

Life of Christ Notebook

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OUTLINE OF THE LIFE OF CHRIST THIRTY YEARS

PREPARATION

	Matt	Mark	Luke	John
1. Introductions	1		1	1
2. Birth Narratives	2		2	
3. Magi, Egypt and Nazareth	2			
4. Jesus in the temple at age 12			2	
5. Baptized by John	3	1	3	
6. Tempted by Satan	4	1	4	
7. Jesus obtains his first disciples from John				1
8. First miracle: Water to wine at Cana				2

FIRST YEAR OF MINISTRY

Early Judean Ministry (8-9 months)

9. FIRST PASSOVER (A.D. 27), Jesus cleanses the temple				2
10. Interview with Nicodemus				3
11. Interview with the Woman at the well in Sychar of Samaria				4

Galilean Ministry (1 year and 3 or 4 months)

12. From Cana, Jesus heals the royal official's son at Capernaum				4
13. Rejected at his home town Synagogue in Nazareth			4	
14. Calls four fishermen	4	1	5	
15. Heals the demoniac in the Capernaum Synagogue		1	4	
16. Heals Peter's mother-in-law and many others in Capernaum	8	1	4	
17. First Galilean Tour	4	1	4	
(1) A leper healed	8	1	5	
(2) Paralytic through the roof	9	2	5	
(3) Call of Matthew; fight over feasting and fasting	9	2	5	

SECOND YEAR OF MINISTRY

18. SECOND PASSOVER (A.D. 28)				
(1) Lame man at the pool healed on the Sabbath				5
(2) Sabbath controversy and sermon on deity				5
19. Galilean Sabbath controversies: Reaping grain and withered hand	12	2-3	6	
20. Twelve apostles appointed		3	6	
21. Sermon on the Mount/on Plain	5-7		6	
22. Healing the centurion's servant	8		7	
23. Raises widow's son at Nain			7	
24. Question of John; sermon on John	11		7	
25. Jesus anointed by a sinful woman at Simon the Pharisees' banquet			7	
26. Second Galilean Tour			8	
(1) Casting out demons, Beelzebub, and Blasphemy	12	3		
(2) Jesus' true family	12	3	8	
(3) Parables of the kingdom	13	4	8	
(4) Gerasene Demoniac, bleeding woman, Jairus' daughter	8-9	5	8	
27. Third Galilean Tour—Twelve sent out 2 by 2	10	6	9	
28. Death of John the Baptist	14	6	9	
29. Feeding of the 5,000 near the THIRD PASSOVER (A.D. 29)	14	6	9	6
(1) Walking on Water	14	6		6
(2) Sermon on the Bread of Life				6

THIRD YEAR OF MINISTRY

Matt Mark Luke John

Travels with the Twelve (6 months)

30. Controversy: Clean and Unclean.....	15	7		
31. Demonized daughter of the Syro-Phoenician Woman.....	15	7		
32. Feeding 4,000 in Decapolis.....	15	8		
33. Healing a blind man in two steps.....		8		
34. Peter's confession at Caesarea Philippi.....	16	8	9	
35. Jesus' first passion prediction.....	16	8	9	
36. Transfiguration.....	17	9	9	
37. The disciples couldn't heal a demonized boy.....	17	9	9	
38. The greatest in the kingdom are children.....	18	9	9	
39. Discipline & Forgiveness; Parable: Unforgiving servant.....	18			
40. In Samaria the Sons of Thunder want to call down fire.....			9	
<u>Later Judean Ministry (3 months)</u>				
41. Feast of Tabernacles.....				7
42. Sermon on the Light of the World; attempt to stone Jesus.....				8
43. Sending of 70 and their return.....			10	
44. Good Samaritan; Mary and Martha.....			10	
45. Jesus denounces the Pharisees at a Pharisee's banquet.....			11	
46. Warnings about hypocrisy, money and Jesus' return.....			12	
47. Jesus healed a woman bent by Satan for 18 years.....			13	
48. A man born blind was healed on the Sabbath.....				9
49. Good Shepherd and the Feast of Dedication.....				10
<u>Later Perea Ministry (3 months)</u>				
50. Cost of discipleship.....			14	
51. Parables: The lost sheep, coin, and son.....			15	
52. Parables: Dishonest Manager and The Rich Man and Lazarus.....			16	
53. Raising of Lazarus.....				11
54. Thankful Leper.....			17	
55. Parables on Prayer: Widow/judge & Pharisee/publican.....			18	
56. Divorce and Remarriage.....	19	10		
57. Little Children and the Rich young ruler.....	19	10	18	
58. Parable: Laborers and the Vineyard.....	20			
59. James and John ask for chief seats.....	20	10		
60. Blind Bartimaeus in Jericho.....	20	10	18	
61. Zacchaeus.....			19	
<u>Final Week</u>				
62. Sunday: Triumphal Entry.....	21	11	19	12
63. Monday: Second cleansing of the temple & a fig tree cursed.....	21	11	19	
64. Tuesday: Public discussions and rebuke of the Pharisees.....	21-23	11-12	20	
65. Private prediction of Jerusalem's fall and the 2nd coming.....	24-25	13	21	
66. Thursday: FOURTH PASSOVER (A.D. 30)				
(1) Last Supper.....	26	14	22	
(2) Foot washing.....				13
(3) Farewell Discourse.....				14-16
(4) Jesus' Prayer.....				17
67. Prayer and arrest in Gethsemane.....	26	14	22	
68. Trials.....	26-27	14-15	22-23	18
69. Friday: Crucifixion and burial.....	27	15	23	19
70. Sunday: Resurrection.....	28	16	24	20-21

A Reading Strategy for the Gospels

By Mark E. Moore

The four gospels are unique documents. There is really nothing quite like them in all the ancient world. In some ways they read like Greek history, with interest in political rulers and cultural details. In other ways they read like Roman biographies of the day. Yet only two of the four (Matthew and Luke) have anything to say about Jesus' birth and childhood. Moreover, all four books are dominated by just two days in Jesus' life — the day he died and the day he rose. These two events are portrayed in the gospels as two sides of the same coin. Throw in the ascension and you have the trilogy of "lifted up" terminology. This "exaltation" of Jesus towers over all the stories and events of the gospels and colors them all.

Thus we come up with this axiom: **The gospels must be read in the shadow of the cross.** This is particularly true of the synoptic gospel (i.e. Matthew, Mark and Luke). We should ask of each story, "How does this relate to the cross?" This may not work equally well for each pericope. But it will shed a great deal of light on much of what we read. For example, read Luke 2:21-38 in the shadow of the cross. See what comes to light. Even in this unlikely passage a number of prominent "cross" themes appear: Purification (22), law (22), Jerusalem (22), consecration of every first-born male (23), sacrifice (24), consolation of Israel (25), Christ (26), temple (27), salvation (30), light for revelation to the Gentiles (32), falling and rising (34), sword pierces your own soul (35), redemption of Israel (38).

Or consider Luke 8:51-56. Here we have two women healed. They are bound together by the mention of twelve years. For the first it was her age, for the second it was the length of her illness. Jairus, the synagogue ruler convinces Jesus to come to his house. His daughter was deathly ill. On route, this woman with a long-standing gynecological problem grasps the tassel of Jesus' prayer shawl. She was acting out a common superstition. Many in those days believed that the prayers of a righteous man would become imbedded in the tassels of his shawl. For whatever reason, God respected her faith and she was instantly healed. Almost everyone was overjoyed. Jairus is a bit impatient and about to become perturbed. His servants run to him, announcing that his daughter just died. Jesus grabs his attention and attempts to bolster his faith. Eventually all would be well.

Why tell such stories? Ok, the raising of the dead thing is quite cool. But who wants to talk about inordinate uterine bleeding? Why do the Synoptics record this? Read in isolation this is perplexing. In the shadow of the cross, however, it comes to light. Where else are blood and death pulled together? Indeed, these two women don't merely demonstrate the power of Jesus. They stand as mirrors that reflect our own problem with blood and death. They prefigure the work of Jesus on the cross.

Now John is an altogether different bird. He wrote his gospel some sixty years after the ascension. He's had a lot of time to think. He's a pretty good thinker, too! His book has no parables, only allegories; he has few quotations, but hundreds of O.T. allusions; and he opts for theology rather than history. In short, rather than reading in the shadow of the cross, **we must read John in the shadow of the church.**

This can be seen in his "I am" statements ("I AM" 8:58; bread, 6:35, 41, 48, 51; light of the world, 8:12; 9:5; door of the sheep, 10:7, 9; good shepherd, 10:11,14; Son of God, 10:36; resurrection and the life, 11:25; way, truth and life, 14:6; true vine, 15:1, 5). Here John marches through the dominant expectations of the Messiah and points them to Jesus. Or they could be

seen in John's deep ecclesiastical phraseology. For instance, he records Jesus' words to Nicodemus, "Unless a man is born of water and the Spirit, he cannot enter the kingdom" (John 3:5). The Christians of John's day could hardly read these words without thinking of Christian Baptism. Yet this sacrament had not yet been invented. Only its precursor was available through John the Baptist. Consider John 6:52-53, "Unless you eat my flesh and drink my blood you have no life in you." This obviously conjures up thoughts of the Eucharist which was still two years off. Or again, John 7:38-39, "Streams of living water will flow from your inner most being." This has relation to the Holy Spirit who had not yet been given. How about John 19:34? Blood and water flowed from Jesus' side. If you trace these two liquids through John's literature you will find them to be the libations of life. John writes with incredibly rich and deep theology.

The clearest view of John's concern for the church, however, is found in his miracles. He only chooses seven, you know. If you have read Revelation, you know about John's penchant for seven. It is a highly symbolic number. Unlike the Synoptics, who pile miracle on miracle, John carefully selects seven. Each of these are chosen from hundreds of possible stories, because they so clearly illustrate what Jesus is all about. In essence, these miracles don't merely demonstrate Jesus' power, they illustrate his kingdom. (See the chart on the following page).

These miracles are enacted parables. They speak about life in the kingdom; they trace the process of conversion (cf. 20:20-31). These miracles don't just tell *their* story, they reflect our own. The Gospels, therefore, are not bland history. They are carefully constructed narratives with poignant theological purposes. They demand a more intense reading, a more spiritually sophisticated analysis, than they are general granted. These two simple rules — Read the Synoptics in the shadow of the cross and read John in the shadow of the church — will help Jesus' disciples mine the depths of these documents about his life.

The Program of Jesus

By Mark E. Moore

- I. Repent, for the Kingdom of Heaven is at hand
 - A. This was the message of John the Baptist (Matt 3:2) as well as Jesus (Matt 4:17; Mark 1:15), as well as the Apostles after him (Mark 6:12).
 - B. Repent
 1. We tend to think of repentance as individualistic. The Hebrews thought of it as very much corporate. In fact, of the 27 times “repent” is used in the N.T. only two are individualistic (Luke 17:4; Acts 8:22). The baptism of Jesus may, in fact, represent Jesus repenting for the sins of the nation.
 2. Etymologically it means to change one’s mind. The actual definition is to transfer allegiance, not merely to feel sorry for a sin (Matt 21:32; Acts 3:19).
 3. Josephus called a rebel named Jesus, along with his brigands to “repent and believe in me” (Josephus, Life 110; cf. Mark 1:15). In other words, forgo the rebellion and adopt an alternative program.
 4. Implications: We are called to a political campaign, not a moralistic crusade. It would be ludicrous to acclaim Jesus as Lord and not live according to his rules. But to reduce him to a supervisor of morality (likened to Buddha or Confucius), is suicidal. He is calling us to change affiliation, to adopt a new mode of existence. He is calling us to execute the kingdom of God on this earth, not join a church and be good citizens.
- II. Kingdom of Heaven is at hand
 - A. First, it requires that God rules. This was the purpose of God’s Messiah, to usher Yahweh into Jerusalem (Eze 37:24-28). During the exile, God was thought to have abandoned Israel into the hands of her enemies as punishment for her sins.
 - B. Second, It brings the exile to an end through liberation and gathering
 1. Jesus fulfills the primary roles of the Messiah:
 - a. **King** at the triumphal entry.
 - b. **Founder** of a new nation through the Lord’s Supper.
 - c. **High priest** through the cleansing of the temple and atonement.
 2. The end of the exile is not geographic but ethnic. Jesus brings all Gentiles into one body (Eph 2:11-22).
 3. Jesus embodies the major hopes of Israel (You can trace this through the “I AM” statements in John): Temple, Sacrifice, Bread, Water, Shepherd, Torah even land (cf. Matt 2:15, “Out of Egypt I have called my son.” cf. Hosea 11:1)
 - C. Third, it has actual political connotations. This at least includes a socially identifiable group of people who adhere to certain principles and/or laws and espouse a particular world-view. They are known by their policies and often persecuted for them when they impact other social groups who have more power than they.
 1. Jesus was political
 - a. He died by execution, and this didn’t happen because he was a teacher of morality but because he was a very real threat to the system. The charge on the *titulus* was that he was a king.
 - b. His triumphal entry illustrates precisely this point (cf. Matt 21:13; quoting Isa

56:7 & Jer 7:11).

2. The church of Acts 20 times in 28 chapters stand before civil authorities of various sorts because their proclamation altered social structures. In short, they were a threat to the power base of the Jews and the economic structures of the Gentiles.
3. Historically, the church has been a political entity.
 - a. Countries like Rome and Russia fell because of the preaching of the gospel. Even Jerusalem fell in 70 A.D. because of Jesus. It will do no good simply to spiritualize these claims. The kingdom is more than the "rule and reign of God in the hearts and lives of men." It is a social force to be reckoned with.
 - b. The problem is not with politics but with how we carry out the program of the kingdom. Rather than politics of power, we have the politics of the cross. Through self-sacrifice, we conquer. That is the way of the cross.

The Ethics of Jesus

By Mark E. Moore

Jesus said nothing about abortion, homosexuality, drinking, cussing, just war, slavery, the death penalty, or suicide. His comments on the nuclear family are negative, except the prohibition of divorce and remarriage (and his reiteration of Moses' command to honor parents). While he supports the OT injunction against fornication, he openly consorted with those guilty of it (cf. John 4:18; Luke 7:39). Our conservative Christian values of the West are simply difficult to reconstruct in the teachings of Jesus.¹ In what follows, we will look at his words (part 1) and his actions (part 2) in an attempt to (re)construct Jesus' ethical system understanding, of course, that this is *not* the purpose of the Gospels. In fact, they are about the person of Jesus, not his ethics. Contrary to popular (secular) opinion, Jesus was not a 'good moral teacher.' In fact, his teaching was primarily ego-centric. That is to say, most of his ethical demands are tied directly to his person. If his claims turn out to be false, then he is a megalomaniac without peer and the *few* ethical remnants so touted by non-Christians (indiscriminate love, support for the disenfranchised, and unmitigated forgiveness) are plucked randomly from a house of cards that won't bear the weight of any agenda proposed by either the 'moral right' or the 'liberal left' (cf. Luke 6:46–49).

I. Ethics of proclamation²—'micro-view.'³

1. **Divorce** is the only ethical edict of Jesus repeated in the epistles (1 Cor 7:11–13). Jesus' addition of not remarrying was unprecedented (cf. Matt 19:1–10/Mark 10:1–12; Luke 16:18).
2. **Love of enemies** was absolutely unique in the first century world (Matt 5:43/Luke 6:27–28; See Marius Reiser, "Love of Enemies in the Context of Antiquity," *New Testament Studies* 47/4 [2001]: 411–27).
 - a. How much more should we love one another as a witness to the world (John 13:34–35; 15:12–13, 17)? This was the greatest commandment (Matt 22:34–40 [Mark 12:28–34, cf. Luke 10:25–28])
 - b. And our love for Jesus will manifest itself in obedience, especially love (John 14:15, 21, 23–24; 15:10, 14)
3. **Forgiveness** is the only part of the Model Prayer upon which Jesus comments. Matt 18:15–35; Mark 11:25; Luke 17:3–4 enjoin 'perpetual' forgiveness rather than the limit of 3X's in Rabbinic Judaism, which was generous compared to the rest of the ancient world. **Do not judge,**" Matt 7:1–5 (i.e. 'condemn', cf. vv. 6–7; cf. Mark 4:24) is essentially connected to this ethical emphasis.

¹ Additional ethical injunctions can, of course, be found in the Epistles, but this study will be limited to the gospels.

² The only ethical 'list' we find in the gospels, aside from the partial recitation of the Ten Commandments to the 'Rich Young Ruler,' is in Mark 7:20–23, "What comes out of a man is what makes him 'unclean.' For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man 'unclean.'" (/Matt 15:18–19).

³ The Sermon on the Mount (chapters 5–6) is a key text for the ethics of Jesus. Chapter 5:21–48 deals with six issues: anger, lust, divorce, oaths (cf. Matt 23:16–22), resistance, love of enemies. Where the Rabbi's narrowed the commands Jesus expanded them, and where they expanded permissions [divorce & resistance], Jesus narrowed them. Thus, Jesus called us to a righteousness that surpassed the Pharisees (Matt 5:20) not in breadth but in depth. In chapter 6:1–18, Jesus offered three examples of righteous acts (alms, prayer, fasting) and ordered that they be done in solitude so that only the Father would see and reward. At first glance, this appears to be in opposition to letting our light shine. But our lights must shine in the world (chapter 5) not with fellow believers (chapter 6). We, like the Pharisees often have this backward. Bottom line: Jesus calls us to an ethic of absolute theism. The key question is this: Is the Father a sufficient source for our self-esteem? We must not underestimate the importance or difficulty of this question.

4. **Liberate the disenfranchised** (Matt 9:13; 23:23; Mark 2:4; 8:2–3 [Matt 15:32]; Luke 5:31–32; 6:36; 7:34; 13:15–16; 14:1–5; 17:1–2; 19:9–10; John 3:16) Two sub-categories of this ethical emphasis:
 - a. —**D to others . . .**” This differs significantly from the silver rule, —Don’t do to others . . .” [Personal note: For me this is *the* most difficult and demanding ethical statement of Jesus. I fail here far more than at any other point.]
 - b. **Give your wealth to the poor.** (Matt 25:31–46 is certainly clear enough on this point! See also Luke 12:33; Matt 19:21 [Mark 10:21/Luke 18:22]; Matt 23:23; however, see also Matt 26:11/Mark 14:7/John 12:8).
 - i. It should be noted, however, that the key emphasis here is on absolute trust in God not compassion. Hence: —Do not store up for yourselves . . . Do not worry . . .”
 - ii. This is supported by a rather wide array of Jesus’ talk about money: Matt 6:24 (/Luke 16:13); Matt 10:9 (Luke 9:3/Mark 6:8); 16:26 (/Mark 8:37/Luke 9:25); 19:16–24 (/Mark 10:22–23/Luke 18:22–25); 22:20–21; Mark 12:41–44 (/Luke 21:1–4); Luke 8:14; 12:13–21, 22–34; 16:1–15, 19–31.
 - iii. This must be understood within a peasant-agrarian context where 93% lived at subsistence level under the 2% rich and 5% retainers.
5. **Self-Abnegation** is enjoined under several banners:
 - a. Take up a cross (Matt 16:24–26/Mark 8:34–37/Luke 9:23–27; cf. John 12:23–25)
 - b. Become like children (Matt 18:3–4 [Mark 9:37/Luke 9:48]; 19:14 [Mark 10:14–15/Luke 18:16])
 - c. The first will be last (Matt 19:30–20:16; Mark 9:35; Luke 13:28–30; 14:8–14, 15–24)
 - d. The greatest shall serve (Matt 20:20–28 [Mark 10:35–45]; 23:1–12; Luke 22:25–27; John 13:13–17)

II. Ethics of Praxis—Macro-view

1. Pivotal Encounters for the *Ethics of Compassion*
 - a. **Synagogue Sermon in Nazareth** (Luke 4:14–30)—in what could be called his inaugural address, Jesus deliberately cited Isa 61:1–2, a Messianic passage of compassion if not egalitarian Jubilee. He went on to claim affinity with both Elijah and Elisha in their acts of healing outside of Israel. To this could be added Jesus’ answer to John that his Messianic identity is substantiated by his liberating miracles (Matt 11:2–19; Luke 7:18–35).
 - b. **Call of Matthew** (Matt 9:9–17/Mark 2:14–22/Luke 5:27–39)—Jesus was celebrating rather than fasting and precisely with the wrong sorts of people. When Jesus said that new wine does not fit in old wineskins or a new patch on an old garment, he was serious.
 - c. **Clean and Unclean Foods** (Matt 15:1–20/Mark 7:1–23)—Unwashed hands were not about hygiene but about spiritual cooties.^c Jesus purposely disregarded any and all ritual that created a barrier between God and the lost. This was true in the cleansing of the temple, in his multiple Sabbath violations, allowing children to come to him, touching lepers and fraternizing with sinners (and Gentiles, although he always did this with hesitance).
 - d. **The Parable of the Good Samaritan** (Luke 10:25–37)—This story, in fact, answers the great ethical question, —What must I do to inherit eternal life?” The moral of the story is to love indiscriminately anyone who is near you irrespective of danger and differences.
2. What makes a good Jew a good Jew (aside from circumcision, which is not one’s choice)? This comprised what could be called the ethics of the box—the closer to the center you are the more you honor God. This is for self-aggrandizement not help for others (Luke 11:46)
 - a. Diet—Kosher foods
 - b. Day—Sabbath rest and worship along with Temple festivals

- c. Dress—Prayer shawls, phylacteries, and other ornaments of identification (cf. Matt 23:5–7/Luke 11:42–44; Luke 20:46–47)
- 3. The stratification of Jesus' society was based on several concrete factors
 - a. God punishes sinners (Job lived on even in Jesus' disciples, cf. John 9:1–2)
 - b. Inviolable caste belief that one would die in the status to which one was born
 - c. Shame/Honor system in which honor was the primary value above time and money
- 4. Jesus' ethics of compassion are, in fact, mutually exclusive to the ethics of the box native to both ancient Judaism and much of contemporary conservative Christianity.

The Power of Jesus

By Mark E. Moore

Normally when we think of Jesus' power we automatically think about his miracles. That's really not a bad place to start; after all, he did some pretty impressive stuff! However, this will need a bit of clarification. Miracles are not told merely to impress people with Jesus' uncanny power. Rather, they proclaim the kingdom. They do this in a couple of ways. First, many of Jesus' miracles are direct forays into satanic territory. When Jesus exorcised demons or "restored Eden" through healing, he was confronting the Devil face to face. These encounters are not merely intended to elicit from us a "Wow!" but also a "Woe!!!" In this way, they announce the arrival of God's kingdom – his very real rule – on this earth.

Secondly, they also look forward to the ultimate eschatological work of the cross. In other words, they portray what life will look like when the redemptive work of Calvary is fully realized at Christ's return. Then we will have complete physical healing, release from demonic bondage, resurrection from the dead, and freedom from physical limitations.

In addition, we should probably expand our view of the power of Christ from a mere wonder-worker to a prophetic figure. Sure he had power over animate and inanimate forces. But he also had the power of moral authority in his preaching. His words rocked worlds by transforming ethics, social values, and personalities. He was incomparable in his verbal power.

Because of this, he also held sway over the crowds. Because of that, he was a very real threat to the established hierarchy both in the local synagogue and in the capital city of Jerusalem. Now let's not say such a silly thing as, "Well, they were jealous of him." While that is true, it underestimates the actual danger Jesus presented to the security of the nation. Remember, Palestine was occupied by Romans who took a dim view of social unrest. When Jesus gathered a crowd (which was hardly an uncommon occurrence), the civil authorities, both Jewish and Roman, took notice.

Finally, Jesus had the incomparable power of unity with his Father. More than that, Yahweh delegated the *Logos* to be his envoy on earth for thirty-three years. Jesus makes striking claims to authority with God. He said he spoke only what God had told him to say; he claims to do the very work of God and accepts the privileges and responsibility of divinity; he claims to know and carry out the will of God. This can't be taken lightly. In fact, it was for this claim that Jesus died.

Category		Miracle	Matthew	Mark	Luke	John
Healings	Leper	Leprosy	8:2-4	1:40-42	5:12-13	
		Ten men with leprosy			17:11-19	
	Blind	Two blind men	9:27-31			
		Two blind men (Bartimaeus)	20:29-34	10:46-52	18:35-43	
		Blind man at Bethsaida		8:22-26		
		Man born blind				9:1-7
	Lame	Lame man at Bethesda				5:1-9
		Paralyzed man through roof	9:2-7	2:3-12	5:18-25	
		Shriveled hand	12:10-13	3:1-5	6:6-10	
	Request	Roman centurion's servant	8:5-13		7:1-10	
		Official's son at Capernaum				4:46-54
	Misc.	Woman with bleeding	9:20-22	5:25-29	8:43-48	
		Peter's mother-in-law	8:14-15	1:30-31	4:38-39	
		Man with dropsy			14:1-4	
		Deaf mute		7:31-37		
Malchus' ear				22:50-51		
Exorcisms	General	Demoniac in the synagogue		1:23-26	4:33-35	
		Gerasene Demoniac(s)	8:28-34	5:1-15	8:27-35	
		Boy with a demon	17:14-18	9:17-29	9:38-43	
		Canaanite woman's demonized daughter	15:21-28	7:24-30		
	With a Physical problem	Mute demoniac	9:32-33			
		Blind, mute demoniac	12:22		11:14	
		Crippled woman (demonized)			13:11-13	
Nature Miracles	Water turned to Wine				2:1-11	
	Catch of fish			5:4-11		
	Another great catch				21:1-11	
	Calming the storm	8:23-27	4:37-41	8:22-25		
	Walking on water	14:25	6:48-51		6:19-21	
	5,000 Fed	14:15-21	6:35-44	9:12-17	6:5-13	
	4,000 Fed	15:32-38	8:1-9			
	Coin in the fish's mouth	17:24-27				
Fig Tree withered	21:18-22	11:12-25				
Raise the Dead	Jairus' Daughter	9:18-25	5:22-42	8:41-56		
	Widow's son at Nain			7:11-15		
	Lazarus				11:1-44	

INTERTESTAMENTAL HISTORY, 538–4 C.E.

by Mark E. Moore

- I. Nehemiah to Antiochus IV, 539-168 B.C.
 - A. Introduction—Four basic periods (Read Daniel 2 & 7-8; *Ant* 10.10.4; 10.11.7):
 1. Persian Rule; 539-331 B.C.
 2. Hellenistic Kingdoms; 331-167 B.C.
 - a. Egyptian (Ptolemys)
 - b. Syrian (Seleucids)
 3. Independence (Maccabean) 167-63 B.C.
 4. Herodian & Roman—63 B.C.-A.D. 70.
 - B. Significance of the Exile (Jer 29:10; 25:12; Dan 9:2 = 70)
 1. B.C. 605-536, Resettlement, or B.C. 586-516, Zerubbabel's Temple.
 2. Destruction of the Temple (B.C. 587)—Interpreted by some as God's impotence, showed a difference in God's relationship with man since sacrifice was no longer possible.
 3. The Synagogue represented personal piety and responsibility.
 4. Cessation of Idolatry.
 5. Demonstrated that God would annul a broken covenant (Jer. 3:8).
 6. Canonical form of the OT.
 - C. Persian Period (Read Ezra)
 1. Nebuchadnezzar (B.C. 605-562), (cf. 2 K. 24-25 & Daniel)
 - a. Succeeded by his son Evil Merodach (Amel Marduk) in B.C. 562. He was assassinated in c. B.C. 560 in a palace revolt. (2 Kings 25:27-30; Jer 52:31-34)
 - b. Evil Merodach was succeeded by his brother-in-law, Nergal-sharezer (Neriglissar) (c. B.C. 560-556; cf. Jer. 39:3, 13). He was succeeded by his infant son, Labashi-Marduk, who was quickly assassinated because Babylon was threatened by the rising power of Media and needed strong leadership.
 - c. One of the Assassins, Nabonidus, was appointed as king of Babylon.
 2. Cyrus—Ancestry unknown; Called “Father” by Persians, "Shepherd by Jews" (cf. Isa 44:28; 45:1; *Ant* 11.1.1). Apparently he was the grandson of Astyages who tried to kill him (cf. Herodotus, *The History*, 1.107-118).
 - a. In 559 B.C. at age 40 he inherits the small kingdom of Anshan, a tributary of Media.
 - b. Medes and Babylonians were brief allies in 612 B.C. when defeating the Assyrians.
 - c. Cyrus was in power when the unpopular Nabonidus was in power in Babylon. The Abu Habba Cylinder, Col. 1, 11. 8-31 predicts the advancement of Cyrus over all the Medes. Yet it did not include his overthrow of Babylon as well (See Pfeiffer, p. 12).
 - d. In 550-549 B.C. Cyrus revolted against Astyages, his Median overlord and grandfather, through the prompting of Harpagus who hated Astyages for having killed his son (Herodotus, *The History*, 1:119-130). During this time two separate armies of Astyages mutinied over to Cyrus. The first was under the direction of Harpagus. He mutinied to Cyrus, remembering how Astyages had cruelly murdered his son. Then Astyages himself attacked Cyrus. But his

- troops mutinied and turned him over to Cyrus. He was now the ruler of Media, which also claimed control of Assyria, Syria, Armenia and Cappadocia.
- e. Meanwhile, Nabonidus turned his kingdom over to his son Bel-shar-usur (Belshazzar of Daniel), believing that Media was no threat because of their other occupations. He went to Tema to rest and do Archaeological work as well as to open a trade route to Egypt through southern Arabia so as to avoid the rising power of Media.
 - f. The other great world powers were: Lydia, Babylonia and Egypt. The first two Cyrus would conquer. The third his son Cambyses would conquer. (cf. Isa 40-55)
 - g. The fall of Lydia (see Pfeiffer, pp. 13-15)
 - i. When Croesus learned that Cilicia offered no resistance when Cyrus laid claims to Asia minor, he immediately allied with Egypt and Babylon against him. (For details on Croesus see Herodotus, *The History* 1.26-87)
 - ii. He hired Eurybatos, a trusted friend, to hire mercenaries. But he took this large sum of money and defected to Cyrus (Oct 29, 539 B.C.).
 - iii. As he crossed the Halys River he met Cyrus for the first time. He consulted the Apollo of the Oracle of Delphi. He tricked him into battle by saying that Croesus would destroy a great empire if he attacked Cyrus. He did. It was his own! Cyrus offered to allow him to keep his throne and kingdom if he would only recognize Persian authority. He refused. Cyrus attacked immediately. He was also looking for revenge against Croesus who had dethroned Astyages, Croesus' brother by marriage (Herodotus, *The History*, 1.73)
 - iv. After two indecisive battles, Cyrus placed his Camels on the front line. The famous cavalry of Croesus freaked out since they had never seen camels (Herodotus, *The History* 1.80). Thus Cyrus routed Croesus. Thus Lydia became subservient to Persia. Croesus was saved from execution by burning when he prayed to Apollo and the suddenly dark clouds gathered on a clear day. Thereafter, Cyrus used Croesus as a counselor (Herodotus, *The History*, 1.87).
 - v. The rest of the Greek coastal cities refused to submit to Cyrus and were conquered (or bought with Persian gold) one by one.
 - h. The fall of Babylon (Herodotus, *The History*, 1.191; Xenophon, *Cyropaedia*, 7.5; Isa 13:1-22; 14:1-23; 21:1-10; Jer 50:1-46; 51:1-64; Dan 5:1-31).
 - i. The alliance between the Persians and Babylonians evaporated when Cyrus defeated their common enemy, Media. Now Cyrus considered himself a deliverer of Babylon, not a conqueror.
 - ii. Starvation was rife under the mismanagement of Nabonidus and Belshazzar due to mismanagement.
 - iii. One of Nabonidus' "generals," by the name of Gobryas, deserted to Cyrus and began attacking Babylonian cities.
 - iv. Hystaspes, father of Darius the great, "kinglet" of Hyrcania and Parthia, acknowledged Cyrus' rule. He became a Persian satrap.
 - v. The priests of Marduk welcomed Cyrus because Nabonidus filled their temples with idols from all over Babylonia for protection of the city.

- vi. In 539-538 Cyrus marched across lower Mesopotamia, invading other cities, avoiding the impregnable Babylon.
- vii. When he finally came to Babylon, he and Elam (Darius of Dan. 6), marched under the impregnable walls by diverting the water of the Euphrates.
- i. Cyrus instituted a "back to normalcy" politics through which the Jews were sent back to Judea. This made for loyal subjects in the buffer state of Palestine while Egypt was his only unconquered territory. The "Cyrus Cylinder" reads "Marduk, the Great Lord, a protector of his people/worshippers, beheld with pleasure his (i.e. Cyrus') good deeds and his upright mind [lit. heart] [and therefore] ordered him to march against his city Babylon. He made him set out on the road to Babylon going at his side like a real friend. His widespread troops—their number like that of the water of a river, could not be established, could not be established—strolled along, their weapons packed away. Without any battle, he made him enter his town Babylon, sparing Babylon any calamity."
 - i. He returned the captives—50,000. (cf. Ezra 2:64-65). This would include women and children. Many did not return because of the poverty and hardships of Palestine as well as the relationships they had in Babylon.
 - ii. He rebuilt the Jewish temple, primarily with Samaritan revenues (*Ant* 11.1.3). Cf. Ezra 1:2-4 and 6:3-5 (cf. *Ant* 11.1.2). It took 4 1/2 years (Hag 1:1; Ezra 6:15). Compare this with the 7 years it took Solomon (1 Kgs 6:37-38).
 - iii. This was not all humanitarian. He was making valuable friends in a buffer state between himself and Egypt, his only standing competition.
- j. Cyrus died in B.C. 530 of an injury while putting down a minor skirmish on his eastern frontiers by the Caspian Sea (Herodotus, *The History*, 1:214). His body was supposedly carried back to Pasargadae, a capital city, covered with wax and guarded by faithful priests for 200 years. The tomb still stands but its contents are long since gone.
- k. He was one of the most highly regarded of all world rulers. He was prophesied by name in Isaiah (44:28; 45:1).
- 3. Cambyses, Son of Cyrus, B.C. 530-522
 - a. After his father's death, apparently Bardiya in 529 B.C., Cambyses' brother, Smerdis, made claims to the throne. Turmoil erupted everywhere. According to the Behistun inscription, Cambyses murdered him and it was unknown to the general populous.
 - b. The Jews appealed to Cambyses when the Cutheans hindered their rebuilding of the Temple (*Ant* 11.2.1-2). Cambyses, however, reading in the history books how rebellious the Jews had been, refused to allow the rebuilding. Progress stopped for nine years.
 - c. Four years after his father's death, having settled his domestic problems, Cambyses was ready to attack Egypt in B.C. 525. He was prodded by Phanes who wanted revenge on Amasis (Herodotus, *The History*, 3.1-11).

- d. Polycrates of Samos, the leader of the Greeks who had aligned with Egypt, deserted Amasis, king of Egypt and joined forces with Cambyses while he paused in Gaza to plan his attack.
 - e. Several events led to the fall of Egypt:
 - i. The Bedouin Sheikh stationed relays of camels with water along the 25 mile stretch of desert which they quickly passed over.
 - ii. Amasis died and his son Psammeticus III ascended.
 - iii. Rare rain fell at Thebes; the Egyptians interpreted this as a bad omen.
 - iv. Herodotus (*Histories* 3.12) claims that he was shown the bones of the warriors strewn across the battle field at Pelusium 80 years after the battle. He was told that the skulls of the Egyptians were harder than the Persians.
 - f. Psammeticus fled to Memphis where one last battle would decide the destiny of Egypt. For his treatment after the battle see Herodotus, *The History*, 3.14-15.
 - g. As his father had adopted Babylonian customs so did Cambyses adopt Egyptian garb and language of the sun god Re as he ascended the throne as Pharaoh.
 - h. He conquered even further west and south into Egypt and Africa. However, while his troops were marching west to conquer more territory, they were overwhelmed by a sand storm and mysteriously never heard from again.
 - i. Cambyses attempted a campaign into Ethiopia (Herodotus, *The History*, 3.19-25). But only 1/4th of the way there their supplies ran out. When he returned to Memphis he reportedly changed his attitude toward Egyptian religion. He ridiculed the god Ptah, ordered the statues burned and stabbed to death the Apis-bull at Memphis (Herodotus, *The History*, 3.28-30).
 - j. Cambyses remained in Memphis until news that a usurper (named Gaumata) at home claimed to be his brother Bardiya in B.C. 522. Gaumata remitted taxes for three years and attempted religious reform to gain favor (Herodotus, *The History*, 3.31-36, 61-62).
 - k. Cambyses died of an accidental wound near Damascus on the way home as he mounted a horse. Some suggest suicide. He did suffer from Epilepsy and insanity in his later years (Herodotus, *The History*, 3.64-66).
 - l. Smerdis, Cambyses brother, was secretly murdered to keep him from ascending the throne while he was gone. Gaumata, another brother (?), took advantage of his physical resemblance to Smerdis and ascended the throne. Upon the return of the troops, he was taken prisoner within two months and killed as Darius, a cousin of Cambyses, ascended the throne (B.C. 522), (Herodotus, *The History*, 3.68-89).
4. Darius (c. B.C. 521-486)
- a. At age 20 he had accompanied Cyrus on his campaigns and he had been in Egypt with Cambyses
 - b. He was chosen king since his horse was the first to snort when the six Persian nobles met after killing the magi usurpers (Herodotus, *The History*, 3.84-85). Some considered him a usurper so that the beginning of his reign was not without turmoil (Herodotus, *The History*, 3.89).

- c. In squelching the dissensions, his severity came to rival that of the ancient Assyrians. He boasts of mutilating one usurper in the Behistun Inscription (Col. 2, ln. 13): "cut off his nose and his ears and his tongue and put out his eyes" and put him in fetters in the royal court for people to gawk at to demonstrate that rebellion does not pay.
 - d. His Behistun inscription is a mountain-side memorial to himself on the main highway between Begdad and Tehran. It is 400 feet high, a series of inscriptions fifty-eight and a half feet long. It is by a spring where people had to stop. Because it is trilingual, it provided the key to deciphering Akkadian (Babylonian) cuneiform as the Rosetta stone did Egyptian hieroglyphics.
 - e. Haggai (Aug.) and Zechariah (Oct.) began to prophesy in Judah in the 2nd year of Darius (B.C. 520), telling the people to get back to work on rebuilding Jerusalem. They had stopped because during the troubled last years of Cyrus, their neighbors were free to harass them. (Cf. Hag. 1:2; Ezra 4:1-5)
 - f. Darius investigated this rebuilding (Ezra 5:3). When he found it was legitimate he even helped (Ezra 6:7-8). The temple was completed in the 6th year of Darius (516 B.C.), Ezra 6:15-18.
 - g. Darius was famous for his roads and postal system which resembled the pony express (Herodotus, *The History*, 8.98. It contained 111 post-stations along a 1677 mile road from Susa to Sardis to Ephesus. In fact Herodotus' description has been engraved on the front of the N.Y. Post Office: "These neither snow nor rain nor heat nor darkness of night prevent from accomplishing each one his appointed task, with the very utmost speed."
 - h. He pursued the nomadic Scythians north of the Black Sea (Herodotus, *The History*, 4.63-65, 135). He hoped to secure their vast gold and then control the wheat supply to Greece. They gave way but scorched the earth. Darius' army had to stop pursuit because the food supplies were destroyed. But they did conquer Thrace and Macedonia which gave them control of all Greek territory except Greece itself (Herodotus, *The History*, 7.1-4).
 - i. The democracy minded Greeks, especially of Athens, rebelled against Darius. There were a few skirmishes, all won by the Persians. However, several factors led to the defeat of Darius and Marathon:
 - i. The Ionians who had been subject to Darius, decided to align with their Greek compatriots.
 - ii. Datis, the Median admiral, after taking Eretria, burnt her temples and sold her citizens into slavery. This caused the Greek forces to align.
 - iii. Trouble in Egypt divided Darius' forces.
 - j. After his death in the Egyptian campaign, there was no other organizer as adept who could pull together an empire already in decline.
5. Xerxes I (B.C. 486-465), (Heb = Ahasuerus; LXX & Josephus call him Artaxerxes; read Esther and Tobit)
- a. Son of Darius by Atossa, Cyrus' daughter. Took over the throne at age 35 (Herodotus, *The History* 7:1-3).
 - b. Rebellions rose quickly.
 - i. Babylonian rebellion was squelched by tearing down its walls and temples and melting down its god.

- ii. In Greece, there was almost total alignment against the Persians (Herodotus, *The History*, 7-8).
 - (a) Xerxes I came with 1,207 fighting ships and an army from 46 different nations with 5,283,220 men (Herodotus, *The History*, 7.60-99, 186-187). Earlier battles were lost by the Greeks.
 - (b) In August of A.D. 480 he was in Athens and burned the temples on the Acropolis (Herodotus, *The History*, 8.52-54).
 - (c) The Persians lost nearly 400 ships in a storm, the Greeks only lost three but captured another 15 Persian vessels (Herodotus, *The History*, 7.190-194, 210-211; 8.26). Even so, the Persians outnumbered them more than 2-1. Yet, the Greeks thoroughly routed the Persians at Salamis on Sept. 27-28, B.C. 480. This was supposed to be Xerxes crowning victory. This turned the tables for Greece who was totally victorious by Autumn. Aeschylus wrote a historical tragedy about this battle entitled *Persians*. It won first prize in the Athenian theater in B.C. 472.
 - c. He is only mentioned in Ezra 4:6, outside the book of Esther.
 - d. a. He was a Zoroastrian. He acted like a spoiled child. This accords with what we read in Esther.
 - e. He lived another 14 years after the Greek wars. He was rather immoral (Herodotus, *The History*, 9.108-113). He was eventually murdered by a usurper, Artabanus—his body guard, who ruled 7 months before Artaxerxes, the third son of Xerxes murdered him and ruled in his stead.
6. Artaxerxes I (B.C. 465-423), (Read Nehemiah & Ezra)
- a. Called Longimanus, apparently because one hand was longer than the other.
 - b. Nehemiah went to him with a request to help rebuild the walls of Jerusalem in B.C. 445.
 - c. Well documented by Herodotus.
 - d. He had the usual Persian problem of putting down rebellions.
 - e. After successfully putting down the Egyptian rebellion, Artaxerxes was approached by Ezra, the equivalent of the secretary of state of the Jews, and with a request for more Jews to return to rebuild the temple.
7. Decline of the Persian Empire
- a. Contributions: Aramaic, 200 years of peace, commerce, and "pony express."
 - b. Dated from the death of Artaxerxes.
 - c. Intrigue and power corrupted its leaders and satraps.
 - d. Athens made an alliance with Persia. Philip of Macedon and his Son Alexander saw that as a hostile move, and in 338 B.C. won a decisive victory over Athens.
 - e. In that same year, Bagoas, a eunuch, poisoned Artaxerxes and spared his son Arses to use as a puppet ruler. When Arses showed an independent mind, he too was poisoned. Bagoas was himself poisoned by a cousin of Artaxerxes III who called himself Darius III. Bagoas chose him because of his potential, but Darius turned on him.
 - f. In the same year, 336 B.C., the 21 year old Alexander ascended the throne of Macedonia.

- g. In 333 B.C. Alexander defeated Darius III (perhaps the one mentioned in Nehemiah 12:22), and the Persian Empire went over to the Greek.
 - h. Thus the empire came to a close (539 B.C. to 330 B.C.)
- D. Hellenistic Period
1. Alexander the Great—The He-Goat (Dan. 8:5)
 - a. Alexander's father, Philip II, king of Macedonia, united all the Aegean city states by diplomacy and force (cf. Feb 1985 *Reader's Digest*, pp 167-176). Thrace, Macedonia and Greece were ready to throw off Persian control.
 - b. He was born to Philip II and Olympias c. 356 B.C. Plutarch reports several legends of divine omens in connection with his birth including a dream of lightning bolt in Olympias' body and the destruction of the temple of Diana in Ephesus (Plutarch, *Lives*, 541b-d)
 - i. He was said to be very beautiful, with pale skin and ruddy cheeks with a fragrant aroma exuding from his body and breath (Plutarch, *Lives*, 542a)
 - ii. While still a young boy he supposedly entertained Persian nobles and astounded them with his questions (Plutarch, *Lives*, 542c)
 - iii. He was upset whenever his father was successful in battle because he feared there would be nothing left for him to conquer (Plutarch, *Lives*, 542c)
 - c. Alexander, son of Philip II, rose quickly:
 - i. At 16—Regent, subdued Illyrian tribes
 - ii. At 18—Leader of a Cavalry Unit
 - iii. At 19—Exile due to his mother, Olympias
 - iv. At 20—had 70 talents in his treasure and owed 1,300; he had no fleet but 35,000 veteran soldiers.
 - v. At age 21 Alexander took over the mantle of leadership when his father was murdered at his daughter's wedding (336 B.C.). At that time he was preparing a campaign against Persia (*Arian* I. 1).
 - d. He was Macedonian, not actually a Greek but loved its culture. He carried a copy of the *Iliad* and the *Odyssey* with him on all his campaigns (edited by Aristotle, who was Alexander's private tutor [Plutarch, *Lives*, 543b-c]).
 - e. His first campaign (B.C. 334) was across the Dardanelles to capture Troy. With him he had a small army which included historians, geographers (routes), engineers (siege works), botanists and scientists (hanging gardens). Everywhere he went he abolished tribute to Persia and replaced the oligarchies with democracies; this made him extremely popular (*Arian* I. 18)
 - f. Darius ordered troops to capture this young upstart. He did not take Alexander seriously until his troops were defeated by a narrow margin at the river Granicus (*Arian* I. 15; Plutarch, *Lives*, 547c-d). Alexander himself supposedly killed Mithridates, Darius' son-in-law. Most of the Greek mercenary troops of Darius slain as traitors; the survivors, along with the Persian captives were sent back to Macedonia to till the soil as slaves. Plutarch claims that Alexander lost 43 soldiers whereas Darius lost 20,000. Clearly this battle decisively changed Alexander's fortune — he got spoils, clout, and regional support.

- g. Alexander pushed eastward, forcefully "liberating" Asia Minor. Darius' troops abandoned their fortress as the river Halys when they saw him coming. Thus he marched through the Cilician gates untouched. Tarsus was wholly abandoned when they heard Alexander was coming; thus he captured it in tact (*Arian* II. 4). Here Alexander became deathly ill. His physician prescribed a purgative drink which Alexander was warned in a letter not to take because his physician had been bribed to poison him. Handing the letter to his physician he drank the potion showing (a) that he trusted his friend, and (b) that he would face death with courage.
- h. Darius led his army of some 600,000 men against Alexander personally. Unwisely, he advanced against Alexander near Tarsus where the hills hindered him from spreading out his vast forces. Thus, his impatience robbed him of his military advantage (*Arian* II. 7-8, 11). Alexander won a decided victory. Darius escaped when night fell. However, he abandoned his chariot with his bow. Alexander captured that along with Darius' camp, his treasure, his mother, wife (who was also his sister), and his infant son (*Arian* II. 11-12). He treated them with extraordinary respect. "Alexander, esteeming it more kingly to govern himself than to conquer is enemies, sought no intimacy with any one of them, nor indeed with any other woman before marriage . . ." (Plutarch, *Lives*, 550c). [Alexander apparently eschewed both sexual relations (although he entertained both male and female lovers), and sleep because "weariness and pleasure proceed both from the same frailty and imbecility of human nature" (Plutarch, *Lives*, 551a)].
- i. He took Damascus by surprise and captured Cyrus' great treasures and ambassadors from Sparta, Athens and Thebes. From this point on Alexander thoroughly defeated Darius who tried on a couple of occasions to make a treaty with Alexander. He wrote a letter requesting back his wife and mother. Alexander replied in a letter that Darius must come and request them in person and henceforth refer to Alexander as his king (Read *Arian* II. 14 & 25).
- j. Alexander took all of Phoenicia with no resistance (Eze 26; Isa 23), except Tyre which took him 7 months to sack, which resisted Persia for 13 years. He built a causeway out to the Island thus changing the map of Tyre (*Arian* II. 18-24).
- k. A fascinating, and most incredible (if true) account of a meeting between Jaddua and Alexander the great is recorded in *Ant* 11.8.4-5.
 - i. However, this story is probably not true. Josephus likely confused Jaddua of Neh 12:22 in the time of Darius II, with another Jaddua, H.P. in the time of Darius III. See *Biblical Archaeologist*, Dec. 1963, p. 121. Otherwise, Jaddua would be over 90 years old in 333 B.C. when he met Alexander, if the traditional date of 420 B.C. for the close of the O.T. cannon is correct.
 - ii. On the other hand:
 - (a) Judea did, in fact, submit to Alexander.
 - (b) Jews were awarded many privileges.
 - (c) Many Jews were deported to Egypt to populate Alexandria.
 - iii. The Samaritans also asked for Jewish favors.

