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(2) Eleazar to Zadok (1 Sam. 14:3; 22:20; 1Kings 2:26-27, 1 Chron. 6:50-53).

Consecration to Priesthood,

starting Israel's formal priesthood, initiating sacrificial system, first wearing the priestly garments, bore the special rules of conduct, clothing, and ritual cleanness. Since he could not live up to such high standards, he had to offer sacrifices for his own sins. Then, in his cleansed, holy office, he offered sacrifices for others. Imperfect Aaron established an office full of symbolic meaning for Israel (Ex. 28-29; Lev. 8-9).

Brought Plagues

More than once, he stretched out Moses' staff to bring God's plagues on the Egypt (Ex. 7:9,19).

Helped Moses hold up Staff

In the wilderness Aaron and Hur helped Moses hold up the staff, the symbol of God's power, so that Israel would prevail over Amalek (Ex 17:12).

Made an Idol

At Sinai, Aaron, and sons Nadab and Abihu, were called to go up the mountain with Moses and seventy elders (Ex.24:9). There they worshiped and ate and drank in heavenly fellowship. As Moses and Joshua went further up, Moses left Aaron and Hur in charge (Ex. 24:14). But as Moses delayed on the mountain, the people asked Aaron for action. They cried, "Make us gods" (Ex. 32:1). Aaron all too easily obliged and made a calf and apparently led in its worship.

Jealous of Moses' Leadership

Aaron and Miriam spoke against Moses's marriage to the Cushite (Ethiopian) woman. We are not told if this was a wife in addition to Zipporah, or if Zipporah had died, or even if Zipporah --a Medianite-- had Cushite connections. Aaron and Miriam were jealous of their younger brother Moses. Their murmuring was against God's selection. Second place did not satisfy them.

Stopped the Plague

When Korah, Dathan, and Abiram opposed Moses and Aaron, Aaron's intercession (prayer) stopped the plague (Num. 16). Aaron's leadership was vindicated by God in the miraculous blossoming of his staff (Num. 17).

Seized Power of the Lord for Himself

When the people cried for water at Kadesh in the desert of Zin, Aaron joined in Moses' sin as they seized the power of the Lord for themselves (Num. 20:7-13). In consequence, Aaron, like Moses, was not to enter the Promised Land.

Died on Mt. Hor in Edom

Nearby on the border of Edom after forty years of his priesthood, Moses took Aaron up mount Hor, transferred his garments to his son, Eleazar, and Aaron died there at the age of 123 years (Num. 20:23-28). Israel mourned for their first high priest thirty days (Num. 20:29), as they soon would mourn for Moses (Deut. 34:8).

Abraham

God called Abram to migrate to Canaan,

assuring him that he would father a vast nation (Gen. 11:31).

Lived in

At different times he lived in Schechem, Bethel, Hebron, and Beer-sheba.

Trouble in Egypt

His wife Sarai's beauty attracted the pharaoh when they moved to Egypt during a famine (Gen. 12:10), but God intervened to save her. The trouble arose partly because

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Abram had claimed her as his sister rather than his wife, and in fact she was his half-sister (Gen. 20:12).

Received further covenant

After returning to Palestine, Abram received further covenantal assurances from God (Gen. 15).

Decided to take Hagar

He decided he could produce offspring by taking Sarai's handmaid Hagar as a concubine. Though the union produced a son, Ishmael, he was not destined to become Abram's promised heir.

Received further covenant, with rite of circumcision

Even after another covenantal assurance (Gen. 17:1-21) in which the rite of circumcision was made a covenantal sign, Abram and Sarai still questioned God's promise of an heir.

Abraham Receives son Isaac

Then Sarai (), whose name had been changed to Sarah ("princess"), had her long-promised son, Isaac ("laughter"), when Abraham was 100 years old. Ishmael's presence caused trouble in the family, and he was expelled with his mother Hagar to the wilderness of Paran.

Commanded to sacrifice Isaac

Abraham's faith and obedience were tested by God in Moriah when he was commanded to sacrifice Isaac. God provided an alternative sacrifice, however, saving the boy's life. As a reward for Abraham's faithfulness, God renewed the covenant promises of great blessing and the growth of a mighty nation to father and son.

Adam-

The word Adam sometimes means mankind, sometimes means the person Adam.

Mankind

Uniquely related to God,

In Genesis 1 mankind (Adam) is the crown of God's creation. Mankind is granted a unique status, expressed as being made "in the image" of God, and is given dominion over the earth and its creatures, that is, made responsible for the earth.

But, Not Divine

In Genesis 2 the earth-boundedness of mankind is stressed: mankind is formed of the dust of the ground, thus dispelling any idea of the divine in mankind. The Lord God blew into his nostrils the breath of life, and Adam became a "living, breathing thing" the same phrase that is used to describe the animals in Genesis 1. Thus Genesis 1 and 2 together present both sides of the human situation: the unique relationship to God and the essential connection to earth.

Appearance of Sin

Genesis 3 relates the appearance of sin which consisted of the refusal of mankind to be content with being human and the desire to become divine. The Bible affirms that humans have dignity as humans; they do not have to try to become divine to find meaning. The serpent, the woman, and the man receive their sentences, one of which is the unequal relationship of the man and the woman as the result of sin. The separation which sin causes is emphasized in the account of the expulsion from Eden (Gen. 3:22-24).

Exalted status of mankind

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Psalm 8, like Genesis 1, celebrates the exalted status of mankind in God's sight and the dominion of mankind over God's creation. The biblical view of the worth of humans is to be contrasted sharply with the other views in the ancient Near East, especially in Mesopotamia, where the human being was created to be the slave of the gods. The tragedy of the human situation is the failure to celebrate mankind's unique status before God and through human effort to distort the divine intention.

The writer of Hebrews referred Psalm 8 to Jesus, seeing in Jesus alone the realization of all that God intended mankind to be and the means for divine-human reconciliation.

Paul twice used the contrast of Christ with Adam to clarify the achievement of Christ for mankind.

In Romans 5:12-21, Adam is referred to as the type of the One to come, although the contrast is mainly negative. Just as sin entered the world through one man, Adam (5:12), so the act of righteousness of one man, Jesus, leads to acquittal and life for all people (5:18).

In 1 Corinthians 15, Paul used the Adam-Christ analogy to affirm the resurrection. As by a man came death, so by a Man has come resurrection (15:21). Just as the first Adam became a living being, so the last Adam became a life-giving Spirit (15:45). Whatever the origin of this typology or analogy of Adam and Jesus, for Paul, Adam represented the old humanity with all its failures, while Jesus represented the new humanity as God intended humanity to be from the beginning. Through the sacrifice of Jesus, entrance into the new humanity is made possible.

Daniel

Daniel was transported from Judah to Babylon in his early youth at the battle of Carchemish, 605 B.C.

He was trained in the arts, letters, and wisdom in the Babylonian capital. Eventually, he rose to high rank among the Babylonian men of wisdom.

He was active throughout the long reign of Nebuchadnezzar (604-562 B.C.) and Nabonidus (555-539 B.C.). While Nabonidus was absent from his country for extended periods of time, he put his son Belshazzar in charge of the affairs of government. No mention is made of the two short reigns from 561-555 B.C.

Daniel was in Babylon when the forces of Cyrus, the Persian, captured Babylon.

Daniel was a high governmental official during the reigns of Cyrus (539-529 B.C.) and Cambyses (529-522 B.C.).

He served also during his old age into the reign of Darius I, (522-486 B.C.)

David

United Israel and Judah.

King of Judah

Hearing of the deaths of Saul and Jonathan, David avenged the murderer of Saul and sang a lament over the fallen (2 Sam.

- 1). He moved to Hebron,
where the citizens of Judah crowned him king (2 Sam.
- 2). This led to war

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with Israel under Saul's son Ishbosheth. After much intrigue, Ishbosheth's commanders assassinated him. David did the same to them (2 Sam. 4).

King of Israel

The northern tribes then crowned David king at Hebron, uniting all Israel under him.

Moving the Arc to Jerusalem

He led the capture of Jerusalem and made it his capital. After defeating the Philistines, David sought to move the ark of the covenant to Jerusalem, succeeding on his second attempt (2 Sam. 6).

Planned Temple

He then began plans to build a temple but learned from Nathan, the prophet, that he would instead build a dynasty with eternal dimensions (2 Sam. 7). His son would build the Temple.

Role Model

Prophetic Hope David thus passed from the historical scene but left a legacy never to be forgotten. He was the role model for Israelite kings (1 Kings 3:14; 9:14; 11:4,6,33,38; 14:8; 15:3,11; 2 Kings 14:3; 16:2; 22:2). David was the "man of God" (2 Chron. 8:14), and God was "the God of David thy father" (2 Kings 20:5). God's covenant with David was the deciding factor as God wrestled with David's disobedient successors on the throne (2 Chron. 21:7). Even as Israel rebuilt the Temple, they followed "the ordinance of David king of Israel (Ezra 3:10).

Received promise of a royal messiah in his line.

God's prophets pointed to a future David who would restore Israel's fortunes. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isa. 9:7).

Jeremiah summed up the surety of the hope in David: "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne.... As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant" (Jer. 33:20-22). For further references, compare Jeremiah 33:15, 17, 25-26; Ezekiel 34:23-24; 37:24-25; Hosea 3:5; Amos 9:11; Zechariah 12:6-10.

Jesus, son of David

In the New Testament The New Testament tells the story of Jesus as the story of the Son of God but also as the story of the Son of David from His birth (Matt. 1:1) until His final coming (Rev. 22:16). At least twelve times the Gospels refer to Him as "Son of David."

David was cited as an example of similar behavior by Jesus (Matt. 12:3); and David called Him, "Lord" (Luke 20:42-44). David thus took his place in the roll call of faith (Heb. 11:32). This was "David the son of Jesse, a man after mine own heart, which shall fulfill all my will" (Acts 13:22).

AMORITES

A people who occupied part of the Promised Land and often fought Israel. Their history goes back before 2000 B.C. They took control of the administration of Babylonia for approximately 400 years (2000-1595), their most influential king being Hammurabi (1792-1750). Their descent to Canaan may be traced back to 2100-1800 when their settlement in the hill country helped to set the stage for the revelation of God through Israel.

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Abraham assisted Mamre the Amorite in recovering his land from four powerful kings (Gen. 14), but later the Amorites were a formidable obstacle to the Israelites' conquest and settlement of Canaan. They preferred living in the hills and valleys that flank both sides of the Jordan River. Sihon and Og, two Amorite kings, resisted the Israelites' march to Canaan as they approached east of the Jordan (Nu. 21:21-35); but after the Israelite victory here, Gad, Reuben and half of Manasseh settled in the conquered area. These two early victories over the Amorites foreshadowed continued success against other Amorites to the west and were often remembered in both history (e.g., Deut. 3:8; Josh. 12:2; Judg. 11:19) and poetry (Num. 21:27-30; Ps. 135:10-12; 136:17-22). West of the Jordan, the Amorites lived in the hills along with the Hivites, Hittites, and Jebusites (Num. 13:29; Josh. 11:3); but specific identification of Amorite cities cannot be certain since the term "Amorite" is used often as a very general name for all the inhabitants of Canaan, as is "Canaanite" (e.g. Gen. 15:16; Josh. 24:15; Judg. 6:10; 1 Kings 21:26). Five city-states in south Canaan formed an alliance instigated by the king of Jerusalem (Jebus, Jebusites) and intimidated an ally of Joshua, i.e. Gibeon. These "Amorites," as they are called in the general sense, were defeated by Joshua's army and the Lord's "stones from heaven" (Josh. 10:1-27). Amorites also were among those in the north who unsuccessfully united to repel the Israelites (Josh. 11:1-15). Later, two other Amorite cities, Aijalon and Shaalbim, hindered the settlement of Dan near the Philistine border (Judg. 1:34-36).

Amorite culture laid at the root of Jerusalem's decadence, according to Ezekiel (Ezek. 16:3,45); and Amorite idolatry tainted the religion of the Northern and Southern Kingdoms (1 Kings 21:26; 2 Kings 21:11). Despite the Amorite resistance and poor influence, they were subjugated as slaves (Judg. 1:35; 1 Kings 9:20,21; 2 Chron. 8:7,8). Their past hindrance is a subject of derision for the prophet Amos (Amos 2:9,10). See also Canaanites; Jebusites; Babylon; Syria; Sihon.

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Roy L. Honeycutt

Elijah

ELIJAH (E li' jah) Personal name meaning, "my God is Yah." The prophet from the ninth century B.C. from Tishbe of Gilead in the Northern Kingdom has been called the grandest and the most romantic character that Israel ever produced. See 1 Kings 17:1-2 Kings 2:18.

He was a complex man of the desert who counseled kings. His life is best understood when considered from four historical perspectives which at times are interrelated: his miracles, his struggle against Baalism, his prophetic role, and his eschatological relationship to Messiah.

Elija's Miracles

No Rain

His first miracle was associated with his prophecy before King Ahab (1 Kings 17:1) in which he said there would be no rain or dew apart from his declaration. Immediately after the prophecy, he retreated to the brook Cherith where he was fed by ravens.

Raising of the dead widow's son

His next refuge was Zarephath where he performed the miracle of raising the widow's dead son (1 Kings 17:17-24). Here he was first called "a man of God."

Contest to determine the true God.

On Mount Carmel his greatest public miracle involved his encounter with the 450 prophets of Baal and the 400 prophets of Asherah (1 Kings 18:19-40). The contest was to determine the true God. The false prophets called on their

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gods, and Elijah called on His God to see which would rain fire from heaven. After the false prophets failed to hear from their gods, Elijah wet the wood on his altar to the true God by pouring four jars of water over it three times. In response of Elijah's prayer, Yahweh rained fire from heaven to consume the wet wood. As a result of their deception, Elijah ordered the false prophets killed.

Prophesied end of the 3 year drought

Elijah next prophesied that the drought was soon to end (1 Kings 18:41) after three rainless years. From Carmel, Elijah prayed. He sent his servant seven times to see if rain was coming. The seventh time a cloud the size of a hand appeared on the horizon. Ahab was told to flee before the storm. Elijah outran his chariot and the storm to arrive at Jezreel.

Struggle with Baalism and Jesebel

Baalism Interwoven in the life of Elijah is his struggle with Baalism. Jezebel, daughter of Ethbaal, king of Sidon and Tyre (1 Kings 16:31), was Ahab's wife and Israel's queen. She brought the worship of her god Baal into Ahab's kingdom. Even "Ahab served Baal a little" (2 Kings 10:18). The contest on Carmel showed a contrast between the contesting dieties. Yahweh's power and Baal's impotence was further revealed through the drought. A later involvement with Naboth showed the moral superiority of Elijah's faith (2 Kings 9:25-37).

Jezebel planned revenge toward Elijah for ordering the false prophets slain, so Elijah retreated to Judah and finally Mount Horeb. There he observed the power of the wind, earthquake, and fire; but the Lord was not seen in these forces. In a small voice the Lord commanded him to go anoint Hazael king of Syria, Jehu king of Israel, and Elisha as his own successor (1 Kings 19:1-17).

Prophet

His prophetic role constantly placed Elijah in opposition to the majority of the people of his nation. His prophetic confrontations involved King Ahab and later his son Ahaziah. Their toleration of polytheism was the ongoing reason for Elijah's prophetic denunciations.

When Ahaziah fell and injured himself, he sent messengers to ask Baal-zebub (lord of flies) about his fate. Elijah intercepted them and sent word back to Ahaziah that he was soon to die (2 Kings 1). Ahaziah sent three different detachments of fifty soldiers each to arrest Elijah. The first two units were destroyed by fire from heaven. The captain of the third group pleaded for his life. He safely escorted Elijah to the king where he delivered the prophecy of his pending death personally.

Relationship to Messiah

Elijah and Elisha were involved in the schools of the prophets when Elijah struck the waters of the Jordan and they parted to allow their crossing (2 Kings 2:1-12). There, immediately after conferring a double portion of his spirit on Elisha (2 Kings 2:9), the two were separated by a chariot and horses of fire which carried Elijah away in a whirlwind as Elisha watched shouting, "My father, my father, the chariot of Israel, and the horsemen thereof."

Malachi promised God would send Elijah the prophet before the coming "day of the Lord" (Mal. 4:5). John the Baptist was spoken of as the one who would go before Messiah "in the spirit and power" of Elijah (Luke 1:17). John personally denied that he was literally Elijah reincarnate (John 1:21,25). Some considered Jesus to be Elijah (Matt. 16:14; Mark 6:15).

Elijah appeared along with Moses on the Mount of Transfiguration with Jesus to discuss His "departure." Here Peter suggested that three tabernacles be built for Jesus, Moses, and Elijah (Matt. 17:4; Mark 9:5; Luke 9:33).

Paul used as an illustration of faithfulness the 7,000 faithful worshipers in the time of Elijah (Rom. 11:2-5).

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The two witnesses referred to in Revelation 11:6 are not identified by name, but their capacity "to shut heaven, that it rain not ..." leads many to conclude they are Moses and Elijah.

Elisha

ELISHA (E li' shuh) Personal name meaning, "my God is salvation." A ninth century B.C. Israelite prophet, son of Shaphat of Abel-meholah (1 Kings 19:16).

His Name and Call Experience

Elisha was plowing one day when "Elijah passed by him, and cast his mantle upon him." (1 Kings 19:19). This action symbolically manifested God's plan to bestow the prophetic powers of Elijah upon Elisha. The chosen one understood the call of God for, "he left the oxen, and ran after Elijah...." (1 Kings 19:20). That Elisha felt the call of prophetic succession is again clear following Elijah's dramatic ascent into heaven. There Elisha "took up also the mantle of Elijah that fell from him...." (2 Kings 2:13). The beginning of Elisha's ministry should be dated to the last years of King Ahab's rule (1 Kings 19) or approximately 850 B.C. The prophet then served faithfully during the reigns of Ahaziah (about 853 B.C.), Jehoram or Joram (852 B.C.), Jehu (c. 841 B.C.), Jehoahaz (c. 814 B.C.), and Jehoash or Joash (798 B.C.). Second Kings 1-13 preserves the details of Elisha's ministry which ranged from about 850-800 B.C.

His Miracles

With double portion, he parted the Jordan

After Elijah insisted to his chosen successor that he, "Ask what I shall do for you, before I am taken from you," Elisha answered, "Let me inherit a double portion of spirit" (2 Kings 2:9 NIV). Taking up the mantle of the departed prophet, he parted the Jordan River. Following this miracle the prophetic order or "sons of the prophets" declared, "The spirit of Elijah is resting on Elisha" (2 Kings 2:15).

He made bad water wholesome

Soon thereafter, Elisha made bad water wholesome (2 Kings 2:19-22). His reputation soon assumed so sacred an aura that harassment of the prophet merited severe punishment. For mocking the bald prophet, 42 boys were attacked by two she-bears (2 Kings 2:23-24).

Abundant oil for the widow +

The prophet used his power to provide a widow with an abundance of valuable oil to save her children from slavery (2 Kings 4:1-7). He made a poisonous pottage edible (2 Kings 4:38-41), fed a hundred men by multiplying limited resources (2 Kings 4:42-44), and miraculously provided water for thirsting armies (2 Kings 3:13-22). Once he made an iron ax head float (2 Kings 6:5-7).

