

BIBLICAL THEOLOGY OF MISSION

Course Syllabus And A Biblical Synopsis Of Fasting

John Harrigan

THEOLOGICAL FLOW CHARTS ARE BUILT WITHIN THE NOTES. THEY ARE REFERENCED HALFWAY THROUGH THE INTRODUCTION AND ARE PLACED IN THE NOTES IN CONTEXT TO WHEN THEY ARE REFERENCED.

I. COURSE OBJECTIVES

This course traces the theme of the mission of God from Genesis to Revelation, with a view to recovering the message of the Kingdom of God and exploring its implications for world missions.

II. COURSE REQUIREMENTS

A. Reading

1. Required Reading:

- a) Walt Brown, *In the Beginning: Compelling Evidence for Creation and the Flood*, 8th ed. (Center for Scientific Creation, 2008). Free online at <http://www.creationscience.com/onlinebook/>
- b) N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (HarperOne, 2008).
- c) Alva J. McClain, *The Greatness of the Kingdom: An Inductive Study of the Kingdom of God* (BMH Books, 1959).

2. Recommended Reading:

- a) Walter C. Kaiser, Jr., *The Messiah in the Old Testament* (Zondervan, 1995).
- b) George N. H. Peters, *The Theocratic Kingdom of Our Lord Jesus, the Christ*, 3 Vols. (Funk & Wagnalls, 1884).
- c) Randy Alcorn, *Heaven* (Tyndale House Publishers, 2004).
- d) Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (William B. Eerdmans, 1986).
- e) John Bright, *The Kingdom of God: The Biblical Concept and Its Meaning for the Church*, Revised ed. (Abingdon Press, 1957).
- f) George Eldon Ladd, *Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (William B. Eerdmans, 1959).

B. Writing Assignments

1. Weekly two-page reflection papers (RF), due at the beginning of each class.
2. Hydroplate Paper: three-page reflection paper about your experience of explaining the Hydroplate theory to a *believer*.
3. Resurrection Paper: three-page reflection paper about your experience of explaining the resurrection of the dead to a *nonbeliever*.

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4. Fasting Paper: three-page reflection paper on the relationship between fasting, the Holy Spirit and humility.
5. Final Paper: two-page paper *concisely summarizing* the message of the gospel and the mission of the church.

C. Fasting - At least two days of fasting every week are required. Weekly Accountability Form due at the beginning of every class (submission of form is a prerequisite to weekly admittance to class).