- (a) Tried to claim the same rights as Jews (e.g. exemption from 7th year tax); Alexander refused them (*Ant* 11.8.6)
- (b) While Alexander was in Egypt, they revolted by burning alive, Andromachus, the Macedonian governor.
- (c) Alexander returned with haste and destroyed Samaria.
- (d) Palestine was subsequently quiet until Alexander's death in 323 B.C.
- iv. High Priests had become the international consulates for the Jewish People and thus gained in importance. According to Neh 12:22 the H.P. of the day were (cf. *Ant* 11.7.1):
 - (a) Eliashib—during the days of Ezra and Nehemiah.
 - (b) Joiada (or Judas)
 - (c) Jonathan
 - H.P. 32 years, 405-359 B.C.
 - Murdered his brother, Joshua (or Jesus), *in the temple*, because he was thought to aspire to the High Priesthood through the favor of Bagoses, the Persian satrap (*Ant* 11.7.1).
 - This crime was avenged by the satrap imposing a fifty shekel tax on every lamb offered. His presence in the temple polluted it in the minds of the Jews. (*Ant* 11.7, 1. About 366 B.C.)
 - (d) Jaddua
 - Last mentioned H.P. of O.T.
 - According to Eusebius he ruled 20 years, including the reign of Darius, 338-331 B.C.
 - According to Josephus, his brother, Manasseh, married Nicaso, the daughter of Sanballat, a Samaritan ruler. When Jaddua made him choose between his wife and his high priestly duties, he went over to Sanballat who offered to make him a wealthy priest and rebuild the temple in Samaria (*Ant* 11.8.2-4).
 - (e) Onias (*Ant* 11.8.7)
- v. The Elephantine papyri
 - (a) A Jewish temple on the Island of Yeb, Egypt was destroyed (c. 408 B.C) in an anti-Jewish uprising in the settlement.
 - (b) Likely built by the Jews of Jeremiah's day (Jer 43).
 - (c) He wrote to the H.P. in Jerusalem, John, the son of Eliashab (Neh 3:1; 12:23), who obviously refused to help rebuild the temple.
 - (d) Subsequently, they wrote letters to the Persian governors of Judea (Bagoas) and Samaria (Sanballat), requesting permission to rebuild their temple in which they worshiped a number of foreign deities as well as Jehovah.
 - (e) Permission was granted; temple rebuilt; again destroyed in B.C. 400 along with the colony, when Egypt revolted against Persia and regained its independence and cultural heritage.
- 1. The Egyptians welcomed Alexander and the newly built city, Alexandria, named after him, replaced Tyre as the commercial center of the

- Mediterranean. Jews were encouraged to populate Alexandria which became critical to Jewish and Christian history.
- m. Darius then marched east. Alexander was met by his great Persian army at Gaugamela. Alexander outmaneuvered them on the battle field and marched unimpeded through Babylon, Susa, Persepolis and Ecbatana. Darius abandoned his chariot because he couldn't ride through all the slain bodies. Alexander would have captured him, but he had to go rescue Parmenio, whose troops were getting beat (Plutarch, *Lives*, 557b-c).
 - i. Babylon also welcomed Alexander, reminiscent of the days of Cyrus. They lined the streets with flowers, presented offerings to him, turned over sacred treasures to him and hailed him as the new Great King.
 - ii. In Susa, he simply walked in and helped himself to the treasures of Cyrus.
 - iii. Oddly, Alexander showed unusual cruelty in Persepolis, which had a reputation as the richest city in the world. He killed all its men and enslaved the women.
 - n. He then spent three bitter years of fighting in what is now Russian and Turkestan territory. His armies refused to go into India, so that Punjab, India was the limit of his kingdom. He very nearly died from an arrow to his chest when he assailed a wall of the Malians and was at first the only soldier to get into their city near the delta of the Indus (*Arian* VI. 10-12). On his return to Susa through the desert, a soldier brought a helmet full of water to Alexander, which he poured on the ground. This invigorated the troops as if they all had a drink (*Arian* VI. 26).
 - o. When he arrived in Susa in 324 B.C. he found mismanagement by his officials and resentment at his growing rule. They were embittered at (cf. *Arian* VII. 6):
 - i. his accepting the title of Pharaoh in Egypt and Persian dress and oriental despotism in Persia. He was no longer Greek, he was oriental (cf. *Arian* IV. 7).
 - ii. he executed his own nephew, the historian, Callisthenes as well as Clitus, who saved his life, when he insolently insulted Alexander in a drunken stupor (Plutarch, *Lives*, 565; *Arian* IV. 8).
 - iii. he wanted to be treated as a god in Persia (*Arian* IV. 10-12).
 - iv. his command that his men intermarry Persian women.
 - p. His boasting over his wounds and exploits sounds strangely like Paul (*Arian* VII. 10, cf. 1 Cor 6:3-13).
 - q. He died at age 33 in 323 B.C. only 11 years after his first humble conquest across the Dardanelles. There was suspicion that he was poisoned by Antipater (*Arian* VII. 27-28). His only son was born posthumously to Roxana, his Bactrian wife (*Arian* IV. 19). The Indian prophets supposedly chided him saying that all men can only possess the ground under their feet, sufficient for their body to be buried in (*Arian* VII. 1). [On ambition, read *Arian* VII. 2!].
 - r. His influence on Jewish History:
 - i. Language, culture, freedom, philosophy, logic, LXX.
 - ii. He brought about the combination of Eastern and Western cultures so critical to Christianity. His goal was not merely the conquering of the

- world and its subjugation to Greece, rather the wedding of the world and its cultures under Grecian auspices through marriages.
- iii. Fulfilled Dan 7:6; 8:8 and the four horns on the head of the He-goat. See also the description of 8:5-7, 21; 11:3.
 - s. His death led to a 7 year struggle for a fit successor. By 315 B.C. three men finally emerged (Dan 8:8).
 - i. *Antigonus—Mediterranean to central Asia
 - ii. Cassander—Macedonia & Greece, after Antipater.⁴
 - iii. *Ptolemy Lagi—Egypt & Southern Syria (Alexander's personal staff officer)
 - iv. Lysimachus—Thrace
 - v. *Seleucus—Babylon & Persia
 - vi. In the same year Antipater, Ptolemy and Seleucus formed an alliance against Antigonus who wanted full rights to Alexander's rule.
2. Ptolemy
- a. Ptolemy's greatest general was Seleucus who would play an important role in later Jewish history. In 312 B.C. these two fought against the army of Antigonus at Gaza, after winning, they pursued the rest of Palestine.
 - b. Captured Jerusalem by assaulting it on the Sabbath when the Jews refused to fight (Josephus, *Contra Apian* I, 22; *Ant* 12.1)! Aside from tribute paid to Egypt and the likely deportation of some Jews to populate Egypt, the Jews were fairly independent under Ptolemy. The H.P.'s were allowed to govern Palestine.
 - c. Simon the Just, H.P., is credited for rebuilding the walls of Jerusalem which were torn down by Ptolemy I as well as the Temple and the excavation of a large water reservoir. Simon is also credited as being a great teacher. His famous saying: "The world rests on three things, on the Law, on Divine Service, and on Charity" (*Ant* 12.2.5).
 - d. Seleucus began to strike out on his own. Antigonus tried to check him but was unable to do so. In 311 B.C. he conquered Babylon, which marks the beginning of the Seleucid Dynasty. Antigonus, however, still held Syria, which served as a wedge between the allied holdings of Seleucus and Ptolemy.
 - e. In 301 B.C. the three, along with Seleucus, beat Antigonus at Ipsus in Phrygia. It has been prearranged that if they won, the Syrian territory would go to Ptolemy. However, Ptolemy stayed on the side-line during the fighting so that the others granted the territory to Seleucus. Problem: When Seleucus arrived with his army to seize the area, he found Ptolemy already there. He passed it

⁴Perdiccas was the guardian of Philip (Alexander's half-witted, half-brother) and his infant son, Alexander. Perdiccas was aligned with Roxanna (Alexander's wife) and Olympias (his mother). Fearing his power, the other three "biggies" allied against him. He was assassinated in B.C. 321 and Antipater replaced him. When Antipater died in B.C. 318, civil war ensued. Cassander, Antipater's son, finally obtained sole power in Macedonia by murdering Philip, then Olympias, Roxana and Alexander.

over because of their long-standing friendship, but was displeased and told Ptolemy so (Diodorus, *Histories*, 21.5)

- f. Syria then became a pivotal territory, partially possessed by three kingdoms:
 - i. Demetrius Poliorketes, son of Antigonus on the Phoenician coast.
 - ii. Seleucus in the north, where he built Antioch.
 - iii. Ptolemy, south of Aradus (Arvad), and quietly occupied Demetrius' territories while he was otherwise occupied.
 - iv. Thus the three great ruling families of these years are Antigonus of Macedonia, Ptolemy of Egypt, Seleucus of northern Syria.
 - g. In 285 B.C. Ptolemy Lagi Soter was succeeded by his son Ptolemy Philadelphus. In B.C. 280 Seleucus was murdered and succeeded by his son Antiochus I. The sons did not share the affections of their fathers. In 275 B.C. Ptolemy attempted to invade Syria, but was repulsed by Seleucid forces. His superior naval power, however, allowed him to prolong the fighting until B.C. 272 or 271. Neither won.
 - h. Antiochus II, succeeded Seleucus to the throne in 261 B.C. War broke out and was not squelched until 252 B.C. Neither won. A partial bond was attained when Berenice, Ptolemy's daughter married Antiochus II. Thus, the grandchildren of the two friends were united. However, Antiochus II had to put away Laodice to marry her. So Laodice poisoned Antiochus II in B.C. 246. Her accomplices also murdered Bernice and her infant son. Hence, Laodice's son, Seleucus II took the throne.
 - i. In B.C. 246 Antiochus II died, being succeeded by his son Seleucus II. Shortly afterwards Ptolemy II died and was succeeded by Ptolemy III, called Euergetes.
 - j. *BUT* Ptolemy III was honor-bound to avenge the murder of his sister. He won great victories into northern Syria until he was called back to Egypt to take care of domestic problems. At that time Seleucus II was able to regain his territory back to Damascus. Peace was again attained in 240 B.C.
 - k. In B.C. 226 Seleucus II died and was succeeded by Seleucus III. He was apparently poisoned and was quickly replaced by his younger brother, Antiochus III, "The Great." Meanwhile Ptolemy III died in B.C. 221 and was succeeded by Ptolemy IV, called Philopater, one of the worst Ptolemaic rulers.
3. Seleucids
- a. Antiochus III came to the throne of Syria in 223 B.C. at the age of 18.
 - i. He came to power with political experience already. He served as ruler of Babylonia under his brother Seleucus III.
 - ii. In 221 and 219 B.C. he made two attempts to capture Coele-Syria. The second was successful and he gained control of Ptolemais (Acre) and Tyre, when the Egyptian general, Theodotus defected to him. He was stopped short of Dora, South of Mt. Carmel, by the Egyptian commander-in-chief, Sosibius.
 - iii. Sosibius prepared his army for a showdown in 218 B.C. in the Lebanon mountains of Syria. Not only did Antiochus win the battle but pressed inland to cross the Jordan. He continued his conquests in the Spring of 217 B.C., taking Philistia and Gaza.

- iv. However, Ptolemy (IV) Philopater organized an army himself and soundly defeated Antiochus at Raphia (cf. Dan 11 and 3 Maccabees 1:9-11, 24, which describes the persecutions of the Jews in Egypt under this man, B.C. 221-203; see also 4 Macc 4).
- v. Ptolemy IV, Philopater died in B.C. 203. Strife was rampant in Egypt. Antiochus III took advantage of the situation and attacked in B.C. 202. He accomplished little or nothing. He took another shot at it in B.C. 201-200, but was pushed back to the sources of the Jordan by Scopas, the Egyptian general (*Ant* 12.3.3).
- vi. In a third attempt, in the spring of 198 B.C., Antiochus III won all of Syria and Palestine by defeating Scopas in the Battle of Panion. This marks the beginning of the Seleucid rule of Palestine which was Hellenizing rather than tolerant as the Ptolemy reign had been (*Ant* 12.3.3-4). Originally, however, Antiochus III was well received by the Jews and rewarded them by releasing them from some of the tax burden and ordering the rebuilding of the temple and returning 2,000 Jewish families from Babylon and Mesopotamia.
- vii. Afterward, Antiochus III made a league with Ptolemy V by giving him Cleopatra I in marriage, along with Coele Syria, Samaria, Judea and Phoenicia as a dowry (*Ant* 12.4.1).
- viii. Hannibal of Carthage was defeated by the Romans. He fled to Antiochus III in B.C. 202 and encouraged him to fight Rome by liberating Greece. Thus Rome declared war on Antiochus III. He, of course, was defeated and had to surrender his war Elephants, his navy and even his son to Rome in B.C. 190 at Magnesia, between Sardis and Smyrna.
- ix. In order to raise the huge tribute imposed on him by Rome, he marched against Susiana to plunder the rich temple of Bel. The locals attacked and he lost his life in B.C. 187.
- x. Antiochus III was succeeded by Seleucus IV (B.C. 187-175). He also had to try to raise the funds to pay the tribute to Rome (Dan 11:20). When Seleucus IV sent Heliodorus to obtain the money from the temple of Jerusalem, he was supposedly attacked by a heavenly apparition (2 Macc. 3:4ff). Heliodorus returned and eventually assassinated Seleucus.
- xi. Antiochus Epiphanes was finally released from Rome after 12 years in exchange for Demetrius, his nephew, the son of Seleucus IV.
- b. Antiochus Epiphanes ("the illustrious")
 - i. The Jews nicknamed him "Epimanes" = "madman"
 - ii. Born in Athens and loved Greek culture. He wanted to civilize the whole world. By this he meant "Hellenize." Many Jews loved and followed his Greek program.
 - iii. Onias III, and descendant of Simon the Just was an orthodox Jew, ruling in Jerusalem. The Hellenistic Jews promised that if Jason, Onias' brother, who was also Hellenistic, was made H.P. then Antiochus would receive greater revenues. Thus, the transition was made. However, the Orthodox viewed the H.P. as a divine office, not a political one as did Antiochus. Thus, this became a sin against God to sell the position to the highest

- bidder. Tensions were immediate. (The true priesthood went from Onias to Jason to Menelaus).
- iv. Jason build a gymnasium in Jerusalem where boys trained nude as was the Greek custom. Some even tried to conceal their circumcision. When Alexander visited Jerusalem in 170 B.C. he approved (*Ant* 12.5.1).
 - v. Rome had just annexed Macedonia at the Battle Pydna (B.C. 168), but was not yet ready to take Egypt and Syria. Antiochus, in a bid for power, was attempting to take Egypt, but he was well aware of the power of Rome.
 - vi. On his first trip to Egypt, she declared war against Antiochus. On his second trip to Egypt, when he came against them with an army, Popilius, his old friend from Rome, met him. Rome was in the throes of the third Macedonian war (B.C. 171-168) which ended right after Popilius met Antiochus. Rome was emerging as the world power and Antiochus knew it. Thus, within one week, Rome would gain control over Macedonia, Egypt and Syria. He went home mad, determined to strengthen his own position.
 - vii. Meanwhile, Jason, who previously fled to Trans-Jordan when Menelaus outbid him for the High Priesthood, returned to Jerusalem with 1,000 troops and regained control of the temple, after hearing a rumor that Antiochus had been killed. But when word came that Antiochus was on his way, Jason had to flee again. Antiochus treated Jerusalem as a rebellious city and slaughtered its citizens and demolished her walls, etc. He attacked Jerusalem with a fervor on the Sabbath, slaying the opponents of Menelaus.
 - viii. The Hasidim ("pious") arose at this time. They were even more infuriated when Menelaus, a Benjamite outbid Jason and won the H.P. Years later, when Antiochus was busy fighting Egypt, Jason would raise an army in the Transjordan and raid Jerusalem. It was not successful, but certainly sent a message to Antiochus that not all approved his Hellenization.
 - ix. Alexander determined that all Jews would worship Greek Deities. An elderly Athenian Philosopher was brought to Jerusalem to organize this program. Jehovah was identified with Jupiter and an image of a bearded man was erected in the temple. The Jews referred to this as the Abomination of Desolation. Greek soldiers committed fornication in the temple precincts. Swine were sacrificed on the altar. The worship of Bacchus in a drunken orgy was mandatory. Jews were forbidden to circumcise, under the penalty of death. Likewise, Sabbath and Feast observances were forbidden. Copies of the Scriptures were systematically destroyed (*Ant* 12.5.4).

II. Maccabean War, 168-106 B.C.

A. Introduction

1. Revolt/Resistance in response to Antiochus Epiphanes IV.
2. Chasmonoean was the family name; Maccabee was originally the surname of Judas, the third son of Mattathias—it meant "hammer".

- B. Under Mattathias (*Ant* 12.6)
1. The old priest, Mattathias, escaped from Jerusalem early in the persecution of Antiochus. He fled to the city of Modin, 18 mi. N.W. of Jer.
 2. Five sons of Matthias: John, Simon, Judas, Eleazar, and Jonathan.
 3. The Revolt began when Matthias murdered an apostate and then the king's men and then tore down the altar (1 Macc. 2:15-26, 54; cf. Num. 25:7-8, 14 where Phinehas, his ancestor had done a similar thing).
 4. Matthias proclaimed self-defense on the Sabbath legality.
 5. The Assidoeans (Chasidim [or Hasidim] = pious/holy), joined him.
 - a. Took a vow to obey the law.
 - b. Appear to have arisen in opposition to Hellenization.
 - c. Name appears in Psa 79:2, etc.
 6. Matthias died, was buried at Modin, after appointing Judas his successor (167 B.C.), 1 Macc. 2:49-70.
- C. Under Judas, Maccabaeus—The "Hammerer", for his war likeness
1. He gathered about 6,000 men from the towns.
 2. Attacked at night and in surprise.
 3. Two first great victories:
 - a. Apollonius at Samaria, 1 Macc. 3:10-12 (also *Ant* 12.7.1).
 - b. Seron, governor of Coelesyria, at the passes of Beth-horon. 1 Macc. 3:13-24 (also *Ant* 12.7.1).
 4. Antiochus took half his forces and marched to Persia and Armenia to collect tribute from the rebel nations. At the same time he placed the other half of his troops in the hands of Ptolemy Macron (also called Lysias) with the command to exterminate the Jews with the 40,000 infantry and 7,000 cavalry as opposed to Judas' 6,000 men. See 1 Macc. 3:27-60 for the rousing victory of Judas, Gideon style (cf. *Ant* 12.7.2-4).
 5. The following year, Lysias again met Judas with 60,000 chosen foot and 5,000 horses at Bethsura against Judas' 10,000 men. Judas routed him (cf. *Ant* 12.7.5).
 6. Meanwhile, Roman troops moved from Alexandria to Antioch to investigate Seleucid anti-Roman activity. They gladly heard Jewish accusations against Antiochus. Hellenizers, represented by Menelaus and Judaizers, represented by John, met there. Antiochus even returned from the east. He removed all bans on Jewish worship and removed the Syrian troops from Jerusalem. Menelaus was driven out.
 7. This opened the way for the Maccabeans to enter Jerusalem. When they did, Menelaus and his supporters fled, giving the Maccabeans the entire city except the fort of Akra. They purification the temple on the 25th of Chisleu exactly 3 years after its desecration (Dec. 165 B.C. = 153rd Olympiad⁵ [Josephus says that the destruction of B.C. 168 was 408 years after Daniel's prophecy]). The following festival became the Feast of Dedication, now called Hanukkah—Feast of lights (John 10:22; *Ant* 12.7.6).
 8. Thus Judas gained considerable power and began vengeful attacks on neighboring peoples (cf. *Ant* 12.8).

⁵The first Olympiad was 776 B.C. They were held approximately every four years.

9. Antiochus IV died (164 B.C.) [for the gruesome details cf. *2 Macc* 9]. His nine-year-old son, Antiochus V, succeeded him instead of Demetrius, his uncle, who was still held in Rome. This created tension and disunity among the Syrians which added to the Maccabean success. Encouraged by this, Judas laid siege to Acra, the Syrian stronghold in Jerusalem. Lysias counter Attacked. He laid siege to Bethsura. Judas went to its relief and lost. Lysias used elephants for the fight. Eleazar died after killing one of them (*Ant* 12.9.4).
 10. As the forces of Antiochus IV returned from Persia under Philip, the rightful guardian of young Antiochus, Lysias urged Antiochus to make peace with the Jews, although they did break down the fortified walls surrounding the temple. Afterward, he immediately fled to Antioch and recovered the capital from Philip. His victory was brief. Demetrius, son of Seleucus IV, whose "rightful inheritance had been usurped by his uncle, Antiochus Epiphanes, overthrew Antiochus and Lysias (*Ant* 12.9.6).
 11. Under this new provisional government, Alcimus, a moderate Hellenizer, represented the Jews to Syria. Anti-Jewish laws were repealed and Jews gained religious and some civil liberty. Judas disapproved. However, the Hasidim, who were primarily interested in religious liberty, swayed the people.
 12. Also, Menelaus was removed from High Priesthood and many priests fled to Egypt under Onias IV, the rightful High Priest, and build a temple there (*Ant* 12.9.7). It was a good thing too. The Hasidim seized a number of remaining priests and killed them. This led to another civil war in Palestine between Judas and Alcimus who appealed to Syria for help. With a huge army, they easily defeated the beleaguered troops of Judas, who was killed in the fray (*Ant* 12.11.1).
- D. Hellenization under Demetrius (*Ant* 12.10)
1. After the Romans came in B.C. 162 and destroyed Syria's ships and elephants for breaking a treaty, Demetrius saw his chance, escaped from Rome (when they refused to release him), and went to Syria. At his subtle suggestion, the army, put out with Lysias and Antiochus, killed them and enthroned Demetrius.
 2. Demetrius I. Soter, son of Seleucus, a Syrian ruler (*Macc.* 6), was shrewd in dealing with the Jews, taking advantage of their own divisions and their weariness of war and ultra-patriotism under the Maccabees.
 3. Alcimus complained to Demetrius about John's opposition. Demetrius supported him with troops under Bacchides and forcefully installed Alcimus. Sixty Hasidim who actually favored Alcimus, were killed because they were associated with John.
 4. During this period, Judas won a decisive victory against Nicanor, who had been Demetrius' most faithful friend, which won liberation for Jerusalem (1 *Macc.* 7:19-50; 2 *Macc.* 15:36).
 5. Judas, after being named H.P., enamored with the power of Rome and their republican government, draws up an alliance with them (1 *Macc.* 8:1-16 & *Ant* 12.10.6). But before the response returned, Demetrius returned from the east with his army and crushed Judas, reestablishing Alcimus as High Priest and the Hellenists as the dominant party (1 *Macc.* 8:17-32). Some believed, perhaps as God's judgment for seeking an alliance with a pagan power.
- E. Maccabees under Jonathan (B.C. 160-143) and Simon (B.C. 143-135)

1. Judas died in the second battle against Bacchides, a general of Demetrius, (1 Macc. 9), B.C. 161, after being H.P. for three years (*Ant* 12.11).
 2. Jonathan, the youngest took over, being the most warlike of the three surviving brothers (*Ant* 13.1). For an example of his warlike nature, read *Ant* 13.1.2, 4.
 3. Alcimus died of a "divine" (?) paralytic stroke in B.C. 159, after giving orders to tear down the walls around the temple (1 Macc 9:55ff.).
 4. After much fighting Jonathan and Bacchides, the general of king Demetrius, made peace which lasted about 6 years (158-153), (cf. *Ant* 13.1.5-6).
 5. Alexander IV (also known as Balas), the supposed son of Epiphanes, attacked Demetrius, both tried to make friends with Jonathan. Alexander went so far as to declare Jonathan H.P., paid for rebuilding the temple, etc. Demetrius allowed him to raise an army and remitted their taxes (cf. *Ant* 13.2.1-3). Demetrius was imprisoned on an excursion to Parthia (cf. Bruce, pp. 164-166), although Josephus says he died in the battle, fighting heroically (*Ant* 13.2.4).
 6. Tryphon, a general of Antiochus, murdered the infant Antiochus VI, son of Alexander Balas, and established himself as king. However, the troops deserted to Cleopatra, the wife of Demetrius II. She offered to marry Demetrius' brother, Antiochus VIII who returned from Asia Minor upon hearing of his brother's capture.
 7. Tryphon seduced Jonathan to Ptolemais where he slew his 1,000 man body guard and imprisoned Jonathan. His brother, Simon took over and went out to meet Tryphon who was marching into Judea (See 1 Macc. 12:35-13:30 and (*Ant* 13.6). Simon foiled his invasion (*Ant* 13.6.3).
 8. Simon, the only remaining son, takes over and rules as H.P. from 143-135 B.C. He realigns with Demetrius, who releases Judea from Tribute (May, B.C. 142). Thus, Judea regained her independence. In the same year he also renewed an alliance with Rome.
 9. The final war against Syria (1 Macc. 15 & *Ant* 13.7) was won.
 10. Simon and two of his sons died treacherously at the hand of his ambitious son-in-law, Ptolemy (1 Macc. 16), 135 B.C.
- F. John Hyrcanus (135-106 B.C.), third son of Simon
1. He pursued Ptolemy to Dagon above Jericho, intending to take the fortress. But Ptolemy tortured his mother and brothers on the wall. This sapped Hyrcanus' courage. He finally left off the siege during the Sabbatical year (*Ant* 13.8.1).
 2. In B.C. 133, Antiochus VII took advantage of John's troubles, attacked and again subjugated Judea. But in B.C. 128, he went to fight Parthia. He was killed. Demetrius II was released and Judea threw off the shackles of a weak Syria (*Ant* 13.9.3).
 3. At this, John subjugated Samaria, tearing down its rival temple, and Idumea, subjugating its citizens to circumcision. It is a paradox that the Grandson of Mattathias would force religious conformity (*Ant* 13.9.1). John also renewed an alliance with Rome (*Ant* 13.9.2).
 4. The Pharisaic and Sadducean parties rose at this time. John favored the Sadducean party because at a banquet he threw one of the Pharisees insulted him by asking him to step down as H.P. because of the illegitimacy of his birth, suspecting his mother had been raped by a Syrian guard when she was in captivity (*Ant* 13.10.5-6).

5. Died in 106 B.C. Which brought several changes:
 - a. He died without violence of his father and uncles.
 - b. His son Judas (Aristobulus), marks the transition from a theocratic commonwealth of the Maccabees to the Asmonaeon kingdom, purely Hellenized.
 - c. The lines of demarcation between the Hellenists and the Hasmonians are no longer clearly drawn.

G. Summary of the Maccabees

1. Two major periods
 - a. 168-153 B.C.—Unified Syrian opposition.
 - b. 153-139 B.C.—Syrian factions courting Judean favor and variously acknowledging independence.
2. The control of Jerusalem was the deciding factor as to whether they were an army or guerrillas.
3. Belief in resurrection grew at this time, 2 Macc. 7:14, 36; 14:46.
4. Because of Antiochian persecution and destruction of the books of the law (1 Macc. 1:56-57; 3:48) the canon was solidified.
5. Their progeny made the age-old mistake of trusting foreign armies, namely Herod and Rome.

H. Reasons for the success of the Maccabees

1. Maccabees fought for and in their own land for which they were willing to die. Most of their opposing armies were made up of mercenaries who were in it for the money.
2. They truly believed in God, Prayer, Sacrifice, and the Mosaic Law and obedience to it.
3. Because these were Holy Wars, the stakes were higher.
4. All the Maccabees were great orators and often used powerful speeches to rally the troops.
5. They practiced guerrilla warfare with the support of the populous.
6. It would appear that the hand of God was upon them in military victory and prophetic utterance.
7. They were extremely violent.

III. Asmonian (Maccabean) Kingdom

A. Under Aristobulus I (106-105 B.C.)

1. Aristobulus I seized the titles of king (his predecessors had been content with the title of "ethnarch") and H.P. (*Ant* 13.11.1).
2. This whole period is marked by wealth, avarice and dissensions.
3. His step-mother and three of his half-brothers were put into prison. His mother and probably two of his brothers were starved to death.
4. His only other brother accompanied him on a military venture of Iturea (later called Auranitis). Aristobulus had to return due to illness. When his victorious brother returned, Aristobulus' wife, Alexandra, moved him to jealousy, causing Aristobulus to murder his brother. Aristobulus was horrified after his crime, vomited blood (which the attendant then poured on the pavement with his brother's), and soon afterward he died (*Ant* 13.11).
5. He reigned for only one year.

- B. Alexander Jannaeus (105-78 B.C.), brother of Aristobulus
1. Aristobulus' widow released Alexander Jannaeus from prison and married him. He thus took the title of king and High Priest.
 2. Secured the throne after the death of Aristobulus by putting his next eldest brother to death. John Hyrcanus had had a supposed vision from God predicting Alexander to rule next (*Ant* 13.12.1).
 3. His bloodthirsty nature made his High Priesthood an offence. He also married his brother's widow, which was expressly forbidden for the H.P. (Lev. 21:13-14).
 4. Because of internal conflict of Syria and Egypt, Alexander took several cities of Palestine—Ptolemais, Gaza, Dora and the tower of Straton. Jewish territory rivaled that of the Glory days of David and Solomon (*Ant* 13.12.4-6).
 5. Judah was on the verge of civil war. As he was officiating the Feast of Tabernacles, he poured out a water libation at his feet, rather than on the altar, so as to insult the Pharisees. The people pelted him with citrons and reviled the day of his father's birth. By his guards, 6,000 people were killed. The people were displeased with his continued policy of territorial expansion (*Ant* 13.13.6).
 6. Civil war ensued for six years. Alexander killed no less than 50,000 Jews (*Ant* 13.13.6). At last, through the help of the rival kings of Syria, he was defeated and fled to the mountains.
 7. Then, the Pharisees fearing that Syria would again occupy Palestine, defected back over the Jannaeus. He regained all his former power and the civil war ended with much blood-shed of his enemies (*Ant* 13.14.2). For instance, he crucified 800 opposing Jews in front of their wives and children as a feast spectacle before his own concubines.
 8. 8,000 people fled the country. It was likely at this time that the Essene community began.
 9. *Ant* 15.4 delineates the areas under Jewish control.
 10. After ruling 27 years, he died at age 49 and his widow Alexandra succeeded the civil government and his oldest son, Hyrcanus became H.P. (*Ant* 13.15.5).
- C. Alexandra (78-69 B.C.)
1. She had been married successively to Aristobulus and Alexander Jannaeus who were brothers.
 2. Nearly 64 years old when she began her reign. It ended at her death at age 73.
 3. Give over all real power to the Pharisees on the advice of Jannaeus from his death-bed (*Ant* 13.15.5). Unfortunately, the Pharisees took the opportunity to revenge their compatriots and murdered many Sadducees. This eventually led to another civil war through her sons.
 4. She gave power to her two sons:
 - a. Hyrcanus, the H.P., aligned with the Pharisees.
 - b. Aristobulus became the commander in chief of the army and aligned with the Sadducees.
 5. At her death, Hyrcanus II took the throne. But Aristobulus II (69-63 B.C.) gathered troops, defeated the Pharisaic party at Jericho and then marched on Jerusalem against his brother, Hyrcanus II (a supporter of the Pharisees), thus gaining both the throne and the priesthood. Hyrcanus II abdicated to a private life (*Ant* 14.1.2).
- D. Antipater, the new enemy (*Ant* 14.1.2-3).

1. Noble of Idumea, ostensibly embraced Judaism. Nicolaus of Damascus claimed that he was, in fact, Jewish.
2. He persuaded Hyrcanus that his life was in danger, thus Hyrcanus fled to Aretas, king of the Nabateans, at Petra. While there, Antipater convinced Hyrcanus II that he was the rightful king and that he would help him regain his throne.
3. The two returned with 50,000 men and besieged Aristobulus in the temple. Aretas joined forces with them upon the promise of receiving back 12 cities which were taken by Alexander Jannaeus (*Ant* 14.1.4). During the Passover they had no lambs. Aretas told them to let down baskets with the price of the lambs and they would supply them. Instead however, they just took the money or put swine in the baskets (*Ant* 14.2.2).
4. During this time Onias, an old man of Hyrcanus' camp, prayed that God would not hear the prayers of either side for the other's harm—He was stoned to death (*Ant* 14.2.1).

IV. Rome

A. Beginnings

1. Founded in 753 B.C. according to tradition. It was a new-comer in the arena of world powers: Sumerians, Hittites, Babylonians, Assyrians, Egyptians.
2. By the 5th century she was a thriving republic.
3. Her genius is in her military. Rome gained control over all the Mediterranean in 146 B.C. with the Punic wars against the Carthaginians.
4. Now the areas of Italy, Macedonia, Achaia and Asia were subject to Rome.

B. Roman intervention Into Palestine

1. Pompey was a famed Roman general who was noted for his moderation, humility, and forgiveness of those he had conquered (Plutarch, *Lives*, 502c & 503d). Although he was ambitious, even so much as to divorce his wife for a politically expedient marriage to Aemilia who was "great with child" by her current husband (Plutarch, *Lives*, 503a). He subdued rebellion in Spain, Asia, Africa, Mediterranean pirates of Cilicia and Crete, Syria, Arabia, Palestine and Egypt (Plutarch, *Lives*, 520c-521a).
2. After Pompey won a decisive victory over the Mithridates in Asia Minor (B.C. 63) [Plutarch, *Lives*, 514c-516b]. In the chase after Mithridates, he also conquered the Albanians and the Iberians (who escaped the dominion of the Medes and Persians and even Alexander because he passed by them so quickly).
3. Afterward he sent Scaurus to help settle issues in Syria. When he learned of the strife in Judea, he decided they could take advantage of it. At first, Scaurus favored Aristobulus who then immediately attacked in Judea.
4. Pompey held court to decide between Hyrcanus (with Aretas' backing and 1,000 bribed nobles) and Aristobulus and his youthful, arrogant cohorts (*Ant* 14.3.2).
5. When Pompey left Petra, Aristobulus, fearing a decision for Hyrcanus, immediately laid siege to it. But upon Pompey's swift return, was forced to surrender.
6. He then went quickly to Jerusalem, but again Pompey met him and forced his surrender before he could prepare for defense. He was then put into prison for his resistance. His troops shut themselves in the Temple for three months. They were finally defeated at the cost of 12,000 Jewish lives (*Ant* 14.4.)! Plutarch gives this a sparse two sentences (!) that merely say, "He conquered also Judaea, and took its

- king, Aristobulus, captive. Some cities he built anew, and to others he gave their liberty, chastising their tyrants" (*Lives* 518b).
7. The temple was desecrated (B.C. 63; *Ant* 14.4.4):
 - a. By the slaying of the priests on the altar as they went about their daily sacrifices.
 - b. Entrance of Romans and their standards into the temple.
 - c. Pompey, entering the Holy of Holy. He found it empty! He left the vast treasure untouched, however.
 8. Rome then took charge of Jerusalem (63 B.C.). Read Julius Caesar's decrees (*Ant* 14.10.2,6,22).
 - a. Hyrcanus conferred by Rome as H.P. but without the title of king.
 - b. Tribute imposed to Rome.
 - c. Walls of Jerusalem torn down.
 - d. During civil war, the people embraced Rome as an arbiter.
 - e. Aristobulus once more attacked Hyrcanus. Gabinius once more was sent from Rome as general. In the end, the land was divided into 5 councils—thus the transfer from an aristocracy to a theocracy (*Ant* 14.5.4).
 - f. Aristobulus was taken back to Rome. He escaped and returned to Judea for another revolt. Badly beaten, he was imprisoned in Rome again. He sent his son, Alexander, to revolt in Judea (*Ant* 14.5.2). He too was badly beaten and Herod Antipas was sent by Gabinius to "talk sense" into the Jews (*Ant* 14.6).
 - g. Caesar sent Aristobulus to Syria with troops to put down a rebellion. But Pompey's men poisoned him and embalmed him in honey (*Ant* 14.7.4).
 - h. The first Triumvirate was Julius Caesar, Pompey, and Crassus, who was killed in B.C. 53 in a campaign against Parthia.
 - i. In B.C. 49, civil war broke out between Pompey and Julius Caesar. Pompey fled to Egypt where he was killed in B.C. 48. When Caesar arrived in Egypt, they trapped him in Alexandria (B.C. 48-47). He was rescued by the Mithridates and Antipater. Thus Antipater was rewarded with the title of Procurator of Judea.
 9. Julius Caesar was murdered in 44 B.C. (*Ant* 14.11.1; Appian, *Civil Wars* 2.16.117) Cassius took the governorship of Syria with rapacity. He and Brutus were defeated at Philippi by Antony and Octavian (Appian, *Civil Wars* 4.14.112ff). This sent the empire into a 13 year period of confusion which would not be settled until 31 B.C. when Octavian defeated Antony and Cleopatra at Actium.
- C. Antipater to Herod
1. Antipater, when Caesar fought Egypt, was made Procurator of Judea. Both Hyrcanus and Antipater helped in the battle and both won great honors after the victory (*Ant* 14.8.1-3). Antipater was also made procurator of Galilee and Hyrcanus was made H.P. and allowed to build a wall around Jerusalem.
 2. Antipater was an Idumean (O.T. Edomite). This was offensive to the more orthodox Jews. He had four sons whom he made governors of various provinces (*Ant* 14.9.2):
 - a. Phasael—Jerusalem
 - b. Herod—Galilee
 - c. Joseph

- d. Pheroras
 - e. Salome (daughter)
3. This 15 year old governor of Galilee showed a severity and sternness which won victory and a mixed popularity. He often disregarded Jewish laws.
 4. In the crisis which followed the murder of Julius Caesar, Herod was named "Procurator of Judea". He was promised the title of king later.
 5. Not everyone liked Antipater and Co. They made this clear when Herod was accused of murder and called to stand trial before the Sanhedrin (*Ant* 14.9.3-4). Antipater was finally poisoned in B.C. 43 by Hyrcanus' butler by the bribery of Malichus (Hyrcanus may also have been in on the plot).
 6. Antony spent the winter of B.C. 41-40 in Egypt and was spell-bound by Cleopatra (cf. Appian, *Civil Wars* 5.1.1 & 11).
 7. Herod inherited the throne of Judea at the death of Hyrcanus. However, in 41 B.C. the Parthians invaded and captured Jerusalem, placing Antigonus, son of Aristobulus II, on the throne (B.C. 40-37; *Ant* 14.13.3-7). Herod had to flee to Rome where he was declared "King of the Jews" (*Ant* 14.14.1-5). With the help of Rome the Parthians were driven out and Herod began his rule in 37 B.C. Hyrcanus was imprisoned and had his ears cropped so as to keep him from ever being High Priest again. Antigonus was sent to Antony in chains and for the first time, the Romans enacted capital punishment on a king.
 8. Herod had full favor with Cassius, proconsul of Syria. When Antony defeated Brutus and Cassius at Philippi, through tribute, presents, and flattery, he also gained the favor of Mark Antony. And he gained the favor of Hyrcanus by marrying his granddaughter, Mariamne (37 B.C.).

V. Herods

A. Background

1. The Herods adopted the Jewish religion after Idumea was captured by John Hyrcanus in 130 B.C.
2. They were descendants of Esau but claimed to be Jewish (*Ant* 14.15.2).
3. By necessity they aligned with Rome in hopes of creating a universal independent state. Herod was installed by Antony as a vassal king, paying tribute to Rome (Appian, *Civil Wars* 5.8.75).
4. The Herods established H.P. and deposed them with disregard for the sacred office.

B. The Great (37-4 B.C.)

1. He was cruel and vicious. Upon coming to office he disposed of 45 adherents of Antigonus as well as the whole Sanhedrin. He also subdued the cave robbers (*Ant* 14.15.5).
2. Menahem, an Essene, predicted Herod's reign, even when he was a little boy (*Ant* 15.10.5).
3. Heavily involved in Greek worship and games as well as Jewish.
4. He did, however, offer some of the Jews what they wanted:
 - a. Peace and protection
 - b. Culture (along with Hellenization)—Games, theater, architecture and art.
 - c. Lower taxes and greater public service.
 - d. Freedom from Gentile corruption of their religion.

5. Herod realized that he could not trust Alexandra and had her constantly watched in the Palace. At one time she tried to escape with her son Aristobulus in two specially prepared coffins. One of the guards discovered the plot.
6. There is an interesting story of the H.P. Ananel which Herod brought from Babylon (*Ant* 15.2.5-6). Alexandra, Herod's mother-in-law was enraged that an Asmonean was not appointed. Through her intrigues with Antony and Cleopatra, Herod got scared and appointed her son, Aristobulus, then only 16, to the position. He was soon after drown, "by accident" by the rough play of some of Herod's detractors while bathing in a tank near Jericho (Josephus, *Wars* I 22.2; *Ant* 15.3).
7. At her son's death, Alexandra again went to Cleopatra, who went to Antony who called Herod to Laodicea (*Ant* 15.3.5). Fearing he would die, and wanting revenge, he told his uncle, Joseph to dispatch his wife, Mariamne, on the first word of his death (Herod suspected that Antony was attracted to her beauty), (*Ant* 15.2.6). He did not die, but rather was rewarded with Coelesyria as part of his region. For a description of Antony's relationship with Cleopatra, see Plutarch's *Lives*, "Antony," (pp. 339-344).
8. His sister Salome poisoned his mind against his wife but love finally conquered. She convinced him that Joseph, his uncle, whom he had left in charge while he was with Antony, and to whom he had given the command to kill Mariamne, must have slept with Mariamne to get him to tell her about the orders. Joseph was immediately killed with no chance to defend himself. Mariamne was temporarily bound. But his love for her won out (*Ant* 15.3.5-9).
9. Cleopatra, on a trip to Jerusalem, tried to seduce Herod (*Ant* 15.4).
10. Plutarch describes three reasons for contention between Octavian and Antony:
 - a. Antony's neglect of his wives, Fulvia and Octavia (Octavian's sister).
 - b. Antony gave the power of newly conquered regions over to Cleopatra.
 - c. Octavian stripped Lepidius' power and territory and gave none of it to Antony or his army.
11. Battle of Actium, 31 B.C. Augustus Caesar (Octavian) beat Antony. Antony made two strategic errors:
 - a. He waited to attack, allowing the populace's anger at Octavian's heavy taxation to subside.
 - b. He allowed Cleopatra to talk him into a sea battle rather than a land battle.
12. Because of a recent devastating earthquake (*Ant* 15.5.2) in Jerusalem, and a recent expedition against the Nabatean Arabs, Herod failed to go to Actium. After the battle he killed Hyrcanus, the H.P., then went to meet the conqueror and made a friend (*Ant* 15.6.6).
13. Sohemus had told Mariamne and Alexandra of Herod's plans. When he returned with the "good news" she was sorry he was still alive (*Ant* 15.7).
14. After the Battle, Antony went to Cleopatra in Egypt. When the Romans arrived, she and two of her maids locked themselves up in a monument and made Antony think that she had committed suicide. Upon learning this, he thrust himself through with his own sword, but did not immediately die. She brought him into the monument where he expired. Legend has it that She committed suicide by letting herself be bitten by asps (Plutarch, *Lives*, "Antony," pp. 381-388).

15. He finally murdered Mariamne when she accused him a second time of affections with his sister Salome. On both occasions it was when she learned of Herod's treacherous orders to have her killed if he was. Her mother was to be killed with her but won a brief reprieve by insulting her daughter. This sent Herod into a guilty remorse from which he never recovered (*Ant* 15.7.4-5, 7-8).
16. In 25 B.C. there was a great famine and pestilence in Judea. Herod with his own expenses, sent to Egypt to buy corn and clothes for regular distribution among the people (*Ant* 15.9.1-2).
17. He remarried the daughter of Simon, a priest but only after making him H.P. (*Ant* 15.9.3).
18. His greatest claim to fame among the Jews was the rebuilding of the temple (19-20 B.C.; (*Ant* 15.11; John 2:20 [46 years = A.D. 27]). At the same time, however, he rebuilt the temple of Samaria, as well as providing for pagan worship in his new home-town of Caesarea. For a detailed description see Josephus, *Wars*, V, 5 and the Mishna, Tractate *Middoth*. It was still being built in Jesus' day and was not completed, according to Josephus, until 65 A.D. He also renovated the Olympic games with his generous gifts (*Ant* 16.5.3).
19. After his sons returned from Rome, Aristobulus and Alexander were hailed by the populace as Asmonean princes. This moved Herod to jealousy, along with the schemes of Salome, who clearly outwitted the rash youth. Herod also had them accused in Rome (*Ant* 16.8.1,4) and he finally had them killed by strangulation (*Ant* 16.11.7).
20. Herod opened the tomb of David to rob its treasures, as Hyrcanus had done. A report was made that 2 guards were killed when a mysterious flame burst out upon them (*Ant* 16.7.1).
21. Herod's own son, Antipater, conspired against his father and uncle, Pheroras (*Ant* 17.2).
22. Herod temporarily fell out of favor with Rome after attacking the Arabians (*Ant* 16.9.3).
23. His final illness—ulcerated body (*Ant* 17.6.5)
 - a. On his death-bed Herod got permission from Rome to do as he pleased with Antipater after poison was discovered that Antipater had prepared for his father. One day Herod very nearly killed himself with a paring knife with which he was cutting an apple to eat. His first cousin, Achiabus stopped him and cried out with loud lamentations. When this noise was heard throughout the palace, rumors spread that Herod was dead. When Antipas heard it he bribed the guard to let him out so he could take over the kingdom. The guard refused and reported it to Herod on his death-bed who ordered Antipas killed immediately (*Ant* 17.7).
 - b. Augustus, however, sarcastically said, "It is better to be Herod's hog than his son."
 - c. He changed his will just before he died so that Archelaus was granted Judea and Antipas became the tetrarch of Galilee (*Ant* 17.8.1)
 - d. Commanded that the chief families of Judea be shut up in the hippodrome at Jericho. When he died they were to be slaughtered so that his burial would not be without mourning. Fortunately Salome let them go (*Ant* 17.18.2).

- e. The murder of Bethlehem would likely have involved little more than a dozen children in this small town.
24. The party of the Herodians is mentioned only a few times in the Gospels, always in connection with their opposition to Christ. Nothing is stated of their theology. We can only infer that they supported Herod's policies of cooperation with Rome and Hellenization of culture.
- C. Family of Herod the Great
1. Summary of Herod's 10 wives and Children: (cf. p. 123)
 - a. Doris married Herod before his accession to the throne. Her only Son, Antipater, was the recipient of Herod's final frenzy of rage and suspicion on his death bed.
 - b. Miriamne was the granddaughter of Hyrcanus. Her large family introduced the Agrippa (Acts 12:1-2) who martyred James and his son Agrippa II, before whom Paul made his defense (Acts 26).
 2. Following Herod's Death
 - a. His funeral was accompanied by a solemn and magnificent ceremony supposedly reprieved in the evening with revelry (*Ant* 17.8.3).
 - b. The feast of Passover saw the death of 3,000 zealous and rioting Jews (*Ant* 17.9.3). The following Tabernacle feast saw the return of the zealous element, angry about being repelled 7 months before.
 - c. His will left most to the two sons of Malthace, Archelaus and Antipas. However, before the will was confirmed by Augustus, there was much dissension and squabbling over power (*Ant* 17.9.4).
 - d. When the brothers were in Rome contending their rights, anarchy broke out in Jerusalem although Sabinus had captured the Palace (*Ant* 17.10.2). Herod's troops pillaged at will. There thus grew up a common expectation of a savior—Messiah. There came to be much violence between three forces: Romans, the king's forces and the populace.
 - e. Varus, of Syria, finally subdued the seditions. 2,000 Jews were crucified as punishment. He dismissed his own army who had plundered and acted improperly (*Ant* 17.9:9-10). And the Angry Jews sent a complaint to Caesar (*Ant* 17.10)
 - f. Most of the family supported Antipas over Archelaus, especially since the previous will left the government to Antipas. Three charges were laid against Archelaus: (1) Killing 3,000 in the temple, (2) Usurping the kingdom before Caesar gave it to him, and (3) the last will was unauthentic due to Herod's illness. Meanwhile, it became obvious to Augustus that the only true government of Palestine had to be Roman (*Ant* 17.9).
 - g. The will was confirmed and the following areas bestowed (*Ant* 17.11.4):
 - i. Archelaus—Ethnarch of Judea, with the potential promise of King. Revenue of 600 talents. Chief cities: Jerusalem, Sebaste, Caesarea, Joppa.
 - ii. Salome received Jamnia, Azotus, Phasaelis, and a palace in Ascalon.
 - iii. Antipas—Tetrarch of Galilee and Perea with a revenue of 200 talents.
 - iv. Philip—Auranitis and Trachonitis.
 3. Archelaus—9 year Rule
 - a. Distrusted by the Jews; ruled as a tyrant.

- b. Divorced Mariamne to marry his brother Alexander's widow, Glaphyra.
 - c. Jews appealed to Augustus against him and in A.D. 7 he was banished to Vienna in Gaul. The scepter had departed from Judah (Gen. 49:10; *Ant* 17.13.3-4).
4. Herod Antipas
- a. Divorced the daughter of Aretas to marry Herodias. This precipitated his encounter and murder of John the Baptist. (cf. Matt 14:9; Mark 6:20; *Ant* 28.5.1-2).
 - b. He was also involved with Christ's trial. (cf. Acts 4:25-28; Ps. 2:1-2).
 - c. Summary statements about him:
 - i. Jesus, "That fox" (Luke 13:32).
 - ii. Luke, "All the wickedness which Herod had done" (Luke 3:19).
 - d. He became jealous when Caligula heaped lavish honors on his nephew, Herod Agrippa. Herodias incited him to go the Rome and seek honors for himself. When he did, Agrippa sent charges of treason. Antipas was banished to Lugdunum in Gaul (A.D. 39). She chose to live with him rather than to share in her brother's fortune.
5. Herod Philip II
- a. Appears to be a just ruler, not given to the avarice and excesses of the other Herods.
 - b. He built the Caesarea spoken of in Matt 16:13; Mark 8:27.
 - c. Herodias, is half-niece, left him to marry is half-brother.

VI. Government of N.T. Times

A. Pontius Pilate (A.D. 26-37)

1. In 1961 a cornerstone bearing his name was found at Caesarea (*Biblical Archaeologist*, Sept. 1964, p. 70).
2. First offence was when he brought Roman troops and standards into Jerusalem by night from Caesarea. There was an immediate confrontation. They descended on him in Caesarea and asked to have them removed. After 5 days of discussion, Pilate ordered his troops to surround the crowds and kill the dissenters. They said that they were rather ready to die. At this he was forced to relent.
3. Later he attempted to hang some shields in the palace at Jerusalem which had no images but only the name of a god and its donor. The Jews appealed to Tiberias who ordered them taken down.
4. Another riot started when Pilate took the Corban to pay for an aqueduct into the city.
5. At some point he slaughtered some Galileans (Luke 13:1-3).
6. When the Samaritans complained to Vitellius, the prefect of Syria and father of the Emperor, he summoned Pilate to Rome. Just after the death of Tiberius, one of Caligula's first acts was to banish Pilate to Vienna in Gaul. There is still a monument there that bears his name.

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THE GOSPELS COMPARED

By Mark E. Moore

BOOK	CHARACTERISTICS	KEY WORD	JESUS	AUTHOR CLUES	DATE	PURPOSE
MATT	Prophecy Jewish Interests Liturgical — 5 major discourses	FULFILLED Lion	PROMISED KING	Matt 9:9 (cf. Mark 2:14; Luke 5:27f)	c. 50 AD	Demonstrate fulfilled prophecy
MARK	Action Gentile/Roman Interests Candid	IMMEDIATELY Human/Angel	POWERFUL SERVANT	Mark 14:51-52	c. 47 AD	Give a clear concise presentation of redemption in Christ (Mark 10:45)
LUKE	Interest in the downtrodden Intellectual vocabulary Lengthy, 2 Vol. Historical	COMPASSION Ox	COMPASSI ONATE CHRIST	Acts 16:10-17; 20:5-15; 21:1-18; 27:1-28:16	c. 60 AD	Give a precise picture of Jesus and the church. Also perhaps to give a legal defense of Christianity.
JOHN	Philosophical View of Christ: With God; Messiah; Logos. Great Themes: Love, Life, Light, Holy Spirit	LOVE Eagle	PERSONAL GOD	John 21:24; 19:35	c. 95 AD	John 20:31 — Belief in Jesus (1) Add information to the Synoptics (2) Polemic against unbelieving Jews (3) Fight incipient Gnosticism

The Chiastic Structure of John's Prologue

- A ¹In the beginning was the Word, and the Word was with God, and the Word was God. ² He was with God in the beginning.
- B ³ Through him all things were made; without him nothing was made that has been made. ⁴ In him was life, and that life was the light of men.
⁵ The light shines in the darkness, but the darkness has not understood it.
- C ⁶ There came a man who was sent from God; his name was John. ⁷ He came as a witness to testify concerning that light, so that through him all men might believe. ⁸ He himself was not the light; he came only as a witness to the light. ⁹ The true light that gives light to every man was coming into the world.
- D ¹⁰ He was in the world, and though the world was made through him, the world did not recognize him. ¹¹ He came to that which was his own, but his own did not receive him.
- E ¹² Yet to all who received him, to those who believed in his name, he gave the right to become children of God— ¹³ children born not of natural descent, nor of human decision or a husband's will, but born of God.
- D' ¹⁴ The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.
- C' ¹⁵ John testifies concerning him. He cries out, saying, —~~T~~his was he of whom I said, —He who comes after me has surpassed me because he was before me””
- B' ¹⁶ From the fullness of his grace we have all received one blessing after another. ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.
- A' ¹⁸ No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

Logos – A Progressive Understanding

By Mark E. Moore

1. **Originally** “word” meant “to collect” with particular reference to a collection of words such as a dialogue, explanation, or defense.
2. **Plato** added to it the idea of the “immortal.” Before anything substantive takes shape it must be preceded by an idea which gives it “flesh.” This is not merely cognitive but in the ethereal or heavenly realm there is a reality of things that take shape on earth. This is *logos*.
3. The **Stoics** added a “generative principle” (*logos spermatikos*). That is, all things emanate from God. The creative power to make them concrete is the *logos*.
4. The **New-Platonists** extended the Stoic’s definition to incarnation. In other words, the *logos* wasn’t just the idea in the spiritual realm, nor merely the power to create, but the very incarnation of that idea.
5. The **Mystery Cults** added the idea that prayer was a reciprocal action of *logos*. Thus *logos* didn’t just come to us from God, but we could “answer back” in prayer and petition.
6. **Philo** took a short step from there and suggested that *logos* was a mediating “demigod” between the transcendent God and the material world. (He used *logos* 1,300 times).
7. **The Old Testament** used *dabar* to represent *divine fiat*. When God says it, it takes shape (Isa 6:9-10; 24:1-3; 40:8; 45:23; 55:11). Sometimes this *dabar* looks somewhat incarnational (Isa 9:8; Psa 107:20; 147:15, 18; cf. *Wisdom* 18:15-17). It also represented the O.T. Law. John 1 picks up on this theme, of course.
8. **John’s** use differs from others in that (a) *logos* is uncontrollable by man, (b) it is incarnational, (c) it is individual rather than pantheistic, and (d) it is historical.

Specific Claims That Jesus Is God

by Mark E. Moore

This is not to argue that Jesus, incarnationally, is equivalent to the Father. For example, he was neither omnipresent, nor omniscient (Matt 24:36), and was probably not even omnipotent (cf. Matt 26:53). Nor is it to clearly articulate the relationship between Jesus and God. It is to argue that God in the flesh would, in fact, look like Jesus.

1. Several specific statements equate Jesus with Jehovah God: John 1:18; 12:41; Rom. 9:5; 2 Thess. 1:12; Titus 2:13; Heb 1:8; 2 Pet. 1:1; 1 John 5:20. Furthermore, it was predicted in the O.T.: Psa 2; Isa 9:6-7.
2. The Testimony of His Friends:
 - a. Disciples—Matt 14:33, Worship—"You are the Son of God."
 - b. Peter—Matt 16:16-19, "Christ, Son of the living God." And John 6:68, "You have the words of eternal life."
 - c. John—John 1:1-5, Word, w/ God, Creator, Light, Life. John 1:9-18, Creator, Word from God; God.
 - d. Thomas—John 20:28, "My Lord and my God"
 - e. Crowds—Luke 7:13-16, Great prophet from God.
 - f. Thief on Calvary—Luke 23:39-43, God, Sinless.
3. The Testimony of His Enemies:
 - a. Pharisees—John 3:1-2, Teacher from God.
 - b. Demons—Luke 4:41; Matt 3:11, Son of God.
 - c. Centurion at Crucifixion—Mark 15:39, Son of (a) God.
 - d. Centurion at the grave—Matt 27:54, Son of (a) God.
4. Jesus' Own Claims Deity:
 - a. All authority is mine, Matt 28:18. And he taught with independent authority, Matt 7:29 (cf. "But I say . . .").
 - b. I can forgive sins on earth, Mark 2:10.
 - c. I am the Son of God, Mark 14:62 (cf. John 9:37; 10:36).
 - d. Sermon on deity, John 5:30-40.
 - e. Believe in me or die in your sins, Matt 7:21-27; 10:32-33; John 8:23-24.
 - f. I and the Father are one, John 8:19; 10:30; 12:44-45; 14:9.
 - g. Jesus, the one sent from God, John 17:1-3.
5. The "I AM" statements, John 8:58
 - a. Bread, John 6:35, 41, 48, 51.
 - b. Light of the World, John 8:12 and 9:5.
 - c. Door of the sheep, John 10:7,9.
 - d. Good Shepherd, John 10:11,14.
 - e. Son of God, Mark 14:62; John 9:37; 10:36.
 - f. Resurrection and the Life, John 11:25.
 - g. Way, Truth and Life, John 14:6.
 - h. True Vine, John 15:1, 5
 - i. Alpha and Omega, Rev. 1:8, 17.
 - j. Root of the Tribe of David, Rev. 22:16.
6. Jesus Freely Accepted Worship (cf. Heb 1:6):
 - a. Good confession, Matt 16:16, 17
 - b. Anointing by Mary, Matt 26:6-13
 - c. Catch of fish, Luke 5:8-9
 - d. Anointing by Sinful woman, Luke 7:36-50
 - e. Triumphal Entry, Luke 19:35-40
 - f. Thomas, Post-Resurrection, John 20:27-29
7. The Unique Work of Jesus:
 - a. Creation of all things, Col. 1:16.
 - b. Holding together the universe, Col. 1:17, Heb. 1:3.
 - c. Raising the dead, 1 Cor. 15:16-19.
 - d. Eternal Judgment of all men, Matt 7:22-23; 16:27; 25:34-41; John 5:24-30.
 - e. Forgiveness of sins, Luke 5:17-26; 7:48.
 - f. Regeneration or renewal of those who were dead in sin, Rom. 3:21-26; 5:5-17.
 - g. Grants the gift of eternal life, John 14:6.
 - h. Transformation of the bodies of the redeemed, Phil 3:21; 1 Cor 15:35-58.
 - i. All authority, Matt 28:18.
 - j. All wisdom, Col. 2:3.
8. Substantiation of These Claims
 - a. His divine birth, Luke 1:30-35
 - b. Fulfilled prophecies, John 5:39; Luke 24:44
 - c. His sinless life, John 8:34; Heb 4:15
 - d. Plethora of miracles
 - e. Resurrection

Jesus and Deity

Ground Rules:

- A. We will bracket off John for this discussion because he was so obviously later than the other evangelists and some would accuse him of being biased by Hellenism. Obviously, we will not engage the Epistles either since they are post-resurrection views about Jesus and not claims he made of himself. This eliminates from the discussion such texts as John 1:18; 12:41; Rom. 9:5; 2 Thess. 1:12; Titus 2:13; Heb 1:8; 2 Pet. 1:1; 1 John 5:20. Furthermore, testimony from demons will be barred because of the potential mythological nature of the texts.
- B. We will look at both words and deeds under the following assumption. If Jesus did want to present himself as God in a Jewish environment, it would need to be proved before it could be claimed. To reverse this order would wind up in a stoning for blasphemy.
- C. If one can give any credence to the birth narratives, then it is a likely assumption that Jesus would have heard these stories from his mother which helped shape his self-identity. However, a miraculous birth does not necessarily lead to the assumption of divinity...but it doesn't hurt. In other words, one could be born miraculously without being God but one could not be God without a miraculous birth—at least not in the literature and lore of the ancient Mediterranean.