Son for Shunammite woman, then raised from the dead

Some of the miracles of Elisha are quite well known and loved. Who has not been moved by the story of the Shunammite woman and her son? This barren woman and her husband who had graciously opened their home to the prophet had in turn been given a son by the Lord. One day while the boy worked in the field with his father, he suffered an apparent heartstroke and died. The compassion and tenacious hope of the mother met its reward when she sought and found the man of God and pleaded for help. God's power through Elisha raised the boy from the dead (2 Kings 4:8-37).

Healing of Naaman the Syrian leper

Yet another well-known story is the healing of Naaman the leper and the subsequent affliction of Gehazi the dishonest servant of Elisha (2 Kings 5:1-27). The miraculous powers of the prophet were prominently displayed still

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further in the war between Syria and Israel. The Syrian soldiers were blinded, then made to see. Then, at last, divine intervention totally foiled the Syrian siege of Samaria (2 Kings 6:8-7:20).

Elisha's bones revived a dead man

Elisha's power did not end at death. For when a dead man was thrown into Elisha's grave and touched his bones, "he revived, and stood up on his feet" (2 Kings 13:21).

Besides Miracles he appointed kings as a statesman

In carrying out the second and third commands of the "still small voice" to Elijah (1 Kings 19:11-16), Elisha enhanced his legacy beyond the realm of miracle worker. He played a major role in Hazael becoming king of Syria (2 Kings 8:7-15) and also in the anointing of Jehu as king of Israel (2 Kings 9:1-13).

Powerful enough to perform miracles and appoint kings, yet sensitive enough to weep over the fate of Israel (2 Kings 8:11,12), Elisha, disciple and successor to Elijah, proved to be both prophet and statesman. Chosen by God and handpicked by Elijah in the latter half of the ninth century B.C., Elisha directed the historical drama of Israel.

ESAU

(ee' sayew) Personal name whose meaning is not known.

Son of Isaac and Rebekah; elder twin brother of Jacob

(Gen. 25:24-26; 27:1,32,42; 1 Chron. 1:34);

father of the Edomite nation

(Gen. 26; Deut. 2:4-29; Mal. 1:2-3).

At birth his body was hairy and red "and they called his name Esau" (Gen. 25:25,30; 27:11,21-23). The second born twin, Jacob, father of the nation Israel, held Esau's heel at birth (Gen. 25:22-26); thus depicting the struggle between the descendants of the two which ended when David lead Israel in the conquest of Edom (2 Sam. 8:12-14; 1 Chron. 18:13; compare Num. 24:18).

Favorite of his father

From the first Jacob sought to gain advantage over Esau (Hos. 12:3). Esau, the extrovert, was a favorite of his father and as a hunter provided him with his favorite meats. Jacob was the favorite of his mother Rebekah.

Lacked self control

As a famished returning hunter, Esau, lacking self-control, sold his birthright to Jacob for food (Gen. 25:30-34). Birthright involved the right as head of the family (Gen. 27:29) and a double share of the inheritance (Deut. 21:15-17). This stripped Esau of the headship of the people through which Messiah would come. Thus, the lineage became Abraham, Isaac, and Jacob.

Having lost his birthright, he was still eligible to receive from Isaac the blessing of the eldest son. Rebekah devised a deception whereby Jacob received this blessing (Gen. 27:1-30).

Blamed Jacob for all his problems

Esau blamed Jacob for all his problems failing to realize that the character flaw revealed in his selling of his birthright followed him all of his life. Esau received a blessing, but neither he nor his descendants were to occupy the fertile land of Palestine (Gen. 27:39). At age 40 he married two Hittite wives (Gen. 26:34-35).

Reconciled

Years later the two brothers were reconciled when Jacob returned from Mesopotamia. Esau had lived in the land of Seir. As Jacob neared Palestine, he made plans for confronting his wronged brother and allaying his anger. Esau, with an army of 400,

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surprised Jacob, his guilty brother, and received him without bitterness (Gen. 33:4-16).

The two reconciled brothers met again for the final time at the death of their father (Gen. 35:29). Though their hostility was personally resolved, their descendants continue to this day to struggle against one another.

Hebrew

HEBREW (Hee' broo) A descendant of Eber. See Eber. It differentiates early Israelites from foreigners. After David founded the monarchy the term Hebrew seems to disappear from the Hebrew language.

Begins with Abraham

The designation apparently begins with Abraham (Gen. 14:13), showing that he belonged to an ethnic group distinct from the Amorites. It distinguished Joseph from the Egyptians and slaves of other ethnic identity (Gen. 39:14,17; 41:12; 43:32). Abraham's land has become the land of the Hebrews (Gen. 40:15), and his God, the God of the Hebrews (Ex. 5:3). Given the ethnic identity, special laws protected Hebrew slaves (Ex. 21:2; Deut. 15:12; compare Lev. 25:40-41; Jer. 34:8-22).

Ends with Saul

After the death of Saul (1 Sam. 29), the term "Hebrew" does not appear in the historical books, pointing possibly to a distinction between Hebrew as an ethnic term and Israel and/or Judah as a religious and political term for the people of the covenant and of God's nation. See Habiru.

The language

HEBREW (Hee' broo) The language in which the canonical books of the Old Testament were written, except for the Aramaic sections in Ezra 4:8-6:18; 7:12-26; Daniel 2:4b-7:28; Jeremiah 10:11, and a few other words and phrases from Aramaic and other languages. The language is not called "Hebrew" in the Old Testament. Rather, it is known as "the language (literally, lip) of Canaan" (Isa. 19:18) or as "Judean" (NAS), that is the language of Judah (Neh. 13:24; Isa. 36:11).

HEZEKIAH

Son and successor of Ahaz as king of Judah (716/15-687/86 B.C.) Hezekiah began his reign when he was twenty-five years old. At this time in history, the nation of Assyria had risen to power.

Assyria

Hezekiah's reign can best be understood against the background of Assyria's military activities during the years Hezekiah served as king of Judah. When Ahaz succeeded Jotham as king of Judah, he began pro-Assyrian policies by making Judah a vassal to Assyria. Ahaz's political involvements with Assyria brought idolatry and paganism into the Temple (2 Kings 16:7-20).

Religious Reform

Hezekiah began his reign by bringing religious reform to Judah. Hezekiah was not willing to court the favor of the Assyrian kings.

Temple reopened

The Temple in Jerusalem was reopened.

Idols removed

The idols were removed from the Temple. Temple vessels that had been desecrated during Ahaz's reign were sanctified for use in the Temple. Places of idol worship were destroyed. Hezekiah even destroyed the bronze serpent Moses had erected in the wilderness (Num. 21:4-9) so the people would not view the bronze serpent as an object of worship. Hezekiah organized the

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priests and Levites for the conducting of religious services. The tithe was reinstituted. Plans were made to observe the religious feasts called for in the Law.

Singing and Music

The sacrifices were initiated with singing and the sounds of musical instruments.

Israel invited

The tribes in the Northern Kingdom (Israel) had been subjected to Assyrian dominance. Hezekiah invited the Israelites to join in the celebration of the Passover in Jerusalem.

Problems with Assyria

In 711 B.C., just a few years after Hezekiah had become king, Sargon II of Assyria captured Ashdod. Hezekiah anticipated the time when he would have to confront Assyrian armies. Hezekiah fortified the city of Jerusalem and organized an army. Knowing that a source of water was crucial, Hezekiah constructed a tunnel through solid rock from the spring of Gihon to the Siloam pool. The city wall was extended to enclose this important source of water.

Isaiah

warned Hezekiah not to become involved with Assyria (Isa. 20:1-6). The critical time for Hezekiah came in 705 B.C. when Sennacherib became king of Assyria. From Hezekiah, Sennacherib obtained a heavy tribute of silver and gold.

God promises Hezekiah fifteen more years and deliverance

In 701 B.C., Hezekiah became seriously ill (Isa. 38:1-21). Isaiah warned the king to prepare for his approaching death, but Hezekiah prayed that God would intervene. God answered by promising Hezekiah fifteen more years of life and deliverance of Jerusalem from Assyria (Isa. 38:4-6).

Sennacherib will “hear a rumor”

In the meantime, Sennacherib had besieged Lachish. Aware that Hezekiah had trusted God for deliverance, Sennacherib sent messengers to the Jerusalem wall to urge the people to surrender. Sennacherib boasted of having conquered 46 walled cities and having taken 200,000 captives. Sennacherib's messengers taunted that God would not come to Judah's defense. Hezekiah, dressed in sackcloth and ashes, went to the Temple to pray. He also called for Isaiah, the prophet. Isaiah announced that Sennacherib would "hear a rumour" and return to his own land where he would die by the sword (2 Kings 19:7).

Isaiah warned that Babylonian Captivity ahead

Hezekiah's faith and physical recovery brought him recognition from the surrounding nations (2 Chron. 32:33). The Babylonian leader, Merodachbaladan, even congratulated Hezekiah on his recovery. Hezekiah hosted this Babylonian leader at a reception, but Isaiah met this event with a warning that succeeding generations would be subjected to Babylonian captivity (Isa. 39:1-8).

Sennacherib's army destroyed

Sennacherib destroyed the city of Babylon in 689 B.C. He then marched toward Egypt. Hoping to ward off any interference from Judah, Sennacherib sent letters to Hezekiah ordering him to surrender (Isa. 37:9-38). Hezekiah took the letters to the Temple and prayed for God's help. From Isaiah came the message that Sennacherib would not prevail. In fact, Sennacherib's army was destroyed in a miraculous way (2 Kings 19:35-37). In 681 B.C., Sennacherib was killed by two of his sons as had been predicted by Isaiah in

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701 B.C. Hezekiah died in 687/86 B.C. Manasseh, his son, succeeded him, although Manasseh had become co-regent with Hezekiah about 696 B.C.

Hezekiah related to Jesus

The Gospel of Matthew lists Hezekiah in the genealogy of Jesus (Matt. 1:9-10).

ISAAC

(i' zahk) Personal name meaning "laughter." Only son of Abraham by Sarah and a patriarch of the nation of Israel.

Child of the promise

Old Testament Isaac was the child of a promise from God, born when Abraham was 100 years old and Sarah was 90 (Gen. 17:17; 21:5). Isaac means "he laughs" and reflects his parents' unbelieving laughter regarding the promise (Gen. 17:17-19; 18:11-15) as well as their joy in its fulfillment (Gen. 21:1-7). Sarah wanted Hagar and Ishmael banished. God directed Abraham to comply, saying that it would be through Isaac that his descendants would be reckoned (Gen. 21:8-13; compare Rom. 9:7). Abraham's test of faith was God's command to sacrifice Isaac (Gen. 22:1-19).

Married Rebekah

Isaac married Rebekah (Gen. 24), who bore him twin sons, Esau and Jacob (Gen. 25:21-28). Isaac passed her off as a sister at Gerar (as Abraham had done).

Became Quite Prosperous

He became quite prosperous, later moving to Beersheba (Gen. 26). Isaac was deceived into giving Jacob his blessing and priority over Esau (Gen. 27). Isaac died at Mamre near Hebron at the age of 180 and was buried by his sons (Gen. 35:27-29).

Patriarch

Though less significant than Abraham and Jacob, Isaac was revered as one of the Israelite patriarchs (Ex. 3:6; 1 Kings 18:36; Jer. 33:26). Amos used the name Isaac as a poetic expression for the nation of Israel (Amos 7:9,16).

New Testament example of faith, children of promise

In the New Testament Isaac appears in the genealogies of Jesus (Matt. 1:2; Luke 3:34), as one of the three great patriarchs (Matt. 8:11; Luke 13:28; Acts 3:13), and an example of faith (Heb. 11:20). Isaac's sacrifice by Abraham (Heb. 11:17-18; Jas. 2:21), in which he was obedient to the point of death, serves as a type looking forward to Christ and as an example for Christians. Paul reminded believers that "we, brethren, as Isaac, are the children of promise" (Gal. 4:28).

ISAIAH

(i zay' uh) Personal name meaning, "Yahweh saves." Prophet active in Judah about 740 to 701 B.C.

The Historical Background

Isaiah's ministry spanned the period from his call vision (about 740 B.C.) until the last years of Hezekiah (716-687) or the early years of Manasseh (687-642). The prophet lived during the reigns of the Judean kings Uzziah, Jotham, Ahaz, Hezekiah, and perhaps the first years of Manasseh. He was contemporary with the last five kings of Israel: Menahem, Pekahiah, Pekah, and Hosea. The tragic fall of Samaria to the Assyrian King Sargon II in 722 B.C. occurred during his ministry.

Assyrian Empire

In northwest Mesopotamia, the energetic monarch Tiglath-pileser III (745-727) founded the mighty Assyrian Empire. A series of vigorous successors succeeded him: Shalmaneser V (726-722), Sargon II (721-705), Sennacherib (704-681), and Esarhaddon (680-669).

Babylonian Empire

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With Asshurbanipal (668-627) the empire began to crumble and ultimately fell to the Babylonians in 612-609 under the command of Nabopolassar (625-585).

Egyptian power

During this same period Egypt experienced a resurgence of power in the 25th Dynasty (about 716-663) and occasioned international intrigue among the Palestinian states to overthrow Assyria. The petty states of Palestine--Syria, Philistia, Moab, Edom, Ammon, Arabia, Tyre, Israel, and Judah--were ultimately conquered or made tributary to Assyria. With strong feelings of nationalism these states fomented rebellion and duplicity, a world of intrigue born of political and economic frustrations. In this era Isaiah exercised his prophetic ministry, a large part of which was politically involved with Judah and to a lesser extent Israel. He advocated policies of state in line with the religious creed of authentic prophetism.

Personal Life of Isaiah

Isaiah, the son of Amoz, was born in Judah, no doubt in Jerusalem, about 760 B.C. He enjoyed a significant position in the contemporary society and had a close relationship with the reigning monarchs. His education is clearly evident in his superb writing that has gained him an eminence in Hebrew literature hardly surpassed by any other. He had a thorough grasp of political history and dared to voice unpopular minority views regarding the state and the economy. His knowledge of the religious heritage of Israel and his unique theological contributions inspire awe. He was alive to what was transpiring in the court, in the marketplace, in high society with its shallowness, and in the political frustrations of the nation.

His Calling, striking visions

Isaiah was called to be a prophet of Yahweh in striking visions which he experienced in the Temple about 740 B.C., the year that the aged Judean king Uzziah died (Isa. 6). The elements in that vision forecast the major themes of his preaching, particularly the transcendent nature of Yahweh, which may serve as a modern translation of Hebraic "holiness." God warned him that his ministry would meet with disappointment and meager results but also assured him that forgiveness would ever attend the penitent (Isa. 6:5-7; 1:19-20) and that the ultimate promises of God would be realized (Isa. 6:13d).

His sons' names symbolized his public preaching

The prophet was married and was the father of two sons whose names symbolized Isaiah's public preaching: Mahershalhashbaz (3 the spoils; the prey hastes), a conviction that Assyria would invade Syria and Israel about 734 B.C., and Sherajashub (a remnant shall return), a name that publicized his belief in the survival and conversion of a faithful remnant in Israel (Isa. 1:9; 7:3; 8:1,4; 10:20-23).

Remain neutral, pay tribute

During the dark days when the Assyrians took over one Palestinian state after another, Isaiah firmly contended that the Judean monarchs ought to remain as neutral as possible, to refrain from rebellious acts, and to pay tribute. When the Israelites and Syrians jointly attacked Judah for refusing to join the anti-Assyrian coalition (Isa. 7:1-9; 8:1-15), he deplored the dangerous policy of purchasing protection from the Assyrians. In 711 B.C. when the city of Ashdod rebelled against Assyria, Isaiah assumed the garb of a captive for three years calling on Hezekiah not to take the fatal step of joining the rebellion. No doubt he was instrumental in influencing Hezekiah to reject the seditious plot (Isa. 20:1-6). That same resolute policy assured Isaiah that Jerusalem would not fall to Sennacherib in 701 B.C. despite the ominous

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outlook the Assyrian envoys forecast (Isa. 36-37). Isaiah soundly castigated Hezekiah for entertaining the seditious Babylonian princelet whose real purpose was to secure military aid for a rebellion in south Babylonia in an effort to overthrow Sennacherib (Isa. 39).

Literary and Theological Pronouncements

Israel made no clear separation of church and state; accordingly most of the utterances of Isaiah are religious and political in character in spite of their literary diversity.

Underlying his conceptual world was his inaugural vision:

Yahweh was the ultimate King; His nature was infinite holiness or transcendence; His holiness manifested itself in righteousness (Isa. 5:16). Yahweh was the electing, endowing, forgiving God, possessing plans and purposes for His servant Israel by which they might secure the Abrahamic promise of world blessedness. The vision of Isaiah indicated the resistance this program would encounter but concluded with the certainty of its performance.

Six "Woes" on Judah

With this theological perspective Isaiah inveighed against the errant nation of Judah (Isa. 1:2-9; 2:6-22; 3:1-4:1) even using the guise of a love song (5:1-7). He pronounced six "woes" on the immoral nation.

His wrath also attacked Israel

(Isa. 9:8-21; 28:1-29). Among other travesties, Judah was rebellious, evil, iniquitous, alienated, corrupters, a sick people, unfilial in attitude, purposeless in their excessive religiosity, idolaters, proud ones whose land was filled with esoteric charlatans, brass in their defection, thankless and unappreciative, drunkards, monopolists of real estate, wise in their own eyes, morally indiscriminate. The character of true religion was absent; they needed to desist from evil, to learn to do good, to seek justice, correct oppression, defend the fatherless, plead for the widow (Isa. 1:17).

Hope of forgiveness for the penitent

Though the indictments were severe, Isaiah still held out the hope of forgiveness to the penitent (Isa. 1:18-31) and pointed to days coming when God would establish peace (Isa. 2:1-4; 4:2-6).

Promised the Messiah

He promised the Messiah, the son of David, who would assume the chief role in the fulfillment of the Abrahamic-Davidic covenantal promises (Isa. 9:2-7; 11:1-9).

Holy, Holy, Holy

Isaiah is remembered for his magnificent conception of God. The thrice-repeated term "holy" is equivalent to holiness to the nth or infinite degree (6:3). Yahweh is Lord of all, King of the universe, the Lord of history who exhibits His character in righteousness, that is, in self-consistent acts of rightness (Isa. 5:16).

Criticized Religion's Pride

The prophet criticized the vanity and meaninglessness of religion's pride. He demanded social and religious righteousness practiced in humility and faith. He strongly affirmed God's plans that would not lack fulfillment, announcing that the Assyrian king was but the instrument of God and accountable to Him.

Stressed the Day of Yahweh

He stressed, too, the Day of Yahweh, a time when the presence of God would be readily discoverable in human history. Isaiah was certain that a faithful

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remnant would always carry on the divine mission (Shearjashub, Isa. 1:9). The messianic hope was considered the blueprint of history fulfilled, the hope of humankind toward which all creation moves.

Disciples of Isaiah -

Until history proves his words true

During the ministry of Isaiah when the Judeans discounted his stern warnings, he ordered that his "testimony" and "teaching" be bound and sealed--no doubt in a scroll--and committed to his disciples until history proved his words true (Isa. 8:16).