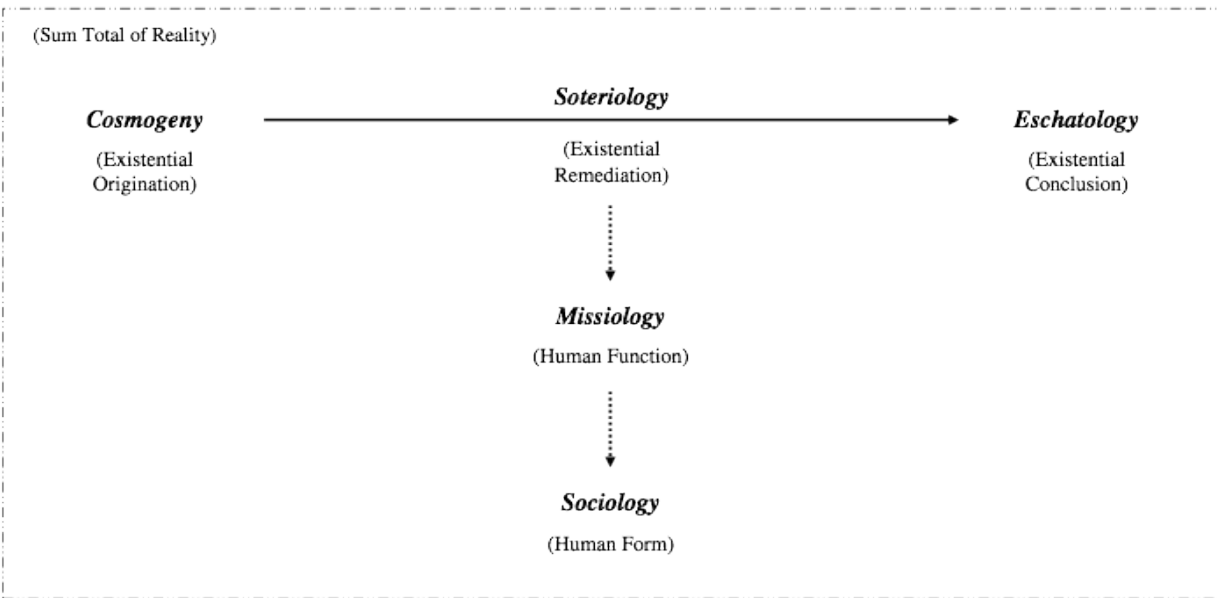
BIBLICAL THEOLOGY OF MISSION

Existential Comparison Chart of Major Worldviews

| | Naturalism | Hinduism | Buddhism | Islam | Judaism/Christianity |
|---|---|--|--|--|--|
| 1) Who/What caused existence? | Nature (self-existent time/space/matter, cf. Brahman) | Brahman (self-existent, all encompassing, impersonal matrix) | | Allah (self-existent monistic personal deity) | YHVH (self-existent triune personal deity) |
| 2) How did existence originate? | <i>Immediate:</i> Big Bang: explosion of all matter (from non-existence?) <i>Ultimate:</i> Perpetual cosmological compression and explosion | Perpetual cosmological death and resurrection (i.e. rebirth) Creation by polytheistic gods Brahma, Vishnu and Shiva (manifestations of Brahman) | Assumed Hindu cosmogony (soteriological primacy) | Creation <i>ex nihilo</i> by word of monistic self-existent Being | Creation <i>ex nihilo</i> by word of triune self-existent Being |
| 3) When did existence originate? | ~13.7 billion YA | 51 Brahma YA (~155 trillion YA) | | ~ 6,000 YA | ~ 6,000 YA |
| 4) Why did existence originate? | To perpetuate self-existence (i.e. reproduction) | Arbitrary impersonal "will" of Brahman > creative polytheistic gods | | Perpetual well-being through submission to Allah's will | Perpetual well-being through submission to YHVH's will & communion with YHVH's Spirit |
| 5) Where is existence going? (i.e. eschatology) | <i>Immediate:</i> Uniformitarian progressive self-existence (ever higher levels of existential complexity and consciousness) <i>Ultimate:</i> Perpetual cosmological compression and explosion | Worldwide destruction: by Kalki (the tenth and last avatar/incarnation of Vishnu) before Shiva dissolves and Brahma regenerates the universe Perpetual cosmological rebirth/reincarnation | Worldwide enlightenment: eradication of suffering and unification in love/tolerance by Maitreya (final Buddha) Perpetual cosmological rebirth/reincarnation | Worldwide Islamic society: eradication of all <i>kuffar</i> by coming of Mahdi and Muslim Jesus (Shiite) Recreated perpetual cosmological reality, i.e. heaven/hell, ushered in by "Day of Judgment" (Shiite/Sunni) | Worldwide Messianic Kingdom: substantial redemption of man and eradication of evil by 2 nd Coming of Jesus Regenerated perpetual cosmological reality—complete redemption of man and eradication of evil, i.e. "New Heaven and Earth," ushered in by "Great White Throne Judgment" |
| 6) What is my ontological relationship to existence? | Man is a random conglomeration of matter within space (self = Self) | Man is an extension of Brahman (Self → self) | Man is in reality non-existent (self = delusion) | Man is created in the image of God (self = Self) | Man is created in the image of God (self = Self) |
| 7) What is my functional relationship to existence? | Conformity to natural selection (survival of the fittest) | Conformity to dharmic truth (the Laws of Manu) | Conformity to dharmic truth (the Four Noble Truths) | Conformity to Sharia Law as expounded by Qur'an, sunnah, hadiths | Conformity to Sinaitic Law as expounded by Sermon on the Mount |
| 8) How did existence become imperfect? (i.e. sin) | Existential imperfection: death & suffering are inherent to existence | Ignorance: mistake of thinking self is separate from Self > disharmony | Ignorance: mistake of thinking self is reality > desire > suffering | Rebellion: Tree of the Knowledge of God and Evil | Rebellion: Tree of the Knowledge of God and Evil |
| 9) How is existence made right? (i.e. salvation) | (1) Existential righteousness by natural selection; (2) Anthropocentric righteousness by reproduction | Anthropocentric righteousness by adherence to Yamas & Niyamas and through Bhakti, Karma & Jñāna Yoga | Anthropocentric righteousness by adherence to the Noble 8-Fold Path | Anthropocentric righteousness by adherence to the Five Pillars | Theocentric righteousness by activity of YHVH's Spirit made possible by substitutionary atonement of Jesus |