Arguments for Jesus' self-identity as God's functional equal:

1. (a) He made claims to fulfill every major hero and institution of Israel (save Abraham). He was greater than *Solomon* and *David*, and made authoritative claims in contradistinction to *Moses*. (b) He asserted himself as the *Sabbath* (Mark 2:28/Matt 12:8/Luke 6:5), *Passover lamb* (Mark 14:22–25/Matt 26:26–29/Luke 22:17–20), *Torah* (Matt 7:24–28), and even the embodiment of *wisdom* (Mark 6:2, etc.). Jesus is, in fact, the very embodiment of *Israel*.
2. He claimed the authority of final judgment (Matt 7:22–23; 16:27; 25:34–41; cf. John 5:24–30).
3. He forgave sins (Mark 2:1–12/Matt 9:1–8/Luke 5:17–26; Luke 7:47–50).
4. His most prominent (and exclusive) self-designation was *son of man* which could only come from Daniel 7:13–14. Here the son of man shares the throne of God, is worshipped by humanity, and leads and everlasting kingdom.
5. In his definitive self-identification with his opponents, he claimed Psalm 110:1 about himself! (Mark 12:36/Matt 22:44/Luke 20:42–43).
6. Matthew 11:27 (NIV) “All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.”
7. Jesus was apparently most deeply moved by Isaiah of all the OT scrolls. His engagement with Isaiah 9:6–7 must have had some impact on his self-awareness.
8. Jesus allowed people to bow down before him (Mark 1:40/Matt 8:2/Luke 5:12; Mark 10:17; Matt 9:18/Luke 8:41; Matt 15:25; 17:14; 26:6–13; Luke 5:8–9; 7:36–50; 19:35–40). While this reverence does not necessarily imply worship, Peter shows how inappropriate that was for a Jew (Acts 10:25–26). Even an angel knew better than to allow this (Rev 19:10; 22:8–9).

CHILDREN OF GOD—John 1:12
(A N.T. concept except for Gen. 6:2, 4)

I. Introductory comments:

- a. EXOUSIA = Power/Authority
- b. By nature we are adopted (Rom. 8:14-17)
- c. The transaction is through faith (Gal. 3:26) and the Holy Spirit (Rom. 8:14)
- d. Jesus promised it to peacemakers (Matt 5:9)

II. Recognized by:

- a. They stop sinning (1 John 3:9-10; 5:18)
- b. They love one another (1 John 4:7)
- c. They believe in Jesus (1 John 5:1)
- d. They love God and obey Him (1 John 5:2)

III. Blessings of:

- a. Victory over the world (1 John 5:4)
- b. Intimacy with the Father/Abba (Rom. 8:15; Gal. 4:6)
- c. We are fellow heirs of Christ (Rom. 8:17)
- d. Pending eschatological fulfillment (Rom. 8:19-21; 1 John 3:1-2)

GOD-LIKE CHARACTERISTICS OF JESUS

- 1) He was prophesied (Isa 9:6-7)
- 2) He performed Miracles (John 10:25)
- 3) Taught with authority (Matt 7:28-29)
- 4) Supernatural Knowledge (Matt 21:1-3; 24:1-2; 26:17-35; Mark 2:6-8; John 1:47-49; 2:23-25; 4:16-19, 28-30; 11:4, 11-15; 14:29; 16:4; 18:4; 21:5-6, 18-19).
- 5) Sinless (John 8:46; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22)
- 6) One with the Father (John 1:1-5, 18; 3:35-36; 10:25-30; 14:1-11)
- 7) Accepted Worship (Matt 16:16-17; 26:6-13; Luke 5:8-9; 7:36-50; 19:35-40; John 20:27-29)

JOHN THE BAPTIST

1. Prophesied (Isa 40:3-4; Mal. 3:1; 4:5)
2. Elijah who was to come (Matt 11:14, cf. John 1:21)
3. Priestly family (Luke 1:5)
4. Miraculous conception (Matt 1; Luke 1)
5. Jesus' relative and elder of 6 months (Luke 1:36)
6. Nazarite (Luke 1:15)
7. Grew up in the desert (Luke 1:80)
8. Prophet, beginning about A.D. 25 (Luke 3:1)
9. Attracted large crowds (Matt 3:5), near Bethany across the Jordan (John 1:28)
10. Preached (a) Kingdom of God and (b) a baptism of repentance for the forgiveness of sins (Mark 1:4)
11. Never performed a miracle (John 10:41)
12. Greatest person who ever lived (Matt 11:11)
13. Humbled himself before Jesus (John 1:27; 3:30)
14. Died because of Herodias and Herod (Matt 14:1-12)
15. He was compared to Jesus (Matt 16:14)

Infancy Narratives Overlap

1. The parents to be are Mary and Joseph who are legally engaged or married, but have not yet come to live together or have sexual relations (Matt 1:18; Luke 1:27, 34).
2. Joseph is of Davidic descent (Matt 1:16, 20; Luke 1:27, 32; 2:4).
3. There is an angelic announcement of the forthcoming birth of the child (Matt 1:20-23; Luke 1:30-35).
4. The conception of the child by Mary is not through intercourse with her husband (Matt 1:20, 23, 25; Luke 1:34).
5. The conception is through the Holy Spirit (Matt 1:18,20; Luke 1:35).
6. There is a directive from the angel that the child is to be named Jesus (Matt 1:21; Luke 1:31).
7. An angel states that Jesus is the Savior (Matt 1:21; Luke 2:11).
8. The birth of the child takes place after the parents have come to live together (Matt 1:24-25; Luke 2:5-6).
9. The birth takes place at Bethlehem (Matt 2:1; Luke 2:4-6).
10. The birth is chronologically related to the reign (days) of Herod the Great (Matt 2:1; Luke 1:5).
11. The child is reared at Nazareth (Matt 2:23; Luke 2:39).

Raymond Brown, *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke* (New York: Dell Publishing Group, 1993), 35.

CATHOLIC DOCTRINES OF MARY

By Mark E. Moore

1. Immaculate Conception. Her conception was divinely protected from the passage of Adam's original sin nature. Thus she was free from the guilt of original sin. By predestination she did not, nor could she sin. Mary is thoroughly sinless. (Pious IX, December 8, 1854)
2. Assumption. She was assumed, body and soul, into heaven in like manner as was Jesus. She was not buried in earthly soil. This doctrine was proclaimed to be necessary for salvation (Pious XII, Nov. 1, 1950.) No clear reference to this is found before the sixth century.
3. Ever Virgin. Mary never had sex, even after her marriage to Joseph. The apparent "brothers and sisters" (cf. Mark 3:31; 6:3; John 2:12; 7:1-10; Acts 1:14; Galatians 1:19), are either cousins or stepbrothers, children of Joseph by a previous marriage.
4. Queen of Heaven. This involves her role as mother of Jesus and our primary intercessor in heaven. She is the first lady of heaven. She is seen, in a sense, as the mother of all living creatures for she gave birth to Jesus, who completed, perfected and redeemed all creation. Thus she was responsible for his role of redemption.
5. Mother of God. (*Theotokos*) The term was first used about 320 A.D. and was approved in 431 A.D. at the council of Ephesus to combat those who denied the deity of Jesus. The term was originally intended to be a statement about the deity of Jesus. Unfortunately, it can easily be misunderstood to be a statement about the deity of Mary.
6. Co-Redemptrix. Because of her involvement in the plan of salvation, Mary is said to have been part of our redemption. In the 12th century, references began to appear, not only to her involvement in Jesus' birth but also in his death. It is taught that her mediatorial prayers played a part in the salvation act of Calvary. Thus, today, Catholics are taught to pray to Mary, believing that her mediatorial prayers still play a part in their salvation, healing, and general help. Below is a prayer from a contemporary Missal (Sept. 4-Nov. 26, 1988), used in Catholic Mass. It is a standard Catholic prayer:

THE MEMORARE

Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to your protection, implored your help, or sought your intercession, was left unaided. Inspired by this confidence, I fly unto you, O Virgin of virgins, my Mother, To you I come; before you I stand sinful and sorrowful. O Mother of the Word Incarnate! Despise not my petitions, but in your mercy hear and answer me. Amen.

The O.T. Connections of the Magnificat

Based on Koontz, "Mary's Magnificat" *Bibliotheca Sacra* 116 (Oct. 1959): 336-49.

Of special note is her close acquaintance with what may be termed the Magnificat of Hannah (1 Sam. 2:1-10) and the Magnificat of David (Psalm 136). Mary's hymn is saturated with these passages as well as with many other thoughts and phrases from the Old Testament."

Phrase	O.T. Comparisons
"My soul doth magnify the Lord"	Psalm 34:3; 35:9; 103:1-2; 145:21; Isaiah 61:10
"My spirit hath rejoiced in God my Savior"	Habakkuk 3:18
"For he hath looked upon the low estate of his handmaid"	1 Samuel 1:11; Genesis 30:13; Malachi 3:12
"He that is mighty hath done to me great things"	Psalm 126:3; 71:19-21; Job 5:9
"holy is his name"	Psalm 111:9; Exodus 15:11; Isaiah 47:4; 6:3
"And his mercy is unto generations on them that fear Him"	Psalm 103:17; Exodus 20:6; 1 Kings 8:23; Psalm 118:4; 145:19; 147:11
"He hath showed strength with his arm"	Psalm 89:11; 98:1; Exodus 15:6-7; Isaiah 40:10; 51:9; 52:10
"He hath scattered the proud"	Psalm 33:10; 59:11; Job 5:12-13; Daniel 4:37
"In the imagination of their heart"	Genesis 6:5; 8:21; Deuteronomy 29:19
"He hath put down princes"	Job 12:19
"And hath exalted them of low degree"	Job 5:11; 24:24; Psalm 107:40-41; 113:6-8; Ezekiel 17:24
"The hungry he hath filled with good things"	Psalm 107:9; 34:10; 146:7; Isaiah 65:13
"He hath given help to Israel his servant"	Isaiah 41:8
"That he might remember mercy"	Psalm 98:3
"As he spake unto our fathers"	Micah 7:20; Genesis 18:18; 22:17; Psalm 105:8; Isaiah 46:3, 4; 49:14-16; 63:7-16; Jeremiah 31:3; 33:24-26
"Toward Abraham and his seed forever"	Genesis 17:19

The Socio-Political Elements of the Birth Narratives

From Richard A. Horsley, *The Liberation of Christmas* (Continuum, 1993)

Arranged by Mark E. Moore

1. **Baby Jesus**, announced as a new king being born, stood in direct opposition to both the kingship of Herod and the imperial rule of Caesar. Furthermore, he was announced as “savior” and one who would bring “peace.” Both of these had already been applied to Caesar Augustus who had received divine honors around the empire as the Savior who had brought *Pax Romana*.
2. **John the Baptist** had the spirit of Elijah (Luke 1:17), who happened to be the prophet most famous for accosting kings (cf. Sirach 48:6, 8, 10).
3. **Gabriel** means “God is my warrior.” Likewise, the Shepherds were surrounded by “Heavenly Hosts” which are, of course, armies (cf. 1 Kgs 22:19; 2 Macc. 5:1-4; 10:29-32; *War* 6.298-99).
4. **Mary** stands in the Biblical tradition of Jael and Judith, the other two women to be addressed as “Blessed are you among women.” Moreover, her song (the Magnificat), reflects the revolutionary words of Miriam’s song (Exo 15), Deborah’s (Judges 5), and Hannah’s (1 Sam 2). The closest stylistic parallels of the Magnificat come from Jewish hymns of war (e.g. Judith, 1 Maccabees, the War Scroll of Qumran, and the apocalypses of 2 Baruch and 4 Ezra). Furthermore, Mary’s commission is literarily similar to the call of Moses (Exo 3:2-6, 10-12) and Gideon (Judges 6:11-24), both quintessential liberators of their people.
5. **Anna**, identified as a prophetess, stands in the tradition of Miriam and Deborah, who both sang songs of Israel’s liberation.
6. **The poor** were often the source of rebellions since they were oppressed to the boiling point. Peasant, rural, agrarians made up approximately 90% of Palestine’s population. **Joseph**, who has been displaced from Bethlehem, may represent one of the throngs of people who became refugees, trying to escape the impossible tribute laid on him.
7. **Herod**, who was an Edomite, often came into sharp conflict with his subjects, the Jews. He was a client-king, more interested in serving Rome (and himself), than serving his subjects. He was actually inaugurated in the Roman Forum and emerged from the Senate house between Augustus and Antony. Together they made a sacrifice and then celebrated at a banquet thrown by Antony (see pp. 41-43). He instituted a police state in Israel, which included loyalty oaths, surveillance, informers, secret police, imprisonment, torture, and brutal retaliation against dissent.
8. **The High Priests** were not the Hasmoneans but (mostly) foreign Jewish priestly families installed by Herod, who would be more loyal to him. Thus, throughout the period of Jesus’ life, the rulers of the Temple hierarchy would have been loyalists to Roman rule. In fact, the revolt of 66 C.E. was as much against the Priestly aristocracy as it was against the Romans. The regular **priests**, such as Zechariah, would have aligned much more closely with the poor and disenfranchised than with the hierarchy. In fact, these local leaders fostered the rebellion of 66 C.E., partly because the Aristocratic Chief Priests had, for years, been robbing them of their rightful tithes, even with great violence. They also objected to the sacrifices made on Caesar’s behalf twice daily. The local priests were likely part of the communicative network that mobilized the peasant revolt (cf. *Ant.* 20:180-81, 206-7 as well as *War* 2.409-10, 417).

9. **The Shepherds** were disliked because their work often rendered them dirty and ritually unclean. They would have been scorned as outcasts.
10. **The Magi** were a caste of the highest-ranking political/religious advisers and/or officers of the Median and later Persian imperial courts. This area of Mesopotamia continued to foster some of the sharpest opposition to Rome's Eastern expansion. Furthermore, the Magi were often instrumental in predicting and establishing new kingships. This is clearly seen in the story of Tiridates who initiated Nero into their cult (Pliny, *Natural History* 30.6.17).
11. **The Star** may not have merely represented the birth of a king, but perhaps, in its Palestinian setting, also the harbinger of bloodshed from rebellion (e.g. *War* 6.289, 298-99).
12. **Galilee** was a seed-bed of revolution and dissatisfaction both of Roman intervention as well as Jerusalem's imposition of religious control over their lives.
13. **Palestine** had been subjected to Roman forces multiple times before Jesus was born (e.g. 63 B.C.E. under Pompey; 54-53 B.C.E. Crassus plundered the Temple to fund his expedition against the Parthians; 37 B.C.E. to establish Herod's rule). *Pax Romana* came to Palestine with a heavy price of tribute, slavery, bloodshed and violence. There was also, of course, the great revolts of 66 C.E. and 135 C.E. still to come (see pp. 30-32).
14. **Roman Taxes and Tribute** consisted of approximately 12.5 % of Palestinian's income. Because these were farmed out to the highest bidders, the system of levy was filled with corruption. Furthermore, Herod took more than his fair share to fund his extravagant building campaigns as well as his lavish bribes, banquets and "honors" of Roman rulers. On top of this were the temple tithes and taxes. Thus the Palestinians were reduced to poverty and slave labor because of the overwhelming financial burdens of the economic trinity: Caesar (tribute), Herod (taxes), and Temple (tithes).
15. **The Egyptian sojourn** represents a "reenactment" of Israel's journey through slavery. This story would have touched a nerve with the oppressed peasants of Palestine.
16. To be sure, whereas Mathew's stories focus more closely on the opposition to Herod, with the corresponding explicit reference to the high priests and scribes, Luke has in broader focus the opposition that the birth of Jesus means to the Roman emperor and tribute" (p. 52).

Parallels between Matthew's Birth Narratives and Israel's National Epic

From Arland J. Hultgren, "Matthew's Infancy Narrative and the Nativity of the Emerging Community," *Horizons in Biblical Theology* 19/2 (1997) 91-108.

OT and Midrashic Legends	Matthew 1 and 2
The Father of Joseph is Jacob (Gen 35:24).	The father of Joseph is Jacob (1:16)
Joseph is righteous (Wis 10:13) and a man of virtue (Philo, Josephus, and rabbinic legends).	Joseph is righteous (1:19)
Joseph dreams (Gen 37:5-11).	Joseph dreams (1:20; 2:13, 19, 22).
Balaam (<i>magos</i> from the East) speaks of a king of Israel and the rising of a star of Jacob (Num 23-24 and Philo).	<i>Magoi</i> from the East speak of a king portended by the star of Bethlehem (2:1-12).
Joseph gets Israel to Egypt (Gen 45-47).	Joseph gets Jesus to Egypt (2:14).
Sojourn of Israel in Egypt (Exo 1:1-7).	Sojourn of Joseph, Mary, and Jesus in Egypt (2:15, 19).
Amram is told in a dream that the son will be a savior of Israel (Josephus and rabbinic legends).	Joseph is told in a dream that the son will be savior of his people (1:21).
Pharaoh is informed by scribes or astrologers of the birth of Moses (Josephus and rabbinic legends).	Herod is informed by wise men of the birth of Jesus (2:1-2).
Pharaoh seeks to destroy Moses (Exo 2:15).	Herod seeks to destroy Jesus (2:13-14).
Pharaoh orders the extermination of male children (Exo 1:22).	Herod orders the extermination of male children (2:16).
Pharaoh is tricked by Moses' mother and Miriam (Exo 2:7-10).	Herod is tricked by the wise men (2:16).
In spite of the threat on the child Moses' life, he is given divine protection (Philo and Josephus).	In spite of the threat on the child Jesus' life, he is given divine protection (1:20; 2:13, 19, 22).
Moses escapes death (Exo 2).	Jesus escapes death (2:14-15).
Pharaoh dies (Exo 2:23).	Herod dies (2:19).
Moses is directed to return to his homeland with his wife and children (Exo 4:19).	Joseph is directed to return to his homeland with his wife and child (2:19-20).
Israel comes out of Egypt in the Exodus (Hos 11:1).	Jesus comes out of Egypt with Joseph and Mary (2:15/Hos 11:1).

WORKSHEET ON PROPHECIES ABOUT CHRIST:

BEGINNINGS:

CONTENT

Gen 3:15	Gal 4:4
*Isa 7:14	Matt 1:18, 23-25
Psa 2:7	Matt 3:17
Gen 22:18	Matt 1:1; Gal 3:16
Gen 21:12	Luke 3:23, 34
Num 24:17	Luke 3:23, 34
Gen 49:10	Luke 3:23, 33
Isa 11:1	Luke 3:32
Jer 23:5	Luke 3:31
*Mic 5:2	Matt 2:1
Psa 72:10	Matt 2:1, 11
Jer 31:15	Matt 2:16-18

MINISTRY:

*Isa 40:3	Matt 3:1, 2
*Deut 18:18	Matt 21:11
Psa 110:4	Heb. 3:1; 5:5, 6
Isa 33:22	John 5:30
Psa 2:6	Matt 27:37
Isa 11:2	Matt 3:16,17
Psa 69:9	John 2:15-17
Isa 9:1	Matt 4:12-13
*Isa 35:5-6a	Matt 9:35
*Psa 78:2	Matt 13:34
Malachi 3:1	Matt 21:12

BETRAYAL AND ARREST:

Zech. 9:9	Luke 19:35-37a
*Psa 41:9	Matt 10:4
*Zech. 11:12	Matt 26:15
*Zech. 11:13	Matt 27:5-7
Zech 13:7	Mark 14:50

Psa 35:11 Matt 26:59-61

Isa 53:7 Matt 27:12-19

*Isa 53:5 Matt 27:26

*Isa 50:6 Matt 26:67

CRUCIFIXION:

Psa 22:7-8 Matt 27:31

Psa 109:24-25 John 19:17; Luke 23:26

*Psa 22:16 Luke 23:33-36

Isa 53:12 Matt 27:38

Isa 53:3 John 7:5, 48

Psa 69:4 John 15:25

Psa 109:25 Matt 27:39

Psa 38:11 Luke 23:49

Psa 22:17 Luke 23:35

*Psa 22:18 John 19:23-24

*Psa 69:21 John 19:28-38; Matt 27:34

DEATH OF CHRIST:

*Psa 22:1 Matt 27:46

*Psa 31:5 Luke 23:46

*Psa 34:20 John 19:33

Psa 22:14 John 19:34

Zech 12:10 John 19:34

*Amos 8:9 Matt 27:45

*Isa 53:9 Matt 27:57-60

REACTION/RESULT:

*Psa 118:22 1 Pt. 2:7; Matt 21:42

Isa 60:3 Acts 13:47-48a

*Psa 16:10 Acts 2:31

Psa 68:18 Acts 1:9; Eph. 4:8

Psa 110:1 Heb. 1:3

Messianic Expectations

By Mark E. Moore

I. Restoration

1. Exiles to Palestine: Isa 14:2; 43:5-7; 49:8-18; Jer 30:3; 31:8-25; Eze 11:16-21; 28:24-26; 37:1-14; Hosea 1:10-11.
2. Temple and Worship: Isa 2:1-4 [Micah 4:1-4]; 56:3-8; Eze 20:39-44; 40-42; 43:13-44:31; Mal 3:1-4.
3. Jerusalem/Zion: Psa 48:1-3; 69:35-36; Isa 26:1-3; 33:20; 51:3; 54:11-12; 62:4-12; Eze 45-48.
4. Forgiveness of Sins/new covenant: Isa 33:24; 40:1; 54:9-10; Jer 3:14-18; 31:31-34; Eze 16:59-63; 36:25-27; Joel 3:21.

II. Rule

1. Enemies & false rulers punished: Isa 42:13; 45:17; 49:22-26; 52:7-12; 54:15-17; Jer 23:1-4; Eze 34:1-10; 38-39; Daniel 2:34, 44-45; Joel 3:2-16; Zech 12:1-9; 14:3-5; Psa 110.
2. God's Law & Justice reestablished: Isa 1:26-28; 32:1-8; 51:4-5; Micah 5:10-15; Zech 5:3-4.
3. Davidic King enthroned/God's vassal (son) rules: Psa 2; 89; 118:13-24; 132; Isa 9:2-7; 11:1-5; 42:1-4; Jer 23:5-6; 30:9; 33:15-18; Eze 22:25-27; 34:23-24; 37:15-28; 44:3; Daniel 7:13-14, 27; 9:25; Micah 5:2-5; Zech 3:8-10; 6:12-13;
4. God's Presence/Rule: Isa 35:4; 40:3-5, 9-11; 60:1-3; Jer 31:1; Eze 34:11-16, 43:1-7; Dan 7:21-22; Joel 3:17.
5. Gathering of the Nations: Isa 2:1-4; 60:4-22; 66:18.

III. Prosperity

1. Peace: Isa 6:1-16; 32:17-19; 35:7-10; Eze 34:25-31
2. Fertile Land: Psa 126; Isa 4:2-6; 27:2, 6; 29:17; 30:23-26; 35:1-3; Joel 2:23-27; 3:18; Amos 9:11-15.
3. Wealth/Commerce: Isa 61:6-7; 65:17-25; Joel 3:1; Zech 1:17.
4. Healing & many children: Isa 29:19; 35:3-6; 44:1-5; 49:19-21; 54:1-3; 65:20; Jer 30:18-22; 33:6-8; Micah 4:6-8.
5. Compassion on the poor: Isa 61:1-3.
6. The coming of the H.S.: Isa 32:15; Joel 2:28-32.
7. Gentile inclusion: Isa 49:6; 56:3-8.

IV. Suffering

1. Suffering Servant: Psa 22; 69; Isa 49:1-7; 52:13-53:12; Zech 13:7.
2. Land and People punished for disobedience: Jer 30:12-17.

V. Remnant: Isa 37:4, 31-32; Eze 5:3; Micah 5:7-9; Zech 13:8-9.

Was John the Baptist an Essene?

Stegemann and Betz advance six arguments in favor of John's connection with the Essenes; cf. Harmut Stegemann, *The Library of Qumran: On the Essenes, Qumran, John the Baptist, and Jesus* (Leiden: Brill Academic Publishers, 1998) 211–12 and Otto Betz, "Was John the Baptist an Essene?" *BRev* (December 1990): 18–25. Most of their arguments, however, have substantial flaws:

(1) John **immersed** as did the Essenes. However, John's baptism was initiatory (and most likely a one-time event) for (scandalous) outsiders not insiders (Luke 7:29). Unlike Essene baptism it was performed by another and promised forgiveness of sins. If John borrowed baptism from the Essenes he altered it so significantly that it retained little of its original meaning. "When we turn to the texts of the Qumran community, we find no clear reference to anything comparable with what the word 'baptism' signifies to us," (H. H. Rowley, "The Baptism of John and the Qumran Sect" in *New Testament Essays: Studies in Memory of Thomas Walter Manson* [ed. A. J. B. Higgins. Manchester, 1959], 219, contra Bo Reicke, "Die jüdischen Baptisten und Johannes der Täufer," in *Jesus in der Verkündigung der Kirche* [ed. Albert Fuchs, Freistadt: Plöchl, 1976], 76–88).

(2) John's **dress** (Essenes wore white) and **diet** (Mark 1:6; Matt 3:4) could indicate that he was an expelled Essene who was forbidden to eat anything prepared by outsiders (Josephus, *War* 2.143), cf. Stevan Davies, "John the Baptist and Essene Kashruth," *NTS* 29 (1983): 569–71. However, this does not indicate that he was an Essene during his ministry but only that he might formerly have been one. In addition, the communal meal was bread and wine (1QS 6:4–6; cf. 1QSa 2:17–21) which John expressly did *not* eat or drink (Matt 11:18/Luke 7:33–34; cf. Luke 1:15). Furthermore, his constant contact with large crowds of people, especially the unclean sorts who responded to his baptism, was expressly forbidden by the Essenes.

(3) One would expect John's aged parents to die soon after he was born. Since the Essenes **adopted** orphans, it would explain why John was raised in the desert (Luke 1:80).

(4) Qumran texts appeal to **Isaiah 40:3**, a highway in the desert, to explain their presence in the wilderness (1QS 8:12–16; cf. Mark 1:2–3; Matt 3:3; Luke 1:76; 3:4–6; John 1:23). However, John was on the East bank of the Jordan in a different political territory. The Essenes deliberately located themselves inside the historic bounds of Israel.

(5) Both John and the Essenes called for **conversion away from the Temple** (though John is never openly critical of the Temple or its worship, perhaps because his own father was a priest). However, the Essenes sought righteousness through study of the Torah; John, rather, advocates social justice (Luke 3:10–14). Furthermore, John's preaching of the immediate coming of the kingdom was unprecedented among the Essenes.

(6) Both held an **eschatological expectation** of imminent judgment of God on the wayward nation.

All one can assert with certainty in light of this data is that had John once been an Essene he was not a very good one and got kicked out; by the time he developed his own ministry he had so significantly altered their ideas that he would have been considered an apostate to the Essene way of life.

Baptism of the Holy Spirit

By Mark E. Moore

- I. Prophesied: Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1-5
 1. Predicted by John the Baptist/Performed by Jesus.
 2. Contrasted to baptism of fire = Judgment/Punishment.
 3. The Apostles were to wait in Jerusalem to receive it.
 4. It was to take place a few days after His ascension.
- II. Described: Acts 2:1-4; 10:44-46; 11:16
 1. At Pentecost it was apparently given only to the Apostles (1:26; 2:1, 5, 7, 14, 37) and not to the 120.
 2. It was evidence of God's acceptance both in Acts 2 and 10.
 3. Accompanied by tongues (Acts 1:8).
 4. Described as “coming upon,” “poured out,” and “A gift.”
- III. Pentecostal Experience View
 1. The baptism of the Holy Spirit is a post-conversion experience in which God sanctifies the individual by granting a supernatural gift, usually the speaking in tongues.
 2. It is sometimes referred to as a “second blessing” or a “second work of grace” which marks a person's full commitment to Christ.
- IV. Evidence that Immersion = Baptism of the H.S.? 1 Cor. 12:13; Eph. 4:5
 1. The vocabulary and grammatical structure (i.e. the dative case) Paul uses is very much like what the gospels use. In other words, it sounds like Paul is talking about the same thing.
 2. Since the Spirit's involvement in baptism of 1 Cor. 12:13 is obviously a universal baptism, many believe that Spirit and water baptism are the same (= one episode theory).
 3. There is only one baptism (Eph. 4:5)—water immersion, as described by Romans 6:14; Gal. 3:27; Col. 2:12.
 4. Both water and Spirit are connected with New Birth (John 3:5; 7-38-39; Eph. 5:26; Tit. 3:5; 1 Cor. 12:13; 2 Cor. 5-17).
 5. The Gospel texts seem to speak universally of the Baptism of the H.S. (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33).
- V. Evidence that Immersion and Baptism of the H.S. are two separate things:
 1. Acts 2 & 10 are the only two times that H.S. Baptism is clearly identified (cf. Acts 1:5 & 11:15-16).
 2. Immersion was not a part of the Baptism of the H.S. in Acts 2 and only added “after the fact” in Acts 10.
 3. H.S. Baptism was not for salvation in Acts 2 with the Apostles and in Acts 10 water immersion seems to be the normative entrance into the kingdom after H.S. Baptism.
 4. It signaled the birth of a new church (Jewish, Acts 2; and Gentile, Acts 10). Thus, these appear to be special occasions, not necessarily normative for the church.
 5. The vocabulary of Acts 2 & 10 “Coming Upon” and “Poured Out” is commonly applied to H.S. and supernatural manifestations which not everyone receives.
 6. The “You” of Matt 3:11 (etc.), which sounds universal, is applied specifically to the Apostles and the house of Cornelius (Acts 11:15-16), and not to John the Baptist's entire audience. This kind of figure of speech, called synecdoche, is not at all uncommon in the Scriptures.
 7. Both episodes involve the speaking in tongues. Thus, if Baptism of the H.S. is now to be equated with water Baptism then
 - a. Every Christian should expect to speak in tongues, or
 - b. There has been a change in the nature of the manifestation of H.S. Baptism.

The Miracles of John: Enacted Parables of the Kingdom

Text	Miracle	Lesson	Question
2:1-11	Turning water to wine	The Kingdom is Celebration	Will you come?
4:43-54	Nobleman's son at a distance	The Kingdom is for Believers	Will you trust Jesus?
5:1-15	Healing the lame man	The Kingdom conflicts with other systems	Is Jesus who he claims?
6:1-15	Feeding 5,000	The Kingdom offers sustenance	Dare you consume Jesus?
6:16-21	Walking on Water	The Kingdom conquers chaos	Can Jesus take you through the storm?
9:1-41	Man born blind	The Kingdom brings light (cf. 3:19-21; 9:39-41)	Will you give up all to see?
11:1-44	Raising Lazarus from death	The Kingdom brings life	Will you obey Jesus?
20:1-31	Resurrection of Jesus	The Kingdom is Jesus — This is the foundation of our faith (cf. 20:30-31)	Will you believe Jesus?
21:1-8	Great Catch of Fish	The Kingdom allows do -overs”	Will you get back in the game?

How Threats to the Temple Were Handled:

“I think that it is almost impossible to make too much of the Temple in first-century Jewish Palestine.” E. P. Sanders, *The Historical Figure of Jesus*, p. 262

1. After Jeremiah predicted the Temple’s destruction (Jer 6–7; cf. Micah 3:12) he was threatened with death (Jer 26:1–19).
2. Sabbeus and Theodosius were executed for supporting a rival Temple in Egypt (Josephus, *Ant.* 13.79).
3. Among the Essenes, an attempt was made on the ‘Teacher of Righteousness’ by the ‘Wicked Priest’ because of his criticism of the Temple (1 QpHab 9.2–10; cf. 12.3–5; 4QpNah [169] 1.1–3).
4. Jesus, Son of Ananias was brought before the Roman procurator because of his prophecy against the Temple (Josephus, *J.W.* 6.300–305).
5. For literary accounts of threats to the temple see *T. Levi* 10:3; 14:1–15; *T. Judah* 23:1–5; *1 Enoch* 90:28–29.
6. This was reflected in later rabbinic literature: *b. Yom.* 39b; *Lam. Rab.* 1.5 §31.

Josephus, *Ant.* 20.5.3 (cf. *Wars* 2.12.1): “When that feast which is called the Passover was at hand, at which time our custom is to use unleavened bread, and a great multitude was gathered together from all parts to that feast, Cumanus was afraid lest some attempt of innovation should then be made by them; so he ordered that one regiment of the army should take their arms, and stand in the temple cloisters, to repress any attempts of innovation, if perchance any such should begin; and this was no more than what the former procurators of Judea did at such festivals. But on the fourth day of the feast, a certain soldier let down his breeches, and exposed his privy members to the multitude, which put those that saw him into a furious rage, and made them cry out that this impious action was not done to approach them, but God himself; nay, some of them reproached Cumanus, and pretended that the soldier was set on by him, which, when Cumanus heard, he was also himself not a little provoked at such reproaches laid upon him; yet did he exhort them to leave off such seditious attempts, and not to raise a tumult at the festival. But when he could not induce them to be quiet for they still went on in their reproaches to him, he gave order that the whole army should take their entire armor, and come to Antonia, which was a fortress, as we have said already, which overlooked the temple; but when the multitude saw the soldiers there, they were affrighted at them, and ran away hastily; but as the passages out were but narrow, and as they thought their enemies followed them, they were crowded together in their flight, and a great number were pressed to death in those narrow passages; nor indeed was the number fewer than twenty thousand that perished in this tumult. So instead of a festival, they had at last a mournful day of it; and they all of them forgot their prayers and sacrifices, and betook themselves to lamentation and weeping; so great an affliction did the impudent obscenity of a single soldier bring upon them.”

Other Predictions of the Temple's Destruction:

1. *T. Levi* 10:3 predicted the tearing of the Temple curtain and 15:1–2 says, “Therefore the temple, which the Lord shall choose, shall be laid waste through your uncleanness, and ye shall be captives throughout all nations.” *T. Judab* 23:3 adds that the sanctuary will be consumed by fire.
2. *Sib. Or.* 3:337–40 attributes the destruction to unfaithfulness, “And temple of the great God and long walls shall all fall to the ground, since in thy heart the holy law of the immortal God Thou didst not keep, but, erring, thou didst serve unseemly images.”
3. *Liv. Pro.* 10:10–11 predicts the demolition of the entire city and 12:11 specifies the utter destruction of the Holy of Holies and the tearing of the curtain.
4. Josephus avers: “But as for that house, God had for certain long ago doomed it to the fire” (*J.W.* 6:250; cf. *Ant.* 20.205–6).
5. The late first-century *1 Enoch* provides an apocalyptic description of the Temple’s replacement (90:28–29a): “And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first.”
6. Temple critique hardly abated in later Rabbinic literature (cf. *y. Sota* 6.3; *b. Yoma* 39; *Lam. Rab* 1.5 §31). *Tg. Isa.* 5:5 reads: “And now I will declare unto you what I am about to do unto my people: I will take away my Shekinah from them, and they shall be for a spoil; I will break down their sanctuaries, and they shall be for a trampling,” or *t. Menab* 13.22, “On what account was Shiloh destroyed? Because of the disgraceful disposition of the Holy Things which were there... On what account did they go into exile? Because they love money and hate one another.”
7. For further references one is commended to Craig A. Evans, “Predictions of the Destruction of the Herodian Temple in the Pseudepigrapha, Qumran Scrolls, and Related Texts,” *JSP* 10 (1992): 89–147. It is also instructive to point out that Jesus’ major critique of the Temple hierarchy revolved around economic exploitation as did that of Qumran as well as the rabbis; cf. Craig A. Evans, “Early Rabbinic Sources of Jesus Research,” *SBLSP* 20 (1981): 59–65 and “Opposition to the Temple: Jesus and the Dead Sea Scrolls,” in *Jesus and the Dead Sea Scrolls* (ed. James H. Charlesworth; New York: Doubleday, 1992), 235–53.

THEORIES OF "WATER" IN JOHN 3:5

By Mark E. Moore

- I. Contrast between Water and Spirit
 - A. Rituals
 1. Jewish Ritual Cleansings
 2. John's Baptism (which the Pharisees rejected) without the Spirit
 - a. Odd Vocabulary
 - b. Played down (1:23, 26; 3:30)
 - B. Physical (Fits the context well)
 1. Semen—Rabbinic reference to "drops"
 2. Amniotic Fluid
 - a. No linguistic parallels
 - b. Both nouns are governed by EK and connected by KAI
 - c. Vv. 3, 5, 6b & 7 appear to be parallels
 - d. Water and Spirit are anarthrous.
- II. Unity between Water and Spirit
 - A. Symbolic
 1. Torah (cf. Jam 1:18; Eph 5:6; 1 Pt 1:23-25)
 2. O.T. imagery of wind and water:
 - a. Cleansing—Eze 36:25-27
 - b. Renewal/Creation—Gen 1:2; Joel 2:28-29; Isaiah 44:3
 - c. Quickening men to life—Is 32:15-17; 55:1-3; Jer 2:13; 17:13; Zech 14:8.
 3. Baptism of Jesus (John 3:22; Matt 3:16; John 1:33; cf. John 7:37-39)
 - a. Christian Baptism (Matt 28:19; Acts 2:38; 19:1-7; Titus 3:5):
 - i. Christian Baptism is anachronistic and thus irrelevant to Nicodemus, et. al.
 - ii. Why would Jesus rebuke Nicodemus (v. 10) for something he could not do?
 - b. Jesus' baptism (cf. 1:33) was transitional—it led to Christian baptism. Thus, John alludes to it as he writes reflectively after 90 A.D. (cf. 1:13; 2:22; 6:53-56; 7:38-39).

CONSIDERATIONS OF JOHN 3:3-5

By Mark E. Moore

- I. Nicodemus' understanding of:
 - A. Kingdom—Jesus radically changed his concept:
 - 1. Physical to Spiritual
 - 2. Added New Birth
 - 3. Not merely "Rule" but "Sphere"
 - B. Water & Spirit
 - 1. Cleansing, Eze. 36:25-27.
 - 2. Renewal/Creation, Gen. 1:2; Joel 2:28-29; Isa 44:3.
 - 3. Quickening men to life, Isa 32:15-17; 55:1-3; Jer. 2:13; 17:13; Zech. 14:8; Eze 47:9.
- II. Ministry of John the Baptist:
 - A. Included Baptism (John 1:25, 28, 31), but without the Spirit (John 1:33; Matt 3:11).
 - B. Preached the Kingdom (Matt 3:2).
 - C. Pharisees rejected John (Luke 7:30).
- III. Grammar/Context
 - A. Both nouns, Spirit and Water, are governed by "EK" and connected by "KAI."
 - B. Vv. 3, 5, 6b and 7 appear to be parallels.
 - C. Jesus baptize shortly after this (John 3:22; 4:1).
 - D. Water and Spirit are anarthrous, thus descriptive, not specific.
- IV. Parallel Passages
 - A. The Spirit accompanied Jesus' baptism (Matt 3:16; John 1:33).
 - B. Water and Spirit are connected with Christian Baptism (Matt 28:19; Acts 2:38; 19:1-7; Titus 3:5).
 - C. The coming of the H.S. was predicted in relation to water (John 7:37-39).
- V. John writes reflectively after 90 AD—cf. 1:13; 2:22; 6:53-56; 7:38-39.
- VI. Greek and Latin fathers interpret this as Christian Baptism as well as most modern expositors.

JOHN'S TESTIMONY OF JESUS

Much of which was in the presence of the Sadducees and Pharisees, John 1:19-28

1. Far superior to John and existed before him (1:27, 30; 3:30)
2. The Lamb of God who takes away the sin of the world (1:29, 36)
3. Divinely identified as the Messiah through the Holy spirit descending as a dove (1:31-33)
4. The Son of God (1:34)
5. He is the Christ/Messiah (3:28)
6. From Heaven (3:31)
7. Reveals truths from God (3:32-34)
8. Possess the Holy Spirit without measure (3:34)
9. Is loved by God (3:35)
10. Has all of God's authority (3:35)
11. The Source of Eternal life (3:36)
12. There was interaction between the disciples of John and the Jewish leaders (John 3:25)

Dating of Jesus' Ministry & Death

Nisan 14 (i.e. Passover), fell on a Friday in both A.D. 30 & 33

Evidence for A.D. 30:

1. Jesus was about 30 when his ministry began (Luke 3:23). If Herod died at 4 B.C., that would make Jesus born around 5 B.C. and 31 or 32 in A.D. 26 when he began his ministry. However, "about 30" is a loose designation. After all, his enemies figured him to be less than 50 (John 8:57).
2. According to Dan 9:24-27, the Messiah would begin his ministry 483 years after the declaration to rebuild Jerusalem. That was made in 457 B.C. Hence, the Messiah should come in A.D. 27. A three year ministry would put Jesus' death at 30 A.D.
3. Herod's temple was 46 years in the making when Jesus cleansed it (John 2:20). It was started in 19 B.C., hence, cleansed in A.D. 27. Some argue, however, that the 46 years is from its completion in 17 B.C. which would push the cleansing back to A.D. 29.

Evidence for A.D. 33:

1. The 15th year of Tiberias, when John began his ministry (Luke 3:1), was August 19, 28 A.D. – August 18, 29 A.D. However, some argue that he was co-regent three years earlier, pushing back John's ministry to 26 A.D.
2. Sejanus, Pilate's mentor, was executed on October 18, A.D. 31. That would explain why the Jews' threats to expose him to Rome were so effective during Jesus' trial, and why he suddenly dropped his anti-Semitism.

SAMARITANS

By Mark E. Moore, Ph.D.

I. Origin

- A. Their name, "Samerim," means keepers (i.e. of the Torah)
- B. Peoples imported by Esarhaddon after the Assyrian captivity of 722 B.C. They intermarried with the poorest of the Jews who were left in the land. They had a commitment both to their own idols and to Jehovah (2 K. 17:24-29). 2 Kings 17:41 betrays their dual commitment.
 - 1. The Samaritans, however, claim that only 27,290 Israelites were deported according to the figures of Assyrian documents. Thus a sizeable population of Israelites remained and made proselytes of the imported peoples.
 - 2. Furthermore, Samaritans claim that unfaithful Jews caused Eli to move the sanctuary from Shechem to Shilo 1100 B.C.
- C. Jesus calls them "aliens," Luke 17:18.

II. Causes of Division

- A. The civil war between Rehoboam, son of Solomon (c. 930 B.C.) and Jeroboam and his golden calves (2 Chron. 10)
- B. Rebuilding of the temple (538-516 B.C.)
 - 1. They pretend to want to help, although Ezra 4:1 calls them adversaries of "Judah and Benjamin."
 - 2. When they were rudely rejected they turned to open hostility. Through their complaints to the Persian kings they delayed the building progress until 519 B.C. under Darius (Josephus, *Ant.* 11.4.3; Neh 2:10-6:14; 13:28).
- C. Rival Temple; cf. John 4:20 & Josephus, *Ant.* 11.8.2-4; 13.9:1.
 - 1. As the tensions between the two groups grew, and as the idolatry in Samaria lessened, the resentment escalated.
 - 2. In 409 B.C. a certain Manasseh, the son of the High Priest, was expelled from Jerusalem by Nehemiah because of an unlawful marriage. He found refuge in Samaria and through the permission of the Persian king Darius Nothus, he built a rival temple on Mt. Gerezim for the Samaritans. (Josephus, *Ant.* 11.7. 8, is considered by some scholars to be a Midrash on Nehemiah).
 - 3. An alternate (and more likely) scenario has the Samaritan temple built by the permission of Alexander the Great during his Palestinian conquest 332 B.C.
 - 4. They rejected the Jewish interpretation of Deuteronomy 12:5-7, 11-14; 16:2; and 26:2, that there be only one acceptable temple to God and that on Mt. Zion. In fact, the Samaritan Pentateuch at Deut. 27:4 has Moses commanding that an altar be built on Mt. Gerezim rather than on Mt. Ebal.
 - 5. John Hyrcanus leveled the Samaritan temple in 127 B.C. (Josephus, *Ant.* 13.9:1). When Herod the Great offered to rebuild their temple they refused because they learned that he would also rebuild the temple of Jerusalem (Josephus, *Ant.* 15.8.3-11.1).
- D. This crystallized the animosity between the two groups and the Samaritans did everything they could to annoy the Jews.
 - 1. They took a pro-Syrian position during the days of Antiochus Euphianes IV (2 Macc. 6:1f.). They, in fact, claimed to be descendents of the Sidonians and fought alongside the Seleucids against the Jews, B.C. 167-164 (Josephus, *Ant.* 12.5.5).
 - 2. They refused hospitality to Jewish travelers in Samaria (cf. Luke 9:52-53). Thus, most Jews began to cross to the East side of the Jordan when travelling between Galilee and Judea.

3. They had their own Pentateuch, which they claimed was older and superior, and which they claimed to observe more faithfully. They did not consider the other books canonical.
- E. Josephus, *Ant.* 18. 2. 2. claims that at one time the Samaritans broke into the temple in Jerusalem and defiled it with bones.

III. Jewish contempt for Samaritans

- A. They spurned them as Kin
1. They constantly reminded them that they were mere Assyrians. As early as Ecclesiasticus 50:25-26 they were lumped together with Idumeans and Philistines as the three greatest enemies of the Jews.
 2. Because Samaria was frequently a refuge to Jewish renegades, they considered the Samaritans guilty of Jewish bloodshed.
 3. Alexander the Great, c. 332 B.C. rejected their claim to be true Jews and therefore exempt from tribute in the Sabbatical year.
 4. Even today there is great reluctance about intermarriage between Jews and Samaritans and Jews will not allow Samaritans to be buried in the Jewish cemetery at Tel Aviv.
 5. Herod Antipas was the son of Herod the Great and Malthace, his Samaritan wife—this caused significant animosity.
- B. They spurned them as human beings
1. They considered everything they touched to be like "Swine's flesh" (cf. John 4:9)
 2. They did not allow their testimony in court.
 3. They could not become proselytes.
 4. They were publicly spurned in their synagogues.
 5. Jesus was accused of having a demon and was a Samaritan (John 8:48).
- C. Jesus' dealings with the Samaritans
1. Woman at the well, John 4:1-42
 2. 10th leper, Luke 17:11-19
 3. Great commission, Mt. 28:19-20
 4. Parable of the Good Samaritan, Luke 10:30-37

IV. History of the Samaritans

- A. Chronology of rulers (From W. Fields, *N.T. Backgrounds* [Joplin: College Press, 1977], 183).
1. Sanballat I (ruling in 444 B.C., Neh. 2:10)
 2. Delaiah, son of Sanballat (c. 410 ff.)
 3. Sanballat II (c. 390 ff.)
 4. Hananiah, son of Sanballat II (ruling in 354)
 5. Sanballat III (c. 335 ff.)
- B. Destructions
1. Alexander the Great slaughtered many Samaritans and placed there a large Macedonian colony, 332 B.C.
 2. Pontius Pilate massacred some of their number in A.D. 36.
 3. Roman emperor Vespasian slaughtered 11,600 Samaritans in the 1st century (Josephus *Wars* 3.7.32).
 4. Hadrian (A.D. 117-138), placed the Temple of Zeus over the ruins of their temple, thus they could not rebuild it.
- C. Today there are about 400 Samaritans in Nablus (this has grown from less than 200 earlier this century). They have their own synagogue and Pentateuch. They are hyper-Mosaic.

V. Samaritan Religion

- A. Like the Jews they are:
 - 1. Monotheists
 - 2. Avoid all images
 - 3. Loyal to the Law of Moses
 - 4. Hold a strong Messianic expectation, in fact they shared the Qumran (and Christian), interpretation of Deut. 18:18.
 - 5. Accepted orthodox feasts (as did the Qumran community). They celebrate the Day of Atonement, Unleavened Bread, Pentecost, Sabbath, and Passover, during which they sacrifice lambs—the last vestige of animal sacrifice in the Western world.
- B. Unlike the Jews
 - 1. Had a rival Temple at Gerezim
 - 2. Rejected Jerusalem priesthood (as did Qumran)
 - 3. Accepted only the Pentateuch (like Sadducees), as well as their own version of Joshua, which differs considerably from the Jewish version.
- C. The Samaritan Pentateuch
 - 1. Changes from the Jewish books
 - a. Emendations of objectionable or questionable passages
 - i. Pre-flood men never beget a child after 150 years.
 - ii. Anthropomorphisms and anthropopathisms.
 - iii. Historically questionable passages
 - b. Alterations for Samaritan theology, hermeneutics and domestic worship.
 - i. Elohim is connected with plural verbs 4 times (Gen. 20:13; 31:53; 35:7; Ex. 22:9). The Samaritan Pentateuch changes all these to singular verbs.
 - ii. The locations of Gerezim is inserted several places in order to justify it as an acceptable place of worship.
 - iii. An 11th command is added to the Decalogue—to build a temple on Mt. Gerezim, which they consider the "navel of the world." They believe it was here that Abraham offered Isaac as a sacrifice.
 - 2. Origin
 - a. It was inherited by the 10 northern tribes.
 - b. It was introduced by Manasseh at the time of the building of the Samaritan Temple on Mt. Gerezim.
 - c. Not open to the Western world until the 17th century.
 - d. Its text supports the LXX, favored by Roman Catholics rather than the M.T. favored by Jews and Christians.
- D. Similarities with other religious groups
 - 1. Qumran
 - a. View themselves as "Sons of Light."
 - b. Messianic expectations, especially on Deut. 18:18.
 - c. Both use very complex solar and lunar calendars.
 - d. Neither celebrate Purim or Hanukkah.
 - e. Qumranites also used an edited Torah.
 - 2. Christians
 - a. Both John and Hebrews appear to have similarities to Samaritan beliefs.
 - b. Samaritans have often been very open to Christian evangelism (cf. Acts 8).
 - 3. Islam
 - a. Similar view of "The day of Judgment"
 - b. Marqah's work (a Samaritan theologian), later reappears in the Koran.
 - c. Samaritans often use the varied Moslem slogan, "There is no God but God."

Notes on the Kingdom of God

By Mark E. Moore

- I. Definition (Kingdom of God/Heaven is used 96 x's, 58 of those are in Matthew and Luke)
- A. The kingdom is when God actually rules just like he does in heaven (Matt 6:10; Luke 11:2), particularly through the Messiah (Mark 15:43; Luke 1:33; 23:51; Acts 1:6; Heb 1:8 [as perceived by righteous Jews of Jesus' day]), though Jesus clarifies that this is not an earthly kingdom (John 18:36).
 - B. It was the basic message of early Preaching. John the Baptist (Matt 3:2; Mark 1:15); Jesus (Matt 4:17; Luke 4:43; 8:1; Acts 1:3), often accompanied by healings (Matt 4:23; 9:35; Luke 9:11), and the Apostles (Luke 9:2), also often accompanied by healings (Matt 10:7). As well as all those that preach Jesus' message (Matt 13:19, 52; 24:14; Luke 9:60; 10:9; 16:16; Acts 8:12); especially Paul (Acts 19:8; 20:25; 28:23, 31).
 - C. It is like:
 - 1. A field sown in good seed that an enemy sabotages with similar looking weeds (Matt 13:24, 38, 41). Or a dragnet that catches all kinds of fish, some good, some bad (Matt 13:47). *It has fakers in it that need to be ferret out at the judgment.*
 - 2. A mustard seed that starts very small and winds up huge (Matt 13:31; Mark 4:30; Luke 13:18); or leaven that permeates a huge batter of dough (Matt 13:33; Luke 13:20). It grows night and day imperceptibly, like seeds in the garden (Mark 4:26). *It starts out small and ends up big.*
 - 3. A treasure hidden in a field (Matt 13:44) or a pearl of great value (Matt 13:45). *It is worth giving up everything else to gain.*
 - 4. A landowner who hires workers throughout the day but pays them the same (Matt 20:1ff). It is also like a king who throws a wedding banquet for his son and invites all kinds of people to attend. *God's grace will be dispensed (unequally) according to his choice and our response to the invitation.*
 - D. It has suffered violence from the hands of forceful men trying to take hold of it (Matt 11:12).¹ It is in opposition to the kingdom of Satan (Matt 12:25-28; Mark 3:24; Luke 11:18-20; Eph 2:2; Rev 16:10). The Pharisees shut out sincere people from the kingdom (Matt 23:13).
 - E. It is a present reality (Matt 16:28; Mark 9:1; Luke 9:27; 10:11; 17:20-21), manifested in Jesus' Messianic ministry (Mark 11:10; Luke 19:11 [as Jesus' society interpreted it]), that will have eschatological fulfillment (Matt 8:11-12; 13:43; Luke 14:15; 21:31²; 22:16, 18; 30; 23:42; 1 Cor 15:24; Heb 12:28; Rev 11:15; 12:10³), at Jesus' return (Matt 25:1, 34; 26:29; Mark 14:25; 2 Tim 4:1). Ultimately, it will become equivalent to "heaven" (Mark 9:47; 2 Tim 4:18; 2 Pet 1:11), but now is embodied in the church (Col 4:11; Rev 1:6; 5:10).