Prophetic party, political power

Most people did not accept Isaiah's message, but he had disciples who did. They formed the backbone of a prophetic party in Judah who preserved his writings, sustained his political and religious power so that he had access to the person of the king, and arranged the final form of his preaching in written form as can be seen by constant referral to the prophet in third person rather than first.

Isaiah Made his Babylon prophecies while Assyria was still in power (50 years ahead of time).

In Isaiah's time the great military power that threatened the Palestinian states was Assyria. In much of the book that now bears the name of Isaiah, the reigning power was Babylon, which did not rise to power until after 625 B.C., over 50 years after Isaiah's death. Some Bible students think that the writings that reflect the Babylonian period may be the work of the disciples of Isaiah, who projected his thought into the new and changed situation of the Babylonian world. Others would say in the Spirit Isaiah was projected supernaturally into the future, thus able to know even the name of Cyrus, King of Persia (44:28; 45:1).

The Prophetic Critique of Foreign Affairs

Israel's prophets such as Amos, Jeremiah, Ezekiel, and Isaiah devoted considerable attention to political pronouncements regarding foreign nations. Those thus singled out included Babylon (Isa. 13-14), Moab (Is. 15-16), Damascus (Isa. 17:1-14), Ethiopia (Isa. 18), Egypt (Isa. 19-20), and Tyre (Isa. 23). The importance of these prophetic utterances are historical, though political and religious principles can be profitably drawn from them.

Prophetic speeches to the nations(world plans, final victory)

Every national capital hosted embassies of other friendly nations with their diplomatic staffs. Such visiting ambassadors were responsible to their home governments to report the relevant news. These prophetic speeches to the nations proved significant in that they represented a strong minority group feeling, the religious and political thought of a traditional Yahwistic block with strong backing from the right wing of the government. The speeches of Isaiah or his disciples would be relayed to the foreign capitals as a significant utterance on foreign affairs. They also informed God's people of His world plans, giving encouragement of final victory.

The resolution of history as the kingdom of God

(Isa. 24-27) Midway between prophetic prediction and apocalypticism are these four chapters. Apocalypticism is an expressive term which denotes the unveiling of the future. Portions of Ezekiel, Joel, and Daniel are written in this style marked by cosmological orientation, proximate pessimism, symbolism with few historical allusions, suprahistorical perspective--that is, the future was so bewildering and the events so vaguely perceived that the writer penned his forecast in the symbolic language of faith, pointing to a resolution of world history. In Isaiah 24-27 two opposing forces were pitted in conflict: they were presented as two cities. In the tension of history when the city of chaos triumphs, the city of God laments; when it

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suffers defeat, the city of God breaks forth into song. Some four hymns are in Isaiah 24-27. Ultimately, the kingdom of God is victorious with such blessing as the removal of national hatred, the overcoming of sorrow, the overcoming of death, the resurrection, in short, the resolution of history as the kingdom of God.

A Collection of Prophetic Oracles ("Woe")

(Isa. 28-35) Since five in this series of prophecies commence with an introductory "woe," it suggests that much of this block of materials will be negative in its criticism. Thus in Isaiah 28 the inebriated aristocracy of Israel failed to discern the fading flower of their nation; and they were supported in their dereliction by the priests and prophets. Indeed, they mimicked sarcastically Isaiah's plain speech as childish prattle, to which he retorted that if they did not understand simple Hebrew, Yahweh would speak to them in Assyrian! Yet, those that trusted in God stood on a firm foundation, a foundation laid in righteousness and justice. It alone would stand (Isa. 28:16-22).

Directed to Judah

Isaiah 29-35 are largely directed to Judah; elements of severe censure are often followed by oracles of comfort. The Judeans were reproved for their rejection of the authentic voice of prophecy, their defiant atheism, their meaningless parade of religion, their rebellious plotting with the Egyptians, and their buildup of the military. Such passages as Isaiah 28:5-6; 29:5-8, 17-24; 30:18-33; 31:4-9; 32:1-5, 8, 15-20; 33:2-6, 17-24 contrast with these passages. The conclusion of this segment includes the juxtaposition of a negative oracle against Edom, here symbolic of evil, with a paradisiacal contrast involving Israel (Isa. 34-35). Much like the theme of Isaiah 24-27, it forecasted the ultimate fulfillment of divine purposes in history.

The Historical Appendage

With the exception of Isaiah 38:9-21, an original thanksgiving song of Hezekiah after a severe illness, the rest of Isaiah 36-39 duplicates 2 Kings 18:13-20:19. A similar insertion of historical materials from the Book of Kings (2 Kings 24:18-25:30) concludes the Book of Jeremiah. (Jer. 52). It provides the reader of the prophet with an historical background for the understanding of the book.

The Book of Consolation

(Isa. 40-55)

Its Historical Background.

The setting of these chapters is incontestably that of the later years of the Babylonian Exile when Cyrus (Isa. 44:28; 45:1) was beginning his conquests which would ultimately overthrow the Babylonian power (550 B.C.). The city of Jerusalem and its Temple had been destroyed by the Babylonians in 587 B.C., and a considerable segment of the upper classes had been forcibly exiled to Babylon. The writer hailed Cyrus as the shepherd of Yahweh who would build Jerusalem and set the exiles free (Isa. 44:26-45:1). For some forty years the Judeans had lived as hostages in a strange land; they were discouraged by the seeming unimprovable situation. Was it their unforgivable guilt; had God forgotten them?

Cyrus' Decree of Liberation

The stunning victory of Cyrus over the mighty Babylonian power (538 B.C.) and his decree of liberation for the Jewish exiles were events too joyous to recount.

Level highway, provisions, and a way back

But what of the long, arduous journey through the desert with its multiplied dangers? The prophetic voice assured the exiles that God would prepare a level highway for their journey, provide for their sustenance, and lead them back to their homeland (Isa. 40). The exiles were assured of divine pardon,

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comforted in every major problem area, and promised the restoration of Zion and its Temple.

Its Literary Structure.

The prophetic voice of chapters 40-55 affirmed the purpose of God in the dark days of the Babylonian Exile.

Servant Songs - role of Israel

Most of the chapters articulate the various theological affirmations designed to comfort, challenge, and advise the hostage people. However, arising from the messages of comfort and dialogue are four so-called Servant Songs (Isa. 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12).

These songs reiterate the role of Israel as the chosen servant of God,

the nation that would evangelize all nations, whose endowment by the Spirit would provide the enablement for that mission and the concomitant suffering attendant the people of God addressing a sinful society, and the ultimate success of the divine mission by his faithful servants. There can be no doubt but that the authentic Israel was the servant the prophet had in mind (Isa. 49:3). While these songs unquestionably identify the Suffering Servant as the godly in Israel, they find their ultimate fulfillment in the life, death, and resurrection of the Lord Jesus Christ, the Savior of the world. The cross-bearing Christian church (Gal. 6:14-16) carries on the Servant's mission.

Lord of History-The religious affirmation of Isaiah 40-55.

The overwhelming majesty of these chapters have ever impressed the faithful with its sublime consolation. Against the gloom of Exile, the prophet portrayed the One Sovereign God, Creator, incomparable, unfailing, the Lord of history. What a sorry contrast was the Babylonian idolatry with its vaunted pretensions (Isa. 46-47).

The Movement of God in History

The prophetic announcement disclosed the movement of God in history--the Exile was over. The Persians were about to take over the Babylonian power; they would be trustworthy and friendly to the exiles. The difficulties of the journey would be provided for by the God who programmed the Exodus and would once more duplicate that performance in the release of the exiles from Babylonian tyranny. It was Yahweh who had stirred up Cyrus, and through him His purpose would be secured. Assured of divine forgiveness and comforted in their grief, the exiles were exhorted to identify with their ancient role in the blessing of the earth's population through the dissemination of the religion through which the world would be blessed (Gen. 12:3). The Servant Songs were the blueprint for Israel's devotion and adherence--to love, to serve, to suffer, to teach the knowledge of God for the salvation of humankind.

The Concluding Prophetic Oracles- focus on Palestine

(Isa. 56-66) Its Historical Setting. Here is a change of venue from Isaiah 40-55; no longer was Babylon the focus; Palestine was, with the Temple restored and sacrifice and worship being conducted. Many scholars place this collection sometime around 460 B.C. and attribute the diverse fields of interest, style, and religious affirmation to prophetic voices of this period addressing themselves to major issues of their day. Others think God transported the eighth century prophet into the fifth century setting.

Its Literary Structure.

The subjects handled in this section include an oracle on sabbath keeping (Isa. 56:1-8), censure of civil and religious leaders (56:9-57:12), an analysis of the meaning of fasting (ch. 58), the dilemma of the unfulfilled divine

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promises (ch. 59), hopeful encouragement to be anticipated (chs. 60-64), the grievous sin of Judah and the blessedness of the righteous remnant (ch. 65), and brief fragments on a number of subjects (ch. 66).

Its Theological Affirmation.

This portion of inspired Scripture contains some very remarkable and advanced concepts. It places the reader in the midst of a discordant community where the righteous struggle against their powerful opponents. It censures the moral depravity of rulers, of those who succumb to pagan practices, of those who practice external rites without true identification with their meaning.

Foreigners included

A most interesting affirmation regards foreigners and eunuchs (56:3-7), they would no longer be excluded from the Temple worship.

This injected grace and hope into the law of Deuteronomy 23:1.

New heaven and new earth

Other choice verses praise humility (Isa. 66:1-2), announce the new heaven and the new earth (Isa. 66:22);

Anointing by the Spirit

and report the anointing by the Spirit (Isa. 61:1-4). This remarkable conclusion to the Book of Isaiah discloses the struggles and aspirations of the post-exilic community. Without it we should be impoverished in our knowledge of that period.

ISHMAEL

(ihsh' may el) Personal name meaning "God hears." Son of Abraham by the Egyptian concubine Hagar (Gen. 16:11). He became the progenitor of the Ishmaelite peoples. The description in Genesis 16:12 points to an unruly and misanthropic disposition. Ishmael and his mother were expelled from the camp of Abraham at the insistence of Sarah following the birth of Sarah's son Isaac. The boy was near death in the wilderness when the angel of God directed Hagar to a well. Genesis 21:20 explains that God was with Ishmael, and that he became an archer. See Abraham; Patriarchs. Jacob

JACOB/ ISRAEL

JACOB

(Jay' kuhb) Personal name built on the Hebrew noun for "heel" meaning, "he grasps the heel" or "he cheats, supplants" (Gen. 25:26; 27:36). Original ancestor of the nation of Israel and father of the twelve ancestors of the twelve tribes of Israel (Gen. 25:1--Ex. 1:5). He was the son of Isaac and Rebekah, younger twin brother of Esau, and husband of Leah and Rachel (Gen. 25:21-26; 29:21-30). God changed his name to Israel (Gen. 32:28; 49:2).

Texts from Ugarit and Assyria have persons named Jacob, but these are not Israelites. Their name is often connected with one of their gods, becoming Jacob-el or Jacob-baal. In such a form, it probably means "may El protect." The Old Testament knows only one Jacob. No one else received the patriarch's name.

Between the Testaments other Jews received the name Jacob; the one New Testament example is the father of Joseph and thus the earthly grandfather of Jesus (Matt. 1:16). Jacob stands as a strong witness that the God who made all the people of the earth also worked in Israel's history, calling the patriarchs to a destiny He would fulfill even when they least deserved it.

Jacob in Genesis Jacob's story occupies half the Book of Genesis.

Jacob bargained for Esau's birthright.

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Living up to his name, Jacob bargained for Esau's birthright. See Birthright. Parental partiality fostered continuing hostility between Esau, the hunter beloved of his father, and Jacob, the quiet, settled, integrated person favored by his mother. The tensions between brothers seemed to threaten the fulfillment of the divine promise.

Esau's thoughtlessness lost him his birthright and allowed Jacob to have material superiority. Nevertheless, Isaac intended to bestow the blessing of the firstborn upon Esau. The oracle Rebekah received (25:23) probably encouraged her to counter Isaac's will and to gain the blessing for her favorite son by fraud. The blessing apparently conveyed the status of head of family apart from the status of heir. To his crass lies and deception, Jacob even approached blasphemy, using God's name to bolster his cause, "Because the Lord your God granted me success" (27:20 NRSV). The father's blindness deepened the pathos. The blind father pronounced the blessing he could never recall. Jacob became the bearer of God's promises and the inheritor of Canaan. Esau, too, received a blessing, but a lesser one. He must serve Jacob and live in the less fertile land of Edom, but his day would come (27:40). The split between brothers became permanent. Rebekah had to arrange for Jacob to flee to her home in Paddan-aram to escape Esau's wrath (27:46-28:1).

Stairway to Heaven Vision at Bethel

At age 40, Jacob fled his home to begin his life as an individual. Suddenly, a lonely night in Bethel, interrupted by a vision from God, brought reality home. Life had to include wrestling with God and assuming responsibility as the heir of God's promises to Abraham (28:10-22). Jacob made an oath, binding himself to God. Here is the center of Jacob's story; all else must be read in light of the Bethel experience.

Laban tricks Jacob

In Aram with his mother's family, the deceiver Jacob met deception. Laban tricked him into marrying poor Leah, the elder daughter, before he got his beloved Rachel, the younger. Fourteen years he labored for his wives (29:1-30). Six more years of labor let Jacob return the deception and gain wealth at the expense of his father-in-law, who continued his deception, changing Jacob's wages ten times (31:7,41). Amid the family infighting, both men prospered financially, and Jacob's family grew. Eventually he had twelve children from four women (29:31-30:24).

Intense bargaining ensued when Jacob told Laban he wanted to follow God's call and return to the land of his birth. Supported by his wives, who claimed their father had cheated them of their dowry (31:15), Jacob departed while Laban and his sons were away in the hills shearing sheep. Starting two days later, Laban and his sons could not overtake Jacob until they reached Gilead, 400 miles from Haran.

Covenant with Laban

Location -- Galeed, Mizpah, (Gilead and Moab), north of the Jabbok River

Laban complained that he had not had an opportunity to bid farewell to his daughters with the accustomed feast. More importantly, he wanted to recover his stolen gods (31:30,32). These gods were small metal or terra-cotta figures of deities. See Teraphim. Without the images, his family lost the magical protection which he thought the gods provided from demons and disasters. Since no fault could be found in Jacob's conduct in Haran, all Laban could do was to suggest a covenant of friendship. Laban proposed the terms as (1)

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never ill-treating his daughters, (2) never marrying any other women, and (3) establishing the site of the covenant as a boundary neither would cross with evil intent. Jacob was now head of his own household. He was ready to climb to a higher plane of spiritual experience.

Jacob meets Esau, wrestles with God

Location -- Mahanaim, crossing Jabbok river, Peniel, hill country of Gilead

As Jacob approached the Promised Land, a band of angels met him at Mahanaim (32:1-2). They probably symbolized God's protection and encouragement as he headed southward to meet Esau for the first time in twenty years. Esau's seemingly hostile advance prompted a call for clear evidence of God's guarding. Shrewdly, Jacob sent an enormous gift to his brother and divided his retinue into two groups. Each group was large enough to defend itself or to escape if the other was attacked. To his scheme Jacob added prayer. He realized that it was ultimately God with whom he must deal. When all had crossed the Jabbok River, Jacob met One who wrestled with him until daybreak (ch. 32).

The two struggled without one gaining advantage, until the Opponent dislocated Jacob's hip. Jacob refused to release his Antagonist. Clinging to Him, he demanded a blessing. This would not be given until Jacob said his name. By telling it, Jacob acknowledged his defeat and admitted his character. The Opponent emphasized His superiority by renaming the patriarch. He became Israel, the one on whose behalf God strives. He named the place Peniel (face of God), because he had seen God face to face and his life had been spared (32:30).

Jacob moves to Shechem, builds an altar to God

Jacob's fear of meeting Esau proved groundless. Seemingly, Esau was content to forget the wrongs of the past and to share his life. As two contrary natures are unlikely to live long in harmony, Jacob chose the better course turning westward to the Promised Land. Esau headed to Seir to become the father of the Edomites. The twins did not meet again until their father's death (35:27-29).

Dinah raped, Jacob's son's trick the Shechemites

From Succoth, Jacob traveled to Shechem, where he built an altar to God. The son of the city ruler raped Jacob's daughter, Dinah. Jacob's sons demanded that the Shechemites be circumcised before any intermarriages were permitted. The leading citizens followed the king in the request. They hoped to absorb the Hebrews' wealth and property into their own. While the men of Shechem were recovering from surgery and unable to defend themselves, Simeon and Levi killed them to avenge their sister. Jacob condemned their actions, but had to leave Shechem.

Jacob returns to Bethel

From Shechem, he returned to Bethel. Once again he received the patriarchal promises. Losses and grief characterized this period. The death of his mother's nurse (35:8; 24:59) was followed by the death of his beloved wife Rachel while giving birth to Benjamin at Ephrath (35:19; 48:7). About the same time Reuben forfeited the honor of being the eldest son by sexual misconduct (35:22). Finally, the death of

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Jacob's father, who had been robbed of companionship with both sons, brought Jacob and Esau together again at the family burial site in Hebron.

Although Chapters 37-50 revolve around Joseph, Jacob is still the central figure. The self-willed older sons come and go at his bidding.

Descent to Egypt

When severe famine gripped Canaan, Jacob and his sons set out for Egypt. At Beersheba Jacob received further assurance of God's favor (46:1-4). Jacob dwelt in the land of Goshen until his death. Jacob bestowed the blessing not only upon his favorite son Joseph, but also upon Joseph's two oldest sons, Ephraim and Manasseh. He was finally laid to rest at Hebron in the cave Abraham had purchased (50:12-14).

Four New Testament passages recall events in his life. The woman at the well in Sychar declared to Jesus that Jacob provided the well (John 4:12). Stephen mentioned the famine and Jacob's journey to Egypt in the course of his defense before the Sanhedrin (Acts 7:8-16). Paul presented Jacob as an example of the sovereign choice of God and of the predestination of the elect (Rom. 9:10-13). The writer of Hebrews held up Jacob as one of the examples of active faith (Heb. 11:9,20-22).

Jacob's Character

Throughout the narrative a persistent faith in the God of the fathers shines through. Jacob's life was a story of conflict. He always seemed to be running from someone or something--from Esau, from Laban, or from famine in Canaan. His life, like that of all Israelites, was a checkered history of rebellion and flight.

Jacob is no ideal.

Jacob's better nature struggled with his sinful self. What raised Jacob above himself was his reverent, indestructible longing for the salvation of his God.

Jacob's Religion

As the religion of Israel and thus the roots of Christianity claim to derive from the patriarchs, it is necessary to attempt to understand Jacob's spiritual life. See God of the Fathers.

Jacob's religion was consistent with the beliefs and practices of his fathers.

He received instruction from Isaac concerning the history of Abraham, covenant, and the great promises. Jacob encountered God at Bethel at the moment of greatest need in his life. He was fleeing from home to distant unknown relatives. A secondhand religion would not do. Jacob's dream was his firsthand encounter with God. The threefold promise of land, descendants, and a blessing to all nations were personalized for him. Jacob saw in the vision the majesty and glory of God. At Bethel Jacob worshiped God and vowed to take Yahweh as his God.