BIBLICAL THEOLOGY OF MISSION – GENERIC THEOLOGICAL FLOW CHART

Metaphysical Construct



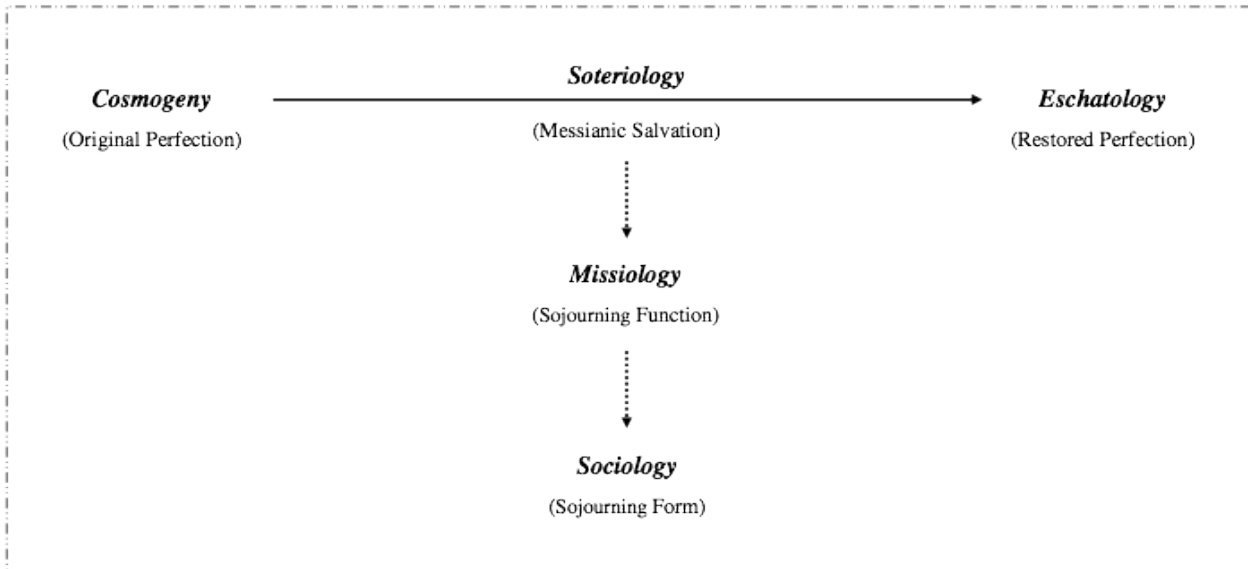
Worldview:

"A comprehensive view of the world and human life." (HyperDictionary.com)

"A comprehensive conception or image of the universe and of humanity's relation to it." (Dictionary.com)