¹The meaning of this verse is the subject of much debate. Some take it as a positive statement about the strong progress of the kingdom. This author understands it to be a negative statement about the aggressive assault against the kingdom by violent and insolent men.

²The author understands this to be a prophecy about the destruction of Jerusalem, rather than the end of the world. However, (a) it is still eschatological vocabulary, (b) Jesus does not differentiate clearly between 70 C.E. and the Parousia, and (c) the destruction of Jerusalem is paradigmatic for the kind of things that will happen at the end of the world. Thus this becomes an appropriate picture for "End Times" events.

³This refers to the work of Jesus on the cross, not the end of time. Yet, like Luke 21:31, it is still phrased in eschatological language.

- F. It is not about earthly things (“eating and drinking”) but about spiritual things (“righteousness, peace and joy in the Holy Spirit”), (Rom 14:17). It is not about “talk but of power” (1 Cor 4:20). In fact, flesh and blood cannot inherit it (1 Cor 15:50).
- II. “Membership” in the Kingdom:
 - A. Who gets in:
 1. The poor (in Spirit) & the Persecuted (Matt 5:3, 10; Luke 6:20; James 2:5).
 2. These “least” people are greater than John the Baptist, the greatest man ever born of a woman (Matt 11:11; Luke 7:28). Little children are the greatest in the kingdom (Matt 18:1-4; 19:14; Mark 10:14-15; Luke 18:16-17).
 3. Repentant sinners will have access before religious leaders who do not accept Jesus (Matt 21:31; Mark 12:34).
 4. On the other hand, the rich will have a difficult time entering (Matt 19:23-24; Mark 10:23-25; Luke 18:24-25). And the wicked and sexually immoral will not inherit the kingdom (1 Cor 6:9-10; Gal 5:21; Eph 5:5).
 - B. Many outsiders will enter but insiders will be excluded (Matt 8:11-12; Luke 13:28-29).
 - C. Peter has the keys to it (Matt 16:19). All the Apostles were given the secrets of the kingdom, but others excluded from it (Matt 13:11; Mark 4:11; Luke 8:10)
- III. It demands of its citizens:
 - A. Righteousness based on obedience to the law of God (Matt 5:19-20). Many will say “Lord, Lord” but only the obedient will be saved (Matt 7:21). The fruit we are especially to “produce” is the acceptance of Jesus (Matt 21:43). God particularly requires filial forgiveness (Matt 18:23).
 - B. To be our #1 priority above secular concerns (Matt 6:33; Luke 12:31-32), even above our family commitments (Luke 9:60-62; 18:29). Some have even become eunuchs in order to better serve God in his kingdom (Matt 19:12). This will require enduring many hardships (Acts 14:22; 2 Thess 1:5; Rev 1:9).
 - C. One must humble themselves like a little child (Matt 18:3-4; Mark 10:15; Luke 18:17) and be born again (John 3:3-5)
 - D. Although God is pleased to give us the kingdom (Luke 12:32), and essentially he is the one who calls us and qualifies us for the kingdom through Jesus (Col 1:12-14; 1 Thess 2:12; Rev 1:6; 5:10). Moreover, he will compensate us extravagantly for pursuing it above all other things (Luke 18:29).

THE SYNAGOGUE (Ezekiel 11:16)

By Mark E. Moore

- I. Definition:
 - A. "A gathering," etymologically = to lead together.
 - B. Origin:
 - 1. Most likely during the Babylonian captivity after the destruction of the temple.
 - 2. Sacrifices could no longer be offered (Amos 7:17), but were replaced by prayer and study.
 - 3. Such meetings as Ezekiel 8:1; 20:1-3 likely got more frequent and organized, evolving into the synagogue system.
 - C. Importance: The synagogue is one of the leading factors which facilitated the spread of Christianity in a number of ways:
 - 1. It gave a welcome preaching point for early evangelists.
 - 2. It preserved and proliferated monotheism and the Holy Scriptures as the Jews spread among pagan people.
 - 3. It laid a Jewish theological/philosophical foundation among pagan cultures which is so critical to understanding Christianity.
- II. Description:
 - A. Structure
 - 1. Situated so that worshipers entered and faced toward Jerusalem (1 Kings 8:44, 48, Dan. 6:10; *j. Berakot* 4, 8b-c), with three entrances.
 - 2. They desired to place the building on the highest point of the city.
 - 3. They preferred a site near water for ritual cleansing.
 - B. Furniture:
 - 1. The most important fixture was the Ark for scrolls.
 - 2. Bema—Raised platform near the center where several people could stand.
 - 3. In front of the ark stood an 8 branched candlestick.
 - 4. The chief seats were those nearest the ark.
 - 5. Since the Middle Ages, synagogues have provided balcony seating for women or screens which separate men from women. It is not certain that there was separate seating for women in ancient times (Pfeiffer, p. 63).
 - 6. Alms-boxes at or near the door.
 - 7. Notice boards on which excommunicants would be recorded.
 - 8. A chest for musical instruments.
 - 9. Eternal light—A lamp which never is allowed to go out. Modern synagogues will often use electric timers to avoid breaking the Halakah prohibiting making fire on the Sabbath.
 - C. Leadership:
 - 1. Head of the Synagogue—ARCHISYNAGOGOS, (Mark 5:22). This person ranked just below a scribe. Also called the Sheliach. His qualifications were much like those Paul gives for an elder.
 - a. Supervision of the services
 - b. Maintaining order (Luke 13:14)
 - c. Inviting a guest to speak (Acts 13:15)
 - d. Handing the Scripture scroll from the Chazzan to the reader.
 - 2. Council of Elders—Served much like our board of Elders, sometimes called shepherds.
 - 3. The Chazzan (minister/servant)—functioning as our deacons taking care of janitorial duties of the synagogue and often acted like a schoolmaster of the town. The Sheliach and Chazzan were placed in leadership by the imposition of hands.
 - D. The services
 - 1. The Nature of the Service:

- a. Each service required the presence of at least 10 adult males (i.e. who have been through bar mitzvah at 13).
 - b. Appropriate apparel included the prayer shawl [tallit], and its fringes [sisit], as well as phylacteries.
 - c. Synagogues were open daily for instruction and prayer.
 - d. Involved set prayers, reading of the Law (a cycle completed every 3 years), and the Derash "word of exhortation". There were five parts:
2. Structure of the Service:
- a. Shema (Deut. 6:4-9; 11:13-21; Num. 15:37-41—This became the Jewish confession of faith that later replaced animal sacrifices)
 - b. Prayer [Tefillah], chiefly the 18 benedictions as of the beginning of the 2nd century. A nineteenth was added by the grandson of Gamaliel which originally read, "For apostates may there be no hope, and may the Nazarenes and the heretics suddenly perish."
 - c. Reading of the Law.
 - (1) The Chazzan stands next to the reader and corrects any mistakes and stops the reader if he feels the passage would shock the congregation or make them laugh.
 - (2) Each passage is to be translated into the vernacular.
 - (3) No one was allowed to read more than one verse at a time and no less than three verses in the reading.
 - (4) The reader was forbidden to take his eyes off the scroll or trust his memory.
 - (5) Any adult male could be a reader, except that the reading of Esther was not permitted by minors.
 - d. Reading of the prophets [Haphtarah], with the benediction
 - (1) A reader was allowed here to read three verses at a time. He could also delete or skip verses if he chose.
 - (2) Jesus likely was reading the Haphtarah in Nazareth (Luke 4:16-20).
 - e. The Scripture lesson:
 - (1) Anyone present and able could be asked to preach, especially prominent visitors (Luke 4:16-20; Acts 13:15).
 - (2) They did so while sitting on an elevated platform (Luke 4:20).
 - (3) Purpose: Praise God and Educate the people.
- E. Other functions of the Synagogue:
- 1. Judicial functions (Luke 12:11; 21:12)
 - a. Formal court hearings
 - b. Punishment (Mat. 10:17; Mark 13:9)
 - c. Excommunication (John 12:42; 16:2). The church also imitated this judicial function with excommunication. Although the synagogue could declare the death penalty, under Roman occupation, it had to be confirmed with the procurator (cf. John 18:31).
 - 2. Schools—bet hammidrash
 - 3. Community Center

Jesus' Inaugural Address (Luke 4:16–27)

By Mark E. Moore

- I. Introduction
 - A. This is the clearest presentation of Jesus' ministry agenda. It sets the tone for the rest of Luke's narrative of Jesus' mission to Gentiles. This is shocking given Matthew 10:6 and 15:24.
 - B. Luke alone recounts this narrative and he is a Gentile. Thus, some argue that he may be presenting a biased perspective.¹
 1. Matthew (13:54–58) and Mark (6:1–6) tell of Jesus in his hometown in Nazareth. There they also inquire about his family and Jesus responds with the “prophet” proverb. Yet Luke adds considerable detail and moves the story to the beginning of Jesus' ministry.
 2. This narrative has Luke's fingerprints all over it.²
 - a. Gentile inclusion represented by Elijah/Elisha.
 - b. The foreshadowing of Jesus' death and resurrection represented by the Nazarenes' attempt on his life.
 - c. Jesus' Spirit anointing (cf. 4:1, 14; Acts 10:38).
 - C. Can we take this as an authentic account?
 1. Jesus was at home in the synagogue and frequently preached about the liberation of the poor particularly because of his role as harbinger of the Kingdom of God.
 2. There is evidence that Luke used an earlier source.
 - a. First, the mention of Capernaum (v. 23) is out of place since Jesus has not yet been there in Luke's narrative.
 - b. Second, the use of the Aramaic Ναζαρά (rather than Ναζαρέθ), τεθραμμένος, “brought up”, and βιβλίον, “book”, would also indicate Luke used an earlier source, and Luke typically follows his sources carefully rather than freely composing stories.
 3. Luke portrays Jesus as a classic rabbi in how he interprets Scripture.
 - a. Jesus' approach to Isaiah 61 looks similar to that of Qumran (cf. 11QMelch).³

¹ E.g. Ulrich Busse, *Das Nazareth-Manifest Jesu: Eine Einführung in das lukanische Jesusbild nach Lk 4,16–30* (Stuttgarter Bible—Studien 91; Stuttgart: Katholisches Bibelwerk, 1978).

² For more details see Robert Tannehill, *The Narrative Unity of Luke–Acts: A Literary Interpretation* (2 vols.; Philadelphia, PA: Fortress, 1986): 1:60–73; Jacques Matthey, “Luke 4:16–30—The Spirit's Mission Manifesto—Jesus' Hermeneutics—and Luke's Editorial,” *IRM* 89/352 (2000): 3–11; and Jeffrey S. Siker, “First to the Gentiles: A Literary Analysis of Luke 4:16–30,” *JBL* 111 (1992): 73–90.

³ [Its inter]pretation for the last days refers to the captives, about whom he said: Isa 61:1 “To proclaim liberty to the captives”. And he will make their rebels prisoners [...] and of the inheritance of Melchizedek, for [...] and they are the inheri[tance of Melchi]zedek, who will make them return. He will proclaim liberty for them, to free them from [the debt] of all their iniquities.” (11 QMelch 4–6)

[For the heav]ens and the earth will listen to his Messiah, ... For the Lord will observe the devout, and call the just by name, and upon the poor he will place his spirit, and the faithful he will renew with his strength. For he will honor the devout upon the throne of eternal royalty, **freeing prisoners, giving sight to the blind**, straightening out the twisted ... for he will heal the badly wounded and **will make the dead live**, he will proclaim good news to the meek give lavishly to the needy, lead the exiled and enrich the hungry. (4Q521, 2:1–14; cf. Isa 35:5–6)

- b. 1 Kgs 18:1 speaks of a three year drought, but Jesus, like Jas 5:17, specifies it as 3 ½ years (cf. Dan 7:25; 12:7; Rev 11:2–3; 12:6, 14; 13:5; Josephus, *J.W.* 1.32).
 4. The narrative has the look and feel of an authentic synagogue service based upon the available data.⁴ For example, Jesus *standing* to read then *sitting* to teach or receiving the scroll from the “attendant” and handing it back to him.
 5. The use of a couple of proverbs (παραβολήν) is typical of Jesus. Both proverbs are used in ways one would expect. The first, by the Jews, supports traditional values; the second, by Jesus, explodes them.
- II. The Prophetic Text Applied to Jesus
- A. Analysis of Isaiah 61:1-2 as used by Jesus:
1. “The Spirit of the Lord is on me [61:1a], because he has anointed me to preach good news to the poor [61:1b]. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind [61:1d; MT= “release from darkness for the prisoners”], to release the oppressed [58:6d], to proclaim the year of the Lord’s favor [61:2a].” Omitting 61:1c, “Bind up the broken-hearted” and 61:2b, “The day of vengeance of our God”. This kind of textual combination, though forbidden in a lectionary reading, would be common among Rabbinic instruction.
 2. Qumran applied this text to the Messiah, which is natural enough given the key word “anointed”. Like virtually all Jewish literature on the Messiah, they applied it to a powerful and vindictive figure who would crush Israel’s enemies and restore the exiles. [see Ftn #3]
 3. Jesus, on the other hand, seems to highlight the servant nature of the Messiah, particularly to those who were oppressed, which becomes paradigmatic for Jesus in Luke (e.g., 6:20–22; 7:22; 14:13, 21). It is even possible that he brackets off Isaiah 61:2b for a future judgment.⁵ For Jesus to apply this text to himself is an extraordinarily bold move!
 4. The other time Jesus cited Isaiah 61 he combined it with Isaiah 35:5–6 in answering John the Baptist’s question about his identity (Matt 11:5/Luke 7:22).
 5. While the sabbatical year seems to have been observed to some extent (cf. 1 Macc 6:49, 53, Josephus, *Ant.* 13.234; 14.475; Tacitus, *Hist.* 5.4; Schürer, *History*, 2:366–67), the very establishment of *prozbul* by Hillel show how debts were not released. It is possible that Jubilee was reconfigured by Jesus into forgiveness of sins for Israel. It should be noted, however, that in the rest of Luke, where the poor are mentioned, they are literally poor (6:20; 7:22; 14:13, 21; 16:20, 22; 18:22; 19:8; 21:3) and that this emphasis in Luke 4 is paradigmatic for the rest of Jesus’ ministry in Luke.⁶ While Jubilee

⁴ See Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ (175B.C. – A.D. 135)* (ed. G. Vermes, F. Millar, and M. Black; 3 vols.; Edinburgh: T & T Clark, 1973–87) 2:447–54 and Str-B 4:154–171.

⁵ The theme of judgment is not absent from Luke, but it does seem to be reserved for unbelieving Israel (e.g., Luke 10:13–16; 11:29–32, 37–54; 13:5–9, 28–30, 33–35; 19:41–44; 21:20–22), not Gentiles; cf. M. Alvarez-Barredo, “Discurso Inaugural de Jesús en Nazaret (Lc 4,16–30): Clave teológica de Evangelio de Lucas,” *Car* 2 (1986): 28–29.

⁶ Some have understood Jesus’ words as a literal economic renewal program: André Trocmé, *Jesus and the Nonviolent Revolution* (Scottsdale, PA: Herald Press, 1973), 39–44 and John H. Yoder, *The Politics of Jesus* (Grand Rapids, MI: Eerdmans, 1972, 1994), 34–40, 64–77 argue that Jesus saw his ministry as the actual inauguration of Jubilee in 26 C.E. in the Sabbatical year (cf. Luke 4:14–21; 6:20–26; 12:30–33). They follow the chronology developed by August Strobel, “Das apokalyptische Terminproblem in der sogenannten Antrittspredigt Jesu (Lk 4,16–30),” *TLZ* 92 (1967): 251–54,

was never practiced, at least as far as any historical texts indicate, it remained a powerful idea in Judaism of salvation and a consequent return to pristine roots.

- a. *Pss. Sol.* 11:1–3, “Blow ye in Zion on the trumpet to summon (the) saints, Cause ye to be heard in Jerusalem the voice of him that bringeth good tidings; For God hath had pity on Israel in visiting them. Stand on the height, O Jerusalem, and behold thy children, From the East and the West, gathered together by the Lord; From the North they come in the gladness of their God.”
 - i. *Shemoneh Esreh* 10, “Sound the great horn for our freedom; raise the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art thou, O L-rd, who gathers the dispersed of Your people Israel.”
 - b. 11QMelch [see footnote 3].
- B. Jesus’ astounding claim to fulfill Isaiah 61 raised questions, particularly about his genealogy (v. 21–22).
1. It seems contradictory that their amazement quickly turned to consternation and violence. How can the citizens of Nazareth “speak well of him” (v. 22) then suddenly become furious and attempt to kill him (v. 28)?
 - a. One suggestion is that “spoke well” [ἐμαρτύρουν] should be understood as a witness *against* Jesus and “were amazed” [ἐθαύμαζον] should be rendered “were in consternation” (e.g., Luke 11:38; John 7:15) rather than “wonder”.⁷ This is highly unlikely given the normal meaning of these terms, the mood of the narrative, and the unlikelihood of χάρις taking on a technical “Pauline” definition so early.
 - b. A better solution rests with three observations.
 - i. Amazement, even praise, does not equate to support. The “public” in Luke typically recognizes Jesus’ (and Christians’) impressive deeds (cf. Acts 5:13–14; 6:15) without predicting a particular response.⁸
 - ii. The crowd may be divided in opinions over him.
 - iii. We should not underestimate the offense of turning ones attention to Gentiles/outsideers (cf. Acts 22:21–23).
 2. Two Proverbs:
 - a. “Physician Heal Yourself” is used by the crowd in standard ways.
 - i. One rabbi in the Midrash on Genesis (23 IV.3c) quoted virtually the same phrase, “Physician, Physician, heal your own limp.”
 - ii. Plutarch, *Enemies* 4d, retorted: “Would you heal others, full of sores yourself.”
 - iii. Dio Chrysostom, *Discourses* 49:13, “But if a man, alleging that he is not competent, is reluctant to administer his own city when it wishes him to do so and calls upon him, it is as if someone should refuse to treat his own body, though professing to be a physician.”

which is rightly debunked by D. Fiensy, *The Social History of Palestine in the Herodian Period* (Lewiston, NY: Edwin Mellen, 1991), 12 and M. Rodgers, “Luke 4:16–30: A Call for a Jubilee Year?” *RTR* 40 (1981): 72–82.

⁷ J. Jeremias, *Jesus’ Promise to the Nations* (trans. S. H. Hooke; Philadelphia: Fortress, 1967), 44–46, follows B. Violet, “Zum rechten Verständnis der Nazareth-Perikope,” *ZNW* 37 (1938): 251–71.

⁸ John Nolland, “Impressed Unbelievers as Witnesses to Christ (Luke 4:22),” *JBL* 98/2 (1979): 226–27.

- b. “No prophet is accepted in his own hometown” (cf. Mark 6:4/Matt 13:57; John 4:44) runs counter to *b. Shabb* 145b, “Why are the scholars of Babylon distinguished [in dress]? Because they are not in their [original] homes. As people say, ‘In my own town my name [is sufficient]; away from home my dress.’”

III. Jesus’ comparison to Elijah and Elisha

A. Historical Background:

1. Jesus is compared to Elijah (1 Kgs 17:7–24) & Elisha (2 Kgs 5:1–14) in two ways:⁹
 - a. All three were noted miracle workers.¹⁰
 - b. All three reached beyond the boundaries of ethnic Israel. Luke’s uses of the Elijah/Elisha motif in the rest of the gospel supports this (Luke 7:11–17 reflects the raising of the widow’s son in 1 Kgs 17:17–24 and Luke 9:52–55 shows Jesus “milder” disposition than Elijah’s fire from heaven in 2 Kgs 1:9–16).

B. Why this comparison?

1. Malachi 4:5–6 (MT 3:23–24, cf. 4Q558) gave the impression that Elijah would usher in Yahweh. Here this eschatological prophet, who mysteriously vanished from the earth in a flaming chariot, would return to usher in the dreadful day of the Lord.
 - a. Sir 48:10 (2nd cen B.C.), “At the appointed time, it is written, you are destined to calm the wrath of God before it breaks out in fury, to turn the hearts of parents to their children, and to restore the tribes of Jacob.”
 - b. 2 Esd 6:25–26 (1st cen A.D.), “It shall be that whoever remains after all that I have foretold to you shall be saved and shall see my salvation and the end of my world. And they shall see those who were taken up, who from their birth have not tasted death; and the heart of the earth’s inhabitants shall be changed and converted to a different spirit.”
2. But where is Messiah? It appears that Elijah is the direct precursor to Yahweh.
3. It should be transparent that Jesus understood John, not himself, to be Elijah (Mark 9:11–13/Matt 17:11–13; Matt 11:14–15/Luke 7:27; Matt 17:13; Luke 1:17 and especially Matt 16:14–16/Mark 8:28–30/Luke 9:19–20).
4. So not only did Elijah break through the boundaries of Israel, his return would usher in a new eschatological era where the final act of Yahweh would play out and Jesus would be the embodiment of Yahweh! (cf. Acts 3:20–21)

C. Implications:

1. Jesus’ connection of Isaiah 61:1–2a to Elijah/Elisha is surprising. Instead of a call for Israel to repent it becomes a justification for a ministry to those outside of Israel.¹¹

⁹ Aside from these two obvious comparisons, one might also add Luke’s redactional comparison of Jesus’ raising of the widow’s son at Nain (Luke 7:11–17) with Elijah raising the widow’s son at Zarephath (cf. 1 Kgs 17:17–24) though one wonders why he jumped over the hill from Zarephath to Nain. Further attempts at multiple comparisons seem forced at best; cf. Philippe Guillaume, “Miracles Miraculously Repeated: Gospel Miracles as Duplication of Elijah-Elisha’s,” *BN* 98 (1999): 21–23.

¹⁰ Elijah was a superior miracle worker (cf. Str-B 4:2, 769). Though one could argue that Jesus looks more like Elisha than Elijah since he followed John and had the ‘double-portion’ of the Spirit; Christine E. Joynes, “A Question of Identity: ‘Who Do People Say That I Am?’ Elijah, John the Baptist and Jesus in Mark’s Gospel,” in *Understanding, Studying and Reading* (Sheffield: Sheffield Academic Press, 1998), 20. This is especially true of the feeding of the 5,000 which seems to be patterned off of 2 Kgs 4:42–44 by (a) the mention of barley loaves, (2) the question by Elisha’s servant concerning how they could feed so many people, and (3) the great surplus after the feeding.

2. His messianic program was not, therefore, to be a campaign of liberation of Israel through power but liberation of the marginalized through service.
3. Thus, Jesus' Jubilee was no longer limited to Israel, it was no longer limited to economic debts, and it was no longer limited to the 49th year. While Jesus' Jubilee cannot be limited to economics, nor applied under the same stipulations of the ancient theocratic government of Israel, it would be a serious mistake to ignore the economic implications of the preaching of Jesus because he supposedly "spiritualized" Jubilee.¹²
4. It seems significant, therefore, that in Acts 10:38 Peter describes Jesus' ministry to the first Gentile convert using the basic outline of Isaiah 61:1–2: "God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all who were oppressed by the devil, for God was with him."

¹¹ Craig A. Evans, "Luke's Use of the Elijah/Elisha Narratives and the Ethic of Election," *JBL* 106/1 (1987): 75–83; and Larrimore C. Crockett, "Luke 4:25–27 and Jewish-Gentile Relations in Luke Acts," *JBL* 88/2 (1969): 177–183.

¹² These concerns are taken up by several theologians in response to very specific geo-economic issues; cf. David Tiede, "Proclaiming the Righteous Reign of Jesus: Luke 4 and the Justice of God," *WW* 7/1 (1987): 83–90; Jürgen Moltmann, *Jesus Christ for Today's World* (trans. Margaret Kohl; Minneapolis, MN: Fortress, 1994), 119–123; and Samuel O. Abogunrin, "Jesus' Sevenfold Programmatic Declaration at Nazareth: An Exegesis of Luke 4.15–30 from an African Perspective," *BTb* 1/2 (2003): 225–49.

DEMONS

By Mark E. Moore

I. Biblical Data

A. Demons Cast Out by Jesus

1. In the Capernaum Synagogue (Mark 1:23-26; Luke 4:33-35; Sec. 42)¹³
2. Mary Magdalene (Mark 16:9; Luke 8:2; Sec. 60)
3. Blind & Mute (Matt 12:22-23; Sec. 61)
4. Gadarene (Matt 8:28-33; Mark 5:2-8; Luke 8:27-30; Sec. 66)
5. Deaf & Dumb Demoniac (Matt 9:32-33; Luke 11:14-15; Sec. 68)
6. Syro-Phoenecian Woman's daughter (Matt 15:22; Mark 7:25-26; Sec. 78)
7. "Epileptic" Boy (Matt 17:18; Mark 9:25; Luke 9:42; Sec. 87)

B. Demons Cast Out by Others:

1. Apostles (Matt 10:1,8; Mark 3:15; 6:13; Luke 9:1)
2. The 72 (Luke 10:17)
3. Disciples in general (Mark 16:17)
4. Jews (Matt 12:27; Mark 9:38; Luke 9:42; 11:19; Acts 19:13-16)

C. Characteristics of Demon Possessed Persons

1. Evidence of Sickness
 - a. Listed among Jesus' other healings (Matt 4:24; 8:16; 10:8; Mark 1:32-34, 39; Luke 4:41; 13:32; see also Luke 13:11 for a non-possessed demon induced ailment). In fact, 1/3 of the healings in the gospels involve casting out demons (Warner, p. 43).
 - b. Exorcism is often called Healing (Matt 15:28; 17:16, 18; Mark 9:18; Luke 9:42)
 - c. Specific Ailments
 - i. Blind (Sec. 61)
 - ii. Deaf/Mute (Sec. 61 & 68)
 - iii. Bent Double—curvature of the spine (Sec. 110)
 - iv. Epileptic symptoms (Sec. 87)
 - v. General sickness (possibly Luke 13:16; 2 Cor 12:7)
2. Mental illness (Matt 11:18; Luke 7:33; John 7:20; 8:48, 52; 10:20, 21).
3. Suicidal (Matt 17:15; Mark 5:5)
4. Homicidal (Matt 8:28)
5. Incredible strength (Mark 5:3-4)

D. Characteristics of Demons

1. They have knowledge, especially of Jesus' identity (Mark 1:24, 34; Luke 4:34, 41) and can teach falsehoods (1 Tim 4:1) even though they believe in God (James 2:19).
2. They seek a place to dwell (Matt 12:43) and are attracted to certain locations (Rev 18:2).
3. They can perform miracles (Rev 16:14), but their power is limited (Rom 8:38; Rev 9:20).
4. They are loud (Mark 1:23,26; Luke 4:33, 41) and evil (Matt 12:43; Luke 11:24) and organized into a world-wide force (Rev 16:14).

¹³Section Numbers are keyed to Thomas & Gundry's, *The NIV Harmony of the Gospels*.

5. They are the power behind idol worship (1 Cor 10:20; Rev 9:20), and Christians cannot become involved with them (1 Cor 10:21).
 6. They are underlings of Satan, the ruler of the world (Eph 6:12; [and controls the earthly rulers: 1 Cor 2:8; 2 Cor 4:4]), is bound (Matt 12:29; Mark 3:27; Luke 10:18; Acts 10:38) and yet yields considerable influence (Mark 8:33; Luke 22:3; Matt 12:44; Acts 13:10), but will ultimately be destroyed (Col 2:15; 1 John 3:8; Rev 20:1-10).
- E. Overcoming Demons
1. The blood of Jesus (Rev 12:11)
 2. The indwelling of the Holy Spirit (1 John 4:4)
 3. The armor of God (Eph 6:10-18). The only offensive weapons are the sword and prayer.
- II. Is Demon Possession still a reality?
- A. No—Alfred Edersheim & P.T. Butler
1. There is no clear Scriptural evidence of demon possession before or after the Gospels. Therefore, it was a phenomenon unique to Jesus' incarnational ministry.
 - a. The only O.T. mention of spiritism is with Saul, at the witch of Endor (1 Sam 28:6-24).
 - b. Josephus (Ant. 8.2.5.) speaks of Solomon's magical, exorcistic, incantations.
 - c. The apocryphal book of Tobit mentions demons.
 - d. Eusebius (c. 250 A.D.) says exorcism is the third of four minor orders of the church.
 2. Here in America we have seen little evidence of demon possession and those can be explained as psychological, mental or emotional disorders.
 3. Exorcism is not listed among the spiritual gifts. However, it may be subsumed under healings.
- B. Yes—
1. The O.T. demythologizes or minimizes the demonic names and activities prevalent all around them. We see the same phenomenon from Romans through Jude. Why?
 - a. God alone is sovereign — radical monotheism need not worry much about demons.
 - b. Man alone is sufficient to account for all present evil on earth.
 - c. What gets your attention gets you. Therefore, the Bible focus on God, not the Devil.
 - d. Perhaps God is only willing for us to see the "dark world" in the presence of the incarnate Christ (in the Gospels and Revelation).
 2. The dominant tools of Satan in America have been materialism, scientism and naturalism. As we become disillusioned with these and turn to spiritism, we can expect to see a rise in demonic activity, including possession.
 3. There are many accounts of demonic activity (See Montgomery, pp. 210-213).
- III. Demons in Culture
- A. Levels of demon control (some would say "Impression, repression, obsession depression, oppression, possession"):
1. Possession—where one's body is controlled.
 2. Influence—where external factors wage war against an individual. Alfred Lechler suggests some of the characteristics of demon subjection (Montgomery, p. 340):

- a. Non-receptivity to divine things, religious doubt, inability to understand sin, lack of concentration on Bible reading and prayer.
 - b. Lack of peace, unrest, temper, blasphemy, depression, suicidal thoughts.
 - 3. Oppression—Direct attack of a demon on an individual.
 - a. Sickness; physical danger
 - b. Mental Illness; depression; fear
- B. Types of demon control (non-violent): Cultic possession (prophets, seers, kings, priests), rainmakers, medicine men, witches, sorcerers, mediums, magicians.
- C. Parapsychology practices in which demons may perhaps be involved:
 - 1. Spiritism: apparitions, telekinesis, trance-speaking, automatic writing.
 - 2. Hyperesthesia: sooth dream, telepathy, clairvoyance, clairaudience, clairsentience.
 - 3. Mantic: cortomancy, palmistry, astrology, rod-and-pendulum divination
- D. Characteristics of demon possession (Montgomery, p. 224)
 - 1. New Personality
 - a. claims to be a demon
 - b. uses different voice
 - c. alternate morality, especially an aversion to God and/or Christ
 - d. changed behavior
 - e. demon claims to be a demon and uses certain titles or names
 - 2. Supernatural knowledge and/or strength
- E. Demonology and Sociology
 - 1. The rise of demonic activity often correlates with major social changes in a community.
 - 2. Exorcism, in many instances, provides opportunity for community cohesion.
 - 3. Donald Jacobs lists at least 11 functions of exorcism in the life of a community (Montgomery, pp 186-187).
 - 4. Some demon possession is communal—oracles to benefit the community. Others are individual, often malevolent, involving sickness or violence.
 - 5. Presuppositions of non-Western world view societies:
 - a. Holistic—They do not "departmentalize" religion, politics, family, etc.
 - b. Non-Absolutes—No single religion or god contains all truth.
 - c. Spiritual powers are capricious—Not static but dynamic.
 - 6. Psychologists tend to label "demon Possession" as neurosis or schizophrenia.
 - 7. "Modern man, despite appearances, is less aware of his own nature and motives, and is lonelier as he faces them. We pity the savage amid his mysterious, menacing spirits, but at least he shares his fears with all his tribe, and does not have to bear the awful spiritual solitude which is so striking among civilized people. And the primitive tribe does at least lay down a certain magical interpretation, which, however mistaken, is satisfying because it is unquestioned. In the same way, the modern fanatic, who unhesitatingly accepts all the dialectic and the slogans of his party, is happier than the skeptic. And this explains the strange resurgence of the primitive mentality which we are witnessing today. Uncertainty is harder to bear than error. Now, science, by claiming to do away with the problems to which it has no answer, has left men alone in their grip. It leaves man in complete uncertainty as to the meaning of things, and the question still haunts him" (Keen "Transpersonal

Psychology: The Cosmic versus the Rational," *Psychology Today*, 8(July, 1974), 56-59).

8. "There is a famous aphorism of C. S. Lewis to the effect that the devil is equally pleased when he is feared and when he is ignored. . . the devil is a little bit like the hognose snake, a harmless but evil-looking reptile which responds to the threat of danger by two ruses. First, it impersonates a pit-viper, coiling, striking, and hissing viciously. If this fails to intimidate the attacker, the snake turns belly-up, opens its mouth and lolls its tongue out, and plays dead. If it is picked up and placed right side up, it simply turns over again and resumes the death ruse again, because it seems to realize that if it cannot bluff, it has to mimic death" (Montgomery, p. 83).

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Errors in Demonology Theology

1. Satan is neither omnipotent nor omniscient.
2. There is no clear evidence that demons specialize in certain ailments (e.g. cancer, anger, selfishness, pride, stealing, etc.). While there may be some “expert tempters” or even demons that control certain geographic regions, we should be cautious about attempting to ferret out which specific demon is responsible for a particular problem.
3. The popular idea that you must obtain a demon’s name or you will be unable to exorcize it has its roots more in Greek and Jewish magic practices than in scripture. Only once did Jesus ask a demon its name and even then it only gave the vague appellation “legion.”
4. It is false and faithless to view this spiritual battle as dualistic.
5. There is no indication that the victory of good angels is contingent upon the prayers of the saints.
6. Demons are not responsible for every illness but do appear to have the ability to cause them under certain circumstances.
7. If you speak out loud your fears or temptations a demon can use that to attack you but they cannot read your mind.

LEPROSY

By Mark E. Moore

- I. Biblical Description of Leprosy
 - A. Names:
 1. Hebrew: Zaraath
 2. Greek: Lepra
 3. Both words basically describe a scaling or peeling condition of the skin.
 - B. Identification (Leviticus 13):
 1. A swelling, eruption, a scab, or a bright spot (2)
 2. Hair on the sore turns white (3)
 3. It appears to be deeper than the skin (3)
 4. It can spread (3; cf. 14:39)
 5. Sometimes it leaves raw flesh, it is then unclean (14)
 6. Sometimes it is attended by boils (18-20)
 7. It can affect the head or beard; indicated by thin yellow hair, baldness of the head or forehead, itching, or a mealy white rash (29-31)
 8. Reddish-white sores (42-43)
 9. Commanded to cry out, "Unclean, Unclean" (45)
 10. Must dwell alone outside the camp as long as he is unclean (46)
 11. Garments and walls may become leprous (47ff)
 12. It can infect material or leather. It appears as greenish or reddish infection (48-49)
 13. It could be life-long (2 Chron. 26:21)
 - C. Cleansing (Leviticus 14):
 1. Ritual restoration of the "one dead" (cf. Num. 12:12) into the living community (2-8)
 2. Ritual restoration of the individual to God through the consecration of a priest (9-20)
 3. The offerings of a poor man cleansed the individual (21-32)
 4. Houses sometimes needed cleansing (33-53)
 - D. Individuals with Leprosy:
 1. Miriam (Num. 12:9-14)
 2. Naaman (2 Kings 5:1-27)
 3. Uzziah (2 Chron. 26:17-23)
 4. Unnamed individual (Mark 1:40-44)
 5. Ten unnamed lepers including one thankful Samaritan (Luke 17:12-19). [Note: Luke 17:15 is the only place in the N.T. where the word "heal" is used for cleansing Leprosy and that in connection with a Samaritan who would not necessarily be bound by Jewish law].
- II. Why Biblical Leprosy cannot be Hansen's disease or Elephantitis:
 - A. Three opinions:
 1. Zaraath and Hansen's disease or identical.
 2. Zaraath covers a number of skin conditions including Hansen's disease.
 3. Zaraath and Hansen's disease are different.
 - B. Descriptions:
 1. Diagnosis of leprosy was early, sometimes within a few days (Lev. 13:5).
 2. Zaraath originally meant a defiling condition. It appears to be connected with God's punishment for sin, not merely a normal disease. Thus those afflicted with it are sent out of the camp.
 3. There is no mention of Leprosy after the death and resurrection of Jesus (cf. Heb. 13:13-14).

4. There is no mention in the Bible of anesthesia of the extremities of the body affected by leprosy. This is one of the most notable symptoms of Hansen's disease.
 5. The Bible also does not mention other notable symptoms of Hansen's disease such as swellings on the face, hoarse voice, disfigurement and pareses.
- C. Conclusions
1. Biblical Leprosy was a real disease which covered a number of skin conditions (cf. 2 Sam. 3:29; Matt 10:8; 11:5). It was sometimes a serious condition (Num. 12:11-12; 2 Kings 5:7; Matt 10:8; 11:5).
 2. It appears to have been a curse from God; sometimes by divine intervention (cf. Ex. 4:6). Separation may not have been merely for sanitation but punishment (Num. 12:11-12; Lev. 14:34). For instance, Naaman was not excluded from his non-Israelite community.
 3. Because of #1 and #2 above, cleansing was both ritualistic and medical.
 4. Because of the implications of Biblical leprosy, it would be wise to differentiate between it and Hansen's Disease so that those who suffer from the latter do not have to also bear the stigma of the former. Several solutions have been offered:
 - a. Stop using Leprosy to describe Hansen's disease.
 - b. Use zaraath instead of leprosy to translate the Bible.
 - c. Find another descriptive word or phrase for zaraath (Heb) and lepra (Gk), such as "the white disease," "the spreading disease," or "the unclean disease."

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The Miracles of Jesus		
Description	Location	Scripture
Turning water to wine	Cana	John 2:1-11
Healing of the nobleman's son	Cana	John 4:46-54
Lame man at the pool of Bethesda	Jerusalem	John 5:1-47
Miracle catch of fish	Capernaum	Luke 5:1-11
Exorcising a demon	Capernaum	Mark 1:23-27 Luke 4:33-36
Healing of Peter's mother-in-law	Capernaum	Matt 8:14,15 Mark 1:29-31 Luke 4:38,39
Healing of many sick and diseased	Capernaum	Matt 8:16,17 Mark 1:32-34 Luke 4:40,41
Cleansing a leper	Galilee	Matt 8:1-4 Mark 1:40-45 Luke 5:12-16
Healing of a paralytic	Capernaum	Matt 9:1-8 Mark 2:1-12 Luke 5:18-26
Healing a man's withered hand	Capernaum	Matt 12:9-14 Mark 3:1-6 Luke 6:6-11
Healing of the centurion's servant	Capernaum	Matt 8:5-13 Luke 7:1-10
Raising the widow's son	Nain	Luke 7:11-17
Exorcising a demoniac	Capernaum	Matt 12:22
Calming a storm	Lake Gennesaret	Matt 8:24-27 Mark 4:37-41 Luke 8:23-25
Exorcising a Gergesene demoniacs	Gergesa	Matt 8:28-34 Mark 5:1-15 Luke 8:27-35
Woman with issue of blood	Gennesaret	Matt 9:20-22 Mark 5:22 Luke 8:41
Raising Jairus' daughter	Capernaum	Matt 9:18,23-25 Mark 5:22 Luke 8:41
Two blind men	Capernaum	Matt 9:27-30
Dumb spirit	Capernaum	Matt 9:32,33
Feeding five thousand	Bethsaida	Matt 14:13-21 Mark 6:30-44 Luke 9:12-17 John 6:1-13
Walking on the water	Lake Gennesaret	Matt 14:25 Mark 6:48 John 6:19
Syrophoenician woman's Demonized daughter	Phoenicia	Matt 15:21-29 Mark 7:24-30
Healing of the deaf and dumb man	Tyre, Sidon	Mark 7:32
Healing of many sick persons	Decapolis	Matt 15:30,31
Feeding of the four thousand	Gennesaret	Matt 15:32-39 Mark 8:1-9
Healing of a blind man	Bethsaida	Mark 8:23-27
Healing a demonized boy	Mt. Hermon	Matt 17:14-21 Mark 9:14-27 Luke 9:37-42
Healing of the Blind man	Jerusalem	John 9:1
Healing a mute demoniac	Judea	Matt 12:22-45 Luke 11:14
Healing of a woman with scoliosis	Judea	Luke 13:10-17

Healing of the man with the dropsy	Peraea	Luke 14:1-6
Raising Lazarus	Bethany	John 11:17-46
Healing of the ten lepers	Near Samaria	Luke 17:12-19
Healing of Blind Bartimaeus	Near Jericho	Matt 20:29-34 Mark 10:46-52 Luke 18:35-43
Withering of the barren fig-tree	Mt. of Olives	Matt 21:18-19 Mark 11:12-14
Reattaching the ear of Malchus	Gethsemane	Luke 22:51

FASTING

By Mark E. Moore

Gk. νηστεύω —To go without food. Heb. צָוַם —Abstain from food.

I. Major Texts on Fasting:

1. Isaiah 58:3-7 — The fast God desires is compassion and justice.
2. Matt 6:16-18 — Do not fast for ostentatious show (though it still could be in community).
3. Matt 9:14-15; Mark 2:18-20; Luke 5:34-35 — When the bridegroom leaves we will fast.

II. Purposes or Reasons for a Fast:

1. *A sign of grief* (particularly a natural loss of appetite due to grief) — Matt 9:15 and parallels; Ezra 8:23; Nehemiah 1:4; 1 Kings 21:27; particularly in conjunction with repentance, Acts 9:9.
2. *Preparation for prayer* and/or a desire to gain God's ear or approval, or to show God your intensity in the matter — 2 Samuel 12:16-23.
3. *Preparation for a serious decision* — Esther 4:16.
4. *Casting out demons* — Matthew 17:21; Mark 9:29 (Although both these texts have suspicious textual variants).
5. Fasting is also an effective way to *deemphasize the flesh* and give priority to the spirit — i.e. to show the body who's boss.

III. Facts about Fasting:

1. Total or partial abstinence from food and/or drink— Esther 4:16; Psalm 35:13; Daniel 10:3.
2. Time limits:
 - (a) Through the night — Dan 6:18.
 - (c) Morning through evening — Judges 20:26; 1 Samuel 7:6; 2 Samuel 1:12.
 - (b) Three days, three nights — Esther 4:16.
 - (d) Seven days — Samuel 31:13; 2 Samuel 12:16-18; 1 Chronicles 10:12.
 - (e) Forty days — Matt 4:2.
3. It is referred to as "afflicting" the body. It causes physical weakness — Psalm 109:24
4. It is connected to:
 - (a) Repentance — Joel 2:12-17; Jonah 3:5; Neh 9:1; 2 Samuel 12:15-23; 1 Kings 21:27-29.
 - (b) Prayer — 1 Sam 7:5, 6; 2 Sam 12:16-23; 2 Chron 20:3; Neh 1:4ff; Ezra 8:23; Psa 35:13; Dan 9:3; Joel 1:14; 2:12-17; Matt 17:21; Mark 9:29; Luke 2:37; Acts 13:2, 3; 14:23.
 - (c) Mourning — Dan 6:18; 2 Sam 1:12; 12:16, 21, 22; Zech 7:5; Judges 20:26; 1 Kings 21:27; Neh 1:4ff.; 9:1; Esther 4:3; Psa 35:13; Dan 9:3; Joel 2:12-17; Jonah 3:5.

IV. Who Fasts?

1. Anna serving in the temple — Luke 2:37.
2. Jesus' temptations 40 days — Matt 4:2.
3. John's disciples and Jesus' compared — Matt 9:14, 15; Mark 2:18-20; Luke 5:34-35.
4. Official Jewish fast — Acts 27:9, (cf. Lev. 16:29, 31).
 - (a) Pharisaic fast days were Monday and Thursday (cf. Luke 18:12).
 - (b) Christian fast days became Wednesday and Friday.
5. Paul's sufferings — 2 Corinthians 6:5; 11:27.
6. Church leader's ordination — Acts 13:2, 3; 14:23.
7. Fast of Pharisee (Hypocritical) — Luke 18:12.

SABBATH

By Mark E. Moore

Hebrew—Shabbath; Greek—Sabbaton

1. Biblical Data:

Genesis 2:3—This institution began at the time of creation as God's own commemoration of His rest after the six days of creation (Gen. 1:1-2:3). We read, "And God blessed the seventh day and sanctified it, for on it He rested from all his work of creating."

Exodus 20:8—The major institution of the Sabbath came in the 4th of the ten commandments which stated that the Sabbath (or the 7th day; i.e. our Saturday) was a holy day on which no work should be performed. It was to be a day of rest and worship.

It was serious enough that a violator could be killed for performing work on that day (Num. 15:32-36). Israelites were not even to light a fire in their home on the Sabbath.

Major O.T. text on the Sabbath—Ex. 20:8-11; 23:12; 31:12-17; 34:21; 35:1-3; Deut. 5:12—15.

N.T.—Aside from the controversies between Christ and the Pharisees in the gospels, and the mention of its practice by the Jews in the book of Acts, there are only two N.T. texts that mention the Sabbath, Col. 2:16 and Hebrews 4:4. Both of these speak of it as a symbolic picture of the Christian's perfect rest in heaven.

2. Jewish Sabbath Traditions:

"During the period between Ezra and the Christian era the scribes formulated innumerable legal restrictions for the conduct of life under the law." Zondervan p. 736a.

There were 39 sections of prohibition; they are as follows: sowing, plowing, reaping, gathering into sheaves, threshing, winnowing, cleansing, grinding, sifting, kneading, baking, shearing wood, washing it, beating it, dying it, spinning it, making a warp of it, making two cords, weaving two threads, two stitches, tearing to sew two stitches, catching a deer, killing, skinning, salting it, preparing its hide, scraping off its hair, cutting it up, writing two letters, building, blotting out for the purpose of writing two letters, pulling down, extinguishing, lighting

a fire, beating with a hammer, and carrying from one property to another.

These 39 rules can be placed into 4 categories: (1-11) the preparation of bread; (12-24) manners of dress; (25-33) writing; and (34-39) work necessary for a private house.

There were 5 types of interdictions laid down by the Jews: 1) those specifically forbidden in the scriptures, 2) those supposedly forbidden in the scriptures, 3) things forbidden because they might lead to a transgression of the Biblical command, 4) actions that are similar to the kinds of labor supposed to be forbidden in the Bible, and 5) actions that are regarded as incompatible with the honor due to the Sabbath.

The length of the Sabbath commands is appropriately described by Edersheim, p. 778 vol. 2: "In not less than twenty-four chapters, matters are seriously discussed as a vital religious importance, which one would scarcely imagine a sane intellect would seriously entertain. Through 64 1/2 folio columns in the Jerusalem, and 156 double pages of folio in the Babylon Talmud does the enumeration and discussion of possible cases, drag on, almost unrelieved even by Haggadan. The Talmud itself bears witness to this, when it speaks (no doubt exaggeratedly) of a certain Rabbi who had spent no less than two and a half years in the study of only one of those twenty-four chapters!"

In regards to healing on the Sabbath, a person could be medically tended to if there were danger to that person's life, otherwise it would have to wait. Now, certain external bodily ailments were not considered dangerous, however many internal ones were. Another interesting twist is that a person using such external remedies such as cotton in the ear, may place it there and leave it before the Sabbath begins, but once the Sabbath has started, one cannot put it in. And if it falls out on the Sabbath, it would not be allowable to put another in. Thus when Jesus healed on the Sabbath, their laws were not silent. Unless it

was a life threatening situation it should wait. Even in modern synagogue services one will hear the liturgical pronouncement after reading a list of those who died in that year and those who are presently ill: "Because this is the Sabbath we will make no supplication, but pray God's speedy healing and comfort to return." The modern Jew will not even ask God to heal on the Sabbath. In regards to the "sheep fallen in the pit," which Jesus mentions, they had laws for that also. If an animal could be sustained in the present predicament, it should stay there until after the Sabbath was over. If sure death would occur, they could then profane the Sabbath by taking positive action. The canon was that on the Sabbath no healing was to be done except to prevent death. A person could also apply such medical attention so as to keep a wound from getting worse, but not so much as to help it get better. Thus a plaster might be worn, provided its object was to prevent the wound from getting worse, not to heal it, for that would have been work. Here is an extreme example. If a wall fell on a man on the Sabbath, and it was doubtful whether he was still alive. You could clear away the rubble in order to find the body. If the man was still alive he could be pulled out from the rubble. But if he were dead, they would have to leave him there until after the Sabbath. This principle of life superseding the Sabbath most probably came from Lev. 18:5. Rabbi Simeon ben Menasya (c. A.D. 180) said, "The Sabbath has been committed to you and not you to the Sabbath." How strikingly similar this is to Jesus' earlier pronouncement that the "Sabbath was made for man, not man for the Sabbath."

This concludes the more important discussion of the Sabbath. This following section is as much for entertainment as for historical background. It is simply a series of excerpts from the two tractates of the Talmud dealing with Sabbath regulations.

3. Meticulous Sabbath Regulations:

"The prohibition about tying a knot was much too general and so it became necessary to state what kinds of knots were prohibited and what kind were not. It was accordingly laid down that allowable knots were those that could be untied with one hand. A woman could tie up

her undergarment, and the strings of her cap, those of her girdle, the straps of her shoes and sandals, of skins of wine and oil of a pot with meat. She could tie a pail over the well with a girdle, but not with a rope" (Zondervan, 736).

A Sabbath's journey could be no longer than 2,000 cubits (3,000 feet) from one's house. However, if you were to set up a temporary dwelling (by pitching a tent, leaving a meal, etc.) you could travel another Sabbath's journey from there.

A Sabbath's "burden" was the weight of "a dried fig." If a person were to twice lift the weight of half a dried fig so as to transport it from one place to another and thus combining the action into one, that would also constitute a sin and a Sabbath desecration.

If an article of clothing or apparel were intended to be worn in front, it could be slipped behind without constituting a breach of Sabbath law, but not the other way around; that would constitute a sin.

A person could not throw up an object and catch it for that would be work, involving that hand in such labor. But a big question arose as to whether a person could throw up the weight with one hand and catch it with the other. Similarly, a person could carry rain water caught from the sky, but not drained off the roof.

If a person were in one place, and his hand filled with fruit stretched into another, and the Sabbath overtook him in this attitude, he would have to drop the fruit, since if he withdrew his full hand from one locality into another, he would be carrying a burden on the Sabbath.

It was not lawful to sell anything to a heathen unless the object would reach its destination before the Sabbath, nor to give to a heathen workman anything to do which might involve him in the Sabbath work. Thus, Rabbi Gamaliel was careful to send his linen to be washed three days before the Sabbath.

You could not increase heat on the Sabbath, thus nothing could be cooked. An egg could not be boiled by putting it near a hot kettle, nor in a cloth, nor in sand heated by the sun. Cold water could be poured on warm, but not the reverse. One rabbi went so far as to forbid throwing warm water on your body lest you either spread a vapor or clean the floor thereby.

Not only were men to rest but also animals. Thus arose many elaborate rules about packs and labors.

"Next, certain regulations are laid down to guide the Jew when dressing on the Sabbath morning, so as to prevent his breaking its rest. Hence he must be careful not to put on any dress which might become burdensome, nor to wear any ornament which he might put off and carry in his hand, for this would be a 'burden.' A woman must not wear such headgear as would require unloosing before taking a bath, nor go out with such ornaments as could be taken off in the street, such as a frontlet, unless it is attached to the cap, nor with a gold crown, nor with a necklace or nose-ring, nor with rings, nor have a pin in her dress. The reason for this prohibition of ornaments was, that in their vanity women might take them off to show them to their companions, and then, forgetful of the day, carry them, which would be a 'burden.' Women are also forbidden to look in the glass on the Sabbath, because they might discover a white hair and attempt to pull it out, which would be a grievous sin; but men ought not to use looking-glasses even on weekdays, because this was undignified. A woman may walk about her own court, but not in the street, with false hair. Similarly, a man was forbidden to wear wooden shoes studded with nails, or only one shoe, on the Sabbath as this would involve labor; nor was he to wear phylacteries or amulets, unless, indeed, they had been made by competent persons (since they might lift them off in order to show the novelty). Similarly it was forbidden to scrape shoes, except perhaps with the back of a knife, but they might be touched with oil or water. Nor should any sandals be softened with oil, because that would improve them" (Edersheim, 2:781).

Even to pluck grass was a sin. Likewise, it was sinful to do anything that would promote the ripening of fruits, such as watering, or even to remove a withered leaf. Thus if a person cut a mushroom, they had sinned twice: once in the cutting and again in producing a mushroom in place of the old.

A radish may be dipped in salt, but not left in it too long, for that might pickle it.

A person could not wear false teeth on the Sabbath lest they fall out and that person be tempted to pick them up and carry them, which would be a burden.

Mud on a person's clothing could be crushed by a person's hand and then shaken off, but it could not be rubbed out of the garment.

If a person took a bath, opinions were divided whether that person should dry all at once or dry limb by limb.

"If water had fallen on the dress, some allowed the dress to be shaken but not wrung; others, to be wrung but not shaken. One Rabbi allowed to spit into the handkerchief, and that although it may necessitate the compressing of what had been wetted; but there is a grave discussion whether it was lawful to spit on the ground, and then to rub it with the foot, because thereby the earth may be scratched. It may, however, be done on stones" (Edersheim, p. 783). A person was not allowed to cut their hair and fingernails on the Sabbath. If done in the ordinary way, that would be a mortal sin. If done in an unordinary way, that would be a lesser sin.

An animal might be assisted in birthing on the Sabbath, but not to the extent that a woman could be helped. For her sake the Sabbath could be desecrated. Also for circumcision the Sabbath could be desecrated.