At Peniel, Jacob wrestled face-to-face with God.

He saw how weak he was before God. It taught him the value of continued prayer from one who is helpless. Jacob emerged from Peniel willing to let his life fall into God's control. He was wounded but victorious. God gave him a crippled body but a strengthened faith.

It was a new Jacob--Israel--

who hobbled off to meet Esau. He had learned obedience through suffering.

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Theological Significance - Jacob chosen for his Potential

God did not chose Jacob because of what he was but because of what he could become. His life is a long history of discipline, chastisement, and purification by affliction. Not one of his misdeeds went unpunished. He sowed deception and reaped the same, first from Laban and then from his own sons.

Jacob's story is a story of conflict.

The note of conflict is even heard before his birth (Gen. 25:22-23). However, in the midst of the all-too-human quarrels over family and fortune, God was at work protecting and prospering His blessed.

With the other patriarchs God acted directly, but with Jacob God seemed to be withdrawn at times. Yet, God was no less at work. He worked through unsavory situations and unworthy persons. Even in Jacob's web of conflict and tragedy, God's hand guided, though half-hidden.

Gary D. Baldwin

JEREMIAH 6people

(Jehr ih mi' uh) Personal name meaning, "may Yahweh lift up," "throw," or "found."

1. The head of a clan of the tribe of Manasseh in East Jordan (1 Chron. 5:24). 2. Three soldiers of David's army at Ziklag (1 Chron. 12:4,10,13). 3. The father-in-law of King Josiah of Judah (640-609 B.C.) and grandfather of the Kings Jehoahaz [609 B.C.] (2 Kings 23:31) and Zedekiah (597-586 B.C.) (2 Kings 24:18; Jer. 52:1). 4. A representative of the sect of the Rechabites (Jer. 35:3). 5. Three priests or heads of priestly families in the times of Zerubbabel about 537 B.C. (Neh. 12:1,12) and Nehemiah about 455 B.C. (Neh. 10:2; 12:34).

Other persons by the name of Jeremiah are referred to in Hebrew inscriptions from Lachish and Arad about 700 B.C. and in a number of ancient Jewish seals. The Bible has a short form of the name seventeen times and a long form 121 times. Both forms are applied to the prophet. Inscriptions use the longer form.

6. *Jeremiah, the prophet*

The Bible tells us more about personal experiences of Jeremiah than of any other prophet. We read that his father's name was Hilkiyah, a priest from Anathoth (Jer. 1:1).

His Calling

He was called to be a prophet in the thirteenth year of King Josiah (627/6 B.C.) (Jer. 1:2). He was active under the Kings Jehoahaz-Shallum (609 B.C.) (22:11), Jehoiakim (609-587 B.C.) (Jer. 1:3; 22:18; 26:1; 35:1; 36:1, 9), Jehoiachin/Jeconiah/Coniah (597 B.C.) (22:24; 24:1; 27:20; 28:3; 29:2; 37:1), and Zedekiah (597-586 B.C.) (1:3; 21:1; 27:1-12; 28:1; 32:1; 34:2; 37-38; 39:4; 52:7). When Jerusalem was destroyed by the Babylonians in 587 B.C., Jeremiah moved to Mizpah, the capital of Gedaliah, the newly appointed Jewish governor of the Babylonian province of Judah (40:5).

When Gedaliah was assassinated (41:1), Jeremiah was deported to Egypt against his will by Jewish officers who had survived the catastrophes (42:1-43:7). In Egypt he continued to preach oracles against the Egyptians (43:8-13) and against his compatriots (44:1-30).

Constant friction with authorities, but high respect for prophets

Jeremiah is depicted as living in constant friction with the authorities of his people, religious (priests 20:1-6; prophets 28:1; or both 26:1), political

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(kings ch. 21-22; 36-38), or all of them together (1:18-19; 2:26; 8:1), including Jewish leaders after the Babylonian invasion (42:1-43:13). Still his preaching emphasized a high respect for prophets whose warning words could have saved the people if they had listened (7:25; 26:4; 29:17-19; 35:13).

He trusted in the promise of ideal future kings (23:5; 33:14-17).

Called Babylonian King the "Servant of the Lord"

He recommended national surrender to the rule of the Babylonian Empire and called Nebuchadnezzar, Babylon's emperor and Judah's most hated enemy, the "servant of the Lord" (25:9; 27:6). He even incited his compatriots to desert to the enemy (21:8).

He was accused of treason and convicted

(37:11; 38:1-6), and yet the most aggressive oracles against Babylon are attributed to him (50-51). Enemies challenged his prophetic honesty and the inspiration of his message (43:1-3; 28:1; 29:24), and yet kings and nobles sought his advice (21:1; 37:3; 38:14; 42:1).

Proclaimed God's judgement, yet proclaimed salvation.

He constantly proclaimed God's judgment upon Judah and Jerusalem, and yet he was also a prophet of hope, proclaiming oracles of salvation, conditioned (3:22-4:2) or unconditioned (30-31; 32:36; 33:6; 34:4).

God forbade him to intercede for his people

(7:16; 11:14; 14:11; compare 15:1); yet he interceded (14:7-9, 19-22).

God ordered him to live without marriage and family

(16:2). He had to stay away from the company of merry-makers (15:17) and from houses of feasting (16:8).

He complained to and argued with God

(12:1-17), complaining about the misery of his office (20:7-18).

At the same time he sang hymns of praise to his God (20:13).

Call came at birth

Jeremiah's call came in the thirteenth year of King Josiah, about 627/6 B.C. (1:2; 25:3; compare 36:2). Josiah remains however, the only Jewish king contemporary with Jeremiah to and about whom no word is spoken in the whole book. No concrete reference appears to any of the dramatic changes of national liberation and religious reformation within the last eighteen years of Josiah's reign (2 Kings 22:1-23:30). The words of the call narrative: "Before I formed you in the womb I knew you, ... I appointed you as a prophet to the nations" (1:5 NIV), may suggest that the date of Jeremiah's call and birth is one and the same. In this case his prophetic activity must have begun many years later, but again with uncertain date.

The Book of Jeremiah

1. Origin

This second longest book of the Bible, next to the Psalms, is the only one of the Old Testament that tells us some details of its origin. According to Jeremiah 36:1-26, Baruch had written a first version at the dictation of Jeremiah. The scroll was read first in public, and then again for the state officials and for the king. King Jehoiakim burnt it piece by piece. Jeremiah therefore dictated a second and enlarged edition of the first book to Baruch (Jer. 36:32). Additional references to Jeremiah's own writing activity (Jer. 30:2; 51:60; compare 25:13) forbids the identification of the scroll of Jeremiah 36:32 with the present form of the biblical book.

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2. Structure and Content

The book may be subdivided into the following main sections:

I. Call narrative and Visions (1:1-19)

II. Prophecies and Visions (2:1-25:14)

III. Stories about Jeremiah (26:1-45:5)

IV. Oracles Against Foreign nations (25:15-38; 46:1-51:64)

V. Historical epilogue (52:1-34)

VI. Oracles on the restoration of Israel (30:1-31:40)

JOB, THE BOOK OF

(Johb) Job apparently lived in the patriarchal or prepatriarchal days, for not only does he not mention the Law or the Exodus, but he is pictured as a wealthy nomad (Job 1:3; 42:12) who is still offering sacrifices himself (Job 1:5; 42:8). Undoubtedly, Job was a most respected man, for not only did the prophet Ezekiel refer to him as one of the greatest of Israel's ancestors (Ezek. 14:14), but even James used him as an excellent example of patient and persistent faith (Jas. 5:11).

Job is a Perfect Illustration of True Faith.

Why the righteous suffer

Through the years, many purposes have been suggested for the book. Perhaps the one that has been mentioned more often than any other is that of answering the question of why the righteous suffer. Certainly this question was prominent in Job's day, for ancient society believed that human suffering was the result of one's sin or at least a god's displeasure. Even the meaning of the name Job (the persecuted one) seems to support this suggestion, but that may not be all that is involved in the book.

Nature of true faith

Another popular suggestion is that the book has been preserved to illustrate for us the nature of true faith both from the point of view of people and of God.

for humans

For humans, it is trusting in God as the Creator and Sustainer of life even when all is not going well and when He is not visibly present to help us.

for God

From God's point of view, the story proves His faithfulness to His creatures despite their weaknesses and inability to understand what is happening. Another, and much less frequently suggested purpose, is that of a parable concerning the nation Israel. In this case, Job becomes the nation Israel. Though this approach is possible, it seems unlikely for most parables have some type of interpretation close by which helps to explain them. Thus, perhaps it is best just to take the book as an illustration of the nature of God and His justice in dealing with humankind, a justice people often cannot recognize and never fully understand.

Job Is Unique in World Literature.

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Though Job shows many similarities with other Ancient Near Eastern texts, none come near to Job's beauty and message. Because the three friends have Edomite backgrounds, some have speculated that Job may have been an Edomite and that the setting for the book may have been Edom. However, there is not enough Edomite material available at this point to make any conclusions. Others have seen similarities between Job and the Egyptian poems concerning "The Protest of the Eloquent Peasant" and "A Dispute Over Suicide" or the Babylonian poems of "The Babylonian Theodicy" and "I Will Praise the Lord of Wisdom." In each of these cases, what similarities exist seem minor, indeed, and deal more with the topic than its content or form. Still others have suggested that Job is written in the form of a court room trial. No doubt, many legal terms appear in the book; yet we still know too little about ancient legal procedure to make any such conclusions. Thus, it is best to simply take the book as a unique work depicting the life of one man and his efforts to understand his God and his own situation in life.

Drama

Job's Encounter with Life Brought Him Face to Face with God. The Book of Job is most frequently pictured as a drama with a prologue (1-2) and an epilogue (42:7-17) enclosing three cycles of poetic speeches between Job and his three friends (3-27), a beautiful wisdom poem from Job (28), Job's concluding remarks (29-31), the mysterious Elihu speeches (32-37), and God's whirlwind speeches (38:1-42:6).

prologue

The prologue describes the setting for the ensuing drama. Job was a very wealthy and religious man who seemed to have life under control (1:1-5). However, unknown to him, Satan challenged his righteousness. God allowed the challenge, but limited Satan's power to Job's possessions (1:6-12). In quick succession, Satan destroyed all of Job's possessions including even his children. However, Job did not blame God nor question His integrity (1:13-22). Satan then challenged God to let him attack Job's personal health. God agreed, but warned him not to kill Job (2:1-6). Without warning, a loathsome disease fell upon Job; yet he still refused to blame God (2:7-10). Job's friends were shocked and dismayed, but nevertheless came to encourage him and offer their help (2:11-13). To this point Job displayed a traditional faith accepting suffering as inevitable and patiently enduring it.

Change in Job's faith- turning to God for answers

After the traditional time of mourning had passed, Job cried out wondering why he was ever born or allowed to reach maturity (3:1-26). Job's faith turned to a challenging, seeking faith, confronting God, demanding escape and explanation. In all the bitter questioning, faith lived, for Job turned only and always to God for answers.

Job's friends speak

At this point, Job's friends could remain silent no longer and thus began to speak. The first to speak was Eliphaz who told Job that he must have sinned for God was surely punishing him. However, there was still hope if he would confess his sin and turn to God (4:1-5:27). Suffering did not have to endure always. Job was stunned and assured his friends that he was ready to meet God and work out any problem that he might have (6:1-7:21). Bildad added that if Job had not sinned it must have been his children, for obviously God was punishing him for some wrong. However, he, too, held out hope if Job would just confess (8:1-22).

Job speaks

Job was deeply hurt and wondered aloud whether or not he could get a hearing before God (9:1-10:22). Zophar, the most brash of the friends, called upon God to meet with Job, for he was sure that when the two met, Job

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would see the error of his ways and repent (11:1-20). Job held to his integrity, but continued to seek an audience with God so that he could come to understand what was happening and why (12:1-14:22).

Job's friends speak again

Eliphaz

Job's friends were not satisfied, so Eliphaz spoke again and reminded him that all people (including Job) had sinned and needed to repent. Thus, if he would just repent, God would forgive him (15:1-35). Job realized that he was getting nowhere with his friends, so he called upon the rest of creation to witness to his integrity (16:1-17:16).

Bildad

reminded Job of the many proverbs which spoke of the fate of the wicked. In so doing, he was implying that what had happened to Job was the result of his sin (18:1-21). Job was becoming increasingly frustrated, for his friends and family seemed to have abandoned him; yet he was unwilling to give up on God. Thus, in a most beautiful way he affirmed that he would be vindicated, if not in this world, then in the world to come (19:1-29).

Zophar

was hurt, for he and his friends were being ignored, if not totally disagreed with. Thus, he declared that the wicked would suffer great pain and anguish and that all the forces of nature would turn against them. No doubt, Zophar included Job in this group (20:1-29).

Job

turned to Zophar and harshly said, "No"; for as he observed, sometimes the wicked did prosper. However, that did not mean that God was not in control or that He would not one day bring about real justice (21:1-34).

Job's friends become frustrated

Though they listened to him patiently, Job's friends were also becoming increasingly frustrated.

Thus, Eliphaz

intensified his charge that Job's suffering was the result of his own sinfulness by listing the various sins of which he thought Job was guilty. Then he called upon Job to repent (22:1-30). By this time Job was in such pain that he all but ignored Eliphaz's comments and cried out for relief (23:1-24:25).

Bildad,

not to be outdone, reminded Job again to consider the nature and character of God, for since He was not unjust, Job surely must have sinned (25:1-6).

Job,

in sarcastic tones, asked the friends where they got their wisdom and then pleaded with them to look to God for real understanding and faith (26:1-27:23). Apparently, at this point, the three friends, having exhausted their arguments, once again became silent.

Real wisdom found in a faith relationship with God

Job then turned and reflected both upon the true nature of wisdom and his own place in existence. In one of the most beautiful descriptions of wisdom found in the entire Bible, Job concluded that real wisdom (or meaning to life) can only be found in a proper faith

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relationship with God ("the fear of the Lord") (28:1-28). Though Job knew this was true and though he sought to live a righteous life, he was still hurting and did not understand why. Thus, in a beautiful soliloquy he cried out unto God, reminding God of how he had lived faithfully in the past and had been respected for it (29:1-25), but now when he was suffering everyone had turned against him, and death seemed very near (30:1-31). Thus, Job issued a final plea for God to vindicate him (31:1-40). With this, Job's case was made. He paused to await an answer from God.

Elihu seeks to justify God's actions

At this point, a young man named Elihu rose to speak. Though most of what he had to say had already been said, he gave four speeches, each of which sought to justify God's actions. First, Elihu contended that God speaks to all people, and thus, even though he was a young man, he had every right to speak and even had the understanding to do so (32:1-33:33). Second, he reiterated the view that God was just and thus what had happened to Job was well deserved (34:1-37). Third, he sought to show that God honored the righteous and condemned the prideful, just like He had Job (35:1-16). Fourth, he then pleaded with Job to accept what had happened to him as an expression of God's discipline and to humbly repent and seek His forgiveness (36:1-37:24). Finally, Elihu realized that Job really was not listening, and so he stopped speaking.

God speaks

Suddenly, out of the midst of a whirlwind, God began to speak. Basically, God said two things.

Marvels of Creation

First, He described the marvels of creation and then asked Job if he could have done any better (38:1-40:2). Job quickly responded that he could not for he, too, was just a creature (40:3-5).

Control

Second, God described how He controlled the world and everything in it and then asked Job if he could do a better job (40:6-41:34). Job admitted that he could not and that he did not need to for now he had seen God and clearly realized that God had everything well under control (42:1-6).

Epilogue

God pleased with Job and his responses

God was apparently very pleased with Job and his responses.

God rebuked the three friends

However, He rebuked the three friends and commanded that they ask Job to seek intercession for them (42:7-9).

God restored all Job's fortunes

Then, God restored all Job's fortunes and even gave him more children (42:10-17).

Job found meaning in experiencing God and Faith

In the end Job found meaningful life, not in intellectual pursuits or even in himself, but in experiencing God and his faith relationship to Him.

Job's Message Is Still Relevant for Us Today.

Issues that all people face

The Book of Job thus wrestles with issues all people eventually face.

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No easy answers - issues are complex

Such issues do not admit of easy answers. The different speakers in Job address the issues from different perspectives, forcing us to admit the complexity of the issue before we accept simple answers.

Issue - cause and effect of suffering, and the justice and care of God

Two important issues are the cause and effect of suffering, and the justice and care of God. Job begins by accepting suffering as a part of human life to be endured through trust in God in good and bad times.

Job constantly confronts God, struggling with God rather than with other people.

He moves to questioning, facing the theological issues head on. He illustrates human frustration with problems for which we cannot find answers. Yet, he refuses to accept his wife's perspective of giving up on God and life. Rather, he constantly confronts God with cries for help and for answers. He shows faith can be more than simple acceptance. Faith can be struggling in the dark for answers, but struggling with God not with other people.

Eliphaz

notes that suffering will not last forever, especially not for the innocent.

Bildad

notes that Job's punishment is not as bad as it could have been; after all, his children died. Being alive means Job's sin is not unforgivable and his suffering can be endured.

Zophar

emphasizes Job's sin but notes that he could suffer even more. He should give God credit for mercy in not making him endure all the pain his sin deserves.

Elihu

pleaded for Job to listen to God's word in the experience, for his suffering should become a means of seeing God's will and God's way in the situation. This should lead Job to confess his sin and praise God. Job's complaint is that he cannot find God. He wants to present his case to God but cannot do so, for he is unequal to God. He cannot present his claims of innocence and get his name cleared and his body healed.

God's

appearance shows that God cares, that He still controls the world, even a world with unexplainable suffering, and that His creative acts and the mysterious creatures He has created only prove that humans must live under God's control. The human mind cannot control all knowledge nor understand all situations. People must be content with a God who speaks to them. They cannot demand that God give all the answers we might want. God can be trusted in the worst of circumstances as well as in the best.

JOSEPH

(Joh' sihf) Personal name meaning, "adding." Name of several men in the Bible, most importantly a patriarch of the nation Israel and the foster father of Jesus. Joseph in the Old Testament primarily refers to the patriarch, one of the sons of Israel. Joseph was the eleventh of twelve sons, the first by Jacob's favorite wife, Rachel. His name, "may he [the Lord] add," was a part of Rachel's prayer at his birth (Gen. 30:24).

Joseph Taken to Egypt

Joseph was taken to Egypt where he became a trusted slave in the house of Potiphar, an official of the pharaoh.

Events

Favorite of Jacob -- coat of many colors

As the child of Jacob's old age and Rachel's son, Joseph became the favorite and was given the famous "coat of many colors" (Gen. 37:3; "long robe with sleeves," NRSV, NEB; "richly ornamented robe" NIV) by his father. This and dreams which showed his rule over his family inspired the envy of his brothers, who sold Joseph to a caravan of Ishmaelites (Gen. 37).

Joseph Thrown in prison -- interpreted dreams

On false accusations of Potiphar's wife, Joseph was thrown in the royal prison, where he interpreted the dreams of two officials who had offended the pharaoh (Gen. 39-40). Eventually Joseph was brought to interpret some worrisome dreams for the pharaoh.