BIBLICAL THEOLOGY OF MISSION – BIBLICAL THEOLOGICAL FLOW CHART

Metaphysical Construct: Heavens and Earth

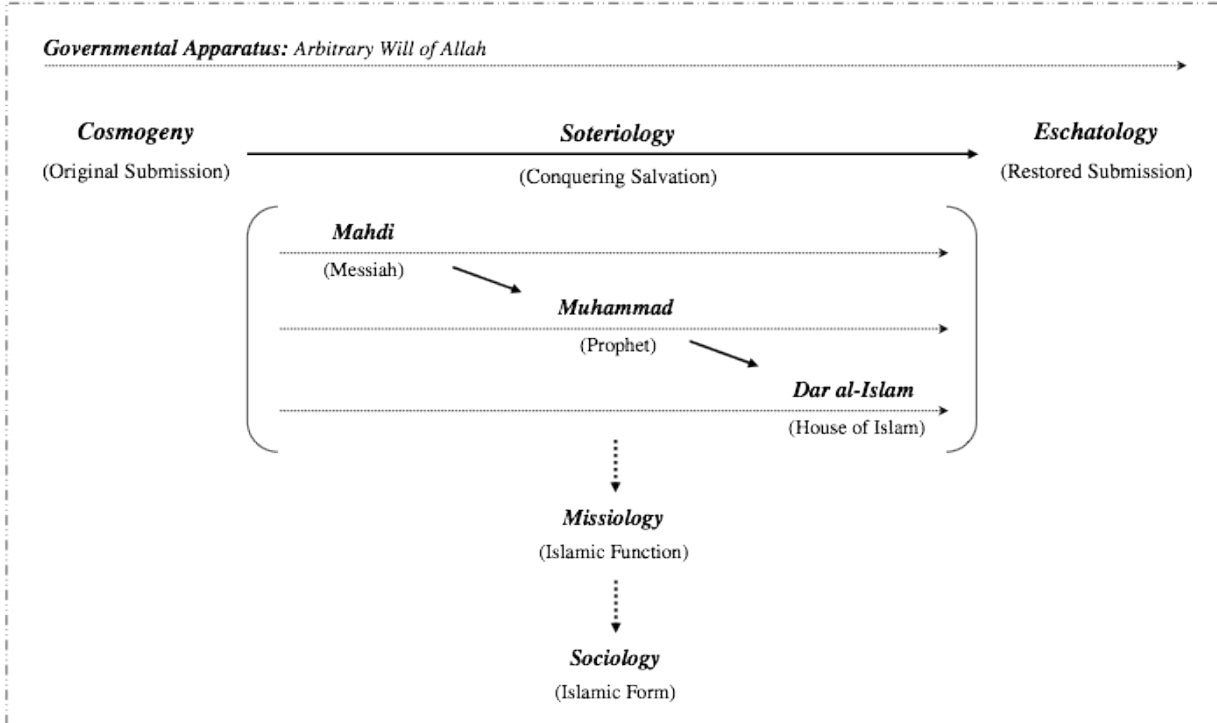


Messianic Worldview:

The all-encompassing view of the heavens and the earth within which all of creation is restored (i.e. soteriology) at the end of the age (i.e. eschatology) to its original state of perfection (i.e. cosmogeny) by means of the Messianic Seed (cf. Gen. 3:15).