"For example, a person might bathe in mineral waters, but not carry home the linen with which he had dried himself. He might anoint and rub the body, but not to the degree of making himself tired; but he might not use any artificial remedial measures, such as taking a show-bath. Bones might not be set nor emetics given, nor any medical or surgical operation performed" (Edersheim, vol. 2, p. 786).

You could not eat an egg which was laid on the Sabbath for that was not specifically prepared for eating on the Sabbath. But if the chicken were set aside as Sabbath food, and it laid an egg you could then eat the egg because it was simply part of the chicken that had fallen off.

On the Sabbath, you could not climb a tree, ride, swim, clap your hands, strike your side, or dance.

RESOURCES:

Alfred Edersheim, *Life and Time of Jesus the Messiah*, MacDonald Pub., Co: MCLean, VA, N.D., Vol. 2, pp. 51-62, Appendix #17, pp. 777-787.

Steven Barabas, "Sabbath," *Zondervan Pict. Bible Encyclopedia*, ed. Merrill C. Tenny, Grand Rapid, MI: Zondervan, p. 735-736.

Merril F. Unger, "Sabbath," *Unger's Bible Dictionary*, Chicago: Moody Press, 1957, pp. 939-941.

JESUS' LOGIC ON THE SABBATH

By Mark E. Moore

49b	John 5:10-18	Healed the Lame man	Like Father like Son—God is always working.
50	Matt 12:1-8 Mark 2:23-28 Luke 6:1-5	Picking Grain	Jesus is Lord of the Sabbath — greater than David or the priests
51	Matt 12:9-14 Mark 3:1-6 Luke 6:6-11	Healing Shriveled hand	"Which is lawful on the Sabbath, to do good or to do evil?"
96a	John 7:21-24	Defense at the Feast of Tabernacles	If Moses allowed circumcision on the Sabbath then healing the whole body is acceptable
100a	John 9:1-7	Healed Man born Blind	To show the glory of God
110	Luke 13:10-21	Healed woman bowed double	A Child of Abraham is much more important than an ox or Donkey
114	Luke 14:1-24	Healed man with Dropsy	(Same as above)

Outline of Jesus' Sermon on Deity and Credentials

- I. Jesus is comparable to God (vv. 19-23)
 - A. He does the same work (19)
 - B. The Father reveals himself to Jesus (20)
 - C. Jesus also raises the dead (21)
 - D. God entrusted all judgment to Jesus (22-23)

- III. Jesus will raise people from the dead (vv. 24-30)
 - A. Spiritual resurrection in the here and now (24-27). Cf. Eph 2:1, 5; Col 2:13; Rev 3:1; 20:4-6)
 - B. Physical resurrection at the end of the age (28-30; cf. Rev 20:11-15)

- IV. Jesus' witnesses (31-47)
 - A. Himself (v. 31)
 - B. The Father (vv. 32, 34, 37)
 - C. John the Baptist (vv. 33, 35-36)
 - D. His works (v. 36)
 - E. The Word (v. 39)
 - F. Moses (45-47)

Questions:

1. How can we use this sermon as a model for apologetics?
2. When do the Scriptures become an insufficient witness to Jesus?
3. Why is the praise of men so dangerous?
4. How is it that Jesus is the judge (v. 22) but will not accuse (v. 45)?

APOSTLES

By Mark E. Moore

The Need for 12 Apostles

1. To judge the 12 tribes (Matt 19:28, Luke 22:30).
2. Their 12 names are written in heaven (Rev. 21:10, 12, 14).
3. The 13th Apostle was to the Gentiles (Romans 1:1; 11:13). This honor was bestowed upon Paul (1 Cor. 15:1-11; Rom. 11:13).

Standards for an Apostle:

1. Be a witness to Jesus from His baptism to the Ascension (Acts 1:21-22).
2. Witness to the resurrection (1 Cor. 15:7-8).
3. Be chosen by the Lord (Acts 1:2; Luke 6:12-16; John 15:16).
4. Miraculous signs (2 Cor. 12:11-12).

In the *Patristic Greek Lexicon* (p. 9) by Lampe, six qualifications of an apostle are noted:

1. Commissioned directly by Christ
2. Being a witness of the resurrection
3. Special inspiration
4. Supreme authority
5. Accredited by miracles (NOTE: None of the other men in the Bible named as apostles ever worked miracles as far as the record goes, much less were they able to bestow these miraculous gifts as the apostles apparently could).
6. Unlimited commission to preach

Capital "A" or small "a"? (Or can we have Apostles today on the order of Peter and Paul?)

Most often when the N.T. uses the word *apostle* it means the 12 disciples Jesus chose to be his closest followers. And, to be technical, it would refer to the 12, minus Judas, plus Matthias, plus Paul. Obviously, that makes 13. But keep in mind that Paul was a special case. (Though, some scholars hold that the church was presumptuous in obtaining Matthias. God had prepared Paul to take Judas' slot. However, to hold this position is certainly to go beyond anything that Luke suggests).

What would help us is to see that the N.T. uses the word *apostle* in two senses. It mostly refers to the 12 disciples plus Paul, upon whom the church is built (Eph 2:20). In this sense there are no *modern-day* apostles. These men are unique. However, the N.T. also uses the word *apostle* in a secondary sense. Since the word itself means "one sent out" it can sometimes refer to anyone sent out on some mission. In this sense the word approximates our word missionary.

The count in the N.T. could be as large as 22 or as small as 12 or even 11. Think of it this way: If I were to ask how many preachers there were in Joplin, you might start to count the number of churches there are. But that number would really be way too small. You may arrive at the correct number of men with the title "preacher," but you would fall far short of the number of people who announce the good news of Jesus. In the same way, there were 14 men in the N.T. who held the office (and title), of Apostle. However, there are several others who are called apostle by virtue of the job they did. It was not an office they held but the function they

performed. That is to say that they were sent out as "commissioned" men from the church which they represented.

The Successors of the Apostles

While we don't want to establish some kind of unwarranted apostolic succession, the foundational torch of leadership in the book of Acts clearly passes from the apostles to the local elders of churches. The farther one reads in Acts the less emphasis is placed on the apostles as a group and more prominence is given to the elders. Even Paul, the Apostle, receives advice from the Jerusalem elders in regard to how he (Paul) can be well received by Jewish Christians.

Fate of the Apostles

Apostle	Place	Event	Date
Peter	Rome	Crucified upside down by Nero	65 A.D.
Paul	Rome	Beheaded by Nero	65 A.D.
James	Jerusalem	Beheaded by Herod Agrippa I	44 A.D.
Andrew	Edessa, Turkey	Crucified	No Date
Thomas	India	Four soldiers ran him through with spears	No Date
Philip	Heliopolis	Put to death by a Roman proconsul	54 A.D.
Matthew	Nadabah, Ethiopia	Stabbed to death	60 A.D.
Bartholomew	India	Killed	No Date
James, son of Alpheus	Jerusalem	Stoned and then clubbed to death	61 A.D.
Simon the Zealot	Britain	Killed for refusing to worship the sun god	74 A.D.
Matthias	Syria	Burned to death	No Date
John	Ephesus	Died a natural death after his exile on Patmos	95 A.D.
Judas, (or Thaddaeus or Labbaeus)		Executed by the Apostate nephew of King of Adgor of Syria	No Date
Judas Iscariot	Jerusalem	Committed Suicide (Acts 1:25)	33 A.D.

Miscellaneous Comments on the List of Apostles

1. The four lists of Apostles (Mt 10:2-4; Mk 3:16-19; Lk 6:14-16; Acts 1:13), each give the names in a different order. However, each list can be divided into three sections which always begin with Peter, Philip and James.
2. It is likely that James and John, the sons of Zebedee were cousins of Jesus. McGarvey (p. 225) substantiates this idea.
3. There are several men with more than one name: Simon is also called Peter; Judas is also called Lebbaeus and Thaddaeus; Bartholomew is most likely the Nathanael of John 1; and Thomas (Aramaic) is called Didymus (Greek), both names meaning “Twin.”
4. The latter James, Simon and Judas appear to be brothers and perhaps also cousins of Jesus through Joseph’s brother (cf. Edersheim I:522).
5. Judas Iscariot was apparently the only Apostle not from Galilee. His town, Kerioth, was in Judea (Joshua 15:25).
6. The idea of Apostolic succession has never been substantiated (see McGarvey, p. 223 for details).
7. Jesus himself was an “Apostle” (Hebrews 3:1).

Matt 10:2–4	Mark 3:16–19	Luke 6:14–16	Acts 1:13
Simon (Peter)	Simon (Peter)	Simon (Peter)	Peter
Andrew (his brother)	James son of Zebedee	Andrew (his brother)	John
James son of Zebedee	John (Boanerges)	James	James
John (his brother)	Andrew	John	Andrew
Philip	Philip	Philip	Philip
Bartholomew	Bartholomew	Bartholomew	Thomas
Thomas	Matthew	Matthew	Bartholomew
Matthew (tax collector)	Thomas	Thomas	Matthew
James son of Alphaeus	James son of Alphaeus	James son of Alphaeus	James son of Alphaeus
Thaddaeus	Thaddaeus	Simon the Zealot	Simon the Zealot
Simon the Zealot	Simon the Zealot	Judas son of James	Judas son of James
Judas Iscariot	Judas Iscariot	Judas Iscariot	

A BRIEF SYNOPSIS OF THE TWELVE:

By Mark E. Moore

Simon (whom he named Peter)—Peter is mentioned first in every list. In the concordance, his name is mentioned about three times more than any other apostle, even John. The word Peter means "rock." Likewise, Cephas is the Aramaic word for "rock". He is clearly the most dominant apostle—not necessarily because the others respected him so much, but because he spoke loudly, quickly, and sometimes brilliantly. Here is a summary of some of the prominent events in Peter's life:

1. Walked on water, Matt 14:28,29.
2. Good confession of Christ, Matt 16:16.
3. Jesus said that Peter's confession was the rock on which the church would be built, Matt 16:18.
4. Jesus gave Peter the keys to the kingdom, Matt 16:19.
5. When Peter rebuked Jesus for wanting to go to Jerusalem, Jesus said, "Get thee behind me Satan" Matt 16:22,23
6. It was Peter who asked Jesus "How often shall my brother sin against Me and I still forgive?" "70 X 7" came back His reply, Matt 18:21.
7. When Jesus promised a reward to all who leave everything to follow Him, Peter was bold enough to ask, "Then what shall be our reward?" Matt 19:27.
8. He swore that he would not deny Jesus, Matt 26:33-40.
9. He denied Jesus three times before the cock crowed twice, Matt 26:58-75.
10. It was Peter who brought attention to the withered fig tree that Jesus had cursed, Mark 11:21.
11. Of the three sleeping apostles in Gethsemane; James, John and Peter, it was Peter whom Jesus addressed, Mark 14:37.
12. When the woman with the flow of blood touched Jesus' garment and He asked, "Who touched me?" Peter said, "Lord, the multitudes are pressing on you." Luke 8:45
13. Peter asked, "Lord, are you addressing this parable to us or to everyone?" Luke 12:41.
14. When the 5,000 left and Jesus asked if the 12 would leave also, Peter said, "Lord to whom shall we go. You have the words of eternal life" John 6:68.
15. Peter tried to refuse Jesus washing his feet, John 13:6-9.
16. He cut off Malchus' ear during Jesus' arrest, John 18:10.
17. He asked Jesus to depart from him during the great catch of fish, Luke 5:8.
18. Jesus confronted Peter after the resurrection with the triple question: "Do you love me." John 21:15-21
19. Peter was the spokesman in the choosing of the 12th apostle, Acts 1:13-15.
20. He preached the first gospel sermon on the day of Pentecost, Acts 2:14ff.
21. Peter confronted Ananias and Saphira, Acts 5:3-9.
22. He had special healing power, Acts 5:15.
23. He preached to Cornelius, first Gentile household, Acts 10-11.
24. He was miraculously released from prison, Acts 12:3-18.
25. He spoke at the Jerusalem council, Acts 15:7.

Andrew—Andrew was Peter's brother. He was close to the inner circle (i.e. Peter, James, and John). But not quite there. He was invited in with the inner three in Mark 13:3. And he apparently held considerable clout with Jesus for Philip brought a group of Greeks to Andrew in order for him to take them to Jesus. But he was always one short of prominence. Andrew holds an important lesson for us. Even though he never made it to the "big time" he performed a valuable ministry. Andrew was constantly bringing people to Jesus. Not only did he bring the Greeks to Jesus (John 12:22), but he also brought the lad with the loaves and fishes (John 6:8). But most important of all he brought to Jesus his own brother . . . Peter (John 1:40). If it had not been for Andrew, we would have never had a Peter.

James—James was the third most prominent apostle behind Peter, and his own brother John. He was a fishing partner with Peter, Andrew,

James and John. It is likely that he and Andrew spent a lot of time together watching their more prominent brothers take the limelight. He and John started out as hot-heads. Thus Jesus gave them the nickname "Boenerges" which means, "Sons of Thunder." They demonstrated their fiery character in Luke 9:54 when they asked Jesus to call down fire from heaven on an unreceptive Samaritan village. James has the distinct honor of being the first apostle to die for his testimony for Christ. With his death, the era of the Apostles began to fade and the church looked more and more to the leadership of the elders.

John—He was called the beloved apostle. It is difficult to say who was more prominent, John or Peter. Both before and after the resurrection, they worked side by side. Together they went to prepare the upper room for the Passover meal, Luke 22:8. Together they ran to the tomb to find it empty, John 20:3. They were together in the porch of the temple when they healed the lame man, Acts 3:1-11. And together they stood and defended themselves before the Sanhedrin, Acts 4:13-19. When the church needed their top delegates to examine a Gentile conversion in Samaria, they chose Peter and John. At one point, John would have liked to take prominence. He and James asked for the chief seats in the kingdom. It was John who complained to Jesus about another, not of their number, casting out demons and using Jesus name, Mark 9:38. But something happened to the heart of John in the presence of Jesus that transformed him from Boenerges to the beloved Apostle. By the time he wrote his gospel, he no longer sought self glory. From John we learn more about the personal lives of the apostles than any other book. And yet He doesn't mention by name either himself or his brother James. Perhaps this is why, when writing the book of Revelation he was the only Apostle not martyred. He died a natural death while in exile on the isle of Patmos.

Philip—He, like Andrew, had a passion for Christ. He brought others to know him. While Andrew was bringing his brother, Peter; Philip was taking Christ to meet his brother,

Bartholomew (also called Nathanael), John 1:43. Perhaps this is why these two men teamed up to bring the Greeks to Christ, John 12:21-22. They were from the same hometown, Capernaum. And yet, Philip had difficulty at times trusting in Christ. It was Philip whom Jesus tested at the feeding of the 5,000 (John 6:5,7). And it was Philip, in John 14:8 who said to Jesus, "Show us the Father." He was the "Needing Nudging" apostle. He had good faith and a tremendous heart, but just needed a little push to get him where he needed to be.

Bartholomew—Also called Nathanael. The only narrative we have about Nathanael is in John 1:45-49. Jesus called him an Israelite with whom there is no guile. Nathanael then uttered the first confession of Christ: "Rabbi, you are the Son of God; you are the King of Israel." O for more Bartholomews; men of pure hearts.

Matthew—Also called Levi. He was a hated tax collector until Jesus called him, Matthew 9:9ff. He gave Jesus a tremendous banquet and invited all his sinner friends. We learn from Matthew a lesson about evangelism. Those who look antagonistic to the gospel may be your best prospects. Matthew was on the other side of the fence as far as religion goes. He was considered a traitor by the Jews. And yet, when he was called, he left immediately. And what is the first thing that he does? He goes and introduces all his "sinner" friends to Jesus. Furthermore, Matthew wrote a gospel that is distinctly Jewish. We learn more from him about the Jewish prophecies and ways than any other writer. Even though he was not allowed in the synagogue, he watched "through the window" with the greatest interest.

Thomas—Also called Didymus. He has received a "bum rap." We have called him doubting Thomas. And yet all the other apostles also doubted until they saw Jesus bodily. He did, however, require proof. In John 14:5, when Jesus talked about going to the father, Thomas said, "Lord, we know not where you go, so how can we know the way." This introduced Jesus' famous saying, "I am the way and the truth and the life." And Thomas believed that! He was

prepared to follow Jesus, even to death. In John 11:16, when Jesus announces His plans to go to Bethany, where the Pharisees wanted to kill him, the other disciples disparaged. A line that we would expect to come from Peter came from the lips of Thomas: "Let us also go, that we may die with him."

James the son of Alpheus—Also called James the less (Mark 15:40). We have absolutely no information about James other than his name. He never made any keen insights, any dynamic demonstration of faith, or any written scripture. And yet, his name alone commends his character. Known as "the less," either because of stature, age or personality, he was resigned to a subordinate position. And yet, there he served faithfully throughout the entire earthly ministry of Jesus. It is a lesson, that we must serve Christ, not for popularity or gain, but because we are His servants.

Simon the Zealot—Again we have no information about Simon other than his title, "Zealot." This was a political party that opposed Rome's control over Palestine (Josephus Wars IV, 3:9; 5:1-4; 6:3; VII, 8:1), although there is no clearly organized group until about 67-68 A.D. Their hatred was fierce for Rome. In fact, much of their opposition was in the form of assassination and guerrilla warfare. It is highly probable that Simon joined Jesus under the belief and hope that Jesus would institute a physical kingdom which would overthrow Rome. He believed in a physical-political Messiah. Yet, somewhere along the line, as he followed Jesus, he learned that love conquered the world, not war. It is an amazing testimony to the power of Christ's love, that Simon and Matthew could be brought together. Under normal conditions, Simon would have slit his throat. But renewed by Christ, they both left their loyalties and submitted to Christ.

Judas the son of James—To distinguish this fine apostle from the traitor, he is always identified as "the other" Judas. He is also known as Lebbeus and Thaddaeus (Matthew 10:3). He is known for only one comment in John 14:21-24: "But Lord, why do you intend to

show yourself to us and not to the world." He, like the other 11, was hoping for a physical/political reign of the Messiah. It was an honest and legitimate question.

"Early church tradition tells us that Thaddaeus was tremendously gifted with the power of God to heal the sick. It is said that a certain king of Syria by the name of Adgar was very ill. When he heard about Thaddaeus' power to heal, he called for Thaddaeus to come and heal him. On his way to the king, says the legend, he healed hundreds of people throughout Syria. When he finally reached King Adgar he healed him and presented the gospel, and the king became a Christian. As a result, however, the country was thrown into such chaos that an apostate nephew of the king took Thaddaeus prisoner and martyred him. Thaddaeus' symbol, in old church history books, is a big club, because tradition says he was beaten to death with a club. If any part of this legend is true, it again reveals his courage—faithful to his Lord." John MacArthur Jr. *The Master's Men*, 1982, p. 71.

Judas Iscariot, who became a traitor—He is mentioned last in all lists of the apostles. In every place where he is mentioned he is identified either as the traitor or as one of the 12. It was unbelievable that one of the 12 would actually become a traitor. No one suspected him. When Jesus told the 12 that one would betray Him, they had as much reason to suspect themselves as they did to suspect Judas (John 13). Ostensibly, he was pure, talented, and faithful. For three years he followed with the other 11, even entrusted with the money bag. Only once do we even get a hint of his greed and avarice—in John 12:4, he objected to Jesus being honored with the oil of spikenard.

Why he chose to betray Jesus is still a mystery. We know this: (1) God foreordained him for this detestable task. (2) He freely chose to do it, even after Jesus showed him all love and gave him all opportunity to repent. (3) He was the only apostle from Judea, Kerioth to be exact. Often Judeans held Galileans in contempt. (4) He may have been disillusioned that Jesus would not fulfill his expectations of a

political Messiah. He may have even been trying to force Jesus to make a move.

He committed suicide by hanging himself on a tree. Either the rope or the branch broke and he fell down a precipice, spilling his innards on the way down.

Judas is the greatest example of lost opportunity. He had the tremendous privilege of

walking three years with Jesus. He was surrounded with the other 11 apostles. Who could ask for more. His hypocrisy fooled even the apostles and was strong enough to harden his heart in the presence of Jesus. Guard your heart! Hypocrisy is imminent, destroying even the best and most talented.

APPROACHES TO THE SERMON ON THE MOUNT

1. **Interim Ethic**—Because Jesus expected the "consummation of the end of the age" to come very soon, He advocated this radical/revolutionary ethic (Albert Schweitzer, Johannes Weiss). Problem: Jesus was wrong!
2. **Existential (Demythological) Approach**—Jesus' words (if indeed they do belong to Him), are not intended to formulate a specific code of ethics but are intended to create a tension in each believer between what "ought to be" and what "actually is." This is great for creating individual moral change. The problem, however, is that it ignores the historical content of Jesus' message and opens Pandora's box of pluralism.
3. **Legalistic Approach**—This sermon is the Constitution of the Kingdom of God. We should, therefore take each statement literally and at face value. Problem: this seems to be an impossible task.
4. **Preparation for the Gospel**—The Sermon, by its impossibly high demands, shows men their sin and thus their need for the redemptive work of Christ (this is the Lutheran position). Problem: these words aren't intended to merely make us feel bad, they are intended to be obeyed and implemented.
5. **Liberal Approach**—This sermon is the means by which mankind can save civilization. Problem: These words appear to be for kingdom citizens, not for society at large. Furthermore, the world will be saved through Jesus' atoning sacrifice, not our admirable ethical achievements.
6. **Dispensationalist Approach**—Jesus outlines the constitution for the Millennial Kingdom (Darby & Scofield). That makes these words virtually irrelevant for Jesus' audience as well as for us today.
7. **Christological Approach** — Only Jesus has or will ever live out this text. Thus it is more an autobiography of Jesus than a constitution of the kingdom. His is a wonderful observation. However, it does not help us implement the character of Jesus in our own lives.

PRINCIPLES FOR APPROACHING THE SERMON:

1. This sermon is kingdom talk. It is a literal code of Christian Ethics. *It beckons the church.*
2. This sermon is eschatological—it was given under the dispensation of the law, but it has the end in sight. In addition, the citizens of the kingdom are in development—conformity to the image of Christ. *It points to heaven.*
3. This sermon penetrates to the heart and attitude. *It calls to your soul.*
4. This sermon creates tension between what ought to be and what is. *It cries for Calvary.*
5. This sermon is radical and is often hyperbolic. *It demands reality and common sense.*
6. This sermon points to Jesus. It is a description of his own character and behavior.

INTRODUCTORY ISSUES:

1. What we actually have is only a bare bones summary of the sermon. When Jesus first preached it, it likely took several hours. For us to read it only takes about 15 minutes.
2. Context—The book of Matthew revolves around five speeches, each of which end with the phrase, "When Jesus had finished these sayings" (7:28-29; 11:1; 13:53; 19:1; 26:1). This sermon then, marks the end of the first section of Matthew's book.
3. There are obvious similarities between the Sermon on the Mount (Matt 5–7) and the Sermon on the Plain (Luke 6:17-49), (cf. Carson, *The Sermon on the Mount*, p. 139–140):
 - a. Both begin with "Beatitudes"
 - b. Both end with the wise and foolish builder
 - c. Both contain the golden rule, commands to love our enemy and turn the other cheek, prohibition against judging, and the illustrations of a log/speck in the eye and a tree and its fruit.
 - d. After both sermons, Jesus went into Capernaum.

At the same time, there are marked differences:

 - a. Both contain information that the other does not have.
 - b. Matthew contains 107 vv. whereas Luke only has 30.
 - c. Luke's beatitudes are strictly physical whereas Matthew's are spiritual.
 - d. Matthew's was delivered on a Mountain, Luke's on a plain.
4. Textual introduction—"And when He saw the multitudes, He went up on the mountain." He had to; the crowds were too thick to deal with in town. Not only did Jesus preach "Good News," He also healed their diseases (4:23). As a result, His fame spread and people came from all over Syria, Galilee, Decapolis, Jerusalem, Judea, and Perea (4:24–25).
5. "After He sat down, His disciples came to Him." Jesus, in the culture of the Jews, used many Rabbinic methods of teaching. When a Rabbi sat down, it was an indication to his students that the formal teaching was about to start.

Beatitudes in OT and Rabbinic Literature

By Mark E. Moore

For other “Beatitudes” see Tobit 13:14 (2nd cen. B.C.); Sirach 14:20–27; (c. 180 B.C.); 4Q525 (c. 50 B.C.); 2 Enoch 42:6–14 (c. 70–90 A.D.); *b. B. Mezia* 107a (c. 400–500 A.D.).

Beatitude	Parallel Sayings
<p>Poor in Spirit</p> <p>Cf. Psa 34:6; Prov 29:23; by contrast <i>Str-B</i> 1:190-93 shows the distain later rabbis felt for the <i>Am-ha-aretz</i>.</p>	<p>Isa 61:1, —The spirit of the Lord GOD is upon me, because the LORD has anointed me; he has sent me to bring good news to the oppressed.”</p> <p>Prov 16:19, —It is better to be of a lowly spirit among the poor than to divide the spoil with the proud.”</p> <p>Isa 57:15, —Dwell in the high and holy place, and also with those who are contrite and humble in spirit, to revive the spirit of the humble, and to revive the heart of the contrite.”</p> <p><i>Tg. Psa</i> 34:19, —The Lord is near to the broken hearted, and he saves the lowly of spirit.”</p> <p><i>m. 'Abot</i> 4:10 —Be humble before everybody.”</p>
<p>Mourn</p> <p>Isa 61:1-2 is the background of the beatitudes and a prediction of the coming Messiah.</p>	<p>Isa 61:2-3, "to proclaim the year of the LORD'S favor and the day of vengeance of our God, to comfort all who mourn and provide for those who grieve in Zion—to bestow on them a crown of beauty instead of ashes, the oil of gladness instead of mourning, and a garment of praise instead of a spirit of despair."</p>
<p>Meek</p> <p>Cf. <i>Jub.</i> 32:18-19</p>	<p>Psa 37:11, —Bt the meek shall inherit the land...”</p> <p><i>Enoch</i> 5:7, "But for the elect there shall be light and joy and peace, and they shall inherit the earth."</p>
<p>Hunger for righteousness</p> <p>Notice the heavy emphasis on social justice, cf. Psa 9:8, 33:5; Isa 1:21, 27; 5:7, 16; 11:4; 16:5; 28:17; 32:1, 16; 33:5; 59:9, 14; Jer 9:24; Hos 2:19; Amos 5:7; 6:17; Hab 1:4; Zeph 3:5</p>	<p>1 Kgs 10:9, —Blessed be the LORD your God ... he has made you king to execute justice and righteousness.”</p> <p>Psa 89:14, —Righteousness and justice are the foundation of your throne.”</p> <p>Job 29:14, —Put on righteousness, and it clothed me; my justice was like a robe and a turban.”</p> <p>Prov 29:7, —The righteous know the rights of the poor.”</p> <p>Isa 9:7, —He will establish and uphold it with justice and with righteousness.”</p> <p>Amos 5:24, —But let justice roll down like waters, and righteousness like an ever-flowing stream.”</p>
<p>Merciful</p>	<p>In the OT only God is merciful. This is reflected in James 2:13, —Br</p>

<p>Cf. <i>y. B. Qam.</i> 8:6; <i>b. Šabb</i> 151b</p>	<p>judgment will be without mercy to anyone who has shown no mercy; mercy triumphs over judgment." See also the parable of the unmerciful servant, Matt 18:21–35 as well as the Lord's prayer petition, Matt 6:14. <i>t. B. Qam.</i> 9:30, "So long as you are merciful, He will have mercy on you." <i>Sifré Deut.</i> 13:18 § 96, "Rabban Gamaliel b. Rabbi says, 'So long as you show mercy to others, Heaven shows mercy to you. If you do not show mercy to others, Heaven shows you no mercy.'"</p>
<p>Pure in Heart Job 4:17; Psa 51:10; Prov 20:9 speak of the difficulty of attaining a pure heart.</p>	<p>Psa 24:4-5, "Those who have clean hands and pure hearts...They will receive blessing from the LORD." Psa 73:1, —Truly God is good to the upright, to those who are pure in heart." Prov 22:11, —Those who love a pure heart and are gracious in speech will have the king as a friend."</p>
<p>Peacemakers [The OT concept is primarily of national security due to Israel's fidelity to Yahweh. For Christians and the Rabbis it applied to interpersonal relationships.]</p>	<p>Num 25:12, —I hereby grant him my covenant of peace." Prov 16:7, —When the ways of people please the LORD, he causes even their enemies to be at peace with them." Ezek 34:25, —I will make with them a covenant of peace." (cf. 37:26) Rom 14:19, —Let us then pursue what makes for peace and for mutual upbuilding." (cf. Heb 12:14) 'Abot R. Nat. 23a —Pursuing Peace. What does this mean? It teaches that a man should pursue peace in Israel among all men."</p>
<p>Persecuted</p>	<p>Psa 119:157, Many are my persecutors and my adversaries, yet I do not swerve from your decrees." <i>b. B. Qam.</i> 93a, —R. Abbahu said: A man should always strive to be rather of the persecuted than of the persecutors as there is none among the birds more persecuted than doves and pigeons, and yet Scripture made them alone eligible for the altar." <i>b. Ber.</i> 61b, —When R. Akiba was taken out for execution, it was the hour of the recital of the <i>Shema</i>, and while they combed his flesh with iron combs, he was accepting upon himself the kingship of heaven.... A <i>bath kol</i> went forth and proclaimed: Happy art thou, Akiba, that thy soul has departed with the word <i>ehad!</i> The ministering angels said before the Holy One, blessed by He: Such Torah, and such a reward. ... A <i>bath kol</i> went forth and proclaimed: Blessed are you, R. Akiba, that you are destined for the life of the world to come."</p>

How Did Jesus Fulfill the Law?

By Mark E. Moore

In Matthew 5:17-20 Jesus said that not a jot or tittle would pass away from the law while heaven and earth stood firm (cf. Luke 16:17). This indicates that the written law (especially encapsulated in the Decalogue), would endure as long as the material world did. However, Paul appears to contradict Jesus when he states that the Christian is no longer obligated to the law (Galatians 3:23-25), that, in fact, the law has been abrogated (Rom 10:4; Col 2:14; Eph 2:15). So how can the law endure according to Jesus but be defunct according to Paul? The typical answers go like this: Jesus fulfilled the law by fulfilling Messianic prophecies, by living out the moral imperatives of the law, and by dying sacrificially to satisfy the punishment of the law. These are all well and good. However, they don't account for verse 19, which suggests that *we* are obligated to obey the law.

1. We know that the Christian is not saved by keeping the law (Acts 13:39; Rom 3:21, 37-31; 6:14; 7:4-6; 8:1-4). The fact of the matter is neither were the Jews. They were saved by God's election and their faith in his promises to Abraham. These promises preceded the law by 430 years (Gal 3:5-9, 15-18; Rom 4:1-25). **The law can't make one righteous . . . it never did.**
2. The issue of Gentile observance of the Mosaic Law was settled at the Jerusalem counsel of Acts 15. While the Gentiles were not without guidelines for unity (Acts 15:28-29), they were not obliged to keep the Mosaic Law. **Obviously the church is not bound by the specific requirements of the written code.** Even Jesus declared all foods clean (Mark 7:19), thus abrogating the dietary laws.
3. The **law is a wonderful and necessary gift** of God (Rom 7:7, 12, 14, 16; 1 Tim 1:8). Furthermore, its functions are still very much intact:
 - a. Induce guilt by activating one's conscience (Rom 3:19-20). The "natural law" functions quite apart from the written codes of Moses among those who do not have the law (Rom 2:12-15)
 - b. To punish those who do evil. Remember, the law cannot make one righteous, it can only condemn those who sin (Rom 3:19-20; 4:15; 5:13; 7:10-11; Gal 2:16-21; 3:10-13, 21). To make matters worse, the law actually makes people worse by arousing sinful passions (Rom 5:20; 7:5) and educating us in what sin is and how to do it (Rom 3:20; 7:7-8). The law, in fact, is the power behind sin which leads to death (1 Cor 15:56). And even one transgression violates the whole law (Gal 3:10; 5:3; James 2:10; 1 John 3:4)
 - c. It leads us to Jesus (Gal 3:23-25) by:
 - i. Showing us how desperately we need a savior.
 - ii. Clarifying the holiness of God and the relationship he desires to have with us.
4. Just as Jesus fulfilled the hope and purpose of the Sabbath, the Temple, the Nation, the Sacrifices, etc., so too he, himself, fulfills the law (Luke 24:44; John 1:45; Acts 28:23; Rom 10:5-10; Heb 10:1; cf. John 1:17). **Ultimately, Jesus did not fulfill the law by what he did but by who he is.** This accounts for the immediate context of Matt 5:19—our obligation to follow the ordinances of the law. It also accounts for the broader context of Matt 5:21–48 where Jesus interprets and extends the law. He is the holiness of God, embedded in the law; He is the means for our relationship with God and our righteousness before him (Rom 3:20-22; Gal 2:16) as well as our reception of the Holy Spirit (Gal 2:2, 5; 5:18). Clinging to the law destroys our relationship with Christ because it negates faith (Gal 5:3–5).
5. **What does this actually look like?** This law of Christ (Gal 6:2) is the law of love. For love encompasses all the other commands (Matt 7:12; 22:36-40; Rom 13:8-10; Gal 5:14; James 2:8; even the Rabbis recognized this, Luke 10:26–27). Our redeemed minds do submit to this correctly interpreted law, it's our sinful flesh that doesn't recognize it as good (Rom 7:25; 8:7).

ARE WE STILL UNDER THE LAW?

By Mark E. Moore

I. ARGUMENTS FOR (With Response Below):

1. ***Jesus was a Jew and kept Jewish law and traditions and feasts***, (excluding, of course, added teachings of the Pharisees.) True, Jesus lived under the Old Testament. The New Testament did not take place until His death, burial and Resurrection (c.f. Galatians 4:4, 5).
2. ***If you take away law, you have "law-less-ness" which is strictly forbidden in both Old and New Testaments***. We are not governed by law. However, that is not to say that we are not governed. We are led by the Spirit of Christ, and prompted by love. And this is magnificently more powerful to change one's life than law ever was.
3. ***Order—Under the law we know what is expected of us***. Under the New Covenant, without law, we also know exactly what is expected—Love God and love your neighbor (Romans 13:9, 10; Galatians 5:14). And the advantage of this system is that there are no loop-holes in love like there are in law.
4. ***The imperatives of the N.T. are simply new laws to be kept***. Indeed, we are told, imperatively, to do certain things and to act certain ways. But the appeal to obedience in the N.T. is not law, but relationship. We do not keep N.T. commands in order to earn merit or to escape punishment. (Which are the only two reasons one keeps law?) But we keep them because of the relationship we have with Jesus as slave and master. One more note: Our obedience to these commands does not "make or break" our salvation. It does, however, reflect the depth of our love for our master and/or the level of our Christian maturity.
5. ***"Faith without works is dead."*** Indeed, but a clear distinction must be drawn between works of faith and works of law. A work of faith is what I do in response to my relationship with Jesus as Lord. A work of law is what I do either to escape punishment or to earn merit.
6. ***In Acts 15:20, 23-29, which is said to be the Apostolic decision against the law, we find four laws given to the Gentiles***. These are not laws given to the Gentiles, because there is no punishment involved in breaking them. (And law always involves punishment, or penalty.) In other words, their salvation is not dependent upon keeping these laws. So what are these? They are commands which, when kept, would keep the Jews who might become Christians, from being offended by their potential brothers.
7. ***In Acts 16:3, just after the Jerusalem Council, Paul circumcised Timothy***. Thus Paul still kept the law of circumcision. It is clearly stated that he did this, not to keep the law, but to keep potential Jewish converts from being offended.
8. ***In Matthew 5:17, Jesus said, "I have not come to abolish the law, but to fulfill it."*** Jesus fulfilled it in two ways, (1) by obeying it completely, and (2) by retiring it. In the same way as the apple blossom is fulfilled by the apple, and then falls off, so also the law was fulfilled by the sacrifice of Christ and passed quietly into inactivity.

II. ARGUMENTS AGAINST:

1. One must keep all the law to be justified by it, which has never been done, except by Jesus, (Galatians 3:10-12; 5:3).
2. The law can only condemn. It never makes one righteous (Romans 3:19,20; 7:10,11; Galatians 2:16-21; 3:10,11,21).
3. The law arouses sinful passion (Romans 7:5).
4. Law produces sin by informing us of our sin and educating us further as to what sin is and how to do it (Romans 3:20; 7:7, 8).
5. The law is slavery, grace is freedom (Galatians 4:9-11, 21-26; 5:1).
6. Those under law are severed from Christ (Galatians 4:11; 5:4).
7. We have been released from the law (Romans 3:21; 8:1-3).
8. We died, thus are free from the law (Romans 6:4-7; 7:1, 4; Galatians 2:18-20).
9. Faith preceded and superseded the law (Galatians 3:15-25).
10. Only faith can produce righteousness (Galatians 3:5-9).
11. Christ abolished [KATARGEO = Render powerless], the law (Ephesians 2:15).
12. The law was fulfilled by grace, and thus retired (Romans 3:31; Matthew 5:17).
13. We are saved by grace (Ephesians 2:8-10; Acts 15:11).

Six Contrasts in Interpreting the Law (Matt 5:21-48)

Law	Type	Pharisees	Jesus
Murder (21-26)	Command	Restrict to the Act	Extend to thoughts
Adultery (27-30)	Command	Restrict to the Act	Extend to thoughts
Divorce (31-32)	Permission	Extend for nearly any cause	Restrict to adultery
Oaths (33-37)	Command	Restrict to only certain promises	Extend to yes/no
Retaliation (38-42)	Permission	Extend to just Causes	Restrict to nothing
Love (43-48)	Command	Restrict to neighbors	Extend to enemies

1. Each of these six quotes appears to come from the law. However, when we get to the sixth, ~~love your neighbor and hate your enemy,~~ we can find the first part in Lev. 19:18, but this second half is not anywhere in the O.T. In addition, v. 31 is an interpretive paraphrase of Deut. 24:1, 3.
2. Jesus introductory formula, ~~You have heard that it was said (27, 38, 43) to men of old (21, 33)~~ aligns better with oral teaching than with the written word, which is normally introduced by ~~it is written.~~
3. According to the context (17-20), Jesus affirms verbal inspiration of the text, while he criticizes the Pharisaic neglect of it. The following discussion naturally flows from Pharisaic misinterpretation.
4. Jesus elsewhere submits to the written word, yet is iconoclastic with oral traditions which supersede the word and subvert mercy.

Honor and Shame in the Sermon on the Mount

By Mark E. Moore

1. Shame/Honor was the core social value of the Mediterranean basin of Jesus' day. It was the currency, so to speak. While Americans will give up honor to gain money, Palestinians would give up money to gain honor.
 - a. The subtle understanding was that there was only so much honor to go around. Therefore, there was a constant push and pull for who gets this limited resource.
 - b. Nearly every social interaction dealt with honor. This honor was not merely for the individual but the family or group he represented. Thus social groups tended to vie for power and support their spokesman.
2. The honor game is played by the following rules:
 - a. *Claims* — this is boasting that asserts your position.
 - b. *Challenge* — through physical, verbal or sexual aggressiveness, an individual either accosts another man, his property or his position. (E.g. sleeping with his wife, publically rebuking him, claiming his seat at a banquet, etc.)
 - c. *Riposte* — responding to the challenge either through revenge or some other kind of satisfaction. All challenges demanded some kind of riposte.
 - d. *Acknowledgment* — honor is granted when groups recognize the claims or challenges as valid.
3. Jesus overturns the honor game in the sermon on the mount:
 - a. The beatitudes are a radical reversal of the kinds of claims that would be made.
 - b. Through the six illustrations of 5:21-48, Jesus forbids the kinds of challenges and ripostes that would be essential for defending one's honor or claiming another's.
 - c. In the three illustrations of public piety, Jesus forbids the claims and acknowledgment that go along with playing the honor game.

In the Sermon on the Mount, Jesus is not merely giving an alternative morality. He is accosting the Middle Eastern ethos of shame/honor. Two observations must be made here. First, Jesus is not merely a radical, he is counter-cultural. He attacks the very fiber of social mores. This is, to a large extent, why he was hated, attacked and executed. We no longer need to wonder why such a "mild-mannered, good moralist" was so despised. For Jesus, God alone was the source of honor or shame. All things must be submitted to his word and filtered through his philosophy.

Second, if Jesus superseded his own culture with a theocentric ideology, is it not fair to assume that he would do the same with ours? The question then becomes, "What social values of ours would Jesus attack?" While somewhat speculative, let me suggest the following. As shame and honor was the dominant social currency of Jesus' day, so individualistic democratic capitalism is of ours. Jesus would, no doubt, attack with a vengeance our ideas of individualism above group identity given in God's family. Likewise, he would surely have much to say about our egalitarian democracy — everyone deserves a fair shake and deserves to be treated equally. His theocentric ideas of the sovereignty of God would override our cultural ideologies here. Finally, Jesus would lambast our foundational philosophy of economic security as the basis for personal happiness and hedonistic pleasure. Rather he would argue that obedience to God is the only true source of security and satisfaction.

The Sermon on the Mount was not merely an alternate morality. It was the Magna Carta for a social revolution which replaced human sources of security and satisfaction with God's provisions alone. This is the Kingdom of God.

JUDGE: KRINO

By Mark E. Moore

There are several aspects of this word to be considered: (1) Why did Jesus say that He did not come into the world to judge the world but then wound up doing it? (2) What judgment and what kind of judgment is given to Christians? (3) Why and How are we not to judge? (4) And finally, in what way are we not to allow another to judge us?

1. Was Jesus the Judge? — YES
 - a. The purpose of Jesus' coming was NOT to judge the world (John 3:17). And indeed, He does not judge, but His word does (John 12:47, 48).
 - b. At the same time Jesus is clearly stated to be the judge of the world (John 5:22, 30; 8:15, 16; Acts 17:31; 2 Tim. 4:1; Heb. 10:30).
 - c. These two are simply reconciled by this: Jesus did not come in order to judge. That was not His desire or His purpose. But God knew all along that that would be one of the results of Christ's pilgrimage on the earth. Because of what He Said and because of what He did, he demands an alliance or defiance. Either we will be saved by obedience to Jesus, or we will be condemned by rejecting Him.
2. What Judgment is given to Christians?
 - a. In the church:
 - i. Morality (1 Cor. 5:12, 13): We judge if another Christian is living in immorally. We have an obligation to correct that person. Yet this judgment is not unto salvation.
 - ii. Arbitration (1 Cor 6:5): If two people are at odds, it is not right that a civil judge would have to settle the matter. One of the wise Elders should be used to do this.
 - b. In the Judgment:
 - i. Apostles will judge the 12 tribes of Israel (Matt 19:28; Luke 22:30).
 - ii. Christians will judge the world and the angels (1 Cor. 6:1-3).
 - iii. The righteous uncircumcision will judge the unrighteous Jews (Rom 2:27).
3. Why and How are Christians NOT to Judge?
 - a. How we are NOT to Judge:
 - i. Not in Hypocrisy: Matthew 7:1,2; Luke 6:37; Romans 2:1-16.
 - ii. Not in Partiality: James 2:1-13.
 - iii. Not in Superiority or Condemnation: James 4:11.
 - iv. Not in Opinions: Romans 14:1-13.
 - b. Why we are NOT to Judge:
 - i. The word "judge" [Gk. *krino*] signifies, not simply the act of condemnation. Depending on the context, this may mean something as light as repudiation or something as heavy as sending a person to eternal damnation.
 - ii. Only God has the power and authority to send a person to hell.
 - iii. Since we are guilty of sin, we have no right to point at another and call them a sinner, especially when we are guilty of that very sin for which we criticize them.
 - iv. Only the master has the right to decide the destiny of his subjects. We are slaves of Jesus Christ, not of men. Thus we are not subjected to their condemnation, nor are they to ours.
4. Christians are NOT to be subjected to another's Judgment. We belong to Jesus. He and He alone has the right to deal with and discipline us. We are not subjected to human judgments: 1 Cor. 10:29; 11:31, 32; Col. 2:16.

ASK AND YOU SHALL RECEIVE

Matthew 9:38 Ask the Lord of the harvest, therefore, **to send out workers** into his harvest field."

Matthew 18:19 "Again, I tell you that **if two of you on earth agree** about anything you ask for, it will be done for you by my Father in heaven.

Matthew 21:22 **If you believe**, you will receive whatever you ask for in prayer."

Mark 10:35 Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask."

Luke 11:9 "So I say to you: **Ask** and it will be given to you; seek and you will find; knock and the door will be opened to you."

Luke 11:13 If you then, though you are evil, know how to give good gifts to your children, **how much more** will your Father in heaven give **the Holy Spirit** to those who ask him!"

John 14:13-16 And I will do whatever you **ask in my name**, so that the Son may bring glory to the Father. You may ask me for anything in my name, and I will do it. "If you love me, you will obey what I command. And I will ask the Father, and he will give you another Counselor to be with you forever.

John 15:7 **If you remain in me and my words remain in you**, ask whatever you wish, and it will be given you.

John 15:16 You did not choose me, but I chose you and appointed you to **go and bear fruit**—fruit that will last. Then the Father will give you whatever you ask in my name.

John 16:23-26 In that day you will no longer ask me anything. I tell you the truth, my Father will give you whatever you ask in my name. Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete. "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father. In that day you will **ask in my name**. I am not saying that I will ask the Father on your behalf.

Eph 3:20 Now to him who is **able to do immeasurably more** than all we ask or imagine, according to his power that is at work within us . . .

James 1:5 If any of **you lacks wisdom**, he should ask God, who gives generously to all without finding fault, and it will be given to him.

James 4:2-3 You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because **you ask with wrong motives**, that you may spend what you get on your pleasures.

1 John 3:22 We receive from him anything we ask, because we ***obey his commands*** and do what pleases him.

1 John 5:14-15 This is the confidence we have in approaching God: that if we ask anything ***according to his will***, he hears us. And if we know that he hears us—whatever we ask—we know that we have what we asked of him.

Matthew 6:19-24 in Lucan Parallels

	Matthew	Luke
19-20	Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal	Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys (12:33)
21	For where your treasure is, there your heart will be also.	For where your treasure is, there your heart will be also. (12:34)
22-23	The eye is the lamp of the body. If your eyes are good, your whole body will be full of light But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!	Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness. See to it, then, that the light within you is not darkness. Therefore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you. (11:34-36)
24	No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money	No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money. (16:13)

Jesus on Gentile Inclusion:

There are a number of indications that Jesus intended the kingdom to extend to Gentiles even though his personal ministry was directed primarily to Israel (Matt 10:5; 15:24).

1. Jesus had Scriptural precedent for interpreting God's rule as universal (cf. Isa 42:6; 49:6; cf. *1 En.* 48.4, "And he shall be the light of the Gentiles"; *T. Levi* 14:3, "For our father Israel shall be pure from the ungodliness of the chief priests who shall lay their hands upon the Saviour of the world. Pure is the heaven above the earth, and ye are the lights of the heaven as the sun and the moon. What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man"; Sib. Or. 3.195 "And then a message of the mighty God was set within my breast, and it bade me proclaim through all earth and in royal hearts plant things which are to be"; Luke 2:32).
2. Jesus promised some Gentiles entrance into the kingdom: Ninevites and the Queen of Sheba (Matt 12:41–42/Luke 11:31–32); Sodom and Gomorrah (Matt 10:15/Luke 10:12; Matt 11:24); and Tyre and Sidon (Matt 11:22/Luke 10:14). All nations would stand before the throne (Matt 25:31–46).
3. Some Gentiles were attracted to Jesus: the crowds of Gentiles that flocked to him (Mark 3:7–10/Matt 4:24), especially those in the temple (John 12:20–22), the several Gentiles Jesus healed (Centurion's servant [Matt 8:5–13/Luke 7:1–10], Syro-Phoenician woman [Mark 7:24–30/Matt 15:21–28], the Gerasene demoniac [Mark 5:1–20/Matt 8:21–34/Luke 8:26–39], and the leper [Luke 17:16]), not to mention John's comment that Jesus said he had sheep outside the fold of Israel (John 10:16). And Jesus deliberately engaged the Samaritan Woman (John 4).
4. Jesus' parables indicate the radical expansion of the kingdom which well could include Gentiles (e.g., Matt 13:38, 47–48) and a Samaritan was featured in one parable as the quintessential "saved" person (Luke 10:25–37).
5. Jesus "cleansed the temple" to make room, according to Isaiah 56, for the nations (Mark 11:17).

Hence, The Evangelists are likely correct in portraying Jesus as a missionary to the Gentiles (Matt 4:15–16 [=Isa 8:23–9:1]; 12:18–21 [=Isa 42:1, 4]; Luke 2:32; 3:6 [=Isa 40:5], 38; 4:25–27; John 4:1–42; 10:16; 12:20).

Why Believe in Luke 7:11–17: The Raising of the Widow’s Son?

1. It is not reasonable to view this story as exaggeration, nor is it possible to explain it by natural causes. Thus, we are left with two options. Either it is true or it is a designed fiction. It is unlike the story we find in *The Life of Apollonius* 4.45 (See text below).
2. Although Luke alone records the raising of the widow’s son at Nain, the other three gospels also record Jesus raising someone from the dead.
3. There was no Jewish expectation for the Messiah to raise people from the dead. Therefore, there is no clear motive to invent such a story. Although a similar thought was developing in Qumran: —“For the heavens and the earth will listen to his Messiah, ... For the Lord will observe the devout, and call the just by name, and upon the poor he will place his spirit, and the faithful he will renew with his strength. For he will honor the devout upon the throne of eternal royalty, freeing prisoners, giving sight to the blind, straightening out the twisted ... for he will heal the badly wounded and will make the dead live, he will proclaim good news to the meek, give lavishly to the needy, lead the exiled and enrich the hungry.” (4Q521, 2:1–14)
4. There are significant differences in the raising performed by Elijah and Elisha and those by Jesus. Thus, the stories of Jesus are not based on those of the O.T.
5. Had such a story been invented, an insignificant place like Nain would probably not have been chosen as the setting for such a notable miracle.
6. The event took place in the presence of two great crowds. In Eusebius, *Hist. Eccl.* 4:3, Quadratus claims that some of these witnesses were still alive and could testify before the Emperor.
7. Raisings were not unknown to the early church, and were, in fact, an integral part of the faith for which the Apostles were willing to die (cf. Matt 10:8; Acts 9:40; 20:9–10).

Philostratus, *Life of Apollonius* 4.45

—Here too is a miracle which Apollonius worked: a girl had died just in the hour of her marriage, and the bridegroom was following her bier, lamenting as was natural his marriage left unfulfilled, and the whole of Rome was mourning with him, for the maiden belonged to a consular family. Apollonius then witnessing their grief said: "Put down the bier, for I will stay the tears that you are shedding for this maiden." And withal he asked what was her name. The crowd accordingly thought that he was about to deliver such an oration as is commonly delivered as much to grace the funeral as to stir up lamentation; but he did nothing of the kind, but merely touching her and whispering in secret some spell over her, at once woke up the maiden from her seeming death; and the girl spoke out loud, and returned to her father’s house, just as Alcestis did when she was brought back to life by Hercules. And the relations of the maiden wanted to present him with the sum of HS 150,000, but he said that he would freely present the money to the young lady by way of a dowry. Now, whether he had detected some spark of life in her, which those who were nursing her had not noticed — for it is said that although it was raining at the time, a vapour went up from her face — or whether life was really extinct, and he restored it by the warmth of his touch, is a mysterious problem which neither I myself nor those who were present could decide.”

Sinful Woman compared to Mary's Anointing
(Matt 26:6-13; Mark 14:3-9; Luke 7:36-50; John 12:1-8)

Similarities:

1. Both took place at a banquet in the home of a man named Simon.
2. The oil was poured from an alabaster jar on both occasions.

Differences:	Sinful Woman (Luke 7)	Mary (Mt 26/Mk 14/Jn 12)
Location	Galilee	Bethany
Simon	Pharisee	Leper
Chronology	Middle of Jesus' ministry	Last week of Jesus' ministry
Lessons	Repentance through faith	Lavish Worship
Part of the body anointed	Feet	Head to foot
Emotions	Disgust from Simon	Anger from the Apostles

Jesus Was Labeled a Magician and Deceiver in the Second and Third Centuries

By Mark E. Moore

During his lifetime Jesus was labeled a deceiver (Matt 27:63; Luke 23:2, 5, 14; John 7:12, 47; cf. Deut 13:5) and demon possessed (Mark 3:22; Matt 9:34; 10:25; 12:24; Luke 11:15; John 8:48–49; 10:20–21). Interestingly, Jesus' predecessor, John the Baptist, was also charged with being demon possessed (Matt 11:18/Luke 7:33). In the first three centuries C.E. these accusations continued in two specific forms. The earliest was that he was a political dissident of some sort (to be discussed below). The second and third centuries gave rise to another criticism, namely, Jesus was a magician (μάγος) and a deceiver (λαοπλάνος).¹ Stanton has traced the use of these terms (cf. Acts 13:6–12 [cf. Rev 16:13–14]; Philo, *Spec. Leg.* 1.315, *Vit. Mos.* 1.277; Josephus, *Ant.* 20.169–72; *J.W.* 2.261–63), and has shown that they were stock polemic against social figures (particularly Jesus) deemed to be disturbing to the social order.² “There was thus no period in the history of the empire in which the magician was not considered an enemy of society, subject at the least to exile, more often to death.”³ The following sources illustrate how politically charged these accusations against Jesus were.