Predicted years of plenty, years of famine, and recommended a program

Joseph predicted seven years of plenty followed by seven years of famine and recommended a program of preparation by storing grain.

Joseph Put in command of Egypt

Pharaoh responded by making Joseph his second in command (Gen. 41:39-45).

Joseph's family comes to Egypt

Joseph's Brothers come to Egypt

With the famine, persons from other countries came to Egypt to buy food, including Joseph's brothers. They did not recognize him, but Joseph saw the fulfillment of his earlier dreams in which his brothers bowed down to him. After testing their character in various ways, Joseph revealed himself to them on their second visit (Gen. 42-45).

Jacob moved to Egypt

Under Joseph's patronage, Jacob moved into Egypt (Gen. 46:1-47:12).

Joseph Died in Egypt, buried in Shechem

Joseph died in Egypt but was embalmed and later buried in Shechem (Gen. 50:26; Ex. 13:19; Josh. 24:32). That the influential Joseph (Gen. 47:13-26) is not known from Egyptian records would be expected if he served under a Hyksos pharaoh, as seems likely. See Hyksos. Later Egyptians tried to erase all evidence of that period. The pharaoh "who did not know Joseph" (Ex. 1:8, NRSV) did not "know" of him in a political or historical sense.

Joseph the Father of Manasseh and Ephraim

While in Egypt, Joseph became the father of two sons, Manasseh and Ephraim (Gen. 41:50-52), who were counted as sons of Jacob (48:5-6) and whose tribes dominated the northern nation of Israel. The name Joseph is used later in the Old Testament as a reference to the tribes of Ephraim and Manasseh (Num. 1:32; 36:1,5; 1 Kings 11:28) or as a designation for the whole Northern Kingdom (Ps. 78:67; Ezek. 37:16,19; Amos 5:6,15; 6:6; Obad. 18; Zech. 10:6).

Daniel C. Browning Jr.

Events

JOSHUA

(Jahsh ew uh) Personal name meaning, "Yahweh delivered." The Hebrew variations of Joshua are Oshea (Num. 13:16); Hosea (Hos. 1:1). English versions differ in their transliteration of the Hebrew names. Its New Testament equivalent is Jesus.

Leader

of Israelites who first took control of Promised Land of Canaan. Joshua is one of the unsung heroes of the Old Testament. He, not Moses, led the people into the Promised Land. Joshua was born in Egypt during the period of slavery. He was a member of Ephraim, the important tribe that later formed the heart of the Northern Kingdom of Israel. He first appeared during the battle with the Amalekites during the desert travels. He was Moses' general, who led the troops in the actual fighting while Aaron and Hur held up Moses' hands (Ex. 17:8-13).

Record of Success

He was a person of such stature that he could succeed the incomparable Moses and compile a record of notable success (Josh. 24:31).

Joshua - Moses's servant

Joshua was Moses's servant (Ex. 24:13).

When Moses received the Law

He was on the mountain when Moses received the Law (Ex. 32:17).

Sent to investigate Canaan

He was also one of the twelve spies Moses sent to investigate Canaan (Num. 13:8). He and Caleb returned with a positive, minority report. Of all the adults alive at that time, only the two of them were allowed to live to enter the land of Canaan (Num. 14:28-30,38).

Lord selected Joshua to be Moses' successor

The Lord selected Joshua to be Moses' successor long before Moses' death (Num. 27:15-23; Deut. 31:14-15,23; 34:9).

Leader

Joshua was a military leader, a political leader, and a spiritual leader. He was quiet and unassuming, but he was not buffaloed by his responsibilities or the task that lay before him. Joshua was at the helm of the nation during the conquest and the distribution and settlement of Canaan.

Battlefield genius

He was a battlefield genius, particularly in the areas of careful planning, strategy, and execution.

Administrator

He was a capable administrator for the nation, effective in maintaining harmony among people and groups.

Spokesman

He was a spokesman to the people for the Lord. Though he did not receive the Law as Moses had, he communicated the Lord's will and the Lord's message much like Moses.

Led Covenant renewal

He led in the covenant renewal at mount Ebal and Shechem (Josh. 8:30-35; 24:1-28). He was able to challenge his people by both word and example. His pattern is a hard one to better.

LOT

Events

(Laht) A personal name meaning "concealed." Lot was the son of Haran and nephew of Abraham (Gen. 11:27). Lot, whose father died in Ur (Gen. 11:28), traveled with his grandfather to Haran (Gen. 11:31). Terah had intended to travel to Canaan, but stayed in Haran instead (Gen. 11:31). When Abraham left Haran for Canaan, he was accompanied by Lot and Lot's household (Gen. 12:5).

Abraham and Lot Settle Between Bethel and Ai

After traveling throughout Canaan and into Egypt, Abraham and Lot finally settled between Bethel and Ai, about ten miles north of Jerusalem (Gen. 13:3). Abraham and Lot acquired herds and flocks so large that the land was unable to support both (Gen. 13:2,5). In addition, the herdsmen of Abraham and Lot did not get along (Gen. 13:7).

Lot chooses Sodom, in the Jordan valley

Thus, to secure ample pasturelands for their flocks and to avoid any further trouble, Abraham suggested they separate. Abraham allowed Lot to take his choice of the land. Lot took advantage of Abraham's generosity and chose the well-watered Jordan Valley where the city of Sodom was located (13:8-12).

Garden of the Lord

Some interesting details of the split between Abraham and Lot remind the reader of earlier events in Genesis. For example, the Jordan Valley is described as being well watered "like the garden of the Lord" (Gen. 13:10) reminding one of the story of Adam and Eve in the Garden of Eden. One wonders if Lot would be more successful in this garden spot than Adam and Eve had been. The prospect of success was thrown in doubt by the way Lot's journey is described--he journeyed east, a description that recalls Adam's and Eve's journey after their expulsion from the garden (Gen. 3:24).

Negative connotation of fertile valleys

The Jordan Valley is also described as being fertile like Egypt (Gen. 13:10). This detail not only recalls Abraham's nearly disastrous journey to Egypt to avoid the famine in Canaan (Gen. 12:10-20) but also foreshadows the journey that Jacob and his family would later make (Gen. 42-50)--a journey that did have disastrous consequences (Ex. 1:8-14).

Negative connotation of cities

The mention of the cities of the Jordan Valley also carries negative connotations. One is reminded of the story of the tower of Babel where the people had gathered in one place (they had migrated from the east) to build themselves a city and make a name for themselves, so that they would not be scattered over the face of the earth and live like sojourners (Gen. 11:1-4). One is also reminded that Terah gave up his pilgrimage to Canaan to settle in the city of Haran (Gen. 11:31). To add to the negative connotations that cities have in the stories of Genesis, we are told that the people of Sodom were great sinners against the Lord (Gen. 13:13).

Foreign Kings capture Lot

All in all, things did not look as good for Lot as they might at first glance appear when he chose to live in the well-watered Jordan Valley. We begin to see this unfold in Genesis 14. Not only was the Jordan Valley attractive to herdsmen like Lot, but the riches of this valley were also attractive to foreign kings. Prominent among them was Chedorlaomer who, along with three other kings, captured and sacked Sodom, taking Lot as prisoner (Gen. 14:1-12). Abraham, upon hearing of Lot's fate, gathered an army and rescued his nephew (Gen. 14:13-16).

Sodomy

Lot is not mentioned again until Genesis 19 when two angels visited him. God had already told Abraham that He intended to destroy Sodom and Gomorrah (Gen. 18:20). Abraham interceded on behalf of Sodom, that if ten righteous men were found in Sodom that God would not destroy the city (Gen. 18:32). The two angels were apparently going to Sodom to inspect it. When the angels arrived, Lot received them

Events

with hospitality. When the townsmen heard that two strangers were staying with Lot, they wanted to have sexual relations with them. Lot protected his guests and offered them his daughters instead. The townsmen refused this offer and tried unsuccessfully to get the two strangers. For Lot's help, the angels revealed God's desire to destroy Sodom and urged Lot to take his family to the hills to safety. They warned Lot and his family not to look on Sodom. Lot, instead of going to the hills for safety, decided to live in another city (Zohar). In their flight from Sodom, Lot's nameless wife looked at the destruction and turned to a pillar of salt (Gen. 19:1-29). Abraham had rescued Lot, again, (Gen. 19:29; compare 12:4).

Moab and Ammon - incest

As it turned out, Lot feared to live in the city of Zohar and decided to live in the surrounding caves instead. His daughters, fearing that they would never have offspring, decided to deceive their father into having intercourse with them. They got their father drunk; both conceived a son by him. The son of the eldest daughter was called Moab and became the father of the Moabites. The son of the youngest daughter was named Ben-ammi and became the father of the Ammonites (Gen. 19:30-38). Later in Israel's history, God desired to ensure the place of the Moabites and Ammonites in Palestine (Deut. 2:9). The Moabites and Ammonites betrayed their relationship, however, by joining with Assyria at a later period (Ps. 83:5-8).

Lot's Wife

In the New Testament, the day of the Son of man is compared to the destruction of Sodom and Gomorrah (Luke 17:28-29). The followers of Jesus are warned not to desire their former lives, like Lot's wife, but to be willing instead to lose their lives. Losing one's life is the only way to gain life (Luke 17:32). The story of Lot is also used to show the faithfulness of God to rescue his people (2 Pet. 2:7).

LUKE

Luke: Author, Close friend of Paul, Physician

Author of the Third Gospel and the Book of Acts in the New Testament, and a close friend and traveling companion of Paul. The apostle called him "beloved" (Col. 4:14). Luke referred to his journeys with Paul and his company in Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16. Many scholars believe Luke wrote his Gospel and Acts while in Rome with Paul during the apostle's first Roman imprisonment. Apparently Luke remained nearby or with Paul also during the apostle's second Roman imprisonment. Shortly before his martyrdom, Paul wrote that "only Luke is with me" (2 Tim. 4:11).

Early church fathers Jerome (about A.D. 400) and Eusebius (about A.D. 300) identified Luke as being from Antioch. His interest in Antioch is clearly seen in his many references to that city (Acts 11:19-27; 13:1-3; 14:26; 15:22,35; 18:22). Luke adopted Philippi as his home, remaining behind there to superintend the young church while Paul went on to Corinth during the second missionary journey (Acts 16:40).

Paul identified Luke as a physician (Col. 4:14) and distinguished Luke from those "of the circumcision" (Col. 4:11). Early sources indicate that Luke was a Gentile. Tradition holds that he was Greek. The circumstances of Luke's conversion are not revealed. An early source supplied a fitting epitaph: "He served the Lord without distraction, having neither wife nor children, and at the age of 84 he fell asleep in Boeotia, full of the Holy Spirit." See Luke, Gospel of

T. R. McNeal

Luke, Gospel of

All that Jesus began to do and teach

Events

The third and longest book in the New Testament. Luke is the first of a two-part work dedicated to the "most excellent Theophilus" (Luke 1:3; Acts 1:1). The Book of Acts forms the sequel to Luke, with the author explaining in Acts that Luke dealt with "all that Jesus began both to do and teach, until the day in which he was taken up" (Acts 1:1-2; See Acts).

Authorship

Though the author of Luke-Acts never mentioned himself by name, he was obviously a close friend and traveling companion of Paul. In the "we-sections" of Acts (Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16) the author of the narrative apparently joined Paul on his journeys. Through a process of elimination, the most likely choice for this person is "Luke, the beloved physician" (Col. 4:14).

Tradition for Lukan authorship is very strong, dating back to the early church. Early lists and descriptions of New Testament books dating from between A.D. 160-190 agree that Luke, the physician and companion of Paul, wrote the Gospel of Luke. Many of the early Church Fathers from as early as A.D. 185 readily accepted Luke as the author of the Third Gospel.

With the early church tradition unanimously ascribing the Third Gospel to Luke, the burden of proof is on those who argue against Lukan authorship. See Luke.

Date of Writing

The Book of Acts ends abruptly with Paul in his second year of house imprisonment in Rome. Scholars generally agree that Paul reached Rome around A.D. 60. This makes the Book of Acts written at the earliest around A.D. 61 or 62, with the Gospel written shortly before. Luke 19:41-44 and 21:20-24 records Jesus' prophecy of the destruction of Jerusalem. This cataclysmic event in ancient Judaism occurred in A.D. 70 at the hands of the Romans. It hardly seems likely that Luke would have failed to record this significant event. Assigning a date to the Gospel later than A.D. 70 would ignore this consideration. Many scholars, however, continue to favor a date about A.D. 80.

A second historical consideration pushes the dating even earlier. Many scholars feel Paul was released from the Roman imprisonment he was experiencing as Acts concludes. The apostle was later reimprisoned and martyred under the Neronian persecution which broke out in A. D. 64. Paul was enjoying considerable personal liberty and opportunities to preach the gospel (Acts 28:30,31) even though a prisoner. The optimism of the end of the Book of Acts suggests the Neronian persecution is a future event. One can hardly imagine that Paul's release would find no mention in the Acts narrative had it already occurred.

It seems best, then, to date the writing of Luke somewhere between A.D. 61 and 63. Those who argue that this does not allow Luke time to review Mark's Gospel (assuming it was written first) fail to take into account the tight web of association between those involved in Paul's ministry. See Mark.

Written in Rome

As to where the Gospel was written, the most probable place is Rome. Luke reached Rome in Paul's company and was in Rome when Paul wrote Colossians (4:14) and Philemon (24) during this first Roman imprisonment. The circumstance would have allowed time for the composition of Luke-Acts. One ancient source suggested Achaia, a Greek province, as the place of writing. It seems reasonable to conclude that the Gospel, written in Rome, perhaps made its first appearance in Achaia or was finished there.

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Purpose and Readership

Luke himself identified the purpose of his writing the Gospel (Luke 1:1-4). He wanted to confirm for Theophilus the certainty of the things Theophilus had been taught. Luke also wanted this information available for a wider readership. Most scholars conclude that Luke's target audience were Gentile inquirers and Christians who needed strengthening in the faith.

Primary purpose -- to present a historical work

"In Order" -- Chronological sequence

Luke's purpose was to present a historical work "in order" (1:3). Most of his stories fall in chronological sequence. He often gave time indications (1:5,26,36,56,59; 2:42; 3:23; 9:28; 12:1,7). More than any other Gospel writer, Luke connected his story with the larger Jewish and Roman world (see 2:1; 3:1-2).

Secondary purpose - apology for the Christian Faith

A strong argument can be presented for a second, though clearly subordinate, purpose. Some see Luke-Acts as an apology for the Christian faith, a defense of it designed to show Roman authorities that Christianity posed no political threat. Pilate declared Jesus innocent three times (Luke 23:4,14,22). Acts does not present Roman officials as unfriendly (Acts 13:4-12; 16:35-40; 18:12-17; 19:31). Agrippa remarked to Festus that Paul could have been freed if he had not appealed to Caesar (Acts 26:32). Paul is pictured as being proud of his Roman citizenship (Acts 22:28). The apostle is seen preaching and teaching in Rome openly without hindrance as Acts draws to a close. It is possible to see in all this an attempt by Luke to calm Roman authorities' fears about any supposed subversive character of Christianity.

Beyond the immediate purposes of the author, the Holy Spirit has chosen Luke's Gospel to reach all nations with the beautiful story of God's love in Christ. Many claim the Lukan birth narrative (2:1-20) as their favorite. The canticles or songs in Luke (1:46-55; 1:67-79; 2:13-14; 2:29-32) have inspired countless melodies. Luke's Gospel has been a source for many artists, including Van Eyck, Van der Weyden, Rossetti, Plockhorst, Rubens, and Rembrandt.

Luke's sources

Though Luke was not an eye-witness to the earthly life and ministry of Christ, he was in intimate contact with many who were. Luke was with Paul in Palestine in the late 50s, especially in Caesarea and Jerusalem (Acts 21:1-27:2). Members of the Jerusalem church (including James, the brother of Jesus) would have provided much oral testimony to the physician intent on writing an account of Jesus' life. Luke's association with Paul brought him into contact with leading apostolic witnesses, including James and Peter.

Most scholars believe Luke (as well as Matthew) relied on Mark's written Gospel. Mark probably was an eyewitness to some events in Jesus' life. His Gospel is generally recognized to reflect Peter's preaching about Christ. Mark was in Rome with Luke and Paul during Paul's captivity (Col. 4:10,14; Philem. 24). It would be natural to assume Luke had access to Mark's writings. Scholars have identified a source "Q" (an abbreviation for the German word Quelle, meaning "source"), referring to passages and sections of written material apparently available to Matthew and Luke either unavailable or unused by Mark (for example, Matt. 3:7-10/Luke 3:7-9; Matt.

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24:45-51/Luke 12:42-46). This source may have been a collection of Jesus' sayings written down by His followers. See Logia.

John's Gospel certainly was not available for Luke (most scholars date John late in the first century). Any similarities between Luke's Gospel and John's can probably be accounted for by recognizing that a rich tradition, especially oral, provided a common source for all the Gospel writers.

Some scholars have posited an "L" source (an abbreviation for Luke) identifying some 500 verses exclusive to Luke, including the 132 verses of Luke 1 and 2. The argument that a separate document existed that only Luke had access to is not convincing. The new material introduced by Luke should be seen as the result of his own research and literary genius. One obvious example is the birth narratives of John the Baptist and Christ. The material that Luke uniquely presents give the Third Gospel much of its character.

Special emphases and characteristics

As already noted, Luke took great pains to relate his narrative to contemporaneous historical events. Beginning with the birth narratives of John the Baptist and Jesus, he wrote with the eye for detail of a historian (see 1:5,36,56,59; 2:1,2,7,42; 3:23; 9:20,37,57; 22:1,7,66; 23:44,54; 24:1,13,29,33).

Luke stressed the universal redemption available to all through Christ.

Samaritans enter the kingdom (9:51-56; 10:30-37; 17:11-19) as well as pagan Gentiles (2:32; 3:6,38; 4:25-27; 7:9; 10:1,47). Publicans, sinners, and outcasts (3:12; 5:27-32; 7:37-50; 19:2-10; 23:43) are welcome along with Jews (1:33,2:10) and respectable people (7:36; 11:37; 14:1). Both the poor (1:53; 2:7; 6:20; 7:22) and rich (19:2; 23:50) can have redemption.

Luke especially notes Christ's high regard for women.

Mary and Elizabeth are central figures in chapters 1 and 2. Anna the prophetess and Joanna the disciple are mentioned only in Luke (2:36-38; 8:3; 24:10). Luke included the story of Christ's kind dealings with the widow of Nain (7:11-18) and the sinful woman who annointed Him (7:36-50). He also related Jesus' parable of the widow who persevered (18:1-8).

Outline of the Gospel of Luke

I. Luke's Purpose: Certainty in Christian Teaching (1:1-4).

II. Jesus Fulfilled Judaism's Expectations (1:5-2:52).

Location --

A. John the Baptist will point Israelites to God (1:5-25).

Location -- Galilee, River Jordan, Perea,

B. Jesus fulfilled promises to David (1:26-38).

Location -- Galilee

C. Jesus' birth fulfilled promises to patriarchs (1:39-56).

Location -- Bethlehem, Nazareth, Jerusalem, Egypt.