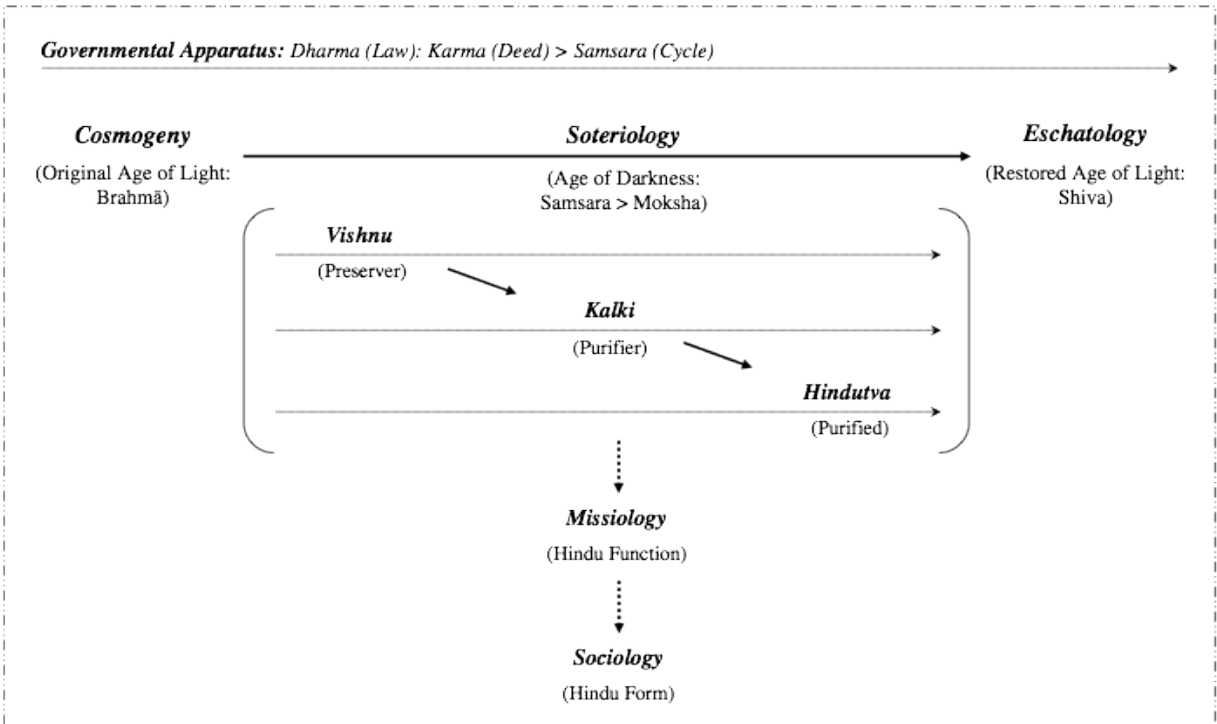
BIBLICAL THEOLOGY OF MISSION – ISLAMIC THEOLOGICAL FLOW CHART

Metaphysical Construct: Dualistic Heaven/Hell & Earth



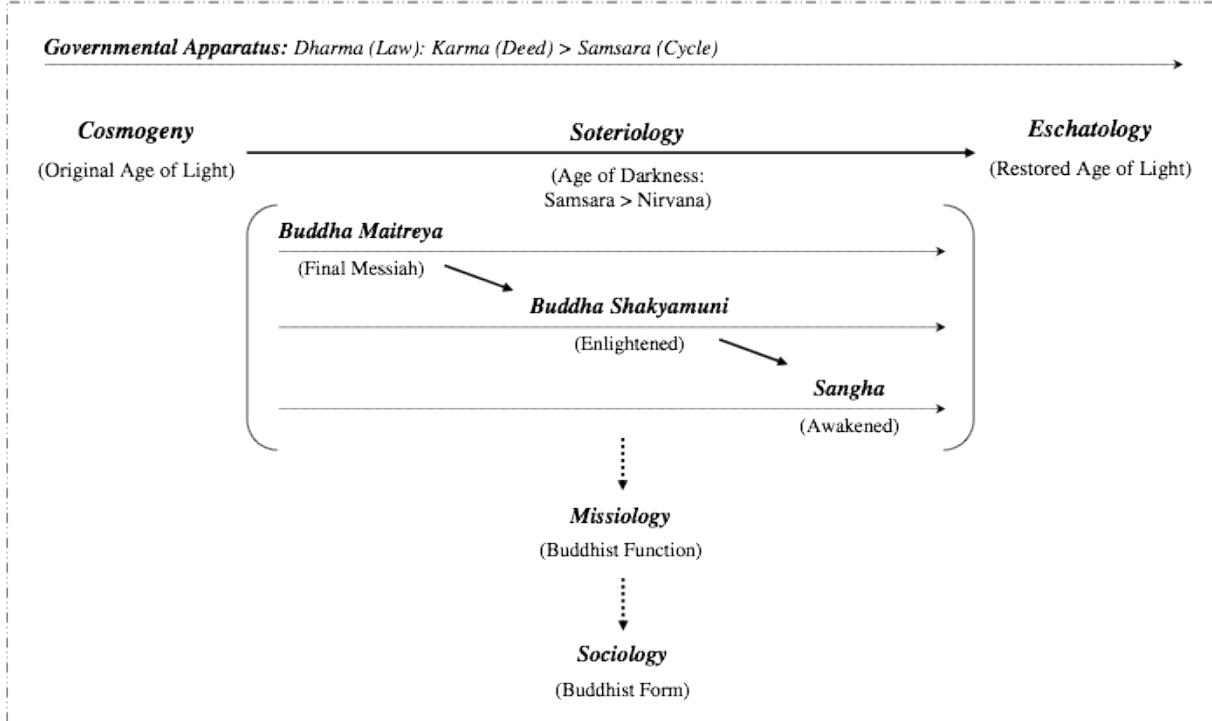
BIBLICAL THEOLOGY OF MISSION – HINDU THEOLOGICAL FLOW CHART

Metaphysical Construct: Brahman > Trimurti (Brahmā, Vishnu, Shiva)