Celsus, a Neo-platonist philosopher who attacked Christianity (c. 175 C.E.), wrote *True Doctrine*, which is preserved to a large extent in Origen's refutation *Contra Celsum* (c. 250 C.E.). He portrays Jesus as a lying magician: “Because he was poor he hired himself out as a workman in Egypt, and there tried his hand at certain magical powers (δυνάμεων τινων πειραθείς) on which the Egyptians pride themselves; he returned full of conceit because of these powers, and on account of them gave himself the title of God” (*C. Cels.* 1:28). Again, “The men who tortured and punished

¹ The difference between the two categories (dissident and deceiver) is partly due to the Roman provenance of the earlier accusations and the Jewish provenance of the later. But part of the difference is that there is little difference between calling someone a magician, a false-prophet, and a rebel since often it was through signs, wonders, or prophecies that people were led to follow a false messianic claimant (cf. Matt 7:15–23; 24:11, 24; Mark 13:22; Acts 13:6; Rev 16:13–14; 19:20; Josephus, *Ant.* 20.97; 20.160–66; *J.W.* 6.312; Suetonius, *Vespasian* 4.5; and Tacitus, *Hist.* 5.13). “Domitian's expulsion of philosophers and astrologers from Rome is simply one instance of a general recognition that such teachers might be significant politically,” W. Horbury, “Christ as Brigand in Ancient Anti-Christian Polemic,” in *Jesus and the Politics of His Day* (ed. E. Bammel and C. F. D. Moule; Cambridge: Cambridge University Press, 1984), 187.

² Graham Stanton, “Jesus of Nazareth: A Magician and False Prophet Who Deceived God's People?” in *Jesus of Nazareth: Lord and Christ: Essays on the Historical Jesus and New Testament Christology* (ed. Joel B. Green and Max Turner; Grand Rapids, MI: Eerdmans, 1994), 164–80. Ramsay MacMullen, *Enemies of the Roman Order: Treason, Unrest, and Alienation in the Empire* (Cambridge, MA: Harvard University Press, 1966), devotes an extensive chapter to both prophets and magicians, showing (a) the two categories were often confused and conflated (e.g., Tacitus, *Ann.* 2.27, 32; 12.22; Tertullian, *De Idol.* 9; *Apol.* 35), (b) both were dangerous to the Roman order because they stirred up the populous, especially in hopes for a new emperor. In 12 B.C.E. Augustus burned more than two thousand books of prophecy (Suetonius, *Aug.* 31.1), after which their private ownership was forbidden (Tacitus, *Ann.* 6.12), and under Tiberius the Sibylline oracles were carefully checked. For this very reason Augustus (at age 74 in 11 C.E.) banned divination. This clearly demonstrates that for Jesus to be cast in the light of a prophet or magician had dangerous political implications for his followers, especially given that Jews were considered by the Romans as especially given to noxious superstitions (Tacitus, *Hist.* 5.13).

³ MacMullen, *Enemies of the Roman Order*, 125.

your God in person suffered nothing for doing it... What new thing has happened since then which might lead one to believe that he was not a sorcerer (γόης) but son of God?" (*C. Cels.* 8:41).

Justin, *First Apology* 30 (c. 160 C.E.), defends Jesus against his opponent's claim that his miracles were done by magical arts. Again, in his *Dialogue* he says, "They [the Jews] said it was a display of magic art, for they even dared to say that he [Jesus] was a magician (μάγος) and a deceiver of the people (λαοπλάνος)" (*Dialogue* 69.7).

B. *Sanhedrin* 43a (c. 500 C.E.) records Jesus execution:

On the eve of Passover Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, "He is going forth to be stoned because he has practiced sorcery and enticed and led Israel astray. Anyone who can say anything in his favor, let him come forward and plead on his behalf." But since nothing was brought forward in his favor, he was hanged on the eve of Passover. Ulla retorted: "Do you suppose that he was one for whom a defense could be made? Was he not a deceiver, concerning whom scripture says (Deuteronomy 13:8), "Neither shalt thou spare neither shalt thou conceal him?" *With Yeshu however, it was different, for he was connected with the government?*" (emphasis added).

This truly is an extraordinary passage for a number of reasons: (1) It describes the death of Jesus by stoning (although allusion to his "hanging" occurs earlier). (2) It is only a Jewish trial; Romans are never mentioned. (3) They searched unsuccessfully for *defense* witnesses for forty days rather than *offensive* witnesses in the middle of a single night (per the canonical Gospels). This presentation looks suspiciously tendentious. Nevertheless, it too portrays Jesus as a dangerous public figure. Similarly, section 107b accuses Jesus of practicing magic and leading Israel astray.⁴ These two clear references to Jesus in the Talmud are of a piece. Both portray Jesus as a heretic who led others astray, and both portray him as publicly dangerous.⁵

Tosefta Hullin 2:22–24 recounts a story of Rabbi Eliezer ben Hyrcanus being accused (then later acquitted) of heresy. He was mystified as to how such an accusation could have arisen. One of his students suggested that perhaps he had listened with pleasure to the teachings of a *min* (heretic). To this he replied, "By heaven! You remind me. Once I was strolling in the camp of Sepphoris. I bumped into Jacob of Kefar Sikhnin and he told me of a teaching of *minut* (heresy) in the name of Jesus ben Pantiri, and it pleased me."

Acts of Thomas [3rd century C.E.] chapter 96 records Charisius saying to his wife Mygdonia, "I

⁴ "One day R. Jehoshua was saying Shema and Jesus came before him. R. Jehoshua signaled that he would receive Jesus, but Jesus thought that the rabbi repelled him. Then Jesus went out and hung up a title and worshipped it. R. Jehoshua said to him, 'Return [to the teaching of your fathers]' but Jesus said, 'I have learned from you that everyone who sins and causes others to sin is given no chance to repent.' *Thus a teacher had said, 'Jesus the Nazarene practiced magic and led astray and deceived Israel'*" [*b. Sanh.* 107b].

⁵ B. *Shabbat* 104b, recounts the story of Rabbi Eliezer (c. 70–100 C.E.) concerning one Ben Stada, Ben Pantera who worked spells he learned from Egypt and cut his flesh. His mother, named Miriam, was an adulteress and this magician son was her bastard. It is possible that this story was told in reference to Jesus and Pantera is a pun on the word *parthenos*. But Robert Van Voorst, *Jesus Outside the New Testament* (Grand Rapids, MI: Eerdmans, 2000), 114–15 argues against the connection based on the fact that this section of the Mishnah, *m. Yebamot* 4.13, deals with near kin offspring, not bastards in general. At any rate, the connection to Jesus is too dubious for any definite connection. Although it is instructive that both Jesus and Ben Stada were accused of illicit "magic".

have heard that that magician and deceiver (μάγος ἐκεῖνος καὶ πλάνοσ) teaches that a man should not live with his own wife.”

Taken together, these sources demonstrate that the two-pronged accusation of deceiver and magician were political to the extent that such figures were socially subversive and publicly proscribed. Such was the state of affairs in the second and third centuries. If Stanton’s argument holds that this can be extrapolated back into the first century (which appears reasonable), this would also describe the view of Jesus in his own day.⁶

Summary: Jesus’ miraculous cures were portrayed as evidence of the in-breaking kingdom of God. They were presented as tangible promises of God’s renewal of Israel. This is, perhaps, why it was the feeding of the five thousand that sparked the crowd to make him king. Such miracles were offensive to the current leaders of Israel who attempted to reinterpret them by labeling Jesus a deviant—a socio-political category. *While Jesus’ miraculous cures do not portray him as a politician, they do place him in the political arena, at least as a perceived prophet of social protest who captured the attention of community leaders.*

⁶ Stanton, “Magician and False Prophet,” 164–80.

Characteristics of the Pharisees

1. They attempted the impossible by loving God and money at the same time (Matt 23:25; Luke 16:14).
2. They believed that association was equivalent to endorsement (Mark 2:16; Luke 5:30; 15:2).
3. They opposed and ridiculed Jesus and his followers (Matt 9:11; 21:15; Mark 15:31; Luke 6:2, 7; 11:53; 23:10; Acts 4:5-7; 6:12).
4. They meticulously followed rules but had no real moral authority (Matt 5:20; 7:29; Mark 1:22)
5. They had a list of taboos that were not from the Bible (Matt 12:2; 15:2; Mark 2:24; 7:1-5; Luke 6:2; 11:37-38).
6. They knew the written word but did not know the living word (Matt 2:4-5; 9:34; 12:24; 23:13).
7. They designed shackles which gave false security if you kept them and false guilt if you did not.
8. Their interpretation of the Bible caused them to miss Jesus (Matt 9:3; 17:10; 21:45; 22:41ff.; 23:13; Mark 2:6-7; 3:22; 9:11; 12:35; Luke 5:21; 7:39; Luke 17:20; 19:39; John 8:13) as well as the more important issues of religion (Matt 23:23; Luke 11:42).
9. They sought approval of their party and not of God (Matt 23:15; Luke 7:30; 11:43; 20:46; John 12:19).
10. They were upset when the wrong people taught or lived the truth (Mark 11:27-28; John 1:24-25; 4:1; 12:19).
11. They sought signs but refused to believe them (Matt 12:38; 16:1; Mark 8:11; John 11:46-47).
12. They were offended rather than corrected by rebuke (Matt 15:12).
13. They sought to destroy Jesus (Matt 12:14; 22:15; 23:29-32; 26:57; Mark 3:6; 11:18; 14:1; 15:1; Luke 19:47; 22:2, 66; John 7:32; 11:57)
14. Their questions were designed to trap Jesus, not to listen to him (Matt 16:1; 19:3; 22:35; Mark 8:11; 10:2; 12:13, 28; Luke 11:53).
15. Their hypocritical hearts and positions of power defiled their followers (Matt 23:15, 26-27; Mark 8:15; 12:38; Luke 11:39)
16. They didn't really love the people they were leading (Mark 11:18; Luke 20:19; 22:2; John 7:45-48; 9:13ff.).
17. They couldn't answer Jesus' questions (Matt 21:24-27; 22:41-46; Luke 14:3-4)
18. Aligned with any who served their purposes (Matt 27:62; Mark 3:6; 11:27; 12:13; 14:43; 15:1; John 18:3).
19. Some believed in Jesus (John 3:1-2; 12:42; Acts 5:34; 23:6)
20. They issued false flattery and friendship (Luke 7:36-39; 11:37-38; 13:31; 14:1).

Sermon in Parables

Wenham, in "The Structure of Matthew XIII," *New Testament Studies* 25 (1979): 517-18, offers the following structural arrangement of the Parables of Matthew 13:

- A Sower — Parable on those who hear the word of the kingdom. (vv. 3-9)
- B Disciple's question and Jesus' answer about the purpose of parables and the interpretation of the first parable (vv. 10-23)
- C Tares — Parable on good and evil in the kingdom (vv. 24-30)
- D Mustard seed and leaven — a pair of parallel kingdom parables (vv. 31-35)
- E Jesus leaves the crowd and interprets the tares for the disciples (vv. 36-43).
- D' Treasure and pearl — a pair of parallel kingdom parables (vv. 44-46)
- C' Dragnet — Parable on good and evil in the kingdom (vv. 47-50)
- B' Jesus' question and the disciple's answer about understanding parables (vv. 51-53)
- A' Scribe — parable on those trained for the kingdom.

Concealing Purpose of Parables

I. Passages to Consider:

1. Isaiah 6:8-13
2. Matthew 13:10-17
3. John 3:17-19
4. John 12:36-43
5. Romans 11:5-14

II. Concealment is Based on:

1. God's response to man's sin
2. Man's refusal to listen to God
3. God's foreknowledge of man's rejection
4. Mutual rejection of men and God (e.g. Pharaoh)
5. Purging of the Remnant (Isa 6:11-13; Rom 11:5-8)
6. Opening the Kingdom for the Gentiles (Rom 11:9ff)

THE PARABLES OF JESUS			
PARABLE	MATT	MARK	LUKE
Wise and Foolish Builders	7:24-27		6:47-49
New Cloth & Old Wineskins	9:16-17	2:21-22	5:36-39
Friend at Midnight			11:5-8
The Divided Kingdom	12:24-30	3:23-27	11:14-23
Two Debtors			7:41-42
The Sower	13:3-9, 18-23	4:1-20	8:4-15
The Growing Seed		4:26-29	
The Rich Fool			12:16-21
The Barren Fig Tree			13:6-9
The Weeds Among the Wheat	13:24-30, 36-43		
The Mustard Seed	13:31-32	4:30-34	13:18-19
The Leaven	13:33-34		13:20-21
Hidden Treasure	13:44		
Pearl of Great Price	13:45-46		
The Net	13:47-50		
Householder	13:51-52		
The Good Samaritan			10:29-37
The Invited Guests			14:7-24
The Heart of Man	15:1-20	7:1-23	
The Lost Sheep	18:10-14		15:1-7
Lost Coin			15:8-10
The Prodigal Son			15:11-32
Unjust Steward			16:1-15
The Rich Man and Lazarus			16:19-31
Unprofitable Steward			17:7-10
The Persistent Widow			18:1-8
Unmerciful Servant	Matt 18:21-35		
The Pharisee and The Publican			18:9-14
Laborers in the Vineyard	20:1-16		
Two Sons	21:28-32		
The Tenants	21:33-46	12:1-12	20:9-19
The Wedding Feast	22:1-14		14:15-24

The Fig Tree	24:32-44	13:28-37	21:29-33
The Faithful or Wicked Servant	24:45-51		12:35-48
The Ten Virgins	25:1-13		
Ten Talents or Gold Coins	25:14-30		19:11-27
Sheep and the Goats	25:31-46		

ETERNAL SECURITY WORKSHEET:

By Mark Moore

On the front side of this sheet is a list of scriptures that are used to support the doctrine of eternal security. On the back side are scriptures used to support the doctrine that a person can fall away. Using the space to the right, record what each passage specifically states and what each implies about this doctrine:

Scripture:

What it Teaches:

Psa 89:30-35

John 4:14

5:24

6:37-40

10:27-30

Rom 8:29-39

11:29

14:4

1 Cor 1:8

2 Cor 1:21-22

5:4-5

Eph 1:13-14

4:30

Phil 1:6

1 Thes 5:23-24

2 Tim 1:12

2:19

4:18

Heb 6:17

7:25

1 Pet 1:3-5

1 Joh 2:18-19

3:6

5:12-13

Jude 24

Others:

Scripture:

What it Teaches:

Josh 24:19-20
Neh 1:7-9
Psa 95:7-10
(w/ Jn 10:27-30)
Mat 10:22
13:1-9
13:18-23
18:21-35
24:13
Luk 12:42-46
Joh 15:1-6
Rom 11:20-22
1 Cor 9:24-27
10:1-13
15:1-2
Gal 5:1-4
6:7-9
Col 1:19-23
1 Tim 1:18-19
4:1
2 Tim 2:11-13
4:10
Heb 3:1-19
4:1-13
6:4-8
10:26-31
10:36-39
12:15-17
2 Pet 2:20-22
Jude 6
Rev 2:5,7,10,11,17,26
3:5,12,21
21:7

Others

SECTS OF THE JEWS

Josephus, Ant. XIII 5.9; 10.5-6; XVIII 1.3-4

Josephus, War b II 8.14

By Mark E. Moore

I. PHARISEES—Right-Wing Formalists

A. Origin

1. Name—From the Aramaic "Perishim," meaning "separated." In the Mishna this name was given by the Sadducees, thus may not be complimentary or the name chosen by the Pharisees.
2. Probably evolved from the Chasidim ("godly men"), first mentioned in Maccabees, during the days of John Hyrcanus (134-104 B.C.).
3. About 6,000 at the time of Jesus.

B. Character

1. Jesus denounced them severely (Matt 12:34-39; 15:7-8; 23:2-33; Mark 7:5-13; Luke 11:39-49; John 5:39-40; 12:48-50).
2. They were extremely influential with the general populous. So much so that the Sadducees, even though they controlled the synagogue, would not dare reach a decision without them. (See Jos. Ant. XIII 15.5; XVIII 1.4).
3. They were prejudice against tax-collectors and sinners (Luke 15:1-2; 18:9-13).
4. The more learned of the Pharisees were often Scribes.
 - a. Originally secretaries of the kings.
 - b. Became the learned class and thus the interpreters of the law.
 - c. Intimately connected with the Pharisees.
 - d. They were the copiers and preservers of the written documents of the law.
5. Scribal Training
 - a. Began at age 13 where a boy would be sent to Jerusalem and apply to the school of a famous Rabbi.
 - b. Hierarchy of titles: Rab, Rabbi, Rabban.
 - c. Positions available—transcriber or copier, judge, head of a school, member of the Sanhedrin.
 - d. Forms of honor: Kiss in market; Greeting, "Abba"; chief seats; blue fringed garments; best places at feasts.

C. Reverence for the Law—Extreme Legalists

1. In addition to the Torah, they followed the Oral law which was later recorded in the Mishna. Some of these laws they believed were:
 - a. Given by God to Moses on Matt Sinai and thus inspired.
 - b. Opinions settled by majority vote.
 - c. Decrees by prophets and wise men at various times which was a "fence for the law": Abot 1,1, "Be deliberate in giving judgment and raise up many disciples, and *make a hedge about the law.*"
 - d. Legal decisions with the power of the court.
2. Josephus compares their austerity and rationalism to that of the Stoics.

D. Two major parties; the Talmud records 316 controversies between the two schools.

1. Hillel—Liberal

- a. Regard for the poor
- b. More Hellenistic.
 - i. Born c. 112 B.C.; tradition says that he lived 120 years. If that is true he would have been among the teachers of the law when Jesus was 12.

- ii. His grandson and successor, Gamaliel, was a leader throughout Jesus' ministry and the early development of the church.
 - iii. Because they were advocates of toleration, Jesus could be recognized by the scribes as a "teacher of the law."
 - 2. Shammai
 - a. Strict interpretation
 - b. Opposed to the Romans.
- E. Other Beliefs
 - 1. Resurrection
 - 2. Proselytizing, Matt 23:15
 - 3. Predestination
- F. Their ideas dominate Orthodox Judaism even today.

II. SADDUCEES—Left-Wing Aristocrats

- A. Origin
 - 1. Unsure. Best guess is from the Hebrew word *Tsadiq*, meaning "righteous." However, there is not adequate explanation for the shift from the "i" to a "u".
 - 2. Jewish tradition says they descended from Zadok, "a disciples of that Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue" (Fields, p. 234). This is a dubious statement, however.
 - 3. A more likely possibility is that they are descendants and adherents to the sons of Zadok (1 K. 1:32-45; Ez. 40:46), who were in charge of keeping the Temple. They were sort of a sacerdotal aristocracy.
- B. Characteristics
 - 1. "Their aristocratic status notwithstanding, Josephus describes Sadducees as lacking in social graces (BJ ii.8.14[166]). Essentially rural land owners, they were characterized by crudity, coarseness, loudness, quarrelsomeness, vulgarity, and violence (cf. Matt 26:67f.; Acts 23:2f)" (Moulder, "Sadducees," ISBN, 4:279).
 - 2. They actively accommodated Rome (John 19:12; Luke 23:2).
- C. Doctrines
 - 1. Denial of the Oral law (Jos. Ant. XIII 10.6).
 - 2. Denial of the resurrection (since Moses did not assert it). However, Jesus used Ex. 3:6, 16 (Mark 12:26-27), to demonstrate the reality of the Resurrection. [Note Acts 23:8—The Pentateuch is full of references to angels, thus the Sadducees likely only denied the future of the human soul in the form of angels or other kinds of spirits.]
 - 3. Freewill
 - 4. Early Christian writers also said that they denied all the O.T. except the Pentateuch.
 - a. Likely this is a misconception and/or a confusion with the Sadducees and the Samaritans.
 - b. Undoubtedly, they held the Pentateuch in higher esteem than the rest of the O.T.
 - 5. They demanded rigid literal application of Mosaic law.
- D. Disappearance
 - 1. They quickly declined after the fall of Jerusalem in 70 A.D.
 - 2. This was caused by:
 - a. Loss of power due to the loss of the Temple edifice.
 - b. People naturally turn to hope in a future life during times of deep distress.
 - c. The rise of Christianity was better countered by the Pharisees than the Sadducees.

III. ESSENES—Ultra Right-Wing Puritans

A. Origin

1. A semi monastic community of approximately 4,000 spread in small eccentric communities throughout Palestine, the most famous of which is on the N.W. shore of the Dead Sea.
2. Although the Qumran community differed somewhat from the major doctrines of the Essenes (e.g. Qumranites did not repudiate slavery, they did use oaths, and did not condemn marriage), they were certainly at least a splinter group.
3. They evolved out of a reaction to the Hellenization during the time of the Maccabees. "Righteousness movements" got stricter and stricter until they Essenes simply had to get away from the evil influences of society.
4. It is likely that the Qumranites were either destroyed or fled in the face of Titus before marching to Jerusalem, A.D. 67.

B. Practices and Doctrines

1. They practiced communal living.
2. It took a year's initiation rights to get in.
3. 1/3 of the day was given to study, 1/3 to prayer, and 1/3 to manual labor.
4. They had a strong eschatological expectation.
5. Slavery, war and commerce were forbidden.

C. Writings—Dead Sea Scrolls

1. 10s of thousands of fragments. The most important being the scrolls of Isaiah (for a further list see Fields, N.T. Backgrounds, p. 243-244).
2. Found in 1947 by a Arab Shepherd boy.
3. Prior to these scrolls, dated c. B.C. 100, our earliest Hebrew manuscript of the O.T. was A.D. 900.

D. Differences of Jesus and the Essenes—Some say that John the Baptist, Jesus and the Church is Essene in nature, partly (oddly enough), because the N.T. does not mention the Essene community; but then, neither does the Jewish Talmud! However, these major differences seem to indicate otherwise:

1. Jesus ate with tax collectors and sinners (Matt 11:9; Luke 7:34).
2. Sabbath was made for man, not man for Sabbath (Matt 12:1-12; Mark 2:23-36; Luke 6:6-11; 14:1-6).
3. Jesus approved of marriage (John 2:1).
4. Jesus was for the common people (Mark 12:37; Luke 7:34).

IV. ZEALOTS

A. Development

1. A radical, militant response to Hellenization. This really began as early as the Maccabees. Josephus (Ant. XVIII 1.1) calls them the "4th philosophy." But there was really no single discernable group called the Zealots until A.D. 67-68.
2. Judas Gamala (A.D. 6-7), popularized and disseminated much anti-Roman sentiment against the enrollment of Quirinius. Thus, he is sometimes identified as a "founder" of Zealots.
3. During Jesus day there were:
 - a. Brigands—Robbers (BJ. iv. 3.3ff), which were common in such economic and social conditions.
 - b. Sicarii—Urban terrorists (BJ. ii. 17.6-9). Named after the short daggers they used for assassination.
 - c. Politically fervent anti-Romans. This is likely the category that Simon, the Apostle fell into (Matt 10:4; Mark 3:18).

- d. They were the impetus behind the Roman destruction of Jerusalem in 70 A.D. But probably not a single identifiable group until 67-68.
 - e. They were most prominent in Galilee.
- B. Practices—Rally Cry = "No tribute to Caesar; No king but Jehovah; no tax but temple tax."
- 1. Refused to pay taxes
 - 2. Guerilla Warfare
 - 3. Considered it sin to recognized Caesar as king.

V. Herodians

A. Identification

- 1. Likely it only indicates those who supported the Herodian family and their policies.
- 2. Some would consider them:
 - a. identical with the Sadducees.
 - b. envoys of or servants to the Herodian family.

B. Character

- 1. When Archelaus was deposed by Caesar Augustus (A.D. 6), and a Roman procurator was put in his place, many Jews saw that as a "step backward" and desired to see the Herodians regain power.
- 2. They aligned with the Pharisees and Sadducees to eliminate Jesus (Mark 3:6; Matt 22:16 [compare Mark 12:13]).
- 3. See Josephus, *Ant.* XIV 15.10; *BJ.* i 16.6).

PREDICTIONS OF THE DEATH OF CHRIST

Arranged by Mark E. Moore

I. OLD TESTAMENT PREDICTIONS OF THE DEATH OF CHRIST:

- Gen 3:15—To the serpent: "He will crush your head, and you will strike his heel."
- Psa 22:1ff—"My God, My God, why has thou forsaken me." Description of the crucifixion.
- Isaiah 53:7-12—As a lamb to the slaughter; suffering servant.
- Isaiah 63:1-6—A redemptive warrior with blood-stained garments.
- Zech 13:6-7—"Smite the shepherd and the sheep shall be scattered."

II. PREDICTIONS OF THE DEATH OF CHRIST IN THE GOSPELS:

MATTHEW:

- 9:15 "How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast.
- 12:39-40 He answered, "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.
- 16:21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life.
- 17:22-23 The Son of Man is going to be betrayed into the hands of men. They will kill him, and on the third day he will be raised to life
- 20:18-19 "We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life!"
- 26:2 "As you know, the Passover is two days away—and the Son of Man will be handed over to be crucified."

MARK:

- 8:31 (cf. Matt 16:21)
- 9:9 As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead.
- 9:31 (cf. Matt 17:22-23).
- 10:33-34 (cf. Matt 20:18-19; Luke 18:31-33)
- 10:38-39 "You don't know what you are asking," Jesus said. "Can you drink the cup I drink or be baptized with the baptism I am baptized with?" "We can," they answered.

LUKE:

- 2:34 Then Simeon blessed them and said to Mary, his mother: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken against."
- 5:35 (cf. Matt 9:15)
- 9:22 (cf. Matt 16:21)
- 9:44 The Son of Man is going to be betrayed into the hands of men.
- 11:30 (cf. Matt 12:40)
- 12:50 But I have a baptism to undergo, and how distressed I am until it is completed!
- 17:25 But first he must suffer many things and be rejected by this generation.
- 18:31-33 (cf. Matt 20:18-19; Mark 10:33-34)
- 22:15 (cf. Matt 26:2)
- 22:37 It is written: 'And he was numbered with the transgressors'; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment."
- 24:6-7 Remember how he told you, while he was still with you in Galilee: 'The Son of Man must be delivered into the hands of sinful men, be crucified and on the third day be raised again.'

JOHN:

- 2:19 "Destroy this temple, and I will raise it again in three days."
- 3:14 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up.
- 6:53 Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.
- 10:11 "I am the good shepherd. The good shepherd lays down his life for the sheep.
- 12:7 "Leave her alone," Jesus replied. "It was intended that she should save this perfume for the day of my burial." (cf. Mark 14:8)
- 12:32-33 But I, when I am lifted up from the earth, will draw all men to myself. He said this to show the kind of death he was going to die."
- 14:19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.
- 15:13 Greater love has no one than this, that he lay down his life for his friends.
- 16:20 I tell you the truth, you will weep and mourn while the world rejoices. You will grieve, but your grief will turn to joy.

THEOLOGY OF HUMILITY (Arranged by Mark E. Moore)

Matthew 23:12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Luke 14:11 For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

Luke 18:14 "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

James 4:10 Humble yourselves before the Lord, and he will lift you up.

1 Peter 5:5-6 Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under God's mighty hand, that he may lift you up in due time.

Related Texts:

- Matthew 18:3-4 And he said: "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven.
- Matthew 20:26 Not so with you. Instead, whoever wants to become great among you must be your servant,
- Luke 1:52 He has brought down rulers from their thrones but has lifted up the humble.
- Luke 16:15 He said to them, "You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight.
- James 1:9-10 The brother in humble circumstances ought to take pride in his high position. But the one who is rich should take pride in his low position, because he will pass away like a wild flower.

Illustrations:

- | | |
|-----------------------|---------------|
| — Child | Matt 18:2 |
| — Low Seats | Luke 14:10 |
| — Publican's Prayer | Luke 18:13 |
| — Apostles' Positions | Luke 22:24-27 |
| — Foot Washing | John 13:14ff |

HUMILITY

By Mark E. Moore

Gk—*Tapeinos* [ταπεινός]: Lowly, humble. It originally meant a state of poverty or oppression. (See also ταπεινός, ταπεινώσις, and ταπεινοφροσύνη). This word is closely related to *praus* [πραύς], Matt 11:29; Eph 4:2; 2 Cor 10:1.

Heb—See *anah* (אָנָה); *shachach* (שָׁחַח); and *shaphael* (שָׁפַעַל). All carry the idea of bringing down, lowering, or abasing, even to the point of destruction and devastation. *Anah* also carries with it the connotation of poverty and oppression as does *tapeinos* (Gk) and is its closest counterpart.

I. Description of Jesus

- A. Matt 11:29 "I am gentle [*praus*] and humble at heart."
- B. Phil 2:3-11, a description of the humiliation of the incarnation.

II. The Principle of Exaltation and Humiliation

- A. Humble yourselves before God and He will exalt you:
 - 1. Quotes: Matt 23:12; Luke 14:11; Jam 4:10; 1 Pet 5:5-6; Luke 18:14.
 - 2. Related: Matt 18:3-4; 20:26; Luke 1:48, 52-53; Luke 16:15; Phil 2:3-11; Jam 1:9-10; 4:6.
- B. The First Shall be Last and the Last First:
 - 1. Matt 19:30; 20:8, 16, 27; Mark 9:35; 10:31, 44; Luke 13:30; 22:26.
- C. Principle in the O.T.
 - 1. Directly Related: Psa 18:27; 147:6; Prov 16:18-19; 18:22; 29:23; Isa 2:11-17; 53:10-12; 57:15; Ezek 17:24; 21:26.
 - 2. Indirectly Related: 1 Sam 2:7-10; Job 40:11, 12; Psa 37:11; Isa 13:11.

III. Humility Turns away God's Wrath, While Arrogance Elicits God's Wrath (all *canah* except in Daniel): *Lev 26:41; 1 Kings 21:29 (Ahab); 2 Kings 22:18-20; 2 Chron 7:14 ("If my people will humble themselves . . ."); 12:6,7 (Princes of Jerusalem); 12:12 (Rehoboam); 32:26; 33:10-13 (Manasseh); 34:27; Dan 4:37; 5:22-28.

IV. In Regard to Personal Relationships

- A. Dominant Principles:
 - 1. For unity of the Body
 - 2. Each member has a gift and a function
 - 3. In imitation of Christ's humility and condescending
- B. References:
 - 1. Rom 12:16—Condescend to men of low estate (cf. vv. 1-5)
 - 2. Eph 4:2—with humility and gentleness [*praus*], put up with one another.
 - 3. Phil 2:3—In imitation of Christ
 - 4. Col 3:13-22—Regarding "Body" relationships.

BEING CHILDLIKE: MEDITATION ON MATTHEW 18:1-5

By Mark E. Moore

1. What does it mean to be Childlike:
 - a. **Not seeking rank or position**
(although children seek recognition)
 - b. **Seeking to be last** — repent, become lowly. How? It does not mean self-deprecation but:
 - i. Refusing to be embroiled in competition.
 - ii. Specifics:
 - (1) Accepting lowly service
 - (2) Serving lowly people— those who need it
 - (3) Laying down your own life
 - (4) Putting aside your own needs
 - c. **Humble yourself**
 - i. Recognize your "clayness"
 - ii. Forego your own ideas to adopt the word of God
 - iii. Consider others as more important than yourself
 - (1) Listen more; talk less
 - (2) meet other's needs before your own
2. Admirable Characteristics of Children
 - a. They have a wonder of life.
 - b. Blind to color, dirt, social class and dress.
 - c. Dependence on parents, especially for self-esteem.
 - d. Expressive with emotion.
 - e. They believe in Santa Clause and get excited about it. They have a gullible faith.
 - f. They have all the time in the world to play, especially with people.
 - g. They don't get stressed.
 - h. They lack ambitions.
 - i. Focus on the moment.
 - j. They aren't afraid to make new friends.
 - k. They hate to sleep but have no trouble doing it.
 - l. Seek to imitate their parents.
 - m. For them, work and learning are part of play.
 - n. They recognize and freely admit their weakness. They are not afraid to ask for help.
 - o. They never tire of asking questions.
 - p. They see life from the 1-3' level.
 - q. They dance indiscriminately.
 - r. They may tattle but they don't gossip.
 - s. They tell you honestly what they feel and like and dislike and why.
 - t. They live off hugs, kisses and candy.
 - u. Sticks, ribbons, frogs, and plastic necklaces are treasures.
3. What can I do to make me child-like?
 - a. Pray for it
 - b. Sing and Dance
 - c. Laugh and be silly
 - d. Look outward and upward
 - e. watch for the mystery and majesty of life all around
 - f. be unified: Body, soul & spirit. Express with our bodies what is happening inside.
 - g. Sit with lonely people
 - h. Don't judge on dress or looks
 - i. Practice active listening
 - j. Ask more questions, talk less.
 - k. Stoop, quietly, and see the world from the 1-3' level. Adopt others' eyes.
 - l. Cease to brag or gossip.

The Forensic Speech of John 7-8

These two chapters appear garbled – as if they have no coherent line of thinking. However, when we understand how forensic speech of the first century worked, particularly in the context of the shame/honor system, we find a lucid and historically plausible account of Jesus' confrontation with the Jewish leaders during the feast of Tabernacles. There are several things to look for:

Thesis	Antithesis
<p>A. Challenges to Jesus' Honor:</p> <ol style="list-style-type: none"> 1. 7:3-5, Jesus' brothers challenge him to go to Jerusalem. 2. 7:15, He is uneducated, unorthodox 3. 7:20, Demon-Possessed (crazy) (crowd); and a Samaritan (leaders) (cf. 8:48, 52) 4. 7:21, (implied, cf. 5:17-18) He breaks the Sabbath 5. 7:25, The leaders are trying to kill him (crowd); no leader has believed in him (7:48) 6. 7:27, He is from Galilee (crowd) (cf. 7:41-43, 52) 7. 7:35-36, Jesus will run away to the Greeks 8. 8:19, Where is your father? 9. 8:25, Who are you? 10. 8:53, 57 Do you really think you are greater than Abraham? You're not yet fifty 	<p>A'. Jesus' response to honor challenges:</p> <ol style="list-style-type: none"> 1. 7:6-9, He refuses to play their game because he is of God, not the world. But he does arrive late and secretly (7:10, 14). 2. 7:16, My teacher was God! (8:26) 3. No response! Implies utter ignorance (cf. 7:25); In 8:49-50 Jesus claims he is from God and honors him alone. 4. 7:21-24, If Moses circumcised on the Sabbath I am justified in healing. 5. None stated 6. 7:28, —Yo know me...” but not God! I am really from him! (cf. 7:33-34; 8:14-18) 7. None stated 8. 8:19, You don't know 9. 8:25, I've already told you 10. 8:54-58, Yes, I'm greater than Abraham and more ancient
<p>B. Attempts to arrest or kill Jesus:</p> <ol style="list-style-type: none"> 1. 7:1, Jew's of Judea sought to kill Jesus 2. 7:11, —Watching” = zētoun 3. 7:30, Tried to seize him 4. 7:32, Sent temple guards to arrest him (cf. 7:44) 5. 8:59, Attempted to stone him 	<p>B'. Consequence:</p> <ol style="list-style-type: none"> 1. None 2. A huge argument when he arrives 3. 7:30, None, for Jesus' time had not yet come 4. 7:44-45, no one laid a hand on him; guard's returned empty-handed (cf. 8:20) 5. 8:59, he alluded their grasp and hid
<p>C. Legal charges against Jesus: (cf. 5:18)</p> <ol style="list-style-type: none"> 1. 7:12, He deceives the people (cf. 7:47) 2. 7:21, (implied) He breaks the Sabbath 3. 8:52-59, (implied) blasphemy 	<p>C'. Testimony for Jesus:</p> <ol style="list-style-type: none"> 1. 7:12-13, the crowds whispering, for fear of their leaders, they confessed Jesus was a good man. But these are dismissed by the leaders as a cursed, ignorant mob (7:49) 2. 7:15, the leaders were amazed at his wisdom. 3. 7:31-32, Many in the crowd put their faith in him for the Christ won't do more miracles (cf. 8:30) 4. 7:40, Some acclaimed him a prophet, others declared he was the Christ (D1) 5. 7:46, the guards said he spoke well

	6. 7:51, Nicodemus defends Jesus' right to trial, and is excoriated for it (7:52)
D. Response to Jesus' Claims: 1. 7:40, Some acclaimed him a prophet, others declared he was the Christ (C'4) 2. 8:13, —Y υ are your own witness" (E'1) 3. None stated	D'. Jesus' Claims: 1. 7:37-39, I am the real water of Tabernacles 2. 8:12, I am the light of the world 3. 7:28, I am from God! (cf. 8:14-18, 23, 28-29, 38)
E. Evaluation of the leader's testimony: 1. 7:17, You disobey God 2. 7:19, You are murderers and liars, thus you can't be children of Abraham – you are illegitimate. God is not your father but the devil is! (cf. 8:37-47, 55) 3. 7:26, the crowds wonder if the leaders had concluded he was, in fact, the Christ. 4. 7:51-52, The leaders are ignorant (Nicodemus was legally correct and Prophets can come out of Galilee) (cf. 8:27). 5. 8:15, You judge by human standards, because you are from below (8:23)	E'. Evaluation of Jesus' testimony: 1. 8:13, —Y υ are your own witness" (D2); Jesus retorts that his witness is valid because he comes from God (8:14-18)
F. Verdict/Sentence on Jesus: 1. 8:59, Jesus deserves to die (cf. 5:18)	F'. Verdict/Sentence on the Jewish leaders: 1. 8:21, 24, You will die in your sins. 2. 8:31, 36, To those who put faith in him he promised they would be free and never see death (8:51)

PRAYER

by Mark E. Moore

- I. Prayer of Jesus
 - A. How He prayed
 - 1. In the Evening (Matt 14:23); in the early morning (Mark 1:35).
 - 2. In lonely places (Luke 5:16; 6:12-13; 9:28)
 - B. What He prayed for
 - 1. To Express Gratitude (Matt 11:25-26)
 - 2. Peter's protection (Luke 22:31-32)
 - 3. For the coming of the H.S. (John 14:16)
 - 4. Miracles such as feeding of the 5,000 (John 6:11) and raising Lazarus (John 11:41-42)
 - 5. The Glory of God (John 12:27-28)
 - 6. Unity (John 17)
 - C. Significant Events He prefaced with prayer
 - 1. Baptism (Luke 3:21-22)
 - 2. Calling the 12 (Luke 6:12-13)
 - 3. Transfiguration (Luke 9:28)
- II. The Christian's Prayer
 - A. How to Pray
 - 1. Not for show (Matt 6:5-6)
 - 2. Not babbling (Matt 6:7-8)
 - 3. Persistently (Matt 7:7-11; Luke 18:1-8)
 - 4. Unified with brothers (Matt 18:19-20)
 - 5. With Faith (Matt 21:21-22)
 - 6. In Purity (Luke 18:9-14)
 - 7. Constantly (1 Thess 5:17)
 - B. What to Pray for
 - 1. Laborers in the Harvest (Matt 9:37-39)
 - 2. Not fall into temptation (Luke 22:40, 46)
 - 3. Holy Spirit (Luke 11:13)
 - 4. Sickness (Acts 28:8; James 5:13-14)
 - C. Great Prayers of the Church:
 - 1. In Acts
 - a. Peter (1:24-25)
 - b. Peter & John (4:24-31)
 - c. In connection with "ordination" (6:6; 13:2-3; 14:23)
 - d. Stephen (Acts 7:59-60)
 - e. For Peter's release (12:5)
 - f. Paul and Silas in jail (16:25)
 - g. Thanksgiving for food (27:35)
 - 2. In Revelation (5:9-10; 6:10; 11:15-19)
- III. Miscellaneous comments on Prayer
 - A. Facts about Prayer
 - 1. It is a primary responsibility of ministry (Acts 6:4)
 - 2. Connected with Singing (Psalms; Acts 16:25; James 5:13-14)
 - 3. Can be liturgical, written, and/or poetic: Zacharias (Luke 1:67-80); Mary (Luke 1:46-55).

- B. Famous Prayers
 - 1. Nehemiah (1:5-11)
 - 2. Hezekiah
 - 3. Simeon (Luke 2:29-32)
- C. Answers to Prayer
 - 1. Yes:
 - a. Job (23:1-7; 38:1-3)
 - b. Hezekiah (2 Kgs 20:1-11; 21:1)
 - 2. No:
 - a. Paul (2 Cor 12:7-10)
 - b. Jesus (Luke 22:42)
 - 3. Wait
 - a. Nehemiah (Neh 1:1; 2:1)
 - b. Zechariah (Luke 1:13, 18)

Lessons on Prayer

By Mark E. Moore

1. We pray to our father – this is truly new. Prayer is dependent on a relationship with God as Father (Luke 11:2; Matt 6:9; Mark 14:36; Rom 8:15; Gal 4:6). This relationship is what gives us confidence to pray with such tenacious importunity (Luke 11:6-8; 18:1-8). This matches what we know about Jesus' most verifiable earthly prayer(s) – Mark 14:36; John 17:1; Heb 5:7-8 – they centered on his passion and God's fatherhood.
2. Praise is the precursor of valid petitions (Matt 6:9-10; cf. Isaiah 36:14-20).
3. We should ask for the very things Jesus told us to:
 - a. Laborers for the harvest (Matt 9:37-39; Luke 10:2)
 - b. Not to fall into temptation (Luke 22:40, 46)
 - c. Holy Spirit (Luke 11:13)
 - d. Wisdom (James 1:5)
 - e. Healing (Acts 28:8; James 5:13-14)
4. We should give more stress to corporate prayer, based on the model of the Lord's prayer. Look at how many plural first person pronouns there are.
 - a. It is our primary responsibility in ministry (Acts 6:4)
 - b. It is often connected with singing (Psalms; Acts 16:25; James 5:13-14)
 - c. It can be liturgical, written, and/or poetic; Zechariah (Luke 1:67-80); Mary (Luke 1:46-55).
5. We can ask anything and expect to receive it (Luke 11:9): In faith (Matt 21:22); in Jesus' name in order to glorify God (John 14:13-16; 16:23-26); we must remain in Jesus (John 15:7); in order to bear fruit (John 15:16); we must obey his commands (1 John 3:22); asking according to his will (1 John 5:14-15). Obviously, not every request is granted (cf. Mark 10:35). But our problem is usually not that we ask inappropriately but that we do not ask at all (Eph 3:20; James 4:2-3)
6. God may answer our prayers with a "Yes" (Job 23:1-7; 38:1-3; [Hezekiah] 2 Kings 20:1-11; 21:1), with a "Wait" (Nehemiah 1:1; 2:1; [Zechariah] Luke 1:13, 18), or with a "No" ([David] 2 Sam 7:11-13; [Paul] 2 Cor 12:7-10; [Jesus] Luke 22:42). We find that those to whom God said "Yes" were far less spiritual and blessed than those to whom he said "No." A negative response may indicate you are already where God wants you.
7. Looking at the major prayers of Acts (1:24-25; 4:24-31; 6:6; 7:59-60; 12:5; 13:2-3; 14:23; 16:25; 27:35), almost all of them derive from times of great need and/or stress. Hence, we tend to pray when we have no other recourse but God. If we don't pray much, it is likely because we have so insulated ourselves that we don't need God. Jesus' prayers in Luke bear this out as well. He prayed during especially critical points in his life (3:21 [baptism]; 6:12 [Appointing Apostles]; 9:18 [Peter's great confession], 28 [Transfiguration]; 41 [Gethsemane]; 23:34 [on the Cross]).

8. When should we pray? There is no set pattern. The Jews had special hours of prayer (morning, noon, and evening) (cf. Acts 3:1; 10:3), as well as before meals (Matt 14:19; 26:26; Acts 27:35; 1 Tim 4:3). But both Jesus and the church prayed at various times. While there is one example of Jesus praying early in the morning (Mark 1:35) there are more examples of him praying late into the night (Matt 14:23; Luke 6:12; 9:28). The clearest statement of when to pray is perhaps still the most perplexing – we should pray always! (1 Thess 5:17-18).
9. It has been said that prayer doesn't change the mind of God but the heart of the person praying. If that were true then how did Moses change God's mind (Exo 32:9-14)? How does the prayer of a righteous man accomplish much (James 5:16)? And why are we bidden to ask, seek and knock (Matt 7:7-8; Luke 11:9-10).
10. We have the power of imprecatory prayer or blessing. We can actually bring *Shalom* to people or God's curse against their sin and rejection (Matt 18:18-20; Luke 10:5-6; John 20:23; Acts 4:29-30).

HELL/HADES

By Mark E. Moore

- I. Words for Hell:
- A. O.T. (Heb)
1. *Sheol*: 65x.
 - a. KJV = *grave* (31x) and *hell* (31x), *pit* (3x)
 - b. Essentially it means the abode of the dead, whether good or evil without a clear description or distinction between the two "compartments." However, it is clear that the wicked will experience punishment and the righteous comfort in the afterlife.
- B. N.T. (Gk)
1. *Abyss* "Bottomless" (9x's, only Luke 8:31 and Rom 10:7 not in Rev)
 - a. Prison of demons (Luke 8:31; Rev 9:1-2).
 - b. Ruled by Satan, "Abaddon," (Rev 9:11); but he will be bound in it for 1,000 years (Rev 20:1, 3).
 - c. Weird creatures emerge from it, including the beast (Rev 11:7; 17:8).
 2. *Hades* (11x's, essentially equivalent to *Sheol*):
 - a. *In the Depths* (Matt 11:23; Luke 10:15; 16:23). In Jewish cosmology it was pictured as being in the center of the earth.
 - b. There are keys to it (Matt 16:18; Rev. 1:18).
 - c. Translated as *Hell* (KJV), except 1 Cor 15:55, where it is *grave*.
 - d. *The Abode/Power of Death* (Acts 2:27, 31; 1 Cor 15:55; Rev 6:8; 20:13-14).
 - e. Not equivalent to the "Lake of Fire" (Rev 20:14)
 3. *Gehenna* (12x's)
 - a. Literally the valley of Hinnom on the south side of Jerusalem when trash was burned. Earlier it had been the site of child sacrifice to the god Molech until the reforms of Josiah (2 Kgs 23:10; cf. Jer 7:30-33). Its natural stench and fire made it a natural picture for hell.
 - b. Clearest N.T. word for what we think of as hell—a place of torment and suffering (Matt 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6).
 - c. Every use of this word except James 3:6 is from Jesus.
 4. *Tartaros*—Only used in 2 Pet 2:4.
 - a. Equivalent to *gehenna* or the deepest realms of *hades*.
 - b. Used in Jewish Apocryphal literature for a place that was even lower than Gehenna where the wicked are punished.
 5. *Lake of Fire*—Rev 20:13-14
 - a. Will receive Satan, Beast, False prophets as well as the wicked of the earth.
 - b. It will also receive Death and Hades. Once they are destroyed in the Lake of Fire, there will be no more death.
- II. What *Sheol/Hell* is like:
- A. Characteristics of *Sheol* or *Hades*
1. Darkness & Silence (Job 10:21-22; Psa 6:5; 94:17; 115:17; Eccl 9:4-6). But this pessimistic description may need to be read in light of the authors' present suffering and cynicism.
 2. Comfort and blessedness for the righteous (Gen 5:24; Num 23:10; Ps 73:24; Luke 16:19-31).

3. Punishment for the wicked (Deut 32:22; Job 21:30-34; Psa 94:1-2, 23; Isa 14:9-10; 33:14-15; 66:24; Luke 16:19-31).
 4. Consciousness (Luke 16:19-31; 1 Pet 3:19; Rev 6:9-12).
 5. Apparently believers are immediately ushered into the presence of Christ (Luke 23:43; Phil 1:23; 2 Cor 5:8; Acts 7:55-59; Rev 6:9-12).
- B. Characteristics of *Hell* (Some are perhaps metaphorical)
1. Burning (Matt 5:22; 13:29, 42, 50; 18:8-9; 25:41; Mark 9:43, 48; Luke 16:24; Heb 10:27; James 3:6; Jude 7; Rev 20:13-15), and sulfur (Rev 14:10-11)
 2. Worms and Moths that eat bodies (Isa 51:8; 66:24; Mark 9:48)
 3. Darkness (Matt 8:12; 22:13; 25:30; Jude 13)
 4. Wailing and Gnashing of Teeth (Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28)
 5. Would be better to be drowned (Matt 18:6) or maimed (Matt 5:29-30; Mark 9:43, 45, 47), cf. Matt 10:28 & Luke 12:5.
 6. There will be degrees of punishment (Luke 12:47-48; 20:47; Matt 10:15; 11:24), hypocrites being punished more severely (Mark 12:40).
 7. It will involve separation from God (2 Thess 1:9).
 8. It will include punishment for angels (2 Pet 2:4; Jude 6) and Satan (Rev 20:10, along with the beast and the false prophet).
 9. Sea (Jude 7) or Lake (Rev 20:13-15)

FIVE VIEWS OF HELL

By Mark E. Moore

I. Literal

- A. Definition: Hell is a literal place of torment described in terms of flames, sulfur, worms, darkness and gnashing of teeth. All those who do not accept Christ as Lord will be consigned to this place for all eternity.
1. They will be cognizant and perhaps even recipients of a new, eternal body (John 5:28-29; Acts 24:15) which could, for example, feel the agony of burning, but not be burned up (cf. Augustine, *City of God*, Book 21).
 2. This view sees hell as punitive not redemptive. In other words, the flames are for punishment, not purification as in Purgatory and Universalism.
- B. Reasons to believe this position:
1. It is the most natural reading of most of the passages on "hell" (Isa 66:24; Matt 25:41, 46; Mark 9:48; 2 Thess 1:8-9; Heb 6:2; Jude 7; Rev 14:11; 20:10). Heaven and hell are both described with the same terms (everlasting [*aiionios*], eternal, forever, unquenchable, etc.). Therefore, it seems inconsistent to believe in an eternal heaven but not an eternal hell.
 2. The soul/spirit¹ of man lives on after death:
 - a. O.T.—2 Sam 12:23; Job 19:25-26; Psa 73:24; Prov 14:32; Eccl 12:7; Isa 14:9-10; Eze 32:18-31.
 - b. N.T.—Matt 22:31-32; Luke 16:19-31; 23:43; Phil 1:23; 1 Cor 15:44; 2 Cor 5:8; 1 Pet 3:19; Rev 6:9-12.
 - c. It is one thing to say that the soul lives on after death; it is quite another to say that it is eternal. The doctrine of the eternal nature of the soul was a Platonic philosophy accepted almost universally during the first century. However, just because it was a Hellenistic belief does not mean that it was not true or Biblically sound.
 3. It has been, far and away, the most dominant and accepted view throughout the history of the church, especially popularized by Augustine, Edwards, and Dante's *Inferno*.
 4. It has generally been the liberal branches of the church that deny the literal and/or eternal nature of hell.
 - a. For example, during the intertestamental period there were extensive debates over the duration of hell. During Jesus' day, the Pharisees taught that hell was eternal while the Sadducees believed that punishment lasted only a year or two.
 - b. However, our fear of liberal theology is not an adequate basis for exegesis.
 5. If Death and Hades are destroyed in the Lake of Fire (Rev 20:10), then there will be no more dying. Therefore, those in hell exist eternally.
 6. It is an effective tool for evangelism. However, not only is this an inadequate basis for exegesis, such cruel pragmatism is antithetical to the character of Christ.
- C. Difficulties with this view:
1. Eternal suffering seems quite severe for sins done during a measurable lifetime which is but an infinitesimal fraction of eternity. Hence, such severity seems out of character for a

¹Although there is some distinction between the words soul and spirit both in the Hebrew and the Greek, they are often used synonymously since "the soul is the manifestation of life produced by the spirit" (Fields, p. 12), (cf. 1 Ki 17:21-22; Luke 12:20; Acts 2:27, Rev 6:9; 20:4).

God of love and mercy. **However:** Three responses may be given to this. First, the sins done in the body are ultimately against an eternal and perfect God. Hence, they deserve eternal, perfect punishment (Anselm). Second, hell is not merely punishment for sins, it is a result of the freewill choice of an individual to reject God. That being the case, where else is one to flee from God's presence in eternity? Third, we are poor judges of divine justice.

2. The term "forever" is not always equivalent to *eternity*. See Walvoord, pp. 23-26 in *Four Views of Hell*. **However:** The duration of the word "forever" (and its synonyms) must be determined by context. Never, in relation to hell, are these words clearly limited or its duration curtailed.
3. Knowing that your loved ones were suffering intolerably in hell would diminish the joy of heaven. **However,** saints may not be cognizant of that fact in heaven, or, understanding the nature and justice of God, that fact may become palatable or, according to Jonathan Edwards, even delightful.

II. Metaphorical

- A. Definition: The Biblical descriptions of hell are figures of speech and not intended to be taken literally. They are warnings to the wicked of severe judgment and punishment.
 1. John Calvin suggested that perhaps the fire of hell was not literal. He is followed by a host of others who, while perhaps not adopting the Metaphorical position, have wondered if these descriptions are not figurative (e.g. Charles Hodge, J. I. Packer, Kenneth Kantzer, Billy Graham).
 2. This is not intended to "soften the blow," but to understand the nature of the Biblical figures.
- B. Reasons to believe this position:
 1. The Bible often uses figures of speech. Hyperboles like this can be found throughout the Bible. This is especially true when describing future events (e.g. prophecy) or the afterlife which cannot be seen now or even literally depicted since they are outside our range of experience (e.g. heaven: gates of pearls, streets of gold, walls laden with precious stones). Genre, context, and audience must be determining factors.
 2. Most people don't take the *worms* literally (Isa 51:8; 66:24; Mark 9:48), it may also seem reasonable not to take the fire literally. Furthermore, both worms and fire picture the valley of Hinnom, and visual comparison of what hell will be like.
 3. Fire is a commonly used figure for: Passion (Rev 1:14), Judgment (1 Cor 3:15); Sexual desire (1 Cor 7:9); untamed words (James 3:5-6); and strife (Luke 12:49).
 4. Taking the fire literally makes hell much like Hitler's concentration camps, a moral comparison which is unpalatable for most Christians. **However,** even if the descriptions of hell are literal, the difference between God and Hitler is infinite. God will be justified in his judgments against the wicked. Hitler murdered whimsically because of his own arrogance and prejudice.
 5. Both the Jews and the Greeks of Jesus' day used similar hyperboles to describe their understanding of hell.
 6. Taking the pictures of hell literally creates some apparent contradictions, at least according to the present natural laws: (i) Dark fire, and (ii) burning with fire and eaten by worms and yet no consumption.
- C. Difficulties with this position:
 1. It may rely too heavily on extra-biblical literature. In other words, it makes Jesus and the Apostles too dependent on prevailing views rather than speaking authoritatively on their own.