D. John's birth a sign of God's faithfulness (1:57-80).

Location -- Hill country of Judea

E. Jesus' birth fulfilled messianic expectations (2:1-7).

Location -- Nazareth in Galilee; Bethlehem in Judea

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F. God verified Jesus' birth as messianic fulfillment (2:8-20).

Location -- Fields nearby Bethlehem, Bethlehem

G. Jesus fulfilled Jewish law (2:21-24).

Location -- Jerusalem

H. Jesus' coming fulfilled God's promises to Israel and provided salvation for all (2:25-40).

Location -- Jerusalem, Asher, Galilee

I. Jesus revealed divine wisdom (2:41-52).

Location -- Jerusalem, down to Nazareth

III. Jesus Accepted Messianic Mission and Faced Rejection (3:1-4:44).

A. John called for repentance and watchfulness (3:1-20).

Location -- Judea, Galilee, Iturea, Traconitus, Abilene, in the desert, and, in the country around Jordan.

B. Jesus was baptized and acknowledged as God's Son (3:21-22).

Location -- in the country around Jordan

C. Jesus' lineage linked Him to the Davidic promise and the human race (3:23-38).

Location -- Jordan

D. Satan tempted Jesus (4:1-13).

Location -- returned from the Jordan, led by the Spirit in the desert where for forty days he was tempted by the devil, devil led him up to a high place and showed him in an instant all the kingdom's of the world (Mt. Nebo?), devil led him to Jerusalem, to the highest point of the Temple.

E. His own people rejected Jesus (4:14-30).

Location -- Jesus returned to Galilee in the power of the Spirit, he went to Nazareth, Capernaum, Zarapath, Sidon, Naaman the Syrian,

F. Jesus revealed messianic power in teaching and healing (4:31-37).

Location -- Capernaum in Galilee,

G. Jesus followed God's agenda to establish God's kingdom (4:38-44).

Location -- Galilee and Judea

IV. Jesus Fulfilled His Mission in God's Way of Faith, Love, and Forgiveness (5:1-7:50).

A. Jesus shared His mission with those of faith (5:1-16).

Location -- By the Lake of Gennesaret -- Jesus standing by the Lake of Gennesaret, while Jesus was in one of the towns, Jesus often withdrew to lonely places and prayed.

B. Jesus proved power to forgive (5:17-26).

Location -- Galilee -- Pharases and teachers of the law had come there (?) from every village of Galilee, and from Judea and Jerusalem.

C. Jesus called sinners into the joy of the messianic age (5:27-39).

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Location -- Galilee -- After this, Jesus went out and saw a tax collector by the name of Levi sitting at his tax booth.

D. Jesus' mission emphasized meeting human need (6:1-11).

Location -- Galilee -- Going through the grainfields, on another sabbath he went into the synagogue,

E. Jesus called disciples to a life of loving action (6:12-49).

Location -- Mt. Hermon -- One of those days Jesus went out on a mountainside to pray, he went down with his apostles and stood on a level place, large crowd was there from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon.

F. Jesus' mission was to all people (7:1-10).

Location -- Capernaum -- When Jesus had finished saying all this he entered Capernaum,

G. Jesus' message was accepted by needy multitudes (7:11-17).

Location -- Naim -- Soon afterward Jesus went to a town called Naim. This news about Jesus spread throughout Judea and the surrounding country.

H. Jesus fulfilled His Spirit-given mission (7:18-23).

Location -- Jesus in Galilee, John in the Desert -- John sent two of his disciples to the Lord, from out in the desert and in the country around Jordan to (?) Naim or the country around Capernaum, or Galilee (?).

I. Jesus' mission inaugurated God's kingdom (7:24-30).

Location -- Galilee -- What did you go out in the desert to see?, Naim (?) or around Capernaum (?), or Galilee(?)

J. Jesus' mission emphasized forgiveness (7:31-50).

Location -- Galilee -- One of the Pharisees invited Jesus to have dinner with him, so he went to the Pharisees' house and reclined at the table.

V. God's Kingdom Involves Power but Demands Faithfulness to the Point of Death (8:1-9:50).

A. Socially deprived accepted God's kingdom (8:1-3).

Location -- Galilee -- After this Jesus traveled from one town and village to another, proclaiming the good news of the kingdom of God.

B. Disciples are those who learn and follow Jesus' teachings (8:4-21).

Location -- Galilee -- While a large crowd was gathering and people were coming to Jesus from town after town. (Galilee?)

C. Jesus is Lord over threatening forces (8:22-25).

Location -- Crossing to the Region of the Gerasenes -- One day Jesus said to his disciples, "Let's go over to the other side of the lake." So they got into a boat and set out. (They sailed to the regions of the Gerasenes, which is across the lake from Galilee)

D. Jesus is Lord over demonic forces (8:26-39).

Location -- Region of the Gerasenes -- They sailed to the regions of the Gerasenes, which is across the lake from Galilee.

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E. Jesus is Lord over incurable diseases and death (8:40-56).

Location -- Galilee -- Now when Jesus returned (Galilee), a crowd welcomed him for they were all expecting him.

F. Jesus' disciples are empowered to carry out His mission (9:1-6).

Location -- Galilee -- When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and cure diseases, and he sent them out to preach the kingdom of God and heal the sick. So they set out (from Galilee) and went from village to village, preaching the gospel and healing people everywhere.

G. Jesus' power was obvious to Herod (9:7-9).

Location -- Galilee -- Herod the Tetrarch of Galilee,

H. Jesus' power satisfies human need (9:10-17).

Location -- When the apostles returned (to Galilee), they reported to Jesus what they had done. He took them (the apostles) with him and they withdrew by themselves to a town called Bethsaida.

I. God's kingdom is revealed in self-sacrificing suffering (9:18-27).

Location -- Bethsaida, Galilee -- Once when Jesus was praying in private and his disciples were with him,

J. God, Moses, and Elijah affirmed Jesus' sonship (9:28-36).

Location -- Mt. Hermon -- About eight days after Jesus said this he took Peter, John, and James with him and went up on a mountain to pray (Mt. Hermon?)

K. Sacrificial commitment to the kingdom's mission is the source of kingdom power (9:37-45).

Location -- Down from Mt. Hermon -- The next day, when they came down from the mountain, a large crowd met him.

L. Faith and commitment are the source of true greatness (9:46-50).

Location -- Down from Mt. Hermon -- An argument started among the disciples..

VI. The Kingdom Is Characterized by Faithful Ministry and Witness (9:51-13:21).

A. Unavoidable climax to Jesus' ministry awaited Him in Jerusalem (9:51-56).

Location -- Setting out to Jerusalem -- As time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem. Messengers went to a Samaritan village, to get things ready for him. They went to another village.

B. Kingdom service takes top priority (9:57-62).

Location -- Traveling to Jerusalem -- As they were walking along the road, a man said to him, "I will follow you wherever you go."

C. Nearing judgment calls for courageous witness (10:1-16).

Location -- Traveling to Jerusalem -- After this the Lord appointed seventy two others and sent them two by two ahead of him to every

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town and place where he was about to go (36 places?). Woe to you Korazin!, Woe to you, Bethsaida! Tyre, Sidon, Capernaum,

D. The kingdom's mission requires joyful participation (10:17-20).

Location -- Traveling to Jerusalem -- The seventy two returned with joy.

E. Prophets looked for Jesus' revelation of God (10:21-24).

Location -- Traveling to Jerusalem -- At that time, Jesus, full of the Holy Spirit, said, "I praise you Father, Lord of heaven and earth, because you have hid these things from the wise and learned, and revealed them to little children. ..."

F. Kingdom leaders provide loving ministry to others (10:25-37).

Location -- Traveling to Jerusalem -- On one occasion an expert in the law stood up to test Jesus.

G. A disciple's top priority is learning the Master's teaching (10:38-42).

Location -- Traveling to Jerusalem -- As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him.

H. The Model Prayer characterizes kingdom members (11:1-13).

Location -- Traveling to Jerusalem -- One day Jesus was praying in a certain place.

I. The kingdom's nearness is demonstrated in Jesus' power over demons (11:14-28).

Location -- Traveling to Jerusalem -- Jesus was driving out a demon that was mute.

J. The Son of Man is the only sign of the kingdom (11:29-32).

Location -- Traveling to Jerusalem -- As the crowds increased, Jesus said, "This is a wicked generation. It asks for a miraculous sign, but none will be given except the sign of Jonah (to the Ninevites). The Queen of the South.

K. The kingdom brings true light (11:33-36).

Location -- Traveling to Jerusalem -- "No one lights a lamp...

L. Kingdom members help the needy (11:37-54).

Location -- Traveling to Jerusalem -- When Jesus had finished speaking a Pharisee invited him to eat with him; so he went in and reclined at the table. When Jesus left there, the Pharisees and teachers of the law began to oppose him fiercely and beset him with questions.

M. Kingdom members boldly witness to the Son of Man (12:1-12).

Location -- Traveling to Jerusalem -- Meanwhile, when a crowd of many thousands had gathered, so that they were trampling on one another, ..."Be on guard against the yeast of the Pharisees."

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N. Kingdom members seek the kingdom of God first (12:13-34).

Location -- Traveling to Jerusalem -- Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."
....For where your treasure is, there your heart will be also.

O. Kingdom members are ready for the Master's return (12:35-48).

Location -- Traveling to Jerusalem -- "Be dressed ready for service and keep your lamps burning, like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him."

P. Disciples cannot avoid opposition and division (12:49-53).

Location -- Traveling to Jerusalem -- "I have come to bring fire on the earth, and how I wish it were already kindled."

Q. Now is the time for repentance (12:54-13:19).

Location -- Traveling to Jerusalem -- He said to the crowd: "When you see a cloud rising in the West you say: 'It's going to rain,' and it does. ..."

R. The kingdom frees from human regulations and satanic domination (13:10-17).

Location -- Traveling to Jerusalem -- On a Sabbath Jesus was teaching in one of the synagogues.

S. The kingdom grows in a steady, surprising way (13:18-21).

Location -- Traveling to Jerusalem -- Then Jesus asked; "What is the Kingdom of God like? .."

VII. Entrance requirements for the kingdom (13:22-19:27)

A. Entrance not governed by human standards (13:22-30).

Location -- Traveling to Jerusalem -- Then Jesus went through the towns and villages, teaching as he made his way to Jerusalem.

B. Jesus' destiny not governed by humans (13:31-35).

Location -- Traveling to Jerusalem -- Outside Jerusalem ,At that time some Pharisees came to Jesus and said to him, "Leave this place (?) and go somewhere else. Herod wants to kill you." ... for surely no prophet can die outside Jerusalem."

C. Kingdom conduct is governed by concern for people (14:1-14).

Location -- Traveling to Jerusalem -- House of a prominent Pharisee

D. Kingdom membership requires only acceptance of Jesus' invitation (14:15-24).

Location -- Traveling to Jerusalem -- Same, house of a prominent Pharisee.

E. Kingdom membership requires total allegiance (14:25-35).

Location -- Traveling to Jerusalem -- Large crowds were traveling with Jesus, and turning to them he said: "If anyone comes to me and does not hate his father and mother, his wife and children, his

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brothers and sisters -- yes, even his own life -- he cannot be my disciple.”

F. Sinners are joyfully accepted into kingdom (15:1-32).

Location -- Traveling to Jerusalem -- Now the tax collectors and “sinners” were all gathering around Jesus to hear him.

G. Earthly treasure should serve kingdom purposes and should never be one's master (16:1-13).

Location -- Traveling to Jerusalem -- Jesus told his disciples: “There was a rich man whose manager was accused of wasting his possessions. ..”

H. The kingdom fulfills the Old Testament (16:14-31).

Location -- Traveling to Jerusalem -- The Pharisees, who loved money, heard all this and were sneering at Jesus.

I. Kingdom membership requires forgiveness and service (17:1-10).

Location -- Traveling to Jerusalem -- Jesus said to his disciples: “Things that cause people to sin are bound to come, but woe to that person through whom they come. ..”

J. Faith is the only entrance requirement for the kingdom (17:11-19).

Location -- Between Samaria and Galilee, Traveling to Jerusalem -- Not on his way to Jerusalem, Jesus traveled along the borders between Samaria and Galilee.

K. Kingdom members prepare for the sudden return of Jesus (17:20-37).

Location -- Traveling to Jerusalem -- Once, having been asked by the Pharisees when the Kingdom of God would come, Jesus replied: “The Kingdom of God does not come with your careful observation, ..”

L. Kingdom members are persistent in prayer (18:1-8).

Location -- Traveling to Jerusalem -- Then he told his disciples a parable to show them that they should always pray and not give up.

M. Kingdom membership requires trusting humility (18:9-17).

Location -- Traveling to Jerusalem -- To some who were confident in their own righteousness and looked down on everybody else, Jesus told this parable. “Two men went up to the temple to pray, one a Pharisee, the other a tax collector. ..”

N. Obedient faith qualifies one for the kingdom (18:18-30).

Location -- Traveling to Jerusalem -- A certain ruler asked him, “Good teacher, what must I do to inherit eternal life?”

O. Discipleship requires allegiance to the Suffering Servant (18:31-43).

Location -- Traveling to Jerusalem -- Jesus took the Twelve aside and told them, “We are going up to Jerusalem and everything that is written by the Prophets about the Son of Man will be fulfilled. ..”

P. Recognition of lostness is necessary for kingdom membership (19:1-10).

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Location -- Jericho, Traveling to Jerusalem -- Jesus entered Jericho and was passing through. A man was there by the name of Zachaeus; he was a chief tax collector and was wealthy.

Q. Kingdom membership requires loyal service and patient waiting (19:11-27).

Location -- Near Jerusalem, Traveling to Jerusalem -- While they were listening to this he went on to tell them a parable, because he was near Jerusalem, and the people thought the Kingdom of God was going to appear at once.

VIII. Jesus' Kingdom Power Aroused Opposition (19:28-22:6).

Location --

A. Israel rejected its promised King (19:28-44).

Location -- Going on up to Jerusalem, Approaching Bethpage and Bethany, at a hill called Mount of Olives, After Jesus had said this, he went on ahead, going on up to Jerusalem.

B. Jesus exercised authority in the Temple (19:45-20:19).

Location -- The Temple in Jerusalem, Then he entered the Temple area and began driving out those who were selling.

C. Jesus exercised God's authority (20:20-26).

Location -- The Temple area

D. Jesus' understanding was greater than that of Sadducees (20:27-40).

Location -- The Temple area

E. Messiah's role was greater than the political role of David (20:41-44).

Location -- The Temple area

F. False religious leaders face judgment (20:45-47).

Location -- The Temple area

G. Value of kingdom stewardship is determined by generosity (21:1-4).

Location -- The Temple area

H. The Son of man controls the future (21:5-36).

Location -- The Temple area

I. Human betrayal, not popular demand or legal justice, led to Jesus' arrest (21:37-22:6).

Location -- Temple, Mount of Olives -- Each day Jesus was teaching at the Temple, and each evening he went out to spend the night on the hill called Mount of Olives, and all the people came early in the morning to hear him at the Temple.

IX. Jesus Died as the True Passover Lamb (22:7-23:56).

Location --

A. Jesus' Passover sacrifice opens the door for kingdom service and rule (22:7-30).

Location -- Guest Room, House at the entrance to the City of Jerusalem.

B. Participation in Jesus' Passover brings satanic and human opposition (22:31-38).

Location -- Guest Room, House at the entrance to the City of Jerusalem.

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C. Participation in Jesus' Passover demands prayer (22:39-46).

Location -- Mount of Olives -- Jesus went out as usual to the Mount of Olives, and his disciples followed him.

D. Spiritual darkness is responsible for Jesus' death (22:47-53).

Location -- Mount of Olives -- While he was still speaking a crowd came up, and the man who was called Judas, one of the twelve, was leading them.

E. Refusal to participate in Jesus' Passover brings sorrow (22:54-62).

Location -- Mount of Olives, house of the high priest -- Then, seizing him, they led him away and took him to the house of the high priest. Peter followed at a distance.

F. Jesus was crucified because of religious blindness and pride (22:63-71).

Location -- House of the high priest -- The men who were guarding Jesus began mocking and beating him.

G. Crowd approval, not guilt, led to Jesus' crucifixion (23:1-25).

Location -- Off to Pilate, back to Herod in Jerusalem at that time, back to Pilate -- Then the whole assembly rose and led him off to Pilate. -- When he learned that Jesus was (a Galilean) under Herod's jurisdiction, he sent him to Herod, who was also in Jerusalem at that time.

H. Corrupt religious systems are judged by Jesus' crucifixion (23:26-31).

Location -- to the place called "The Skull", Cyrene -- As they led him away, they seized Simon the Cyrene, who was on his way in from the country, and put the cross on him, and made him carry it behind Jesus.

I. Jesus responded to opponents with forgiveness (23:32-34).

Location -- the place called "The Skull" -- Two other men, both criminals, were both led out with him to be executed.

J. Jesus died to bring sinners into the kingdom (23:35-43).

Location -- to the place called "The Skull" -- The people stood there watching and the rulers even sneered at him.

K. Jesus showed faith and control (23:44-46).

Location -- to the place called "The Skull" -- It was now about the sixth hour, and darkness came over the whole land until the ninth hour.

L. Jesus died unjustly as a righteous Man (23:47-49).

Location -- to the place called "The Skull" -- The centurion, seeing what had happened, praised God and said, "Surely this was a righteous man."

M. Jesus' burial proves His death (23:50-56).

Location -- Arimathea -- Now there was a man named Joseph, a member of the council, a good and upright man, who had not

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concentrated to their decision and action. He came from the Judean town of Arimathea and he was waiting for the Kingdom of God.

X. Jesus' Resurrection Is the Doorway to Faith and Mission (24:1-53).

Location --

A. Jesus' resurrection fulfilled prophecy, confirmed Jesus' teaching, and awakened faith (24:1-45).

Location -- Arimathea?, Village called Emmaus about seven miles from Jerusalem, Jerusalem -- On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.-- Now that same day two of them were going to the village called Emmaus, about seven miles from Jerusalem. -- They got up at once and returned to Jerusalem.

B. Jesus' resurrection prepared for the church's gospel of forgiveness (24:1-45).

Location -- Arimathea?, Village called Emmaus about seven miles from Jerusalem, Jerusalem -- On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.-- Now that same day two of them were going to the village called Emmaus, about seven miles from Jerusalem. -- They got up at once and returned to Jerusalem.

C. Church needed Spirit before undertaking mission (24:49).

Location -- Jerusalem -- I am going to send you what my Father has promised; but stay in the City until you have been clothed with power from on high.

D. Jesus' ascension leads church to worship (24:50-53).

Location --Bethany --When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them.

T. R. McNeal

MOSES

(Moh' sihs) A personal name meaning, "drawn out of the water." The Old Testament depicts Moses as the leader of the Israelites in their Exodus from Egyptian slavery and oppression, their journey through the wilderness with its threats in the form of hunger, thirst, and unpredictable enemies, and finally in their audience with God at Mount Sinai/Horeb where the distinctive covenant bonding Israel and God in a special treaty became a reality. Nothing is known about Moses from sources outside the Old Testament. To be sure, the name Moses doubtlessly appears in Egyptian dress in compound names such as Tuthmoses III, but none of these references gives information about the Moses of Israel.