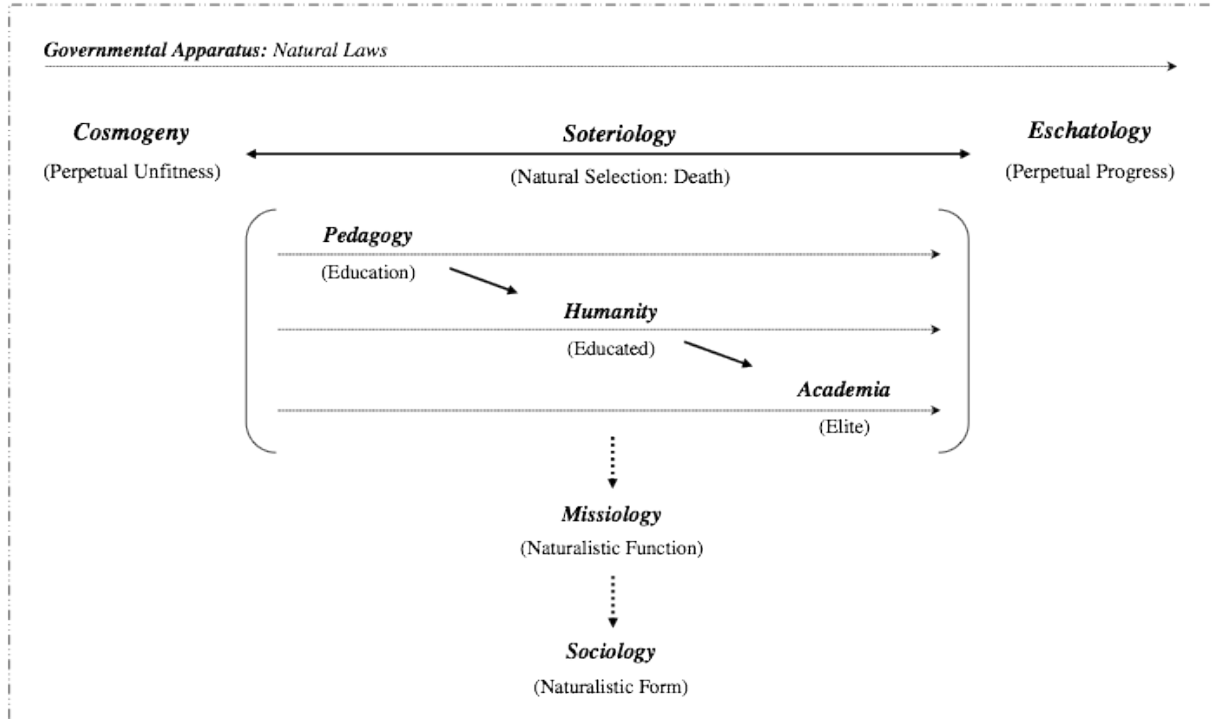
BIBLICAL THEOLOGY OF MISSION – BUDDHIST THEOLOGICAL FLOW CHART

Metaphysical Construct: Brahman > Tridhātu (Ārūpyadhātu, Rūpadhātu, Kāmadhātu)