2. Although it is appropriate to identify figures of speech in the Bible and interpret them accordingly, one must be cautious not to question the inerrancy and/or inspiration of the text while doing so. Nor should one relegate a Biblical statement to a figure of speech because it is unpalatable or unpopular.
3. Does it really soften the punishment anyway? If not fire, won't hell have something else equally unpleasant?

III. Annihilation

- A. Description: After appropriate punishment in a literal hell, for deeds done in the body, God extinguishes the soul of that person, thus they cease to exist.
 1. This view does not insinuate that there is no life after death, even for the wicked. However some liberal theologians believe that death is terminal for all (cf. Act 23:8). This mistaken notion denies the clear teachings of scripture (cf. I.B.2.) and should not be confused with annihilation as taught by conservative, Bible-believing scholars.
 2. This does not necessarily exclude eternal punishment for Satan, the Beast and the false prophet (Rev 20:10).
 3. This view has been espoused by Clark Pinnock, John Stott, Edward Fudge, Michael Green, and Russell Boatman.
- B. Reasons to believe this position:
 1. God alone is immortal (1 Tim 6:15-16). Human immortality is found only in connection with His divine Spirit and a resurrected body (1 Cor 15:50-54).²
 - a. Proponents of Annihilationism suggest that all souls, apart from God would therefore cease to exist. This would explain the renewal of the Tree of Life in the New Jerusalem (Rev 22:2, 14, 19).
 - b. Furthermore, they suggest that the doctrine of the immortality of the soul is based on Platonic thought, passed on to the church through Augustine as Scriptural truth (cf. I.B.2.c.).
 - c. If this is true, then there is another difficulty created by an eternal hell—metaphysical dualism—the coexistence of both heaven and hell. God would have to eternally "abide in" hell in order to sustain the existence of the suffering souls there (1 Cor 15:28).
 2. The Bible teaches that sinners will be destroyed (Psa 37:2, 9-10, 20, 38; Mal 4:1-2; Matt 3:10-12; 10:28; Gal 6:8; 1 Cor 3:17; Rom 1:32; Phil 1:28; 3:19; 2 Pet 2:1, 3, 6; 3:6-7; 3:7), using such words as "death" (Eze 1:20; Rom 6:23; Rev 20:14); "Destruction" [*apoleia*] (Psa 92:7; Matt 7:13; Phil 3:19; 2 Thess 1:9; Heb 10:39); and "Perish" [*apollumi*].
 - a. It is important for us to understand the range of meaning that these terms have. And even more important, we must allow the Bible to define these terms.
 - i. For instance, "death" does not always mean the extinction of life (Gen 2:17; John 8:51; Eph 2:1; Col 3:3).
 - ii. The range of meaning for "soul" [Heb. *nephesh*; Gk. *psuche*], is even broader (cf. Fields, pp. 11-13) and must be defined with caution.
 - iii. *Apollumi* can also mean to torment (Matt 8:29; Mark 1:24) or lose (Matt 10:6, 42; 15:24), neither of which would necessitate total annihilation. Likewise, its noun form [*apoleia*], can simply mean "waste" (Mark 14:4; cf. John 17:12).

²This Theological tenet is known as "Conditionalism." It is the idea that the human soul has the capacity for eternal life, but that eternal life is not an inherent and inalienable quality of the human soul.

- b. Although these words do have a broad range of meaning and can mean something other than annihilation, they don't necessarily mean something other than annihilation. As always, these words can only be correctly interpreted in context, allowing for figurative usage where it is appropriate.
 - c. The destruction of the wicked in the O.T. is most often in reference to this present life, not the life to come.
 3. Annihilation could be viewed metaphorically as eternal punishment. Furthermore, for the same reasons that capital punishment was supported in the O.T. as being both appropriate and humane retribution, so too annihilation is appropriate and humane eternal punishment. **However**, Annihilation is not the most natural understanding of the word punishment (Gk. *kolasis*), which emphasizes the act of punishing not the result of the punishment rendered.
 4. Even those texts which seem to teach most clearly the eternal nature of hell may be viewed as hyperboles. For example
 - a. Rev. 14:11 is a direct quote from Isa 34:10 which describes the destruction of Edom. But if one travels to Edom today (s)he will not find it still smoldering. That description is obviously exaggerated.
 - b. Mark 9:48 borrows the imagery of Isa 66:24—"Their worm does not die, and the fire is not quenched." But again, this is a poetic description of God's earthly enemies that were, in fact, extinguished. It is as if to say, "The worm and the fire don't quit *until the job is finished*."
 - c. Matthew 25:46 continues to be a difficult passage. But (i) we must remember that it is a parable and not all details are to be pressed. And (ii) annihilation might be figuratively interpreted as "eternal punishment" since its results are everlasting (cf. III.B.3).
 5. It frees God from being a vindictive monster who creatively but sadistically tortures the damned in the same way that mischievous boys would treat stray cats. **However**, we must be cautious about imposing human ethical standards on God. His wisdom is beyond us. (However, cf. 2 Sam 24:14).
 6. Annihilation is a good apologetic against those who attack the God of Christianity as being a heartless, bloodthirsty monster who created human beings for the purpose of torturing them in an eternal Auschwitz. **However**, our theology must be Bible based, not a knee-jerk reaction to every cultural criticism.
- C. Difficulties with this position:
 1. It must explain many of the apparent statements about hell being eternal (cf. I.B.1. & III.B.4).
 2. The dominant view of Jesus day, both among the populace and the Pharisees, was eternal suffering. Now Scriptures should be interpreted in light of its audience. Therefore, had the writers of the Bible wanted to indicate annihilation to their original audience, they probably would have had to be much more specific than they were. **However**, among the Jewish literature of Jesus' day, there was an unanswered paradox concerning hell. Most texts spoke of eternal punishment (Judith 16:17; 1 Enoch 27:1-3; 53:1-3; 91:9; 2 Enoch 40:12-13; 10:1-6; *Sibylline Oracles* 52:290-310; 2 Baruch 44:12-15; 51-56; *Jubilees* 36:10; 4 Maccabees 9:9; 10:15; 12:12), but some spoke in terms of annihilation (Psalms of Solomon 3:11-12; Wisdom of Solomon 4:18-19; 5:14-15; *Sibylline Oracles* 4:175-85; 4 Ezra 7:61; *Pseudo Philo* 16:3).
 3. This view is shared by Herbert W. Armstrong, 7th Day Adventists, Jehovah's Witnesses, and "Modernists." **However**, because a particular sect or cult shares a doctrine does not

make it false. There is some truth in all sects or virtually no one would be swayed by them.

4. Annihilation leaves us with an uncomfortable inequality. All the wicked who died in ages past were consigned to torment in Hades. Some of them have been suffering for thousands of years now before the inception of "The Lake of Fire" (Rev 20:11-14). Is it just "too bad" for them that they were born so early? Or will the wicked of the terminal generation suffer equal time in the Lake of Fire?

IV. Purgatory

A. Definition: Purgatory is a place "between" heaven and hell in which an individual is purified through suffering if they are not yet good enough to enter into God's presence. Once their sins are adequately "expiated" they can leave purgatory and enter God's presence. This place is extant only until the final judgment of God.

1. When a people die, their fate is sealed. They will either go to heaven or hell. But those not "bad enough" for hell and yet not "good enough" for heaven must be purged of their sin.
2. This "expiation" is accomplished by their own suffering and can be "augmented" by the living who pray for them and perform meritorious acts of benevolence on their behalf. This is based on the belief that Christians are all part of one body and this solidarity transcends death.
3. This position is unique to the Roman Catholic faith.
4. The first clear reference to purgatory was late in the 12th century (Jacque Le Goff, *The Birth of Purgatory*, trans. A. Goldhammer. Chicago: Univ. of Chicago Press, 1984).

B. Reasons to Believe this position:

1. "Purgatorial" ideas are found in other religions (e.g. reincarnation of the Hindus), indicating that humanity senses a need for purification after death. **However**, the natural theology of pagan religions is hardly an adequate base for adding to Christian revelation.
2. It is supported by a strong Catholic tradition. For instance, by the third or fourth century there is evidence that the Eucharist was celebrated for the benefit of the dead.
3. It might make sense that between our death and our entrance into heaven there would be a necessary "cleansing transformation" which would make us fit to enter into God's presence, since our death alone (shedding the mortal body), would certainly not purify our minds and spirits. Furthermore, it would make sense that this cleansing would be an act of human will rather than a sovereign, immediate act of predestined transformation.
4. It is claimed by Catholics that there is no clear scripture that contradicts the idea of Purgatory, although Heb. 9:27-28 & Rom 8:1, 34 might be cited.

C. Difficulties with this position:

1. This position is clearly based on tradition in addition to Scripture,³ although 2 Maccabees 12:41-46 is looked to for support.⁴

³The only Scripture which could be pressed into service here is Matt 12:31-32 which says that the blasphemy of the H.S. could not be forgiven in this age or in the age to come. Protestants have understood this as a hyperbole. But Augustine (*City of God*, 21.24) and Gregory the Great (*Dialogues*, 4.39), took this to mean that there were some sins that could be forgiven even after a person had died. 1 Cor 3:11-15 is also sometimes used to defend purgatory but it is obviously mishandled for this purpose. One might also look to 1 Cor 15:29--baptism for the dead.

⁴The Catholics accept this book as canonical.

- a. Hayes, in *Four Views of Hell*, defends the uses of tradition as part of theology and exegesis because (i) historically the church has adopted a variety of hermeneutical strategies (e.g. allegory), (ii) textual criticism has shown that determining the original text itself is complex and sometimes uncertain, and (iii) exegesis is always guided by the tradition of the expositor.
- b. Although Hayes has identified three very real and important issues, he has blown them out of proportion in order to justify the inappropriate use of tradition over and against the Scriptures.
2. The theology of Purgatory is a late development with obvious connection to Ecclesiastical position more than to Scripture.
3. The idea of Purgatory demonstrates an egregious misunderstanding of Jesus' substitutionary atonement (Rom 3:28; Gal 2:21; Eph 2:8-10).
4. The nature of the doctrine of Purgatory has changed throughout church history. This "metamorphosis" seems to betray the instability and unbiblical nature of the doctrine itself.

V. Universalism

- A. Definition: The wicked will be purified through the flames of hell. The more you've sinned the longer you will stay in hell but eventually everyone will be saved.
 1. Advocated by Origen.
 2. This position can be synthesized with the Metaphorical view.
 3. Whereas Annihilationism says, "The more you sin, the longer you suffer, but eventually (mercifully) you will be snuffed," Universalism says, "The more you sin, the longer you suffer, but eventually (mercifully) you will be saved."
- B. Reasons to Believe this position:
 1. It advocates the ultimate omnipotence of God in his desire to love and redeem all of creation unto himself.
 2. It promotes the kind of love and mercy found in John 3:16, 1 Timothy 2:4, and 2 Peter 3:9
- C. Difficulties with the position:
 1. It has no Scriptural support (except perhaps Col. 1:20).
 2. It does not adequately consider the freewill of both men and of fallen angels.

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Eternal Security Debate

By Mark E. Moore

1. In some ways it is a moot point. Some say you can fall away, others argue that an apostate was never saved in the first place. Neither, however, doubt the destiny of one like Judas Iscariot (John 17:12); Simon Magus (Acts 8:18-23); or Hymenaeus & Alexander (1 Tim 1:19-20).
2. We must be cautious here because we are generally judging others' salvation, not taking any warnings to heart.
3. Both camps can be justly criticized. Eternal Security for "lawlessness" and Apostasy for preaching "Eternal INsecurity."
4. Paradox is not a horrible thing. Let each text stand on its own even if you have difficulty blending or combining two seemingly paradoxical statements.
5. Our conclusion may depend on our starting point. (See Section 76a, p. 302, Ftn 18-19). Let each text speak honestly what it desires to say.
 - a. There are wonderful promises about the faithfulness of God in protecting his people (cf. John 10:28; Rom 8:35-39). God expends more effort on sustaining our faith than we generally give him credit for.
 - b. There are also some very clear warnings about abandoning our faith (Rom 11:20-22; Gal 5:1-4; 1 Tim 1:18-20; Heb 6:4-8). We apparently are given a choice to be faithful to God's covenant or to abandon it.
 - i. Love necessitates freedom of choice.
 - ii. Covenant necessitates fidelity to the terms. There are a number of imperatives in the N.T. connected with salvation:
 1. Repentance (Luke 13:5; Acts 2:38; 3:19; 17:30-31; Rev 2:16, 22).
 2. Confession (Matt 10:32-33; John 12:42; Rom 10:9-10; 1 John 2:23; 4:2-3, 15).
 3. Immersion (Mark 16:15-16; Acts 2:38; Rom 6:3-5; Gal 3:27; 1 Pet 3:21).
 4. Forgiveness of Others (Matt 6:14-15; 18:35; Eph 4:32; James 2:13).
 5. Calling on Christ's name (Acts 2:21; 22:16; Rom 10:13).
 6. Obedience (John 3:36; Heb 5:9; 11:8; 1 John 5:1-3).
 7. Works/Fruit (Matt 7:21-23; John 15:2; James 2:20-26).
 8. Love (Gal 5:6; 1 John 3:10-24; 4:7-21).
 9. Benevolence (Matt 25:31-46; 1 John 3:17).
 10. Remaining faithful unto death (John 15:6; Heb 3:6, 12; 10:23-31, 36-39; Rev 2:10, 26).

Table Fellowship in the Gospels

By Mark E. Moore

Human beings are the only animals that eat communally. We decorate our tables, call our families, present the meal with ornamental color, and use specific utensils for various elements of the meal. It looks more like a ceremony than a biological necessity and, in fact, it is. Meals are complex social events that function as tools for building community rather than simple nourishment for the individual. Put simply, meals accomplish specific things in the context of a community. In the social world of Jesus' day, they had four basic functions:

- **To support kinship** – to create solidarity. One ate with the clan and by doing so established the boundaries of who was “in” and who was “out.” Meals reminded the household where their loyalties lay. The concentric rings of table fellowship were: extended family, household servants or hired workers, and members of your social class (those who could reciprocate), who were invited to special banquets.
- **To enforce boundaries** – hierarchy, status, and gender – especially through seating arrangements. During these meals the social group was reminded who sat at the head of the table and who was at the foot (or in their case who *washed* the feet). Women's roles and paternal hegemony were reinforced.
- **To perpetuate social values.** During meals certain rituals were maintained such as washings, prayers, and symbols. In addition special feasts, fasts, and Sabbath observances were celebrated. In some ways meals were quite liturgical, sometimes even mirroring the events of the temple (cf. Neufeld 16; Lev 23:2-44)
- **To gain honor** through hosting banquets or through clever discourse as a guest. The wealthy were able to show off as well as demonstrate benevolence to guests. The guests were able to show deference as well as entertain their host and other guests with wit or wisdom. In fact Luke, who describes Jesus' table fellowship in more detail than the other gospel writers, portrays them somewhat like the Greek “symposia” where wit and conversation are central.

This is the world in which Jesus lived. Yet he didn't abide by its rules. In fact, he used meals as a means of disrupting social values and overturning normal standards of behavior and honor. First, ***Jesus used meals to reconfigure who he considered his true kin.*** Rather than capitulating to his family's request to see him, he created a fictive family around the table based on one's devotion to hearing and obeying God's word. This was never clearer than at the Last Supper. Second, ***“Jesus' open table fellowship was a strategy used to challenge social and religious exclusivism wherever it was accepted as normal or officially sanctioned”*** (Koenig, 20). Because he ate with all class of “sinners” he offended the sensibilities of the religious elite. Third, ***he refused to perpetuate religious traditions about washing, fasting, and Sabbath regulations.*** This was more than a *faux pas*. This was an assault on a religious system that prioritized rules above people. Finally, when invited by prominent teachers, ***Jesus often offended both the host and the guests by pointing out their misguided priorities.*** Moreover, he often honored some sinner who happened on the scene. He turned the tables of social rank upside down at these banquets. See the chart below for Jesus subversive use of meals as a tool for social reconstruction.

A Chronological List of Table-Fellowship Incidents in Jesus' Ministry

Category A – Jesus uses meals to reconfigure kinship relations

Category B – Jesus disregards a person's status during a meal

Category C – Jesus disregards purity rituals involved in meals

Category D – Jesus himself is reinterpreted eschatologically

Incident	Cat	Matthew	Mark	Luke	John
Wedding Feast at Cana	A, D				2:1-11
Banquet at Levi's House	A, D	9:10-17	2:15-22	5:29-39	
Picking grain on the Sabbath	C, D	12:1-8	2:23-28	6:1-5	
Sinful Woman at Simon's	B			7:36-50	
Too busy to eat; family comes	A		3:20-21		
Feeding the 5,000	A	14:15-21	6:35-44	9:12-17	6:4-13
Eating with unwashed hands	C	15:1-20	7:1-23		
Feeding the 4,000	A	15:32-38	8:1-9a		
Mary & Martha	B			10:38-40	
Eating with unwashed hands (2)	C			11:37-52	
Prominent Pharisee/ dropsy	B, C			14:1-14	
He eats with sinners	A, B			15:1-2	
Zacchaeus	A			19:1-10	
Anointing at Bethany	D	26:6-13	14:3-9		12:1-11
Jesus washes the disciple's feet	B				13:1-17
Lord's Supper	D	26:26-29	14:22-25	22:17-20	
Two on route to Emmaus	D		16:12-13	24:13-32	
Appearance to the Ten	D		16:14	24:36-43	20:19-25
Breakfast by the Lake	A				21:11-14

In addition, meals are often used as sermon illustrations especially in Matthew and Luke (e.g. Matt 11:18–19; 15:20; 22:2–14 [/ Luke 7:33–34]; 24:38 [/ Luke 17:27–28]; 25:1–13; Luke 10:7; 11:5-12; 12:36; 13:26; 14:16–24; 17:8; John 4:31–34; 6:25–59).

Conclusion: In a sense, Jesus' subversive message was embodied in his table fellowship. He used meals as a fulcrum for social reconstruction. Truly, Jesus turned these tables into pulpits and used them to reconfigure his world.

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SCRIPTURES ON DIVORCE

Read the following Scriptures and make a list of all the things we can know for sure about divorce.

Gen 2:18-25

Ex 20:14

Lev 20:10-14

*Deut 24:1-4

Mal 2:14-16

*Mat 5:29-32

*Mat 19:1-9

*Mar 10:1-12

Luke 16:18

John 4:16-18

Rom 7:1-3

*1 Cor 6:9-11

*1 Cor 7

2 Cor 5:17

1 Thess 4:3-8

2 Pet 2:14

Hosea 1:2,3; 2:2,4

James 4:4-6

Arguments in Favor of Substitutionary Atonement

By Mark E. Moore

1. **Jesus is our substitute.** Jesus gave himself ‘on our behalf’ [ὑπὲρ] (2 Cor 5:15; Gal 2:20; 3:13; Eph 5:2; 1 Tim 2:5–6; Titus 2:14). In addition, Jesus said he would lay down his life for [ὑπὲρ] his sheep (John 10:11, 15). Mark 10:45/Matt 20:28 is even more specific, Jesus gives his life as a ransom ‘for’ [ἀντὶ] many. Romans 4:25, using the word διὰ, clearly states that Jesus died ‘because of’ our sins and rose for our justification.
2. **The NT presupposes Lev 17:11,** ‘Life is in the blood’ and thus blood death grants atonement [כִּפָּר] through the altar sacrifice. Romans 5:9 says Jesus’ blood makes us righteousness (δικαίωω) and allows us to be saved from God’s wrath. Hebrews 10:19 asserts that the blood of Jesus is our sacrifice which grants us access to God. In fact, Hebrews 9:22 avers, “Without the shedding of blood, there is no forgiveness of sins.” Such forgiveness cleanses Christ’s church (Eph 1:7; 5:25–27; Titus 2:14), and by extension, purifies the world (2 Cor 5:19). Hence, it is the sacrifice motif, not merely the Exodus motif that controls much of the NT interpretation of the death of Jesus.
3. **Jesus’ ‘redemption’ is described in terms of the Passover Lamb.** We were redeemed (λυτρόω) by Jesus’ life (Mark 10:45/Matt 20:28), specifically his blood as the Passover Lamb (1 Cor 5:7; 1 Pet 1:18–19). Though λυτρόω implies especially ransom from the Exodus (cf. Exod 6:6–7a; 15:13; Deut 7:8; 15:15; 2 Sam 7:23), this was accomplished through a blood sacrifice of the Passover Lamb, a consistent theme for Jesus. This is the background of the Eucharist (Mark 14:22–25/Matt 26:26–29/Luke 22:15–20; 1 Cor 11:23–29; cf. John 6:53–55). John articulated Jesus as the Passover Lamb at the inception of Jesus’ ministry (John 1:29), at the cross (John 19:36), and again during the Throne Room vision of Revelation (5:6, 9). Luke highlights the national implications this redemption has (Luke 1:68; 2:38; 24:21; cf. John 11:49–52) while Paul relates it specifically to the forgiveness of sins (Eph 1:7; Col 1:13–14). This ‘redemption’ was yet future for both Jesus (Luke 21:28) and Paul (Rom 8:23; Eph 1:14; 4:30).
4. **Jesus is portrayed as the scapegoats.** The silent lamb (Isa 53:4–7, 10–12) is a ‘guilt offering’ (זֶבֶחַ חַטָּאת) in our stead, an image applied directly to Jesus in Hebrews 13:11–12. While the scapegoat, technically, is the one released into the wilderness, Jesus is portrayed as both goats at once—killed *and* sent outside.
5. **Jesus is the sin offering.** Hebrew 9:26–28 (cf. vv. 13–14) asserts that Jesus did away with all other sacrifices through his own which removed the “sins of many”. Thus, his death must be viewed in light of OT sacrifices. He is the atonement (ἱλασμός) for the sins of the world (1 John 2:2; 4:10) as well as the ‘place of atonement’ (ἱλαστήριον = mercy seat; Rom 3:25; cf. Heb 9:5), and paradoxically the High Priest that offers himself as the sacrifice (Heb 2:17) offering atonement (ἱλάσκομαι) for sins.

Problems with Substitutionary Atonement theory:

1. It creates an image of a blood-thirsty, vindictive Father vs. a gracious Son. [*But it is the Father who gave the son. Moreover, one must not minimize judgment as an expression of God's Holiness.*]
2. One person's guilt cannot be paid by the suffering of another (Psa 49:7–8; Ezek 18:20). [*Precisely; this is why Jesus, the sinless son, is the only acceptable substitute.*]
3. It was not clearly articulated until Anselm in the 11th century and that under a legal feudal system which functioned as an anachronistic lens for interpreting the Bible. [*It derives from the NT.*]
4. It deals only with Jesus' death without taking a holistic account of his incarnate life. [*This is why the theory of substitution must be augmented with the 'moral influence' and 'Christus Victor' theories.*]
5. Did Satan receive the ransom? [*No, God did—his own justice. Though this is illogical, metaphors are slippery.*]
6. It reduces Jesus' national political agenda to an individualistic and moralistic agenda that perpetuates oppression of the dispossessed that Jesus came to liberate. Paradoxically, this reduces the ethical demands on the recipient of responding in meaningful moral ways in society. [*See #4.*]

SUBSTITUTIONARY & UNLIMITED ATONEMENT TEXTS

Lev 17:11 For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life.

Isaiah 53:4-6 Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all.

Mark 10:45 For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

John 11:49-52 Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all! You do not realize that it is better for you that one man die for the people than that the whole nation perish." He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them one.

Acts 20:28 Keep watch over yourselves and over all the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that he obtained with the blood of his own Son.

Romans 3:23-25 for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. (cf. vv. 21-22)

2 Cor 5:14-15 For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

Gal 3:13-14 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

1 Tim 2:5-6 For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time.

Titus 2:14 who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

Hebrews 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. (cf. vv. 19-21)

1 Peter 1:18-19 For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect.

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

UNLIMITED ATONEMENT

Ezekiel 18:23 Do I take any pleasure in the death of the wicked? declares the Sovereign LORD. Rather, am I not pleased when they turn from their ways and live?

Ezekiel 18:32 For I take no pleasure in the death of anyone, declares the Sovereign LORD. Repent and live!

Ezekiel 33:11 Say to them, 'As surely as I live, declares the Sovereign LORD, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live. Turn! Turn from your evil ways! Why will you die, O house of Israel?'

John 1:29 The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!

John 3:16 "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Romans 5:6-8 You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.

Romans 5:15-19 But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! Again, the gift of God is not like the result of the one man's sin: The judgment followed one sin and brought condemnation, but the gift followed many trespasses and brought justification. For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ. Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was justification that brings life for all men. For just as

through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous.

2 Cor 5:14-15 For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.

1 Tim 2:4 who wants all men to be saved and to come to a knowledge of the truth.

Titus 2:11 For the grace of God that brings salvation has appeared to all men.

2 Peter 3:9 The Lord is not slow in keeping his promise, as some understand slowness. He is patient with you, not wanting anyone to perish, but everyone to come to repentance.

1 John 2:2 He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.

Was Jesus Political?

In this lesson we will make an extended argument that Jesus intended to be a real king. He was born as a king and died as one. Furthermore, in between his birth and death, both his followers and his enemies understood him that way.

I. Kingly at his birth

1. **Baby Jesus**, announced as a new king being born, stood in direct opposition to both the kingship of Herod and the imperial rule of Caesar. Furthermore, he was announced as “savior” and one who would bring “peace.” Both of these had already been applied to Caesar Augustus who had received divine honors around the empire as the Savior who had brought *Pax Romana*. (Later he was acclaimed “savior of the world” by the Samaritans [John 4:42], another title given to Caesar Augustus). The slaughter of the infants in Bethlehem is both precautionary and punishment for harboring his adversary.
2. **Herod**, who was an Edomite, often came into sharp conflict with his subjects, the Jews. He was a client-king, more interested in serving Rome (and himself), than serving his subjects. He was actually inaugurated in the Roman Forum and emerged from the Senate house between Augustus and Antony. Together they made a sacrifice and then celebrated at a banquet thrown by Antony (see pp. 41-43). He instituted a police state in Israel, which included loyalty oaths, surveillance, informers, secret police, imprisonment, torture, and brutal retaliation against dissent.
3. **The Magi** were a caste of the highest-ranking political/religious advisers and/or officers of the Median and later Persian imperial courts. This area of Mesopotamia continued to foster some of the sharpest opposition to Rome’s Eastern expansion. Furthermore, the Magi were often instrumental in predicting and establishing new kingships. This is clearly seen in the story of Tiridates who initiated Nero into their cult (Pliny, *Natural History* 30.6.17).
4. **The Star** may not have merely represented the birth of a king, but perhaps, in its Palestinian setting, also the harbinger of bloodshed from rebellion (e.g. *War* 6.289, 298-99).
5. **Bethlehem** was King David's hometown. It is appropriate that the Messiah would be born here (cf. Luke 1:31-32; 2:11)

II. Kingly during his life

1. It was the basic message of early Preaching. John the Baptist (Matt 3:2; *Mark 1:15*); Jesus (Matt 4:17; Luke 4:43; 8:1; *Acts 1:3*), often accompanied by healings (Matt 4:23; 9:35; Mark 1:39; Luke 8:1; 9:11), and the Apostles (Luke 9:2), also often accompanied by healings (Matt 10:7). As well as all those that preach Jesus’ message (Matt 13:19, 52; 24:14; Luke 9:60; 10:9; 16:16; Acts 8:12); especially Paul (Acts 19:8; 20:25; 28:23, 31).
2. Pharisees warned Jesus about Herod’s assassination plot (cf. Luke 13:31-33)
3. Establishing 12 Apostles has clear political implications (cf. Mark 3:14-15). Furthermore, the 72 preachers would create a political stir (cf. Luke 10:1-16).
4. Because of the feeding of the 5,000, the people believed he was the prophet and wanted to make him king by force (John 6:15).

5. Peter's declaration of Jesus as Christ is clearly political. It implied either a king, a high priest, or both (cf. Matt 16:16; Mark 8:29; Luke 9:20).
 6. James and John ask for chief seats (cf. Matt 20:20-21; Mark 10:35-45).
- III. Kingly at his death
1. The triumphal entry, with garments and a donkey, and "Hosanna" is a regal claim (cf. Matt 21:1-11; Mark 11:1-11; Luke 19:28-44).
 2. The cursing of the temple — particularly the context of Isaiah 56:7 and Jeremiah 7:11, which Jesus quotes, is taking regal prerogative (cf. Matt 21:12-17; Mark 11:12-19; Luke 19:45-48; John 2:13-22).
 3. Jesus was apprehended as if he were leading a rebellion (cf. Matt 26:47-56; Mark 14:43-52; Luke 22:47-53).
 4. Jesus was charged with claiming to be king of the Jews (cf. Matt 26:63; 27:37; Mark 14:61; Luke 22:67). And Jesus appeared before the Governor Pilate on charges of sedition (cf. Matt 27:2-11; Mark 15:1-15; Luke 23:1-5, 13-24), as well as before Herod as a usurper to the king (Luke 23:8-12).
 5. Jesus was crucified as a rebel, between two others (cf. Matt 27:35-36).
 6. The sign over his head read, "This is Jesus, King of the Jews" (Matt 27:37; Mark 15:26; Luke 23:38; John 19:19)

The Politics of Jesus

Summary: The argument here is really quite simple. When Jesus claimed to be king, that had social-earthy implications not merely spiritual-ethereal ones. He intended (and intends) to be a real ruler over a sociologically identifiable group of people, namely 'Israel.' The reason (I would argue) that most have difficulty with a political Christ is because they object to him using earthly political methodologies to carry out God's agenda for this world. But if we grasp his politic of self-abnegation, his goals and methods both come into clear focus.

Definition of political: This is merely a provisional definition, by necessity. But two things should be said at this point. First, the word political comes from the Greek word *πολιτεύομαι* which means 'to live as a citizen' (Acts 23:1; Php 1:27). It had to do with social engagement. Second, here we are using the term in a more specific way to indicate public leadership involving at least four things: (a) a person who is public rather than private (i.e. people have access to his/her ideas), (b) a sociologically identifiable group of followers, (c) a social agenda, and (d) the exercise of power. Does this describe Jesus? The following postulates argue that it does.¹

1. The term "Kingdom of God" would normally have been understood as a political concept in Jesus' milieu. Jesus' use of it is unique. It is never found in the canonical OT and only once in the apocrypha (Wis 10:10); and seldom in other Jewish literature. Never is it presented as present!
2. The majority of Kingdom passages include either clear or suggestive political intimations. Of the 67 separate contexts in which 100+ uses of 'kingdom' occur, 18% have clear political meaning and another 48% are strongly suggestive of political content.
3. Both John's stage (the desert) and his costume (of Elijah) cast him in a political light. If baptism was his priority the Lake of Galilee would have been more convenient; had he wanted larger crowds, Jerusalem was better. What he wanted was to image a new entry into Israel at the Jordan.
4. John's political/eschatological preaching led to his arrest and execution by the highest Jewish authority in the land. Josephus' account is telling (Ant. 18.116–19), particularly in the context of his armies being destroyed as God's punishment for killing John.
5. For Jesus, exorcism and healings were evidence of the presence of the Kingdom of God (cf. Lk 11:20). This was a power-encounter, but a clash of Titan kingdoms, not exorcist vs. demons.
6. A socially-scientific sensitive reading of the Gospels demonstrates that Jesus' miraculous cures were threatening to social stability and hence caused him to be labeled a deviant and viewed as potentially politically dangerous. This is especially true against the background of magicians as socially disruptive in the Roman world of politics. Jesus was consistently labeled as a deviant magician in the second century apologetic literature.

¹ Four texts have been used to argue that Jesus was not political: John 18:36, my kingdom is not of this world; John 6:15, Jesus refused to be made king by the crowds at the feeding of the 5,000; Matt 4:8–10 (/Luke 4:5–8) recounts Jesus' temptation in the wilderness and his refusal to bow to Satan to receive the kingdoms of the world; Luke 12:13–21 tells of Jesus' refusal to arbitrate in an inheritance dispute. None of these texts argue against a political Christ but rather an improper method of achieving the kingdom. It is not, apparently, political power that Jesus rejects but the inappropriate means of achieving and exercising that power.

7. Jesus' designation of Twelve apostles was a political symbol which promised the Messianic fulfillment of the ingathering of the Diaspora and he as its king/viceroy. This is all the more striking given the loss of the Ten Northern Tribes. (One could consider here also the 72 evangelists in Judea, which matched the number of Moses' judges as the number of Sanhedrin members).
8. Jesus' meals declared the wrong sorts of people as acceptable to God. While not political, per se, it was seen as socially disruptive. Jesus was dismantling the boundaries of purity and largely ignoring the cleansing function of the Temple.
9. Jesus' forgiveness of those "outside" Israel's borders of purity was a symbolic act, which marked a new era (and leadership)—the exile was over and the Kingdom of God was being established.
10. Jesus' political actions are supported by political sayings that portrayed him as judge, king, savior, and shepherd, but one who would die in that very vocation. This is true of his judgment sayings, his claims to royalty (Matthew 25:31–46 is especially instructive). 'Heterology' upsets the societal apple cart.
11. The Triumphal Entry was a symbolic act that Jesus performed to announce himself as king and the pilgrims who participated in it reciprocated both symbolically and verbally with regal acclamation. Entering the city on a donkey with a carpet of palm branches and shouts of 'Save now' during the Passover celebration is unambiguous political symbolism.
12. Jesus' 'Cursing of the Temple' attacked the central symbol of the nation; coming on the heels of the 'Triumphal Entry,' it must be seen as an announcement of a new regime. His citation of Jer 7:11 and Isa 56:7 was especially politically provocative.
13. The narratives of Jesus' betrayal and arrest describe a confrontation between the civil authorities and a political figure on the make.
14. The highest Roman political figure in Palestine sentenced Jesus to execution by crucifixion due to the charge that Jesus presented himself as the King of the Jews, which amounted to sedition.
15. The earliest historical accounts of Jesus after the gospels portrayed him as a political figure, executed for sedition.

Conclusions:

Jesus was political

Jesus' politics were ambiguous (this may even partially explain Mark's injunctions to silence).

Jesus' politics involved self-abnegation, this can be seen most clearly in Mark 10:35–45.

Jesus' politics (based on Mark 10:35–45): All the kingdoms of this world operate with two political tools—violence and propaganda. There are no other tools. Jesus' however, replaced them with indiscriminate love and truth. The goal of earthly politics is manipulation. The goal of Jesus' politics is service. NOTE: Jesus did not rebuke James and John for their quest to be great. He, in fact, gave them the methodology to achieve it—humility (not some post-Freudian self-perception, but a Biblical model of service to those beneath you). If individual Christians as well as organizational churches would adopt this politic, Jesus said it would make us great. The only question left is "Does it work?" Perhaps we should as Mother Teresa, Mahatma Gandhi, Martin Luther King, Václav Havel, or the Minjung of Korea.

SCRIPTURE LIST ON PREDESTINATION

Arranged Categorically by Mark E. Moore

Main Texts: Romans 9-11, esp. 9:6-29; Ephesians 1-2; John 6:37-45, 65; Matthew 22:1-14

Major Greek Words:

1. **Election** – [Verb, *eklegomai*] Mark 13:20; Luke 6:13; 10:42; 14:7; John 6:70; 13:18; 15:16, 19; Acts 1:2, 24; 6:5; 13:17; 15:7, 22, 25; 1 Cor 11:27 (2x), 28; Eph 1:4; James 2:5 [Noun, *eklektos*] Matt 20:16; 22:14; 24:22, 24,31; Mark 13:20, 22, 27; Luke 18:7; 23:35; Romans 8:33; 16:13; Col 3:12; 1 Tim 5:21; 2 Tim 2:10; Titus 1:1; 1 Peter 1:2; 2:4, 6, 9; 2 John 1, 13; Rev 17:14.
2. **Predestine** – [Verb, *proōrizō*] Acts 4:28; Romans 8:29-30; 1 Corinthians 2:7; Eph 1:5, 11.
3. **Foreknowledge** – [Verb *proginōskō*] Acts 26:5; Romans 8:29; 11:2; 1 Peter 1:20; 2 Peter 3:17; [Noun, *prognōsis*] Acts 2:23; 1 Peter 1:2.

I. Passages on Predestination:

1. –“the Lord Wills” (Romans 1:10; James 4:13-17), (Jesus’ use of Parables): Mark 4:10-12.
2. Based upon God’s Foreknowledge (Acts 2:23; Rom 8:29-30; 1 Pet 1:1-2).
3. Hardening of Hearts or Concealing (Exodus 11:10; Deut 2:30; 1 Sam 1:4; Mark 6:52; Luke 9:45; 10:22; John 12:40; Romans 9:17-18; 11:7-10, 25ff). Jesus used parables for this purpose (Mk 4:10-12).
4. Not Dependent upon Man (John 1:13; 6:44-45, 65; Rom 9:15-19; Ephesians 2:8-10).
5. In Christ – From the Beginning (Ephesians 1:3-11; 2:1-10; 2 Thess 2:13).
6. For His Praise and Glory (Ephesians 1:6, 11-12; 2:1-10).

II. Man’s Freewill

1. Whosoever (Matthew 7:24; Mark 16:16; Luke 9:24; John 10:9; Acts 2:21; Joel 2:32; Romans 9:33; 10:11, 13; 1 John 4:15; 5:1).
2. Unlimited Atonement (2 Peter 3:9; 1 Timothy 2:4; John 1:29; 3:16; 2 Corinthians 5:14-15; 1 John 2:2; Titus 2:11; Romans 5:6-8, 15-19; Isaiah 45:22; Ezekiel 18:23, 32; 33:11).
3. –“Harden not your heart” (2 Kings 17:14-15; Psalm 95:7-8; Mark 8:17; Hebrews 3:7-8, 15).
4. Miscellaneous
 - a. –“Strive to enter” (Luke 13:24 [23-30])
 - b. –“Let us draw near” (Hebrews 4:16; 7:25; 11:6)
 - c. –“Many called, few chosen” (Matthew 22:1-14)
 - d. –“God takes no pleasure in the death of the wicked” (Ezekiel 18:20-32; 33:11)
 - e. –“Resist not the Holy Spirit” (Acts 7:51; Ephesians 4:30; 1 Thess 5:19)

III. Doctrinal Synthesis

1. Personal Predestination (Revelation 17:8; 21:27):
 - a. Abraham (Nehemiah 9:7)
 - b. Jacob and Esau (Gen 25:19ff; Mal 1:2-3; Rom 9:10-13)
 - c. Pharaoh (Exo 9:16; Rom 9:17)
 - d. Saul and David (1 Samuel 16:1-14)
 - e. Josiah (1 Kings 13:1-3)
 - f. Cyrus (Isa 41:25; 44:28; 45:1-13; 2 Chr 36:22ff)
 - g. John the Baptist (Mal 4:6; Isa 40:3; Lk 1:17ff)

- h. Jesus (Isa 42:1; Mt 12:18; Lk 9:35; Acts 2:23; 4:28)
 - i. Judas Iscariot (Ps 41:9; 69:25; 109:8; Mk 14:10; Acts 1:20)
 - j. Apostles (Lk 6:13; Jn 6:70; 15:16)
 - k. Paul (Acts 9:15; 13:2; Ro 1:1; Gal 1:15; Eph 3:7)
 - l. Rufus (Romans 16:13)
 - m. Jeremiah (Jeremiah 1:5)
2. National Predestination
 - a. Israel (Deut 7:6-11; 14:2; 1 Chr 16:13; Isaiah 41:8-10; Ezekiel 20:5; Acts 13:17)
 - i. This was election to service, not necessarily salvation.
 - ii. Election of a group as opposed to individuals.
 - iii. At times certain individuals were chosen for special roles.
 - b. Christian Community (2 Thess 2:13; Ephesians 1:4-6; 2:11-22; 2 Peter 2:9)
 3. Sovereignty of God's Plans (Genesis 45:4-8; 1 Kings 12:15; Psalm 33:11; Proverbs 16:9; Isaiah 46:10; Hebrews 6:17).
 4. God's Sovereignty and Man's Responsibility (Genesis 45:4-8 and Acts 2:23; Deut 7:7-11; Ezekiel 20:5-49; Luke 22:22; John 1:12-13; Romans 11:4-6).
 5. God is not Partial (Acts 10:34; Romans 2:11; 9:14; Ephesians 6:9; Colossians 3:25; 1 Peter 1:17; Deut 10:17; 2 Chron 19:7; Job 34:19).
 6. Our Response to God's Sovereignty: Accept & Praise (Job 42:1-6; Rom 9:19-20; 11:33-36).
 7. Purpose of God's Sovereignty:
 - a. Make His power known (Romans 9:22)
 - b. Make known the riches of His glory (Romans 9:23)
 - c. Work all things together for good (Romans 8:28)
 - d. To have mercy on all (Romans 11:29-32)
 8. Observations
 - a. Election is primarily preparation for, or salvation in, Jesus.
 - b. Election is based on God's foreknowledge.

Messiah's, Rebels, and Bandits 4 B.C.E. to 70 C.E.

Date	Incident/Prophet/ <i>bandits</i>	Region	Under	Historical Reference
4 B.C.E.	Removal of Golden Eagle	Jerusalem	Herod	<i>Ant.</i> 17.149–167; <i>J.W.</i> 1.648–55
4 B.C.E.	Judas ben Hezekias	Galilee	Herod	<i>Ant.</i> 17.271–272; <i>J.W.</i> 2.56
4 B.C.E.	Simon, Herodian Slave	Perea	Herod	<i>Ant.</i> 17.273–277; <i>J.W.</i> 2.57–59; Tacitus, <i>Hist.</i> 5.9
4 B.C.E.	Antrogenes, the Shepherd	Judea	Herod	<i>Ant.</i> 17.278–281; <i>J.W.</i> 2.60–65
6 C.E.	Judah of Galilee & Zadok	Galilee	Coponius	<i>Ant.</i> 18.4, 23; <i>J.W.</i> 2.117; Acts 5:37
36	Unnamed Samaritan	Samaria	Pilate	<i>Ant.</i> 18.85–89
44–46	<i>Tholomaeus</i>	Idumea	Fadus	<i>Ant.</i> 20.5
44–46	Theudas	Judea	Fadus	<i>Ant.</i> 20.97–99; cf. Acts 5:36
47–48	Indecent exposure of a Roman soldier at Passover	Jerusalem	Cumanus	<i>Ant.</i> 20.108–112
48–52	<i>Unnamed</i>	Judea	Cumanus	<i>Ant.</i> 20.113–136; <i>J.W.</i> 2.228–46
35–55	<i>Eleazar and Alexander</i>	Judea & Samaria	Cumanus & Felix	<i>Ant.</i> 20.121; <i>J.W.</i> 2.235
47–48	Jacob and Simeon	Judea	Alexander	<i>Ant.</i> 20:102
52–60	Desert prophets	Judea	Felix	<i>Ant.</i> 20.167–168; <i>J.W.</i> 2.258–60
52–60	Egyptian	Jerusalem	Felix	<i>Ant.</i> 20:169–172; <i>J.W.</i> 2.261–263; Acts 21:38
60–62	Desert prophet	Judea	Festus	<i>Ant.</i> 20.188
64–66	<i>Unnamed</i>	Galilee		<i>Ant.</i> 20.255–257; <i>J.W.</i> 2.278–79
66	<i>Bandits hired by Josephus</i>	Galilee		<i>J.W.</i> 2.581–582; <i>Life</i> 77–79
66	Menahem	Jerusalem	Vespasian	<i>J.W.</i> 2.433–234, 244
65–67	<i>Jesus ben Shaphat</i>	Ptolemais	Vespasian	<i>J.W.</i> 3.449–452; <i>Life</i> 104–111
60–70	Jesus ben Ananias	Jerusalem	Vespasian	<i>J.W.</i> 6:300–309
67–70	John of Gischala	Jerusalem	Titus	<i>J.W.</i> 2.575; 4.121–46; 5:104–5
68–70	Simon bar Giora	Gerasa	Titus	<i>J.W.</i> 2.521, 652–54 etc.

Will the Completion of the Great Commission Affect the Coming of Christ? Part 1

By Mark E. Moore

- I. Texts to Consider
 - A. There is no text that clearly states that the date of Jesus' return is fixed (Matt 24:36; Acts 1:7; 17:31, the closest is Rev. 14:7).
 - B. 2 Peter 3:12 – The Greek word *speedontas* does not take a direct object. In other words, it is the subject doing the speeding not the object being sped. Thus the idea is not us hurrying up Jesus, but us racing toward him with moral behavior.
 - C. Acts 3:19-20 – It seems clear that the repentance of men has some bearing upon the coming of Christ.
 - D. Matthew 24:14
 1. Con:
 - a. Paul claims this was done (Rom 1:8; 10:18; 16:26; Col 1:6, 23; 1 Thess 1:8). However, Paul was not responding to this text so his definition of terms should not be taken as identical.
 - b. The word *oikoumene* typically refers to the Roman world, not the globe as we know it.
 - c. Matt 10:22-23 uses *telos* in a similar context to refer to the completion of preaching to Israel, not the globe.
 - d. Together, this suggests that it is reasonable to interpret Matthew 24:14 in the context of the destruction of Jerusalem in A.D. 70.
 2. Pro:
 - a. This chapter does not clearly distinguish between 70 A.D. and the Parousia, likely for two reasons (1) the Apostles (and perhaps Jesus himself) did not fully realize the difference between these two events. (2) 70 A.D. is a microcosm of the end of the world. Thus many of the phrases can appropriately be applied to both events.
 - b. Dual Texts of Matt 24:
 - i. Verses that apply exclusively to 70 A.D. – 16-20, 34.
 - ii. Verses that apply exclusively to the Parousia – 31, 36.
 - iii. Verses that apply to both – 6-8 (cf. Rev. 6-9), 13-14, 27-29, 35.
 - c. Dual phrases:
 - i. "He who stands firm to the end will be saved." (Cf. Matt 10:22; Heb 10:36-39; Rev 2:10-11).
 - ii. "The gospel of the kingdom" is intended to be an international/global reign. Anything less subverts the full glory due to God and reduces his rulership of this earth to a farce. God's nature demands that this text be bigger than Palestine.
 - iii. "A testimony to all nations" echoes the great commission texts. The combination of "preaching" and "nations" naturally calls to mind a global reign. The fact that casual readers have taken it that way may be a hermeneutical clue to its interpretation.
 - d. Thus that language that appropriately applies to the destruction of Jerusalem can likely be applied just as appropriately to the Parousia.
 - II. Philosophical Considerations
 - A. Noah is used as an illustration of the second coming in Matt 24. Thus this hermeneutic has already been applied to this passage: "What happened then will happen again." (Likewise, "The Abomination that causes desolation" had already been applied to Antiochus Epiphanes of 168 B.C.E. as well as the Roman invasion under Pompey c. 60 B.C.E.).
 - B. Numbers 14:33-34 states that the timing of the entry into the promised land depended upon the Israelites. Their unbelief caused them to wander in the desert for 40 years. The bowls of Revelation 16 are borrowed images of the 10 plagues of Egypt. By extension, the exodus is

compared to the coming of Christ and the entry into Canaan to the entry into the new Jerusalem. Thus the principle of Numbers 14 may well apply to the entry into the new Canaan.

- C. The sovereignty of God is blended with the free-will of men. Our perception of God allows for a flexible return of Christ.

Will the Completion of the Great Commission Affect the Coming of Christ? Part 2

By Jeremy Bacon

I. Texts

- A. 2 Peter 3:12—*spendo* can simply mean "strive for, be eager for, be zealous for" with no actual "hastening" (cf. Isa. 16:5).
1. "Hasten" usually does not have an object, this does.
 2. The pictures of "speeding" yet "waiting for" don't fit together well.
 3. Smart people who agree
 - a. BAG—"strive for" (p. 769)
 - b. Kittel—"to strive after, to aspire to." Definitely not the idea of hurrying Jesus back (6: 726).
 - c. Lenski—"being eager for" (p. 348)
 4. Derived words *spoude* and *spoudazo*
 - a. Common in Peter (2 Pet. 1:5, 10, 15; **3:14**).
 - b. Primarily "making one's best effort", "eagerness," "zeal." This zeal "determines ethical actions and behavior" for the Christian community. "The whole conduct of life must be molded by it" (NIDNTT, 3:1169). Godly behavior is precisely Peter's point here (esp. 3:11, 14).
 5. Eager watching and godly behavior are constantly associated with Christ's return. So here. Does mention people being saved, but not our part in that. His concern here is that we live godly lives in eager anticipation for Christ's return.
- B. Acts 3:19-21
1. Not a dissertation to Christians nor an oracle to the nations. It is a sermon to a group of Jews who happened to go to the temple that day. Is Peter saying that Jesus would have returned if all the Jews in his audience would have repented?
 2. 3:19-20 can apply to the specific Jews Peter is addressing: repent, sins wiped out, times of refreshing (Acts 2:38), the Christ sent (Luke 17:21; John 14:23).
 3. 3:21 is the full Messianic kingdom the Jews would think Peter meant by v. 20. Peter is explaining that this is "not yet."
 4. Peter is not connecting repentance and the 2nd coming, but drawing a distinction between what is "now" and "not yet" for his Jewish audience.
- C. Matthew 24:14
1. In context with 15-20, which is obviously 70 A. D. 15-20 seems to expound on the "end" referred to in 14.
 2. *Oikoumene* referred mainly to the Roman Empire.
 3. Paul said the world had been reached in his time, and used much broader language than Jesus (Rom. 1:8; 10:18; Col. 1:6; 1:23; 1 Thess. 1:8). (ASIDE: How much of the world was "reached"? Christianity started in the 10/40 window. Tradition says: Paul—Mediterranean; Matthew—Ethiopia; Mark—Egypt; Thomas—Persia and India; Barnabas—India; Andrew—Asiatic nations.)

4. Dual reference? The 2nd coming is unexpected (24:36-42). We won't have a clue. 70 A.D. has tons of clues: false christs, Abomination (cf. Luke 21:20), the gospel to the ends of the earth (24:14). By the very fact that this is given as a sign for the "end," it could only be referring to 70 A.D.

II. Other Problems

- A. Jesus' return is no longer immanent since not all people groups have heard. Yet the consistent exhortation to godly living because of the 2nd coming is founded on an immanent return.
- B. Puts Jesus in a headlock. "We do this, he must do this." That's a dangerous place to be.
- C. The picture of Jesus' Return (Matt 24:36-25:46; Mark 13:32-36; Luke 21:34-35; Ac. 1:7; 17:31; Rom. 13:11-14; 1 Cor. 15:51; 1 Thess. 5:1-3, 6; Titus 2:12-13; 2 Pet. 3:10-14; Rev. 16:15; 22:7, 20). Like a thief, we will not expect it, much less do anything to make it come. Our response: wait, watch, and live godly lives. That's it.
- D. Biblical motivation for missions: Compassion for the lost (Matt 9:36-38) and the glory of God (Ps. 57:9-11).

Parables of Matthew 24:42-25:46

Text(s)	Theme	Message
24:42-44 & Luke 12:39-40	Thief in the night	Jesus returns unexpectedly
24:45-50 & Luke 12:42-46	Wicked Steward	Jesus returns later than expected
25:1-13	Wise/foolish virgins	Jesus returns sooner than expected; Lack of preparation = lack of love
25:14-30 & Luke 19:11-27 Mark 13:34	Talents distributed	Jesus returns with reward/punishment
25:31-46	Sheep and Goats	Jesus returns with punishment/reward

NOTE: The parables that Luke places in different contexts have some different emphases and implications. These are not major differences but the reader should understand each parable in its context and be aware of the versatility of these metaphors.

JUDAS ISCARIOT

By Mark E. Moore

We really know very little about this man. His name, Judas, was common enough in Jewish circles. His surname, Iscariot, was not. Some argue that it identifies his hometown, Keriath in Judea. That is possible, but it may also be a Hebrew nickname meaning “the betrayer.” Both suggestions are speculative. What we do know is that Jesus selected him to be an apostle and that none of his comrades suspected him of avarice. This colossal villain fit in with God’s people surprisingly well. In fact, he was honored among them. He was the treasurer for the group (John 12:6; 13:29) and was granted the most honored seat at the last supper.

Clearly he distinguished himself by betraying Jesus. In fact, whenever he is included in the list of Apostles, he is identified as “the betrayer”(Matt 10:4; Mark 3:19; Luke 6:16; Acts 1:16). The real question is, “Why did he do it?” Some suggest that he was trying to force Jesus’ hand. That is, he wanted Jesus to boldly declare himself as the Messiah. While this is possible, it hardly would have done Judas much good. After all, who would make Benedict Arnold the Secretary of State?! Another suggestion is that Judas was disillusioned with Jesus. He thought he would overthrow the Romans but Jesus persistently sticks with this Spiritual stuff and Judas just got tired of it.

Perhaps this is so. But the Scriptures only give two clues as to Iscariot’s motive. First, the incident of Mary anointing Jesus’ feet with expensive perfume is taken out of chronological order and placed next to Judas’ secret meeting with the Sanhedrin. In the first incident Judas objects to Mary’s lavish gift to Jesus (John 12:4-6). In the second, Judas agrees to betray him for the negligible sum of 30 pieces of silver (Matt 26:14-16; Mark 14:10-11; Luke 22:3-6; John 13:2). This was the price paid for a slave in the O.T. Somehow Judas’ love for money played a key role in his betrayal of Christ.