Leader

The Old Testament describes Moses as a heroic leader of the people and as a man of God who brought the people into their special relationship with God. The story about Moses in the Old Testament, found in the extensive narratives from Exodus 1 through Deuteronomy 34, can be described as a heroic saga. It is more than simply a biography of Moses, an historical document that records the events of his life. It is a special kind of ancient art form. To understand its content, the reader must appreciate its special brand of truth as beauty in the story itself.

Exodus

Oppression

The artistic narrative begins in Exodus 1, not with data about Moses, but with an account of events in Egypt that affected Moses' people. Since the

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Israelites had grown to be a large people, the Egyptian Pharaoh feared their power. To control them, he launched an official policy of oppression against them. When the oppression failed to curb the population growth of the Israelites, the Pharaoh announced a new policy for limiting that growth.

"Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live" (Ex. 1:22, NRSV). The very next line announces the birth of Moses. Moses' life began under the Pharaoh's judgment of death.

Moses' Birth

The mother, however, acted to protect the baby Moses from the Pharaoh's death decree. When the baby could no longer be hidden, the mother constructed an ark, a basket of bulrushes made waterproof with bitumen and pitch. She placed the child in the basket and the basket in the river. A sister stood watch over the basket to know what might happen. She witnessed an apparently terrible twist of fate, however, when the Pharaoh's own daughter came to the river. She found the ark, opened it, and recognized the child as a Hebrew. Rather than killing the child as her father had commanded, however, the woman showed compassion on the child, made the proper preparations, and, with the help of the baby's sister, established a procedure for adopting the baby as her own child. As a part of that process, the princess committed the child to a wet nurse suggested by the girl watching the ark. Of course, the wet nurse was the child's own mother.

Moses' Adoption

After the baby had been weaned, the mother delivered the child to the princess. As a part of the adoption procedure, the princess named the child Moses. The young hero grew to maturity in the palace of the king who had sought to kill him.

He went out to his people

The mature Moses became concerned about the oppression of his people. The storyteller emphasized the identity between the oppressed people and Moses. "He went out to his people..., and he saw an Egyptian beating a Hebrew, one of his kinsfolk" (Ex. 2:11 NRSV, author's italics). Moses responded to the particular act of oppression against his people by killing the Egyptian.

To Midian

In the wake of his violent act against the Egyptian taskmaster, Moses fled from Egypt and from his own people to the land of Midian. Again he intervened in the face of oppression, inviting danger and risk. Sitting at a well, the typical meeting place for the culture (see also Gen. 29:2), Moses witnessed the violent aggression of male shepherds against female shepherds who had already drawn water for their sheep. Moses saved the oppressed shepherds, whose father, the priest of Midian, invited him to live and work under the protection of the Midianite's hospitality. Eventually one of the Midianite's daughters became Moses' wife. In the idyllic peace of the Midianite's hospitality, Moses took care of Jethro's sheep, fathered a child, and lived at a distance from his own people.

Burning Bush catches Moses' attention

The event at the burning bush while Moses worked as a shepherd introduced him to the critical character of his heroic work. The burning bush caught Moses' attention. There Moses met the God of the fathers who offered Moses a distinctive name as the essential key for Moses' authority--"I am who I am." This strange formulation played on God's promise to Moses to be present with him in his special commission.

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Special commission

God sent Moses back to the Pharaoh to secure the release of his people from their oppression. The divine speech of commission has a double character.

(1) As the heroic leader of Israel, he would initiate events that would lead to Israel's Exodus from Egypt. (2) As the man of God, he would represent God in delivering the people from their Egyptian slavery. With the authority of that double commission, Moses returned to the Pharaoh to negotiate the freedom of his people.

Moses fails to win release

The negotiation narratives depict Moses, the hero, in one scene of failure after the other. Moses posed his demands to the Pharaoh, announced a sign that undergirded the demand, secured some concession from the Pharaoh on the basis of the negotiations, but failed to win the release of the people. The final scene is hardly a new stage in the negotiations. To the contrary, God killed the firstborn of every Egyptian family, passing over the Israelite families. In the agony of this death scene, the Egyptians drove the Israelites out of Egypt (Ex. 12:30-36). Behind this dominant scene of violence and death lies a different interpretation of the Exodus event.

Powerful Egypt is Despoiled

The Pharaoh closed negotiations with Moses by refusing permission for the Israelites to leave in accordance with Moses' proposition (10:28). In the wake of this failure, Moses returned to the people with a plan for escaping Egypt without the knowledge of the Pharaoh. The people borrowed silver, gold, and clothing from the Egyptians in preparation for the event. When they escaped, they took the silver, gold, and clothing with them. They despoiled the Egyptians, a sign of victory over the Egyptians. Thus in leaving Egypt, Israel robbed the most powerful nation of their time of its firstborn sons and of its wealth.

Trapped at the Red Sea

Moses led the people into the wilderness, where the pursuing Egyptians trapped the Israelites at the Red Sea. God who had promised divine presence for the people defeated the enemy at the Sea. The God proved His presence with His people.

Food and Water in the wilderness

He met their needs for food and water in the hostile wilderness. Even the fiery serpents and the Amalekites failed to thwart the wilderness journey of the Israelites under Moses' leadership.

Meek Leader

Exodus 17:8-13 shows Moses to be faithful in the execution of his leadership responsibilities. Numbers 12:1-16 shows Moses to be meek, a leader of integrity who fulfilled the duties of his office despite opposition from members of his own family.

Events at Mt. Sinai

The center of the Moses traditions emerges with clarity in the events at Mount Sinai/Horeb.

The Law

The law at Sinai/Horeb constitutes God's gift for Israel.

The law showed Israel how to respond to God's saving act in the Exodus.

The law at Sinai/Horeb showed each new generation how to follow Moses' teaching in a new setting in the life of the people.

Events

The laws carried the name of Moses as an affirmation of their authority.

The law of Moses became a model for Israelite society. Indeed, Israel's historians told the entire story of Israel under the influence of the Moses model and suggested that the Davidic kings should have constructed their leadership for Israel under the influence of the Moses model (Joshua--Kings). Only the good king Josiah and, to a lesser extent, Hezekiah matched that model.

The death of Moses

The death of Moses is marked by tragic loneliness, yet graced with God's presence. Because of Moses' sin (Num. 20), God denied Moses the privilege of entering the Promised Land. Deuteronomy 34 reports the death scene. Central to the report is the presence of God with Moses at the time of his death. Moses left his people to climb another mountain. Atop that mountain, away from the people whom he served so long, Moses died. God attended this servant at his death. Indeed, God buried him. Only God knows where the burial place is.

Moses as a Model for leaders

The Moses saga serves as a model for subsequent leaders in Israel.

Jeroboam I

created a new kingdom, distinct from the Davidic kingdom centered in Jerusalem. The sign of his kingship included the golden calves of Aaron.

Josiah

modeled a reformation in Jerusalem on the basis of the Mosaic model. As the new Moses, he almost succeeded in uniting the people of the south with the people of the north.

Jesus - the servant of Isaiah 40-66

Perhaps the most important Old Testament figure that must be interpreted as a new Moses is the servant of the Isaiah 40-66, the model for understanding Jesus in the New Testament.

NOAH

(Noh uh) A personal name of uncertain meaning, related to "rest." The son of Lamech, a descendant of Adam in the line of Seth, and a survivor of the flood. A good and righteous man, Noah was the father of Shem, Ham, and Japheth who were born when he was 500 years old. God warned Noah that He was going to wipe mankind from the face of the earth.

Noah Walked with God

Because Noah walked with God and stood blameless among the people of that time, God gave him specific instructions for building the ark by which Noah and his family would survive the coming flood.

Building the Ark

Noah followed the building instructions down to every detail. Then a week before the flood (Gen. 7:4), Noah led his family and all of the animals into the ark just as God directed.

The Flood

After seven days, the rain began and lasted for 40 days. As he sought to know whether it was safe to leave the ark, he sent out first a raven and then a dove. When the dove returned with an olive leaf, Noah knew the water had receded.

The Lord's covenant with Noah

Once out of the ark, Noah built an altar and sacrificed clean animals as burnt offerings on the altar. Then the Lord promised never again to destroy living creatures as He had done in the flood and established a covenant with Noah and his sons and sealed that covenant with a rainbow. See Covenant.

Events

Noah's sin exposed

The sinful nature of humanity is one thing that remained preserved on the ark. Once on dry ground, Noah planted a vineyard, drank of its wine, became drunk, and exposed himself in his tent. Ham informed Shem and Japheth about their father's nakedness. The latter two showed respect for their father and covered him. As a result, they received rich blessings for their descendants from Noah. Ham in turn received a curse for his descendant: Canaan. Noah lived another 350 years after the flood and died at the age of 950 years.

New Testament

Hebrews 11:7 affirms Noah's actions of faith in building the ark. The references to Noah in 1 Peter 3:20 and 2 Peter 2:5 speak of Noah and those of his family who were saved in the flood. See Flood.

PAUL

The outstanding missionary and writer of the early church. Paul the apostle and his theology are important in the New Testament not only because thirteen Epistles bear his name but also because of the extended biographical information given in the Book of Acts. From the information in these two sources, we piece together a reasonable picture of one of the major personalities of early Christianity. The letters of Paul as listed in the New Testament include Romans through Philemon. (Dates given below are approximate.)

Paul's Early Life and Training

(A.D. 1-35) Paul's Jewish name was Saul, given at birth after his father or some near kin, or even after the famous Old Testament King Saul, who like Paul was from the tribe of Benjamin. Being born in a Roman city and claiming Roman citizenship, Paul (Paulos) was his official Roman name. Normally, a citizen would have three names similar to our first, middle, and last names. The New Testament records only the name Paul which would have been the middle or last name, since the first name was usually indicated only by the initial. See Rome; Roman Empire; Roman Law.

Tarsus,

the place of Paul's birth (Acts 22:3), is still a bustling city a few miles inland from the Mediterranean on Turkey's southern shore. By Paul's day it was a self-governing city, loyal to the Roman Empire. We do not know how Paul's parents or forebearers came to live in Tarsus. Many Jewish families emigrated from their homeland willingly or as a result of foreign intervention in the centuries before Christ. A nonbiblical story says that Paul's parents migrated from a village in Galilee, but this cannot be verified. See Tarsus.

Well trained at home

Growing up in a Jewish family meant that Paul was well trained in the Jewish Scriptures and tradition (Acts 26:4-8; Phil. 3:5-6) beginning in the home with the celebration of the Jewish holy days: Passover, Yom kippur, Hanukkah, and others. At an early age he entered the synagogue day school. Here he learned to read and write by copying select passages of Scripture. He learned the ancient Hebrew language from Old Testament texts. At home his parents probably spoke the current dialect--Aramaic. As Paul related to the larger community, he learned the Greek language. Every Jewish boy also learned a trade. Paul learned the art of tentmaking which he later used as a means of sustenance (Acts 18:3).

Jerusalem

Well trained by Gamaliel in Jerusalem

Paul eventually went to Jerusalem to study under the famous rabbi, Gamaliel. He was probably 13 to 18 years old. See Gamaliel.

Events

Paul had been well trained by the best Jewish teacher of that day (Acts 22:3). Paul became very zealous for the traditions, that is teachings, of his people (Gal. 1:14). He was a Pharisee (Phil. 3:5).

Paul's persecution of Jewish Christians

This zealous commitment to the study of the Old Testament laws and traditions is the background of Paul's persecution of his Jewish brothers who believed Jesus was the Messiah. Luke introduced Paul in the Book of Acts at the execution of Stephen. Now Stephen was executed because he placed Jesus (1) superior to the law and (2) superior to the Temple. Furthermore he claimed (3) that the fathers of the Jewish nation had always been rebellious. Paul, from his training, vigorously disagreed with Stephen's point of view. Stephen opposed the very foundations of Judaism since the days of Moses. Stephen's sermon apparently stimulated Paul's persecution of the church (Acts 8:1-3, 9:1-2; 26:9-11; Phil. 3:6; Gal. 1:13). To be an effective persecutor, Paul would need to know as much as possible about Jesus and the church. He knew the message of Christianity: Jesus' resurrection, His messiahship, and His availability to all humankind. He simply rejected the gospel. See Acts of the Apostles; Stephen.

Paul's Conversion

(A.D. 35) Three accounts tell of Paul's Damascus Road experience: Acts 9:3-19; 22:6-21; 26:13-23. The variations in details are accounted for by recognizing that each story is told to a different audience on a different occasion. Paul was traveling to Damascus to arrest Jewish people who had accepted Jesus as the Messiah. This was legally possible since city governments were known to permit the Jewish sector of the city a reasonable degree of self-government. The journey would take at least a week using donkeys or mules to ride and carry provisions. See Damascus; Messiah.

As Paul neared Damascus, a startling light forced him to the ground. The voice asked: "Why persecutest thou me," and identified the speaker as Jesus--the very one whom Stephen had seen at the right hand of God when Paul witnessed Stephen's stoning. Paul was struck blind and was led into the city. Ananias met Paul and told him that he had been chosen by God as a messenger for the Gentiles (9:17). After Paul received his sight, like other believers before him, he was baptized.

In this conversion experience, Paul accepted the claims of Jesus and the church, the very thing he was seeking to destroy. Jesus was truly the Messiah and took priority over the Temple and the law. The experience was also Paul's call to carry the gospel to the Gentile world (9:15; 22:21).

Both his conversion and call are reflected in Paul's letters. He wrote that Jesus had appeared to him (1 Cor. 15:8-10; 9:1); the gospel Paul preached had come by revelation (Gal. 1:12); he had been called by God (Gal. 1:1; Eph. 3:2-12). His conversion brought a complete change in the inner controlling power of his life. It was like dying and receiving a new life (Gal. 2:20) or being created anew (2 Cor. 5:17-20). This experience of radical change and call to the Gentiles provided the motivation to travel throughout the Roman world. See Conversion.

Paul's Missionary Journeys

(A.D. 46-61)

(1) The first missionary journey

(A.D. 46-48) began at Antioch (Acts 13-14). The church at Antioch had been founded by Hellenistic Christian believers like Stephen (Acts 11:19-26). Barnabas became its prominent leader, and Paul was his associate. Acts makes it clear that the entire church was involved in the world mission project, and the church chose Paul and Barnabas to be their representatives. John Mark went along as an important assistant. Their itinerary took them from Antioch (Antakya of modern Turkey) to the seaport of Seleucia. By

Events

ship they traveled to Cyprus. They landed at Salamis and traveled the length of the island to Paphos, from whence they set sail to Perga on Turkey's southern shore. Entering the highlands, they came into the province of Galatia where they concentrated their efforts in the southern cities of Antioch, Iconium, Lystra, and Derbe. Their typical procedure was to enter a new town, seek out the synagogue, and share the gospel on the sabbath day. Usually Paul's message caused a division in the synagogue, and Paul and Barnabas would seek a Gentile audience. From Paul's earliest activities, it became evident that the gospel he preached caused tension between believers and the synagogue. This first journey produced results. In each city many turned to the new way (Acts 13:44,52; 14:1-4,20-28); and a minimal organization was established in each locality (Acts 14:23). He later addressed an epistle to this district--Galatians. See Asia Minor.

(2) Paul's second journey

(A.D. 49-52) departed from Antioch with Silas as his associate (Acts 15:36-18:18). They traveled overland through what is now modern Turkey to the Aegean part of Troas. A vision directed Paul to go to Philippi in the province of Macedonia. Philippi was a Roman city with no synagogue and a minimal Jewish population. Paul established a church there as further attested by his letter to the Philippians. From there he traveled to Thessalonica and Berea. His preaching in Athens met with meager results. His work in Corinth (the province of Achaia) was well received and even approved, in an oblique fashion, by the Roman governor, Gallio. From Corinth, Paul returned to Caesarea, visited Jerusalem, and then Antioch (Acts 18:22).

(3) Paul's third missionary venture

(A.D. 52-57) centered in the city of Ephesus from which the gospel probably spread into the surrounding cities such as the seven churches in Revelation (Acts 18:23-20:6; Rev. 2-3). From Ephesus he carried on a correspondence with the Corinthian church and possibly other churches. While in Corinth at the end of this journey, he wrote the Epistle to the Romans. See Romans; Corinthians.

Arrest and imprisonment

Transferred to Caesarea from Jerusalem

When Paul returned to Jerusalem for his last visit (21:17-26:32), he was soon arrested and imprisoned--first in Jerusalem and then later transferred to Caesarea (A.D. 57-59).

Charges

At first the charges against him were that he had brought a Gentile into the restricted areas of the Temple. Later, he was accused of being a pestilent fellow.

Real Reasons

His call to the Gentiles and His belief in the resurrection

The real reasons for his arrest are noted: the crowd was enraged at his mentioning his call to the Gentiles (Acts 22:21-22), and he stated to the Sanhedrin that he was arrested because of his belief in the resurrection. These two reasons, or beliefs, were the controlling motivation of Paul's life from conversion to arrest.

Transfer to Rome

Paul was eventually transferred to Rome (A.D. 60-61) as a prisoner of the emperor. His story in the New Testament ends there. The tradition outside the New Testament that tells of Paul's execution in Rome is reasonable. The tradition that he traveled to Spain is problematic.

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Paul and the churches

His calling as an apostle and to carry the gospel to the Gentiles

(1) Paul did not hesitate to remind the churches that he possessed apostolic authority from the Lord. Galatians 1-2 is his most intensive statement of this. He blatantly stated that his appointment was from God (1:1), and that he preached the authentic gospel (1:8) because he received it by revelation (1:12).

He had been called by God to carry the gospel to the Gentiles (1:16). This call was recognized by the leaders of the Jerusalem church (2:7-10), the very church in which the most distinguished of the apostles resided--Peter, James, and John. In most of his letters, Paul identified himself from the beginning as an apostle of Christ Jesus. His certainty of the gospel and his relationship to Christ was the grounds of his relation to the churches. The Epistle of Paul to the Ephesians further expresses Paul's commitment to the Gentile mission. Again he insisted that by revelation (3:3) he knew the mystery of Christ which is simply that the gospel is for the Gentiles without any restrictions (3:6-9). He had been given the specific charge to carry the gospel to the Gentiles (Acts 9:15). See Galatians, Epistle to; Gentiles.

Dependency on others

(2) While Paul was intensely aware of his calling, he also recognized his dependency upon others. When he was criticized for his own willingness to accept Gentiles without their being circumcised, he was willing to enter into dialogue with the Christians in Jerusalem (Acts 15) to resolve the question. Paul must have realized that he, as well as the young Gentile Christians, needed the approval and support of the Christian leaders in Jerusalem, the very place where the crucifixion, burial, resurrection, and ascension of Jesus took place. During his travels, he often returned to Jerusalem to visit the church, and he brought gifts to it on more than one occasion (Acts 11:29-30; 1 Cor. 16:1-4).

He persuaded them through the gospel

(3) We must not think of Paul as an established administrator over the churches he founded. His letters give evidence that he did not command or dictate to his churches; rather he persuaded them. The lengthy correspondence with the church at Corinth was Paul's effort to persuade them to adopt the correct attitude towards specific problems as well as toward himself. He could only admonish the churches through the gospel.