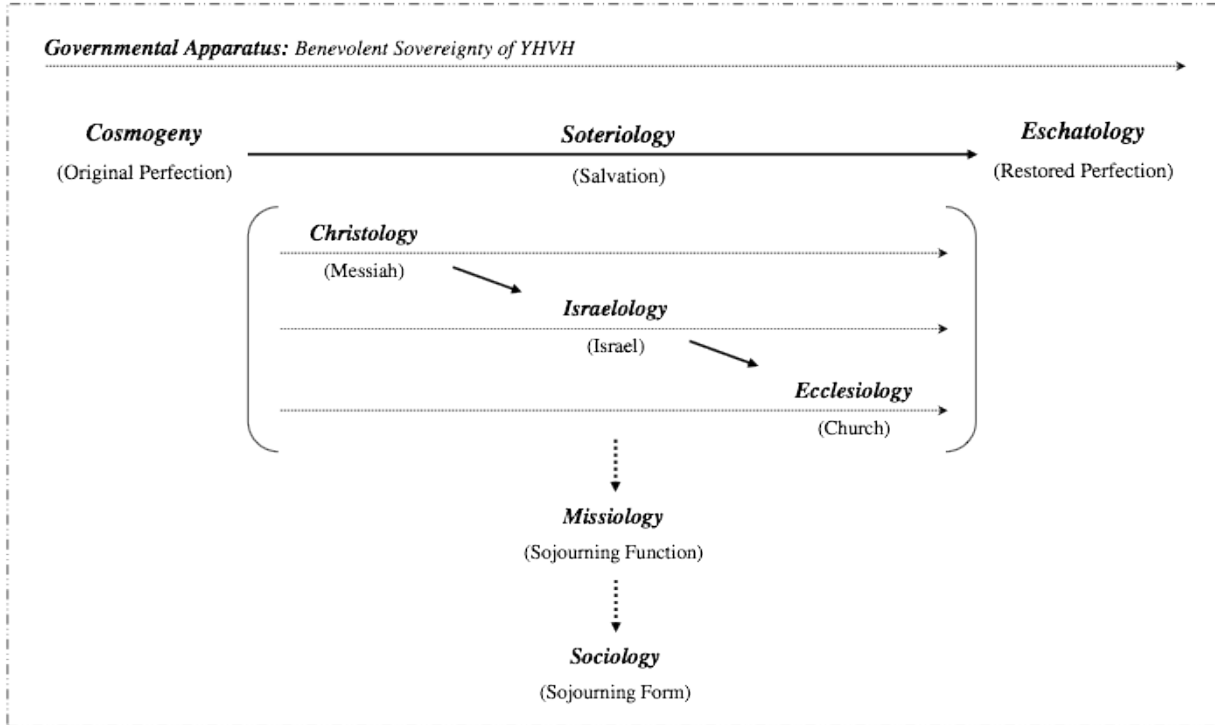
BIBLICAL THEOLOGY OF MISSION – NATURALISTIC FLOW CHART

Metaphysical Construct: Nature



BIBLICAL THEOLOGY OF MISSION – EXPANDED BIBLICAL THEOLOGICAL FLOW CHART

Metaphysical Construct: Heavens and Earth



III. BIBLICAL SYNOPSIS OF FASTING: SELF-HUMILIATION

A. Humanity’s primary issue/obstacle is *pride* (cf. Gen. 2:17), and thus the ultimate purpose of fasting, either directly or indirectly, is always *humiliation* before the Lord.

When I wept and humbled my soul with fasting, it became my reproach. (ESV Psalm 69:10)

Yet when they were ill, I put on sackcloth and humbled myself with fasting. (NIV Psalm 35:13)

B. The most important day of the year on Israel’s calendar, the “Day of Atonement,” was also the only fast commanded by the Law (Lev. 16:29-31; 23:27-29; Num. 29:7). Though not called a “fast” specifically, the phrase “humble your souls” (“afflict your souls” KJV/ NKJV) has always been understood to refer primarily to fasting from food (cf. Acts 27:9).

On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. (NASB Leviticus 23:27)

C. Throughout the Bible fasting is always in conjunction with some form of self-humiliation, usually repentance and mourning. However, man’s ultimate desire is to exalt himself rather than humble himself, and thus we even manipulate fasting to serve ourselves.

They seem eager to know my ways, as if they were a nation that does what is right...³ "Why have we fasted," they say, "and you have not seen it? Why have we humbled

ourselves, and you have not noticed?" Yet on the day of your fasting, you do as you please and exploit all your workers. ⁴ Your fasting ends in quarreling and strife... You cannot fast as you do today and expect your voice to be heard on high. (NIV Is. 58:2-4)

Ask all the people of the land and the priests, "When you fasted and mourned in the fifth and seventh months for the past seventy years, was it really for me that you fasted? ⁶ And when you were eating and drinking, were you not just feasting for yourselves?" ... ⁹ Administer true justice; show mercy and compassion to one another... ¹⁰ In your hearts do not think evil of each other. (NIV Zechariah 7:5-10)

- D. Likewise, Jesus rebuked the Pharisees for their pride and for their use of the primary means of self-humiliation for self-exaltation.

He also told this parable to some who trusted in themselves... ¹¹ "The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men... ¹² I fast twice a week...'" (ESV Luke 18:9-12; cf. Mt. 6:16; 23:5)