacy, we're inviting you to answer the above and send your response by email to haverim@jcstudies.com. In turn, we'll share your testimony with others to encourage their faith, practice, and continuing studies.

The "Gospel" In Context by Tom Guilliams

What is the "gospel," hebraically understood? With that question, Tom Guilliams (author of our popular video curriculum *Taken Out of Context*) explores the Hebrew concepts behind our Greek to English translations. The result is a rich, multi-layered biblical reality familiar to the prophets, Jesus, and his early followers. Tom's goal is to help us respond to this good news today—in fresh new ways.

A Report from for Our Recent Retreat for Teens



One way my wife and I express our commitment to the next generation is by volunteering as youth pastors. We took everyone into the Ohio countryside for a time of spiritual reflection and renewal in April. Lives were changed as our faithful Father drew near. On May 2nd at Church of the Messiah, our young people proclaimed the glory of God by leading every aspect of the service highlighted by baptism and testimonies from the retreat. In these dark days it is not always easy to see hope for the future. Yet, several adults approached me after the gathering and testified in tears how their faith was greatly encouraged in that regard. I share this story with you because we all need some of that.

New Next Month: Luke's Gospel with Claire Pfann

In June, the Haverim Community audio will begin our anticipated new study, *Following Jesus with Luke*. Claire is a gifted teacher, currently serving as the Academic Dean and Instructor in New Testament at the University of the Holy Land in Jerusalem. Over the course of eight lectures, she'll take us through Luke's Gospel with fresh contextual perspectives and insights.

Next Fourth Friday Fellowship: May 28th



Whether you are new to JC Studies or you've been around for some time, meeting and hearing from other Haverim is a blessing. I urge you to join this online gathering and dig deeper into the subject of our May audio. I'll be there to greet you!

crowdcast.io/e/fourth-friday-2021

James



“According to the Scriptures ...” by Doug Ward

3 min 40 sec reading time

The Gospels report that when Jesus was arrested and crucified, his followers became fearful, confused, and discouraged. Their hopes that Jesus would deliver them from Roman occupation and return the Promised Land to the people of Israel had been dashed (Lk 24:21). Peter, who had previously stated his conviction that Jesus was the Messiah of God (Jn 6:69; Mt 16:16), watched the proceedings from a distance and three times denied any association with the condemned man.

The situation changed quickly, though, when the risen Messiah began appearing to groups of his disciples. Jesus showed them that he was indeed alive with a transformed, glorified body. They could see and feel the visible marks of the crucifixion on that body, and they shared food with him (Lk 24:36-43).

During these visits Jesus explained the meaning of his crucifixion and resurrection, equipping his disciples to spread the good news of salvation far and wide (Lk 24:44-49). Puzzling remarks that he had made previously (e.g., Mk 9:9-13) now became clear to them. Empowered by the Holy Spirit on the Day of Pentecost, they began to “turn the world upside down” with the gospel message (Ac 17:6).

The apostolic proclamation that Jesus “was raised on the third day in accordance with the Scriptures” —inspired and empowered by the Holy Spirit—sparked great interest among their audiences and led many to commit their lives to God and the risen Messiah.

With their minds opened to a fuller understanding of God's purpose and plan, the first Christians came to recognize that the resurrection of Yeshua was announced throughout the scriptures of Israel, “in the Law of Moses and the Prophets and the Psalms” (Lk 24:44). In some cases, the resurrection was the subject of a direct prophecy; in others, the prediction was typological, with someone's experience giving a preview of Jesus' life and mission.

In the five books of Moses, Joseph is a prominent messianic type. Joseph was rejected by his brothers and subjected to false accusations. He spent time buried in a prison when God raised him to become a savior for his kinfolk, the peoples of Egypt, and the entire surrounding region.

Moses is another type of the Messiah. After forty years in obscurity in Midian, his reappearance to lead the Exodus can be viewed as a kind of resurrection.

There is a direct prophecy of the resurrection in the sleeping lion of Judah, who is to be raised up by God (Ge 49:9). The image of the sleeping lion is repeated in the oracles of Balaam (Nu 24:9), which contain several additional messianic references (see especially Nu 24:16-19).

Jonah is one type of the Messiah in the prophetic books. The three days he spent in the belly of the great fish (Jnh 1:17) prefigure Jesus' time in the tomb. Jesus' disciples remembered

that he had pointed out this connection in advance (Mt 12:38-40), and after his resurrection they could grasp what he meant.

For the apostles, Ps 16:10 was a key piece of evidence in their message that Jesus was the promised Messiah, a descendant of David whose resurrection had been prophesied a thousand years in advance.

The resurrection is implied in the great prophecy of the suffering servant in Isa 52:13-53:12. This prophecy, which is known for its clear statements on the atoning death of the servant, begins and ends with references to the servant's exaltation. God's servant “shall be high and lifted up, and shall be exalted,” we read in Isa 52:13. Isa 53:12 adds that the servant “shall divide the spoil with the strong” as a result of his death. Clearly, then, the servant's death is not the final word. Jesus taught his disciples that he was the subject of this prophecy (Lk 22:37), and they frequently referenced it in the New Testament (Mt 8:17; Jn 12:38; Ro 15:21; 1 Pe 2:22-25).

David, an ancestor of Jesus, is the leading type of the Messiah in the Writings. The words of his psalms of lament, especially Psalms 22 and 69, prefigure Jesus' time on the cross.

David looks ahead to the resurrection in Psalm 16, where he thanks God for the “beautiful inheritance” he has received (v 6), an inheritance featuring the promise that a king from his line would rule forever (2 Sa 7:13-16). He is confident that God will grant eternal life to both him and this coming king. “For you will not abandon my soul to Sheol, or let your holy one see corruption,” he declares in verse 10.

The Hebrew word for “holy one” in Ps 16:10, *hasid*, refers to “one to whom God is loyal, gracious, or merciful” or “one in whom God manifests his grace and favor.”⁽¹⁾ David himself was such a person. He is elsewhere called a *hasid* in Ps 89:19, part of a passage that considers David in his role as the servant of God, anointed king, and ancestor of the coming Messiah. In Ps 16:10, then, *hasid* encompasses both David and the future messianic king.

For the apostles, Ps 16:10 was a key piece of evidence in their message that Jesus was the promised Messiah, a descendant of David whose resurrection had been prophesied a thousand years in advance. Because he was resurrected on the third day after his death, he indeed did not “see corruption.” Summaries of sermons by Peter and Paul recorded in the book of Acts highlight this verse (Ac 2:24-32; 13:35-37).

The apostolic proclamation—inspired and empowered by the Holy Spirit—that Jesus “was raised on the third day in accordance with the Scriptures” (1 Co 15:4) sparked great interest among their audiences (Ac 13:42-44) and led many to commit their lives to God and the risen Messiah (Acts 2:37-41; 8:26-39). You and I are witnesses to the fact that the same Gospel message continues to change lives today.

(1) Walter C. Kaiser, *The Uses of the Old Testament in the New*, Moody Press, Chicago, 1985, p. 33.