Paul's Theology

Paul's writings are the major source of Christian theology both because of the amount of material and because of Paul's intensively theological writing style.

Hopelessly estranged from God

(1) Human beings are alienated from God. They had the opportunity of recognizing God as Creator and themselves as dependent creatures, but instead they have rejected God and established themselves as the ultimate authority. God permitted humankind to make the choice. The results of such a choice is humankind's immorality, idolatry, and the suffering that human

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beings impose upon one another. In short, our declaring our independence from God has given sin an opportunity. While Gentiles have made their own abilities absolute, the Jews have made the law absolute. Each group has alienated themselves from God. This is the bondage of sin. Unfortunately, humans do not have the ability to solve this problem. We are hopelessly estranged from God. These ideas are especially described in Romans 1:18-3:8. See Sin; Anthropology.

God sent his Son

(2) Paul's answer to humankind's alienation was that "when the fulness of time was come, God sent forth his son" (Gal. 4:4). He further described the Son in Colossians 1:15-20.

First,

Paul told his readers that Christ is the model for all humankind. He is the image of God (1:15). Christ represents what God would like all human beings to be.

Second,

Christ is bound up with the One who created the universe. Its design and purpose centers in Christ. Whatever our question about our place in the world might be, the ultimate answer is in Christ.

Third,

based on Christ's relation to God and His place in the universe, He is the appropriate one to reconcile us to God (1:20). Christ is able to reestablish the broken relationship between God and humankind. He shows us how we can realign our proper dependent relationship to God. "God was in Christ reconciling the world unto himself" (2 Cor. 5:19). See Conversion; Reconciliation.

Graphically - the death, burial, and resurrection of Jesus

(3) The presentation of Christ as God's reconciling gift to humankind is graphically portrayed in the death, burial, and resurrection of Jesus. This event is the focal point of all that Paul preached and wrote. "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). The Death, burial, and resurrection of Jesus must be thought of as a unit. "If Christ be not risen, then ... your faith is also vain" (1 Cor. 15:14). Paul could think of Christ's death as a Passover sacrifice (1 Cor. 5:7), as a representative sacrifice (2 Cor. 5:14), or as a ransom (1 Tim. 2:5-6). When Paul stressed the resurrection event, he thought in terms of the doctrine of the future which he had inherited from his Jewish background: (a) Human history has an end which will begin a new world. (b) This will begin with the coming of the Messiah. (c) An intense encounter between good and evil will take place. (d) The dead will be resurrected. Jesus' resurrection is evidence that God has already begun the messianic era. It guarantees the hope that the complete resurrection and the new world is sure to come (1 Cor. 15:20-24). Jesus' death and resurrection was God's way of verifying that Jesus is the One who brings about reconciliation between humankind and God. See Jesus, Life and Ministry of; Christology; Future Hope.

Faith

(4) When Paul thought about the person who accepts God's offer of reconciliation in Christ, he described persons of faith, using Abraham as a worthy example (Rom. 4:3). Abraham had a right relation to God because of his response of faith to God's offer. Paul further described Abraham as one who was "fully convinced that God was able to do what he had promised" (Rom. 4:21 NRSV). This is applied to Christians: "It [righteousness] will be

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reckoned to us who believe [have faith] in him who raised Jesus our Lord from the dead" (Rom. 4:24 NRSV). Faith is simply accepting as certain the promise of salvation God has made through Christ. This response in faith is so dynamic and vital that it has transforming power and is like creating a new person (Gal. 2:20; 2 Cor. 5:17-19). The person of faith is a new creation with a new motivating, energizing force, the Holy Spirit (Rom. 8:9-11). The person of faith is truly "in Christ." See Faith.

Church - community of faith

(5) The believer does not come into reconciliation in isolation. It happens in a community of faith. Paul began his missionary activities out of a congregation of believers. Wherever people became believers, a community existed known by the word church. Paul never advised a person of faith to live alone but rather to fellowship with the church. This believing community is intimately associated with Christ, who holds a position of dignity and authority over the church--He is its Head (Eph. 1:22-23). At the same time Christ loves the church, and He gave Himself for it; the church is subject to Christ in all matters (Eph. 5:21-33).

This new community performs two functions: (a) It **nurtures** the person of faith so that he or she may mature "unto the measure of the stature of the fulness of Christ" (Eph. 4:13). (b) It **witnesses** to God's power to reconcile humankind to Himself by its example of **Christian fellowship** within its walls and by **evangelistic outreach** beyond itself (Eph. 3:10). See Church.

New Lifestyle

(6) The reconciled person has a new life-style. Paul expressed a concern for **ethics**. He listed **vices**: Galatians 5:19-21; Colossians 3:5-11; Ephesians 4:17-19; 1 Corinthians 5; 6:9-10; 2 Corinthians 12:20-21, and others. He also listed **worthy qualities**: Galatians 5:22-23; Colossians 3:12-14; Philippians 4:8. He gave **advice to Christian households**: Colossians 3:18-4:1; Ephesians 5:21-6:9. He offered **guidance in marriage matters**: 1 Corinthians 7. Although Paul expected worthy Christian conduct, he was **not legalistic**. Legalism means keeping rules for rule's sake. Rules are essential for Christian nurture. In an extended discussion about Christian conduct (1 Cor. 8:1-11:1) he emphasized that a believer will be sensitive to the effect his conduct will have on a fellow believer (1 Cor. 8:9-12). The **ultimate standard** of Christian conduct is Christ Himself. After exhorting believers to be concerned about their actions toward each other, Paul gave one of his most beautiful descriptions of the example of Jesus' giving Himself for others (Phil. 2:1-11). So Christ gives Himself as God's reconciling agent to bring human beings into a right relation with God, living a life motivated by the Spirit. See Ethics.

SAMSON

(sam' suhn) Personal name meaning, "Of the sun." Last of the major judges over Israel about 1100 B.C. (Judg. 13:1-16:31). The son of Manoah of the tribe of Dan, Samson was a legendary hero who frequently did battle against the Philistines who, at that time, "had dominion over Israel" (14:4).

Dedicated by his parents

Before his conception, Samson was dedicated by his parents to be a lifelong Nazirite (13:3-7), a person especially devoted or consecrated. Part of the vow included letting the hair grow and abstaining from wine and strong drink. Samson's legendary strength did not come from his long hair. Rather, it came through the

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"Spirit of the Lord" who would "come upon" him to enable him to perform amazing feats of physical strength (14:6,19; 15:14; compare 16:28-29).

Little or no self control

Although a Nazirite, Samson did not live a devoted life. More frequently, he was careless in his vow. He secretly disobeyed the prohibition of approaching a dead body (14:8-9), had immoral relations with a Gaza harlot (16:1), and with Delilah (16:4-20).

Samson is portrayed as a headstrong young man with little or no self-control. None of his exploits show him as a religious enthusiast. In fact, every major crisis in his life resulting in clashes against the Philistines were brought on by his relationships with Philistine women. Samson's fascination with Delilah finally wrought his downfall. The lords of the Philistines offered her eleven hundred pieces of silver from each of them to find out the source of Samson's strength. In her first three attempts, Samson gave her false answers. However, he did not seem to equate the Philistines binding him each time with betrayal by Delilah. Finally, she coaxed the truth from him, and Samson was captured.

Hero of the faith

Ultimately, Samson proved little more than a thorn in the flesh to the Philistines. He never really freed Israel from the dominion of the Philistines. In his death, he killed more Philistines than the total he had killed during his life (16:30). He is listed with the heroes of faith in Hebrews 11:32, because his strength came from God and because in his dying act, he demonstrated his faith. See Nazirite; Judge; Judges, Book of; Spirit.

SAMUEL

(sa' mew eh) Personal name in the Ancient Near East meaning, "Sumu is God" but understood in Israel as "The name is God," "God is exalted," or "son of God." The last judge, first king-maker, priest, and prophet who linked the period of the judges with the monarchy (about 1066-1000 B.C.). Born in answer to barren Hannah's tearful prayer (1 Sam. 1:10),

Dedicated to the Lord before his birth

Samuel was dedicated to the Lord before his birth (1:11) as a "loan" for all his life (1:28; 2:20). Eli raised Samuel at the Shiloh sanctuary (1 Sam. 2:11). As a child, Samuel grew "both in stature and in favor with the Lord and with men" (1 Sam. 2:26 NAS; compare Luke 2:52).

Met God and prophecy as a young lad

Samuel met God and received his first prophetic mission as a young lad (1 Sam. 3:1,11-14). God's initial word to Samuel concerned God's rejection of Eli's family from service as priests as punishment for the sins of Eli's sons.

Responsible for revival at Shiloh

Samuel was responsible for a revival of the Shiloh sanctuary (1 Sam. 3:21). Psalm 99:6-7 relates that God spoke with Samuel from out of the pillar of cloud as God had previously with Moses and Aaron. God "was with him and let none of his words fall to the ground" (1 Sam. 3:19; also 9:6).

Great intercessor

Jeremiah regarded Samuel and Moses as the two great intercessors of Israel (Jer. 15:1).

Following the death of Eli and his sons, Israel experienced twenty years (1 Sam. 7:2) of national sin and Philistine oppression. Samuel reemerged in the role of judge, calling Israel to repentance and delivering them from foreign domination. Samuel also exercised the judicial role of judge, administering justice at Bethel, Gilgal, Mizpah, and Ramah (1 Sam. 7:15-17).

Prototype for future prophets

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Samuel served as the prototype for future prophets in tension with the kings of Israel and Judah. The sins of Samuel's sons and the Philistine threat led the elders of Israel to appeal to Samuel for a king "like all the nations" (1 Sam. 8:3,5,20).

People ask Samuel to ask God for a King

Samuel rightly understood this call for a king as rejection of God's rule (1 Sam. 8:7; 10:19).

Dangers of the monarchy

Samuel warned Israel of the dangers of a monarchy--forced labor, seizure of property, taxation (1 Sam. 8:10-18)--before anointing Saul as Israel's first king (1 Sam. 10:1).

Rights and duties of Kingship

Samuel's recording of the rights and duties of kingship (1 Sam. 10:25) set the stage for later prophets to call their monarchs to task for disobedience to God's commands and for overstepping God's limits for kingship in Israel.

Call for Rain

Samuel foreshadowed Elijah in his call for rain during the wheat harvest, the usual dry season, as vindication of his word of judgment concerning Israel's demand for a king (1 Sam. 12:17-18).

Samuel's relations with Saul - treason in Saul's eyes

Samuel's relations with Saul highlight the conditional nature of kingship in Israel. Israel's king was designated by God and served at God's pleasure. Saul's presumption in offering burnt sacrifice before battle with the Philistines (1 Sam. 13:8-15) and his disregard of God's command to leave no survivors among the Amalekites or their flocks (1 Sam. 15) occasioned Samuel's declaration of God's rejection of Saul's kingship.

Obedying God's call to anoint another king amounted to treason in Saul's eyes, and Samuel had concerns for his life.

Samuel Anoints David as King

Samuel was, however, obedient in anointing David as king over Israel (1 Sam. 16:13). Later when Saul sought David's life, David took refuge with Samuel and his band of prophets at Ramah (1 Sam. 19:18-24).

After Samuel's death, Saul needs his power and influence

Finally, Samuel's death brought national mourning (1 Sam. 25:1; 28:3). It also left Saul without access to God's word. In desperation he acknowledged Samuel's power and influence by seeking to commune with Samuel's spirit (1 Sam. 28). Thus in life and death Samuel cast a long shadow over Israel's history of worship, rule, prophecy, and justice.

SARAI / SARAH

(say ruh) Personal name meaning, "princess." Wife and half sister of Abraham (Gen. 11:29-25:10). Sarah, first called Sarai, had the same father as Abraham. Marriages with half brothers were not uncommon in her time. Sarah traveled with Abraham from Ur to Haran. Then at the age of 65 she accompanied him to Canaan as Abraham followed God's leadership in moving to the land God had promised. During a famine in Canaan, Abraham and Sarah fled to Egypt. This was Abraham's first attempt to pass off Sarah as his sister rather than wife because he feared that he would be killed when the Egyptians saw Sarah's beauty. Consequently, the Pharaoh thought Sarah was Abraham's sister, took Sarah into court, and treated Abraham well. When the Lord sent serious disease on Pharaoh's household, he saw the deception and sent them away. The second trick about Abraham's relationship with Sarah was in the court of Abimelech, king of Gerar, who also took in Sarah. God intervened in Abimelech's dream and protected Sarah. He sent them away with the right to live there and with a gift for Sarah.

In her barrenness, God promises her a Son

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In her grief over her barrenness, Sarah gave her maid Hagar to Abraham in the hope of an heir; but she expressed resentment when Hagar conceived. When Sarah was almost 90 years old, God changed her name and promised her a son. A year later, she bore Isaac.

At the age of 127, Sarah died at Hebron, where she was buried in the cave in the field of Machpelah near Mamre.

In the New Testament,

Romans 4:19 refers to Sarah's barrenness as evidence of Abraham's faith; Romans 9:9 cites her conception of Isaac as an example of God's power in fulfilling a promise. Galatians 4:21-31 contrasts her with Hagar without naming her, Hebrews 11:11 lauds her faith, and 1 Peter 3:6 describes her relationship with Abraham.

Sarah's barrenness evidence of Abraham's faith

Sarah's conception of Isaac exemplifies God's power

Sarah's faith

Sarah's relationship with Abraham

SAUL

Sl) Personal name meaning, "asked for." First king of Israel and the Hebrew name of Paul, the apostle. See Paul. The Hebrew name Shaul is used of four persons in the Old Testament. It is usually rendered Shaul for a king of Edom (Gen. 36:37-38), the last son of Simeon (Gen. 46:10), and a Levite of the Kohathites (1 Chron. 6:24).

First King of Israel

Saul, however, primarily refers to the first king of a united Israel, a tall and handsome son of Kish from the tribe of Benjamin (1 Sam. 9:1-2,21). Chosen by God (1 Sam. 9:15-17) and secretly anointed by Samuel (10:1), Saul was later selected publicly by lot (10:17-24). Despite some people's skepticism (10:27), he proved himself an able leader by delivering the city of Jabesh-gilead and was acclaimed king at Gilgal (11:1-15).

The numbers in 1 Samuel 13:1 are incomplete in the Hebrew text, but Saul's reign is generally dated about 1020-1000 B.C. He made his capital at "Gibeah of Saul" ("Saul's hill," 1 Sam. 11:4), probably Tell el-Ful, three miles north of Jerusalem where excavations have uncovered contemporary foundations of a modest fortresslike palace. From Gibeah, Saul drove the Philistines from the hill country (13:19-14:23) and fought other enemies of Israel (14:47-48).

Evil spirit tormented Saul

A tragic figure, Saul's heart was initially changed; he had even prophesied (1 Sam. 10:9-13). See Prophets. His presumptuous offering (13:8-14), however, and violation of a holy war ban led to his break with Samuel and rejection by God (15:7-23). The spirit of the Lord left Saul and was replaced by an evil spirit which tormented him. David is introduced as a musician who soothed him by playing the lyre (16:14-23). After the Goliath episode, Saul became jealous and fearful of David (18:7,12), eventually making several spontaneous and indirect attempts on David's life (18:10-11,25; 19:1,9-11). Saul's fits of rage, his obsession with David, and the slaughter of the priests at Nob (22:17-19), make it appear as though he suffered from some sort of psychotic state. His final wretched condition is betrayed by his consultation of the witch at En-dor (28:7-8). The following day, Saul and three sons were killed at the hands of the Philistines on Mount Gilboa (1 Sam. 31). Saul's body was beheaded and

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hung on the walls of Beth-shan, from whence it was rescued and buried by the grateful inhabitants of Jabesh-gilead (31:8-13).

The Lord's Anointed

The enigma of Saul was sensed by David who refused to lift his hand against "the Lord's anointed" (1 Sam. 26:9-11,23) and at his death provided a fitting elegy (2 Sam. 1:17-27).

SOLOMON

(sahl' oh mahn) Personal name whose meaning is variously interpreted as "his peace," "(God) is peace," "Salem (a god)," "intact," or "his replacement." Tenth son of David and the second son of Bathsheba, Solomon became the third king of Israel and reigned forty years about 1000 B.C.

Old Testament

Solomon was born to David and Bathsheba after the death of their first son (2 Sam. 12:24). Although not the oldest living son of David, he was crowned king after his mother and Nathan the prophet intervened with David and secured David's decision to have Solomon succeed him (1 Kings 1-2). Solomon is remembered most for his wisdom, his building program, and his wealth generated through trade and administrative reorganization.

Wisdom

Solomon was remembered as having three thousand proverbs and a thousand and five songs in his repertoire (1 Kings 4:32). Thus, it is not surprising that Proverbs and Song of Solomon in the Bible are attributed to Solomon. (Prov. 1:1; Song of Sol. 1:1) as are several apocryphal and pseudepigraphal books. See Apocrypha; Pseudepigrapha. His wisdom is also illustrated in the Bible by the accounts of the two harlots who claimed the single surviving child (1 Kings 3:16) and by the visit of the queen of Sheba (1 Kings 10).

Building Program

While Solomon's Temple was the most famous of his building projects (1 Kings 5-8), it was by no means the only one. Solomon fortified a number of cities that helped provide protection to Jerusalem, built "store-cities" for stockpiling the materials required in his kingdom, and established military bases for contingents of charioteers (1 Kings 9:15-19). The Temple complex in Jerusalem was composed of several buildings including Solomon's palace, the "house of the forest of Lebanon," the "hall or porch of pillars," the "hall or porch of the throne," and a palace for one of his wives, the daughter of the pharaoh of Egypt (1 Kings 7). See Archaeology; Gezer; Hazor; Megiddo; Temple.

Administration

Solomon divided the country into administrative districts that did not correspond to the old tribal boundaries (1 Kings 4:7-19) and had the districts provide provisions for the central government. This system, combined with control of vital north/south trade routes between the Red Sea and what was later known as Asia Minor, made it possible for Solomon to accumulate vast wealth. This wealth was supplemented both from trading in horses and chariots and from trade carried on by a fleet of ships (1 Kings 9:26-28; 10:26-29). See Eloth; Ezion-geber.

Faults

The Bible clearly notes that Solomon had faults as well as elements of greatness. The "seven hundred wives, princesses, and three hundred concubines" came from many of the kingdoms with which Solomon had

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treaties (1 Kings 11:1). He apparently allowed his wives to worship their native gods and even had altars to these gods constructed in Jerusalem (1 Kings 11:7-8). This kind of compromise indicated to the historian a weakness in Solomon not found in David. Rebellions led by the king of Edom, Rezon of Damascus, and Jeroboam, one of Solomon's own officers, indicates that Solomon's long reign was not without its turmoil.

New Testament

Solomon was an ancestor of Jesus (Matt. 1:6-7) and is mentioned in Jesus' teaching about anxiety (Matt. 6:29; Luke 12:27). Jesus noted that the queen of Sheba came a long way to see Solomon and that "something greater than Solomon is here" (Matt. 12:42; Luke 11:31). Jesus walked in "Solomon's porch," a part of the Temple area (John 10:23; compare Acts 3:11; 5:12). Stephen noted that though David sought to find a place for God, it was Solomon who "built a house for him" (Acts 7:47).