The second clue is the sovereignty of God. The O.T. predicted Judas’ betrayal (Psa 41:9; 109:8), even the specifics of thirty pieces of silver and buying the potter’s field (Zech 11:12, 13). Jesus also foretold his defection (Matt 26:21-25; Mark 14:18-21; Luke 22:21-23). John 13:18-26 says this fulfilled Psalm 41:9. Jesus explicitly states he was “Doomed to destruction” (John 17:12). Apparently God gave him over to the Devil. Luke 22:3 and John 13:2, 27 identify when Satan actually entered his heart. This raises more questions than it answers. Suffice to say, he was clearly predestined by God to this task, and also clearly held responsible for his own dastardly deed (Acts 1:16-20).

That fateful night Judas led a considerable company of soldiers to one of Jesus’ favorite haunts. He knew they would find him there. Although Jesus first spoke and first identified himself as the wanted Galilean, Judas still carried through with his treachery. Feigning friendship he cried out, “Hail Rabbi,” and kissed him profusely (Matt 26:47-50; Mark 14:43-45; Luke 22:47-49; John 18:2-5).

After Jesus’ arrest and execution, Judas felt sorry. He wanted to undo his act. That, of course, was impossible. But at least he thought he would return the silver. When the chief priests wouldn’t accept the blood-money, he threw it into the temple (Matt 27:3-10). This presented a problem to the priests who had to retrieve their tainted cash from the holy place. With it they later purchased the field where Judas hanged himself. Luke, however, says Judas fell and popped open, leaving his entrails splattered across the steps of Gehenna. This does not contradict Matthew’s rendition, but rather complements it. Judas hanged himself. His bloated body began to rot in the hot Palestinian sun. Perhaps it was the earthquake that broke the branch or perhaps a shakily tied knot finally slipped loose. But somehow Judas fell down the cliffs leaving his mark as he went. Thus the place was named after him, “Akeldama” meaning “field of blood” (Acts 1:18-19).

Chronology of the Last Supper

	Matthew	Mark	Luke	John
145 Foot washing				13:1-20
146 ID Judas	26:21-25	14:18-21	22:21-23	13:21-29
148 Lord's Supper	26:26-29	14:22-25	22:17-20	
146 Judas Leaves			22:21	13:30
144 Dispute over greatness			22:24-30	
147 Peter's Denial	26:31-35	14:27-31	22:31-38	13:31-38
152 Leaving the upper room	26:30	14:26	22:39	18:1

This arrangement leaves the most text intact. It merely reverses the order of the Lord 's Supper and the identification of the betrayer in Luke, following the order of Matthew and Mark, both of whom were there. And it opts for Luke/John order for when they left the upper room, keeping the prediction of Peter's denial in the upper room rather than on the road, a rather incidental detail. It makes sense to leave John in chronological order since not only was he there but he devotes nearly a quarter of his book to this meal. Caution: Don't lose each author's theology (i.e. story line) in lieu of chronology. The message must take priority to historical order.

I Am the Way, the Truth, and the Life

Jesus is the TRUTH	Jesus is the LIFE
John 1:14, 17; 5:33; 7:18; 8:32, 40, 44-46; 18:23, 37-38	John 1:4; 3:15-16, 36; 5:21-26, 39-40; 6:40; 10:10, 28; 17:2; 20:31
The Holy Spirit is Truth - 14:17; 15:26; 16:13	The Holy Spirit is Life - 6:63
God's Word is Truth - 17:17	God's Word is Life — 6:68
"I tell you the truth" (24 X's)	"I lay down my life" - 10:11, 15-17; 15:13
	Other references to Life: Bread of (6:33-35, 47-54), Water of (4:14), Light of (8:12)

Notes on the Nature of the Holy Spirit

Key Texts: Isa 11:2; Rom 14:17

I. Creation

1. Of the **universe** (Gen 1:2; cf. 2:7) in partnership with Jesus (John 1:1-4; Col 1:16).
2. **Life force** of a person (Gen 6:3; Job 32:8; 33:4; 34:14-15; Psa 104:24-30; Ecc 12:7; Isa 42:5; 57:16; 63:14).
 - a. He impregnated Mary (Matt 1:18, 20; Luke 1:35). Isaac was also a product of the H.S. in a different way (Gal 4:29).
 - b. Our own spirit/breath is strong with the Lord's help but weak and broken without him. The Hebrews considered a person's spirit physical vigor. The N.T. seems to expand that to one's emotional and/or mental attributes (Mark 2:8; John 11:33; Acts 17:16; 18:26; 2 Cor 2:13; Eph 4:23), or even the ethereal spiritual essence of a person (Luke 24:38-39; 1 Cor 14:2, 14-17, 32).
3. **New Birth**
 - a. Our conversion is contrasted to physical birth (John 3:5-6). –“The Spirit gives life,” particularly through the words of Jesus (John 6:63; Rom 8:6, 9-11; 2 Cor 3:6).
 - b. This often demarks a reversal in our direction and/or condition (Acts 9:17).
4. Renewal of **social justice** (Isa 32:15-20; Isa 44:3), which is the proper use of power (Micah 3:8)
 - a. Especially through the Messiah (Isa 42:1-4; Matt 12:18-21).
 - b. Not only will our physical bodies be restored (Rom 8:23), even ecology will be renewed from man's curse (Isa 34:16-35:3).
 - c. It is interesting that the principle of “life force” [I2 above] applies to the restoration of the whole nation of Israel as well (Eze 37:14; 39:29).

II. Power (Zech 4:6; Acts 1:8), which can at times be transferred (Elijah [2 Kgs 2:9, 15] and Moses [Num 11:17, 25-29]).

1. Supernatural abilities
 - a. Joseph who **interpreted dreams** (Gen 41:38)
 - b. **Prophecy** was innate to **leadership**:
 - i. Saul prophesies as part of his leadership (1 Sam 10:6, 10).
 - (a) Yet it was clearly temporary for the individual (1 Sam 16:14; cf. Psa 51:11; Isa 63:10-11).
 - (b) Although the Spirit of God is an enduring promise to the nation of Israel (Hag 2:5).
 - ii. **Prophecy, Visions, Dreams**: One of the characteristics of the last days will be that ALL God's people will have access to the Spirit and his power (Joel 2:28-32; Acts 2:17-21).
 - c. **Exorcizing** demons (Matt 12:28).
 - d. **Miracles** validated the message (2 Kgs 2:9, 15; Rom 15:19; 1 Cor 2:4; Heb 2:4).
2. Natural abilities, supernaturally empowered
 - a. Bezalel who **crafted** the tabernacle (Exo 31:3; 35:31) and David was given architectural plans by the Spirit (1 Chr 28:12).

- b. Moses who **judged** disputes – his power could be transferred to the 70 elders (Num 11:17, 25-29). It included prophecy, but only as initiation.
 - c. **Leadership** was passed from Moses to Joshua, especially military ability (Num 27:18; Deut 34:9).
 - i. Likewise, Othniel (Jdg 3:10), Gideon (Jdg 6:34), and Jephthah (Jdg 11:29) became powerful military leaders while Samson became physically overpowering (Jdg 13:25; 14:6, 19; 15:14).
 - ii. Saul's **righteous indignation** was stirred (1 Sam 11:6; cf. Eze 3:14) as part of his leadership.
 - iii. David becomes **–kingly** (1 Sam 16:13).
 - iv. Micah takes this to an ethical dimension when he **preaches social justice** (Micah 3:8).
 - d. Jesus returned to Galilee in the power of the Spirit and **preached**, especially social justice for the oppressed (Luke 4:14, 18), the execution of which brought Jesus **joy** in the H.S. Likewise the disciples were empowered to preach (Acts 1:8).
 - e. In the church:
 - i. leaders are empowered by the Spirit to carry out the ministry (Acts 6:3, 5; 20:28), defend the gospel (Acts 6:10; 11:24; 1 Thess 1:5, 2 Tim 1:14), and even punish deviants (Acts 5:3, 9; 13:9).
 - ii. Christians in general are strengthened by the Spirit to comprehend the love of God and live lives of faith (Eph 3:16).
- III. Communication – it is innate to having the Spirit (John 3:34)
1. **Prophecy** (2 Peter 1:21) – this is a major way of contacting the Spirit (Zech 7:12). [Although this makes one spiritual: 1 Sam 18:10; 19:20] These were for instructions (Neh 9:20, 30) and a major part of the promise of the new covenant (Isa 59:21).
 - a. Balaam (Num 24:2)
 - b. Saul prophesies as part of his leadership (1 Sam 10:6, 10; 19:23).
 - c. Saul's men prophesy, stymied from their task of capturing David (1 Sam 19:20)
 - d. David's last words testify to how he knew God spoke through him (2 Sam 23:2).
 - e. Azariah prophesied success to King Asa (2 Chr 15:1).
 - f. Jehaziel prophesied success to King Jehoshaphat (2 Chr 20:14)
 - g. Zechariah prophesied destruction to the people because of their disobedience (2 Chr 24:20).
 - h. Isaiah speaks against Judah (Isa 48:16; 61:1).
 - i. Ezekiel is empowered to prophesy in Jerusalem (Eze 2:2; 11:5).
 - j. John the Baptist would have the Spirit even from birth (Luke 1:15-17).
 - k. Zechariah prophesied at the birth of John (Luke 1:67).
 - l. Agabus predicted a famine (Acts 11:28) as well as Paul's arrest (Acts 21:11).
 2. **Declarations**
 - a. Amasai, chief of the thirty, pledged his loyalty to David (1 Chr 12:18).
 - b. Elizabeth declared Mary blessed (Luke 1:41-42).
 - c. Peter spoke boldly the gospel to the Jewish leaders (Acts 4:8).
 - d. Paul's **–judgment** was Spirit led (1 Cor 7:40); as are all Christian confessions of Christ (1 Cor 12:3).

3. **Evangelism/Preaching**
 - a. The Spirit speaks through us (Matt 10:20; Mark 13:11; Luke 12:11-12).
 - b. Even Jesus taught by/through the Spirit (Acts 1:2).
 - c. This is the primary purpose of his empowerment (Acts 1:8).
 - d. It is often accompanied by miraculous confirmation (Acts 4:31; 5:32).
 - e. Even making our lives a letter to the world (2 Cor 3:3-10).
 4. **Inspiration** of the prophets and hence of the Scriptures (Matt 22:43; Mark 12:36; Acts 1:16; 4:25-26; 28:25; 1 Thess 4:8; Heb 3:7; 10:15), described as the “sword of the Spirit” (Eph 6:17).
 5. **Teaching**
 - a. *Revelation*
 - i. Simeon was “told” he would see the Messiah (Luke 2:25-27).
 - ii. Paul was told he would receive persecution (Acts 20:23) and that there would be deceiving spirits in the last days (1 Tim 4:1).
 - iii. The mind of the Christian is transformed to receive the things of God which the world cannot understand or receive (1 Cor 2:10-16; Eph 1:17). In fact, the entire message of God’s grace is a new revelation to the apostles and prophets (Eph 3:5; 1 Pet 1:11-12) as well as existentially to each believer (1 John 4:2, 6).
 - iv. He demonstrated how the first tabernacle was insufficient (Heb 9:8).
 - v. A vision to John concerning the state of the saved after death (Rev 14:13).
 - b. *Orders*:
 - i. Philip was commanded to join the Ethiopian’s chariot (Acts 8:29).
 - ii. He ordered Peter to go with the delegates from Cornelius (Acts 10:19; 11:12).
 - iii. The elders of Antioch were to send out Barnabas and Saul (Acts 13:2-3).
 - c. *Prompting* – Paul wanted to go to Jerusalem (Acts 20:22), which may have, in fact (also) been his own desire (Acts 19:21). On the other hand, the believers urged Paul NOT to go (Acts 21:4).
 - d. *Counsel/Truth* – Jesus promised the *Paraclete of Truth* (John 14:17-18; 15:26; 16:13; Acts 28:25; Rom 9:1; 1 John 5:6). He is unknown by the world but intuitively and existentially perceived by believers. He teaches us all we need and prompts our memory (John 14:26). [This has specific reference to the Apostles but the principle certainly applies more broadly in the ministry of the church.]
 - e. *Warnings* – (Rev 2:7, 11, 17, 29; 3:13, 22).
 6. **Tongues** (Acts 2:4)
 7. **Prayer** – When we can’t pray the Spirit groans on our behalf (Rom 8:26-27; Eph 6:18; Jude 1:20).
- IV. Feminine attributes
1. Wisdom
 - a. **Practical guidance** (Psa 143:10). He replaces our old spirit (Eze 36:26-27 cf. 11:19; 18:31)
 - b. Embodied in the **Messiah** who will have this Spirit of God, described as wise, understanding, counsel, power, knowledge, and fear of the Lord (Isa 11:2).

- c. Embodied in church leaders, with faith and wisdom (Acts 6:3, 5), enabling them to be formidable proponents of the gospel (Acts 6:10; 11:24). It also allows them to imitate Jesus and die well as martyrs (Acts 7:51, 55).
2. Vindictive:
- a. The Spirit killed Ananias and Sapphira who lie to him (Acts 5:3, 9).
 - b. Blasphemy of the Spirit is a terminal offense (Matt 12:31-32; Mark 3:29; Luke 12:10).
 - c. It's not a good idea to stand in his way (Acts 13:9); insult him (Heb 10:29); grieve him (Eph 4:30), or quench him (1 Thess 5:19).
3. Nurturing:
- a. He **validates** those who are his own (Acts 15:8; 2 Cor 6:6) by sealing us (2 Cor 1:22; 5:5; Eph 1:13). Expresses God's love (Rom 5:5; 15:30; Col 1:8) and prompts us to call God *Abba* (Rom 8:14-17, 23; Gal 4:6); and intercedes for us with the Father (Rom 8:26-27).
 - b. He **protects** his children from excessive burdens (Acts 15:28); he liberates us to live for God apart from the law (Rom 7:6; 8:4-16) in freedom (2 Cor 3:17). Sometimes he intervenes to rescue us (Php 1:19); other times he sustains us in our suffering (1 Pet 4:14).
 - c. Omnipresent (Psa 139:7); yet **abides** in the Christian Church (1 Cor 3:16; 6:19 [cf. v. 15]; Eph 2:22; 1 John 4:13).
 - i. He has fellowship with us (2 Cor 13:14; Php 2:1; Heb 6:4; 1 John 3:24) and worship (Php 3:3; Rev 1:10; 4:2; cf. John 4:23) who believe (Gal 3:2-5, 14).
 - ii. He is deeply concerned about the unity of the family (1 Cor 12:9, 13; Eph 4:3-4, 29-30; cf. Jude 1:19).
 - d. This includes his nurture and **edification** of the church (Acts 9:31),
 - i. The Spirit gives a variety of Gifts but all are for the edification of the body (1 Cor 12:1-11; Heb 2:4).
 - ii. With an emphasis on joy (Luke 10:21; Acts 13:52; Rom 14:17; 15:13; Gal 5:22; 1 Thess 1:5-6) and peace (Acts 9:31; Rom 8:6; 4:17; 15:13; Gal 5:22; Eph 4:3).
- V. Like the wind (John 3:8).
- 1. He is unpredictable, and so are his children (John 3:8).
 - 2. He moves people
 - a. Obadiah feared the Spirit would whisk Elijah away (1 Kgs 18:12). He was, in fact, upon his death (2 Kgs 2:16).
 - b. Ezekiel was raised to his feet or transported (Eze 2:2; 3:12-14, 24; 8:3; 11:1, 24; 37:1; 43:5) – synonymous with his empowerment to prophesy.
 - c. Movement of the seraphim *may* relate to the Holy Spirit (Eze 1:12, 20-21; 10:17)
 - d. Jesus was led by the Spirit into the desert (Matt 4:1; Mark 1:12; Luke 4:1).
 - e. Simeon was moved by the Spirit in the temple courtyard to meet Jesus (Luke 2:27).
 - f. Philip was transported from the road to Gaza to Azotus (Acts 8:39).
 - g. Paul & Co. were ushered toward Macedonia (Acts 16:6-9).
 - h. John (in a vision) was taken to a desert (Rev 17:3) and a mountain (Rev 21:10).

VI. Holy

1. He demands us to be holy and accomplishes that by transforming our minds (Rom 8:4-16; 14:17) and changing our allegiances (Gal 5:16-25; 6:8). This has practical implications like sexual purity (1 Cor 6:15-19), gossip and anger (Eph 4:29-32), and drunkenness (Eph 5:18).
2. He sanctifies us through the atonement of Christ (Rom 15:16; 1 Cor 6:11; 2 Thess 2:13; Titus 3:5; 1 Pet 1:2) by our faith we wait for it (Gal 5:5).

VII. Evil Spirits

1. Judges 9:23, between Abimelech and Shechem.
2. Judges 13:25 & 14:4, Samson is intoxicated with a Philistine woman.
3. 1 Sam 16:14-16, 23; 18:10; 19:9, the evil spirit may come from the Lord but it is clearly differentiated from the Lord's Spirit.
4. God asked for spirit volunteers to entice Ahab. Several made suggestions but one ~~won~~ "won" the bid with the suggestion of deceiving him through false prophets (1 Kgs 22:21-24; 2 Chr 18:20-23).
5. 2 Kgs 19:7 & Isa 37:7, the king of Assyria was deceived into retreat by a spirit.
6. God will cleanse Zion by a spirit of judgment and fire (Isa 4:4).
7. Egypt was given a spirit of dizziness so they would stagger (Isa 19:14).
8. A spirit of prostitution (Hosea 4:12; 5:4), although this looks like something they generated, not the Lord.
9. A spirit of impurity (Zech 13:2).
10. A spirit of ~~stupor~~ "stupor" (Romans 11:8, cf. Isa 29:10 says ~~deep sleep~~ "deep sleep").

VIII. The Spirit's relation to Jesus

1. He cooperated in **creation** (Gen 1:2) in partnership with Jesus (John 1:1-4; Col 1:16 cf. 1 Cor 15:45) and continues to work with Jesus to grant access to the Father (Eph 2:18, 22). They both invite people to come to Jesus (Rev 22:17).
2. He was **validated** by the Spirit at his baptism (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32-33; cf. Rom 1:4) **led** by the Spirit into the wilderness (Matt 4:1; Mark 1:12; Luke 4:1); empowered by the Spirit to perform his ministry, both preaching and miracles (Acts 10:38), even his death on the cross (Heb 9:14), was raised from the dead by the Spirit (1 Pet 3:18-19), and was vindicated by the Spirit at his ascension (1 Tim 3:16).
3. Jesus **baptizes** his followers in the H.S. (Matt 3:11; Mark 1:8; Luke 3:16; Acts 1:5; 10:44-45, 47; 11:15-17; cf. Rom 2:29). Christian baptism is in solidarity with the trinity (Matt 28:19).
 - a. Although it is the Father who gives the Spirit to those who ask (Luke 11:13; John 15:26; 1 Thess 4:8), it appears that the Spirit gives deference to the Son (John 15:26; 16:13-15). The Father is spirit (John 4:24) as is Jesus (1 Cor 3:17-18). The three are one (2 Cor 13:14; Rev 1:4-5).
 - b. At the same time, Jesus bestowed/sent the Spirit (John 15:26; 20:22) because God gave the Spirit to him which he then poured out (Acts 2:33 [since he holds the Spirit in his hand (Rev 3:1; 5:6)?]). The Spirit is intimately connected with Jesus (Acts 16:7) and connects the Christian to Jesus (Rom 8:9-11).
 - c. Accompanies water baptism (Acts 2:38; 19:2-3; 1 Cor 12:13; Titus 3:5; cf. 1 John 5:7-8), although there are exceptions (Acts 8:15). In those instances, the laying on of hands [of the Apostles] grants the gift (Acts 8:17-19; 19:6).

4. You can **blaspheme** Jesus and live through it, but not the H.S. (Matt 12:31-32; Mark 3:29; Luke 12:10).
5. He could only be given after Jesus was **glorified** (John 7:39).

The Work of the Holy Spirit in the Life of the Christian

By Mark E. Moore

- I. **Empowerment** (this is for evidence, not salvation and it's not granted to everyone).
 - A. Miracles
 1. Immaculate Conception (Matt 1:18-20; Luke 1:35)
 2. Baptism of the H.S. (Matt 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16); and Baptism in general (Matt 28:19; John 3:5-8; Acts 2:38 [although cf. Acts 8:15-17]; 19:2-3; 1 Cor 12:12)
 3. Tongues and/or prophecy (Acts 2:4, 17-18; 10:44-47; 11:15; 11:28; 19:6)
 4. Demon exorcisms (Matt 12:28)
 5. Miracles which validated Jesus' ministry (Acts 5:32, He is given to those who obey him; Heb 2:4), as well as Paul's ministry (Rom 15:19; 1 Cor 2:4), and the Galatians' conversion (Gal 3:5)
 - B. Filled with the Spirit
 1. John the Baptist (Luke 1:15)
 2. Elizabeth (Luke 1:41)
 3. Zechariah (Luke 1:67)
 4. Simeon (Luke 2:25-26)
 5. Jesus (Luke 4:1, 14; Luke 10:21; John 3:34; Heb 9:14)
 6. To those who ask (Luke 11:13)
 7. The Apostles (John 20:22; Acts 1:8)
 8. Peter (Acts 4:8)
 9. Seven ~~deacons~~" (Acts 6:3), especially Stephen (Acts 6:5; 7:55)
 10. Saul (Acts 9:17; 13:9)
 11. Barnabas (Acts 11:24)
 12. Disciples (Acts 13:52)
- II. **Guidance** (Rom 8:14; Gal 5:18)
 - A. Physical movement
 1. Jesus into the wilderness for temptations (Matt 4:1; Mark 1:12; Luke 4:1)
 2. Simeon into the Temple courts (Luke 2:27)
 3. Philip to the Ethiopian (Acts 8:29) and then ~~whisked~~" away to Azotus (Acts 8:39)
 4. Peter and the three messengers of Cornelius (Acts 10:19; 11:12)
 5. Paul & Co hindered from going into Asia & Mysia (Acts 16:6-7) and Paul was ~~compelled~~" to go to Jerusalem (Acts 20:22)
 - B. Specific instructions (Acts 13:2, 4; 15:28; 20:23 & 21:4, 11; 1 Cor 2:10-14; Heb 9:8) or Spiritual wisdom and revelation (Eph 1:17; 3:5; 1 Tim 4:1; 1 Pet 1:11; Rev 14:13; 22:17). ~~He~~ who has an ear let him hear what the Spirit says . . ." (Rev 2:7, 11, 17, 29; 3:6, 13, 22)
 - C. Preaching
 1. Promise to the Apostles when they stand before authorities (Matt 10:20; Mark 13:11; Luke 12:12)
 2. General preparation for preaching (Acts 1:8; 4:8, 31; 6:10; 1 Thess 1:5-6; 1 Pet 1:12)

- D. Prophecy (Matt 22:43; Mark 12:36; Acts 1:16; 4:25; 28:25; Heb 3:7; 10:15; 2 Pet 1:21)
 - E. Counselor & the Spirit of truth (John 14:16-17; 14:26; 15:26; 16:13-15; Acts 1:2)
 - F. Provided encouragement to the church (Acts 9:31), strength (Eph 3:16), and help (Php 1:19; 2 Tim 1:14), especially through corporate singing (Eph 5:18-19)
 - G. Installs Elders in the church (Acts 20:28)
- III. **Validation**
- A. Of Jesus at his baptism (Matt 3:16; Mark 1:10; Luke 3:22; John 1:32-33)
 - B. Of Jesus in his ministry and preaching (Matt 12:18 [cf. Isa 42:1-4]; Luke 4:18 [Isa 61:1-2]; Acts 10:38; 1 John 5:6-8) and resurrection/ascension (Acts 2:33; Rom 1:4; 1 Tim 3:16)
 - C. Of the Gentiles (Acts 15:8)
 - D. Of Paul's honesty (Rom 9:1) and ministry (2 Cor 6:5)
- IV. **Transformation** of the Christian
- A. Conversion (Rom 1:29; Gal 3:14; Titus 3:5) and sanctification (Rom 15:16; 1 Cor 6:11; Gal 3:3; Eph 4:12; 2 Thess 2:13; 1 Pet 1:2), Sealing us as God's possession (2 Cor 1:22; 5:5; Eph 1:13), so that our lives and confession align with the Spirit's (1 Cor 12:3; 1 John 4:2-3, 6)
 - B. New life (John 6:63; 7:38-39; Rom 8:11), even to Jesus at the resurrection (1 Pet 3:18), and refreshment (Acts 3:19; Isaiah 4:1-2; 44:1-5; 55:1-5)
 - C. We accept God's love and are filled with it (Rom 5:5; 15:30; Col 1:8)
 - D. We live by the Spirit and not by the law or the flesh (Rom 7:6; 8:1-16; 2 Cor 3:3, 6, 8; Gal 3:2-3; 5:16-18; 5:25), being transformed into God's spiritual nature (2 Cor 3:17-18), as opposed to fleshly men who live by natural instincts and not by the Spirit (Jude 1:19)
 - E. Confirmation that we are God's children (Rom 8:16-17; Gal 4:6) and thus grants us access to God (Eph 2:18)
 - F. Intercedes for us when we don't know how to pray (Rom 8:26-27; Jude 1:20)
 - G. The true nature of the kingdom is righteousness, peace and joy in the H.S. (Rom 14:17*; 15:13)
 - H. The Spirit indwells our bodies (1 Cor 3:16; 6:19; Eph 2:22; Php 2:1; Heb 6:4; 1 Pet 4:14; 1 John 3:24; 4:13) and unifies the body of Christ (Eph 4:3-4); Through him we contact and worship God (Php 3:3)
 - I. He grants us spiritual gifts (Rom 12:6-8; 1 Cor 12:4, 7-12; Eph 4:11-13), fruit (Gal 5:22-23), and armament (Eph 6:17-18)
- V. **Miscellaneous**
- A. Sins Against: Blasphemy of the H.S. (Matt 12:31-32; Mark 3:29; Luke 12:10; Heb 10:29); and lying to the H.S. (Acts 5:3, 9); resisting the H.S. (Acts 7:51), and grieving the H.S. through gossip (Eph 4:30); or putting out his fire (1 Thess 5:19)
 - B. Salutations: (2 Cor 13:14)
 - C. "In the Spirit" (Rev 1:10; 4:2; 17:3; 21:10)
 - D. Uncategorized (Rom 8:23; 1 Cor 7:40; Gal 4:29; 5:5; 6:8; 1 Thess 4:8)

Persecution

By Mark E. Moore

I. Vital Stats and Facts about Persecution of Christians

1. 163,000 Christians die every year for their faith. Half of all the Christians who have ever died for their faith did so in this century alone, some 35 million! 15,000,000 of these were Orthodox or Catholic Christians who died under the Soviet regime between 1917 and 1980, primarily in prison camps.
2. Persecution tends to rise with evangelistic effectiveness.
3. The top ten persecuting countries are: Burma/Myanmar, China, Egypt, Iran, Laos, North Korea, Pakistan, Saudi Arabia, Sudan, Vietnam.
4. After fierce lobbying, American legislators agreed to levy punishments ranging from diplomatic protests to economic sanctions against countries that persistently persecute Christians and other religious minorities.
5. Those killed for their faith (by millions): Christians, 70; Muslims, 70; Hindus; 11, Jews, 9; Buddhists, 4; Sikhs, 2; Baha'is, 1 and all others combined, 5; Total = 169 (the numbers don't add up because of rounding up to millions).
6. Worst eras for Christian martyrs:
 - a. Roman persecution of early Christians
 - b. 12th - 14th centuries when Genghis Khan and Tamerlane massacred millions of Christians.
 - c. 1970's – 230,000 per year.
 - d. 2025 – 210,000 (estimate).

II. Terrifying Slaughters

1. 1630: some 300,000 Christians in Japan (mostly Catholic) were executed often by crucifixion. Seventy of them were crucified upside down on the beach at low tide so that they would drown when the tide came in.
2. 1920-1930: 200,000 Russian Orthodox priests, monks and nuns were slaughtered. Many crucified by nailing them to the door of their churches or stripped naked, doused with water and left to freeze in the winter air.
3. Recently in Iran one Christian was injected with Radioactive material and then released. Probably to die a slow death.
4. 1960-1970's: During the cultural revolution in China, some 400,000 died.
5. 1970's: Under Idi Amin, 100,000 of the 300,000 killed were Christians.
6. 1994: As many as 500,000 of the 700,000 Rwandans killed were believers.
7. Since 1970: as many as 1,000,000 Christian and Animists have been killed in Sudan by the Muslims of the north.

III. Myths of Persecution

1. **The church grows when it is persecuted.** Fact: Due to persecution, the number of Christians in Turkey have dropped from 32% to 0.2% this century. In Syria they dropped from 40% to 10%. Iran went from 15% to 2% and Iraq from 35% to 5%.
2. **Martyrs are church leaders or evangelists.** Most Christians who have died have not been direct witness to their faiths. They are swept away in a flood of ethnic cleansing or trapped in war torn regions. Prison camps have been more common than crosses.
3. **Christians are primarily martyred because of their testimony of Jesus.** The social, economic and political factors listed below have much more to do with Christian deaths

- than preaching the gospel.
4. **Martyrs die glorious and victorious deaths, rejoicing to suffer for Jesus.** Most are poor and frightened. They are mothers, children, workers and students, just trying to fight for their lives.
 5. **We can stop it.** We cannot change the nature of humanity. We can't change the fact that Christianity threatens the world. We can't change the word of God that predicts it. This, however, is *no excuse to sit idly by and do nothing!*
- IV. Reasons for Persecution – People don't generally attack others unless they feel threatened. Furthermore, persecution is *rarely* an issue of religious difference alone.
1. Religious – the doctrine of Christianity is opposed, rising number of converts threatens the hegemony of other groups.
 2. Financial – Christian doctrine threatens certain trades or practices; Christians band together and share business and resources; Christians have lands, property and resources others want to confiscate.
 3. Anti-Western bias – Christianity is seen in many places as Western. Where the West is hated, so is Christian faith.
 4. Political – Often social, religious, and political groups get melded into one. Often it is the political threat being attacked, not the religious faith. Some Christian groups also slander other religious or political groups and find themselves attacked.
 5. Racism – Again, certain groups are dominated by Christians. If there is genocide against that ethnic group, it may have little to do with their doctrine.
- V. What can we do?
1. Pray
 - a. More than 300,000 churches in 100 countries will take part in the International Day of Prayer for the Persecuted Church.
 - b. Add this to your weekly prayer list.
 - c. Pray specifically that (a) God would be glorified, (b) the great commission would be completed (which will, of course, initially *increase* persecution), pray particularly Peter's prayer for boldness in the face of persecution (Acts 4:29), (c) that Jesus would come, (d) that the Holy Spirit would first purify and then comfort his church (Rev. 6:10-11).
 2. Write letters – Do not expect a direct response. But don't be discouraged, that does not mean that things won't change behind the scenes.
 3. Symbolic Suffering – make a personal sacrifice or inconvenience as a reminder of your brothers and sisters in the throes of suffering.
 4. Stay informed – Read a book on persecution; watch a video; put one of the key information web sites on your "favorites" of your browser. See the mission's department for current resources both printed and on the Web.
 5. Teach a lesson on persecution in your church.
 6. Give generously to relief efforts on behalf of the persecuted church.

Dating of Jesus' Death

Nisan 14 (i.e. Passover), fell on a Friday in both 30 & 33 A.D.

Evidence for 30 A.D.:

1. Jesus was about 30 when his ministry began (Luke 3:23). If Herod died at 4 B.C., that would make Jesus born around 5 B.C. and 31 or 32 in 26 A.D. when he began his ministry. However, "about 30" is a loose designation. After all, his enemies figured him to be less than 50 (John 8:57).
2. According to Dan 9:24-27, the Messiah would begin his ministry 483 years after the declaration to rebuild Jerusalem. That was made in 457 B.C. Hence, the Messiah should come in 27 A.D. A three year ministry would put Jesus' death at 30 A.D.
3. Herod's temple was 46 years in the making when Jesus cleansed it (John 2:20). It was started in 19 B.C., hence, cleansed in 27 A.D. Some argue, however, that the 46 years is from its completion in 17 B.C. which would push the cleansing back to 29 A.D..

Evidence for 33 A.D.:

1. The 15th year of Tiberias, when John began his ministry (Luke 3:1), was August 19, 28 A.D. – August 18, 29 A.D. However, some argue that he was co-regent three years earlier, pushing back John's ministry to 26 A.D.
2. Sejanus, Pilate's mentor, was executed on October 18, 31 A.D. That would explain why the Jews' threats to expose him to Rome were so effective during Jesus' trial, and why he suddenly dropped his anti-Semitism.

WHO WAS THE “SISTER OF JESUS’ MOTHER”?

1. Mary the wife of Clopas
 - Then John only mentions three women
 - —The sister of Jesus’ mother” is an appositive phrase
2. Salome
 - Then John mentions four women
 - Salome was probably the mother of James and John (cf. Matt & Mark)

SUPPORT THAT MARY (JESUS’ MOTHER) AND SALOME WERE SISTERS:

1. Unlikely that two sisters would both be named “Mary”
2. John gives two pairs of women. The first pair is unnamed because they are related to Jesus. The second pair, whose names *are* given, are no relation to Jesus.
3. Agrees with John’s tendency to leave himself and those related to him unnamed. Thus, nowhere does he give his own name, his mother’s name (Salome), his brother’s name (James), or his aunt’s name (Mary).
4. It is not unnatural that Jesus asked John, his cousin, to take care of his mother.

Matthew		Mary Magdalene	And Mary the mother of James and Joses	and the mother of the Sons of Zebedee
Mark		Mary Magdalene	and Mary the mother of James and Joses	and Salome
John	his mother	and Mary Magdalene	Mary the wife of Clopas	the sister of Jesus’ mother

THEOLOGY OF THE CROSS

By Mark E. Moore

I. Introduction:

- A. The cross as the key symbol of Christianity is somewhat surprising when we realize how odious it was to both the Greeks and Jews (1 Cor 1:18-25)
 - 1. There were a number of other potential symbols: Fish, Dove, Shepherd, Anchor.
 - 2. Even Hindus, Moslems, and humanists reject the cross (Stott, pp. 40-43).
- B. Who is responsible for Jesus' death?
 - 1. Pilate (Romans)—Pilate released him to a death sentence and the Roman soldiers nailed him to a cross.
 - 2. Caiaphas (Jews) (John 11:45-57; 19:11)
 - a. Points of tension
 - b. Didn't keep the Sabbath
 - c. Blasphemy
 - d. Fraternized with sinners
 - e. Didn't keep ritual washing and fasts
 - f. Unstated: He was more popular (envy)
 - g. Unstated: He didn't jump through their hoops, yet taught with authority (Mark 11:28; John 5:43-44)
 - h. Unstated: He was uncontrollable and therefore dangerous. He disturbed their status quo.
 - i. By extension it does apply to all the Jews (Matt 27:25; Luke 23:34; Acts 2:36-37; 4:27)
 - 3. Iscariot—Remembered in perpetuity (1 Cor 11:23 and lists of Apostles, Matt 10:4; Mark 3:19; Luke 6:16)
 - 4. Us—Our sin
 - 5. Jesus—Voluntary (John 10:11, 17-18; Gal 2:20; Eph 5:2, 25)
 - 6. God—Sovereign design (Acts 2:23; 3:18; 4:28; Rom 8:32; 1 Pet 1:19-20)

II. Preludes to the Cross

- A. O.T. Predictions (Psa 22; 118:22-24; Zech 13:7; Isa 53; Gen 3:15[?])
- B. Jesus' predictions
 - 1. Matt 9:15; 10:38-39; 12:39-40 (Luke 11:30); 16:21 (Luke 9:22); 20:18-19 (Mark 10:33-34; Luke 18:31-33); 26:2; Mark 8:31; 9:9, 31; 10:38-39; Luke 2:34; 5:35; 12:50; 17:25; 22:15; 22:37; John 2:19; 3:14; 6:53; 10:11; 12:7, 32-33; 14:19; 15:13; 16:20.
 - 2. How did Jesus know he was going to die?
 - a. Hostility of the Jews
 - b. Synagogue at Nazareth (Luke 4:16-30)
 - c. First Passover (John 5)
 - d. Healing of the Man's withered hand (Mark 3:1-6)
 - e. John 7-9
 - f. Jesus knew that this was how they treated the Prophets (Matt 23)
 - g. O.T. Predictions (Mark 14:21; Luke 24:25-27, 44-47; Acts 3:18; 1 Cor 15:3-4)
 - h. He deliberately chose to obey God's plan (Luke 19:10; Mark 10:45). Jesus repeatedly said he "must" die.
- C. O.T. Sacrifice (John 1:29; Rom 8:3; Rev 5:6)
 - 1. Jesus fulfills three O.T. sacrifices:
 - a. Guilt offering (Isa 53:10) — a Lamb

- b. Day of Atonement — a goat
- c. Passover — a Lamb
- 2. Life is in the blood = death as a penalty for sin (Lev 17:11)
- 3. Day of Atonement (Lev. 16:4-20)
 - a. Dominant features
 - b. Priest allowed access to God
 - c. One goat received the penalty of sin while the scapegoat was released.
 - d. It was ultimately ineffective (Heb 9:23-10:4)
- D. Last Supper (Matt 26:26-29; Mark 14:22-25; Luke 22:17-20; 1 Cor 11:23-29; cf. John 6:53-55)
 - 1. Its connection with the Passover (1 Cor 5:7; John 18:28 & 19:14, 36)
 - a. Blood as protection from the angel of death. "Poured out for many" is sacrificial language (Isa 53:12).
 - b. Lamb, consumed whole without bones being broken (1 Pet 1:19).
 - c. Four cups of wine (Exo 6:6-7a): Exodus, Freedom, Redemption, Intimacy with God.
 - d. Celebration of the Exodus
 - 2. New Covenant (Jer 31:31-34)
 - 3. "Blood" and "Covenant" are used together only in Exo 24:8 & Zech 9:11 outside this celebration.

III. The Heart of the Cross

- A. The problem of Forgiveness—Why can't God just forgive our sins without the death of Jesus?
 - 1. After all, we are required to forgive each other and without any kind of (blood) sacrifice.
 - a. We are not God and our obligations can't be compared to His.
 - b. Carnegie Simpson, "Forgiveness is to man the plainest of duties; to God it is the profoundest of problems," (in Stott, p. 88).
 - c. God is both perfect in his love but also in His justice.
 - d. The problem for God is not forgiveness but propitiation. In other words, He is willing to forgive, but His justice demands adequate propitiation.
 - 2. Seriousness of Sin (Psa 51:4).
 - a. With God the issue is not merely misdeeds but rebellion as well as a breach against our own best well-being and our own *imago dei*. The bottom line is that we have committed mutiny against the living God.
 - b. SECULAR EXCUSES: We have trouble seeing the seriousness of sin because we have turned it into a sickness. Thus treatment replaces punishment. It will do no good blaming it on our genes, parents, human weakness, hormones, education, etc. We are free moral agents not programmed computers.
 - i. Guilt is not the problem. Like pain it is healthy.
 - ii. "Sin is not only the attempt to be God; it is also the refusal to be man, by shuffling off responsibility for our actions. . . . It is part of the glory of being human that we are held responsible for our actions" (Stott, p. 101).
 - iii. C.S. Lewis, "The Humanitarian Theory of Punishment" shows the cruelty of rehabilitation as opposed to punishment.
 - c. CHRISTIAN EXCUSES: This seems to negate the doctrine of original sin even though there is a strong emphasis the moral influence we inherited "in Adam" (Rom 5:12-14).
 - d. We are slaves to sin (John 8:34).
 - e. Adam's curse was passed on to us (Rom 5:12).

- f. Nonetheless, we are able to choose to accept or reject God (Matt 22:14; 23:37; John 5:40).
3. Majesty of God
- a. God is perfectly holy. And that holiness is incompatible with sin.
 - b. This gives rise to two other attributes of God:
 - i. Wrath (Rom 2:5; 5:9; 1 Thess 1:10; 2:16). God's wrath, unlike mankind's, is not arbitrary.
 - ii. Transcendence—God is above and apart from us. Metaphors: Height, distance, light, fire, vomiting. In other words, God doesn't covenant with sinners. Read Stott, p. 109.
- B. Satisfaction for Sin
1. Introduction:
 - a. Is God a cruel tyrant appeased by blood sacrifice? Read Stott p. 111, on Sir Alister Hardy.
 - b. Neither ~~“satisfaction”~~ nor ~~“substitution”~~ is a biblical word so we must proceed with caution.
 - c. Nevertheless, sin is a significant problem that can not merely be swept under the rug. It must be dealt with.
 2. Who is Satisfied?
 - a. Satan—He captured you and Jesus was his ransom (Origin & Augustine).
 - i. This credits the devil with more power than he has. He has no right to you. Hence, Jesus doesn't need to "deal" with the devil.
 - ii. According to the theory, Jesus deceived the devil in the transaction.
 - iii. Read Stott p. 113, Gregory of Nyssa's "fish hook." & Augustinian "Mouse Trap" (p. 114)
 - iv. However, this does take seriously the power of the devil (cf. Luke 11:21-22).
 - b. Man—(Barton W. Stone, Virgil Warren): By Christ's example of self-sacrifice men are struck with their own sinfulness and drawn to a higher level of morality. Thus, they become worthy of fellowship with God.
 - i. It is based on the idea that neither sin nor righteousness can actually be legally imputed (Exo 32:32-33; Psa 49:7-8; Eze 18:20).
 - ii. Substitution talk is primarily metaphorical. We may not want to press these figures too far.
 - iii. Questions:
 - (a) How can Jesus' death show us how to live? Aren't there better examples available?
 - (b) If we can be forgiven without Jesus' death, why would God pay such a high price?
 - (c) Are men really changed by observing Jesus' death?
 - (d) What does the language of the Bible suggest for the meaning of the cross?
 - c. The Law—Sinners must be punished for breaking the law.
 - i. There is much truth in this position (Gal 3:10, 13). But we must not think God a prisoner even to his own law as Darius was the Medes and the Persians.
 - ii. "The real reason why disobedience of God's moral laws bring condemnation is not that God is their prisoner, but that he is their creator" (Stott, p. 117).

- iii. God must enforce his laws in order to be self-consistent. Parents may/must change their minds because their decisions are sometimes flawed. This cannot be said of God.
 - d. God himself—Our sin alienated us from the Holy God. To be reconciled, an appropriate penalty must be paid. The only payment great enough to atone for such a heinous crime is blood death.
 - i. Doesn't this make God seem blood-thirsty?
 - ii. Is there really no other way?
 - e. Guilt can be transferred in certain relationships, especially husband-wife and parent-child, both of which are used as illustrations of our relationship with God. However, in human governments the punishment of capital crimes cannot be transferred.
- C. Substitutionary Atonement
1. O.T. Sacrifice
 - a. Lev. 17:11, "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."
 - i. Heb. 9:22 "Without the shedding of blood there is no forgiveness" & 10:4 "It is impossible for the blood of bulls and goats to take away sins."
 - ii. 1 Pet 1:19—The precious blood of Christ was able to redeem us.
 - b. Scapegoat (Lev. 16:7-10)—One exhibited the means of atonement, the other exhibited the results.
 - c. Abraham's sacrifice of Isaac (Gen 22).
 - d. Passover (Exo 11-13; John 1:29, 36; 1 Cor 5:7-8).
 - e. Isa 53:4-6, 12; 1 Pet 2:22-25.
 2. N.T. teaching
 - a. The Good shepherd lays down his life for the sheep (John 10:11, 15, 17).
 - b. Give his life as a ransom for many (Mark 10:45; 14:24; 1 Pet 1:18-19; cf. Matt 26:28; John 11:49-52).
 - i. *anti* = in place of
 - ii. "Many" = "All" in Semitic idiom.
 - c. Rom 5:8—Christ died for [*huper*] us. And 2 Cor 5:14-15, "One died for [*huper*] all" (cf. Rom 3:23-25).
 - d. 1 Tim. 2:5-6 "Who give himself as a ransom [*antilytron*] for [*huper*] all men" (cf. Titus 2:14).
 - e. Christ accepted our curse (2 Cor 5:19-21; Gal 3:13-14).
 - f. 1 John 2:2—Jesus is the propitiation for our sins (cf. 1 John 4:9-10).
 3. Conclusion, "The one thing God could not do in the face of human rebellion was nothing. He must either inflict punishment or assume it. And he chose the latter course, as honoring the law while saving the guilty" (Stott, p. 153).
 - a. "For the essence of sin is man substituting himself for God, while the essence of salvation is God substituting himself for man. Man asserts himself against God and puts himself where only God deserves to be; God sacrifices himself for man and puts himself where only man deserves to be. Man claims prerogatives which belong to God alone; God accepts penalties which belong to man alone." (Stott. p. 160)
 - b. Hell is the only alternative to the cross. Therein lies the stumbling block of the cross. We hate to admit that (1) our sin is that serious, and (2) there is nothing we can do about it.

- c. "We would rather perish than repent, rather lose ourselves than humble ourselves" (Stott, p. 162). But only by humbling ourselves can we return both our human nature and God to their proper places.

IV. The Achievement of the Cross

A. Propitiation—Rituals at a shrine.

1. Definition: To appease or pacify someone's anger.
 - a. We must reject crude concepts of anger. God's anger is righteous and just.
 - b. Is the object of atoning personal, God propitiating a person? Or impersonal, man expiating a transgression?
 - i. It is true that man's sins are cleansed (i.e. expiated).
 - ii. But it cannot be denied that God is angry and must be appeased.
2. Description:
 - a. *hilasterion*—Rom 3:24-25 & Heb 9:5 (it is translated in a variety of ways, indicating the difficulty we have with the word).
 - b. *hilasmos*—1 John 2:1-2; 4:10.
 - c. *hilaskomai*—Luke 18:13; Heb. 2:17.
3. God is angry and must be appeased. But this is unlike animism or pagan sacrifices.
 - a. His anger is not capriciously or arbitrarily.
 - b. The appeasing sacrifice is made by God himself, not men. "The atonement did not procure grace, it flowed from grace" (Forsyth, *Cruciality of the Cross*, p. 78).
 - c. The sacrifice was a person, not animal or vegetable.

B. Redemption—Transactions in the market place.

1. Definition: Ransom price paid for the release of a slave or captives of war, esp. nobles who were not good at menial labor.
 - a. 112 uses in NIV (17 N.T.)
 - i. *lutrosis* (n), 10 Xs
 - ii. *apolutrosis* (n), 2 Xs
 - iii. *lutroo* (v), 3 Xs
 - b. Used in O.T. to describe the exodus from Egypt (Exo 6:6; 15:13; Deut 7:8; 15:15; 2 Sam 7:23) and Babylon (Isa 43:1-4; 48:20; 51:11; Jer 31:11). God paid the price of redemption, but not to Egypt (cf. Luke 1:68; 2:38; 24:21). The metaphor simply indicates that redemption cost God dearly.
 - c. Our bondage was to sin and the penalty of the law.
2. Description
 - a. We are slaves to sin (John 8:31-34; Rom 3:24; 6:14-18; Tit 2:14; Heb 9:15).
 - b. The price was Blood (cf. Lev 17:11-14; Deut 12:23; Eph 1:7; Heb 9:12; Col 1:14; 1 Pet 1:18-19; Rev 5:9)
 - c. This has practical implications for us (1 Cor 6:18-20; 7:22-23; Gal 5:1).
 - d. Yet a future reality (Luke 21:27-28; Eph 1:14; 4:30), even redemption of our bodies (Rom 8:23).

C. Justification—Proceedings in the law court.

1. Definition:
 - a. *dikaoo* (v) 39 Xs
 - b. Primarily a legal term. To be declared right with God. God is not declaring bad people good, but noting that the legal penalty has been paid.
 - c. Both the words "justification" and "righteousness" (and their cognates) come from this single Greek root.
 - d. It is to be differentiated from sanctification which is a life-long process.

2. Description:
 - a. It is by faith (Acts 13:39; Rom 3:20-28; 5:1; Gal 2:16; 3:24; Phil 3:9) in Christ (Rom 8:1; 2 Cor 5:21; Eph 1:6), by blood (Rom 5:9), through the resurrection (Rom 4:25).
 - b. Not by works (Rom 3:20; 4:2; Gal 2:16-17; 5:4) but culminates in works (Rom 2:13; James 2:21, 24-25).
 - c. It is the work of God (Rom 8:30, 33) as a free gift (Rom 5:16, 18).
- D. Reconciliation—Experiences in the home/family.
 1. Definition:
 - a. Uses
 - i. *katallasso* (v) 6 Xs
 - ii. *katallage* (n) 4 Xs
 - iii. *apokatallasso* (v) 3 Xs
 - b. Former enemies being renewed in their relationship. We were enemies of God:
 - i. God was our enemy (Rom 5:10-11; 11:28; Eph 2:14).
 - ii. Likewise people were hostile to God (Rom 5:10; 8:7; Eph 2:14, 16; Col 1:21; James 4:4). Both sides are thus alienated from each others.
 - iii. Like the relationship of a husband and wife (1 Cor 7:11).
 - c. Since our legal debt has been paid, God again freely fellowships with us. This can be seen in two terms:
 - i. Adoption (Rom 8:14-17; Gal 3:26-29; 4:1-7).
 - ii. Access (Rom 5:1-2; Eph 2:17-18; 3:12; 2 Pt 3:18; Heb 10:19-22).
 2. Description:
 - a. Rom 5:9-11—Individual
 - b. Eph 2:16—Church
 - c. Col 1:15-20 (cf. Rom 8:21)—Nature
 - d. 2 Cor 5:18-21—Our ministry

V. Living Under the Cross

- A. A full view of God
 1. Greater wrath than you ever imagined
 2. Greater love than you ever imagined
- B. A realistic view of yourself
 1. A new way to think about yourself
 - a. Avoid self-love
 - b. Avoid self-hate
 2. A new way to live
 - a. Bonhoeffer said, "When Christ bids calls a man, he bids him come and die."
 - b. Manning, "The cross is not simply an event of history, it is a way of life."
 - c. We are part of a very real, very politically active kingdom! We imitate Jesus' politics of abandonment.
- C. A vital participation in a community
 1. Fellowship
 2. Lord's supper
 3. Baptism
- D. A Radical confrontation with the world
 1. A benevolent love of one's enemies
 2. An expectation of persecution

THE RESURRECTION APPEARANCES

By Mark E. Moore

Matt 28	Mark 16	Luke 24	John 20
Women (1)	Women (1)	Women (1)	Mary M. (1)
Earthquake (2-4)			
Angel (5-8)	Angel (2-8)	Angels (2-8)	
[Report]?		Report (9-11)	Report (2)
Soldier's Report (11-15)			
		Pt & John (12)	Pt & John (3-10)
	Jesus/Mary (9)		Jesus/Mary (11-17)
[Report]	Report (10-11)		Report (18)
	Emmaus (12-13)	Emmaus (13-32)	
		2 Report to 11 (33-35)	
	Jesus/10 (14)	Jesus/10 (36-43)	Jesus/10 (19-25)
			Jesus/11 (26-31)
			Fishing (21:1-25)
Galilee (16-20)	Galilee (15-18)		
	Ascension (19-20)	Ascension (44-53)	

Discrepancies in the Accounts of Jesus Appearing to the Women:

- I. Problems:
 - A. Did the angels appear to Mary Magdalene once or twice? They appear to the women when they came to anoint Jesus' body (Matt 28:5; Mark 16:5; Luke 24:5) but John says the angels also appeared to Magdalene after she returned with Peter and John (John 20:12).
 - B. Did Mary believe? Luke concentrates on the belief of the women (Luke 24:6-8) and the doubt of the 12. John focuses on Mary Magdalene's lack of faith (John 20:2, 11-15) and her report to Peter and John. How do we account for this?
 - C. When did Jesus appear to Mary Magdalene and were other women with her?
 1. Mark 16:9 says he appeared first to Mary (or was this the first time he appeared to her?).
 2. Matthew 28:9-10 says he appeared to Magdalene and Mary the Mother of James on route to tell the Apostles about the angels.
 3. John says he appeared to Magdalene after she followed Peter and John back to the tomb (John 20:14-16). This looks identical to Matthew's account.
- II. Considerations:
 - A. Matthew and Mark align with one another and Luke and John align with one another. Their variations may be due to theological emphasis.
 - B. These stories are highly compressed. A lot of details are left out.
 - C. There is a lot of movement between several locations. J. Wenham, *Easter Enigma* (Grand Rapids, MI: Eerdmans, 1984), pp. 82-84, suggests that Mary Magdalene, Mary the wife of Clopas and Salome go to the tomb together, leaving from John's house. Johanna and "Susanna" go together, leaving from the Hasmonean palace. He also suggests that the nine Apostles are in Bethany but Peter and John are in his residence in Jerusalem.
- III. Solutions:
 - A. Scenario #1: There are two difficulties here: (1) The timing would be difficult since Jesus appears to Magdalene *before* the other women who ran straight to the Apostles (Mark 16:8). Wenham speculates that the time is accounted for by the women going to the nine Apostles in Bethany. (2) The appearance in Matt 28:9-10 looks identical to the one described in John 20:14-17.
 1. Mary looks into the empty tomb and runs away before the angels appeared.
 2. She reports to Peter and John who, in turn, run to the tomb.
 3. The other women trail behind and report to the 9 Apostles about the angels.
 4. Mary follows Peter and John to the tomb. Here she sees the angels for the first time (John 20:12). And Jesus appears to her, which is the first actual appearance (Mark 16:9-11).
 5. Jesus appears to the other women before they get to the Apostles (Matt 28:9-10).
 - B. Scenario #2: Difficulty: Would Mary really doubt an angelic vision? Well, according to John 20:11-13 she might.

1. All the women (including Mary) see the angels at the tomb and report it (Luke 24:9-10). But not all of them believe yet, at least not at the same level, especially Mary who doubts after leaving the tomb.
2. Mary follows Peter and John back to the tomb where Jesus appears to her. She comes to full faith and reports the appearance to the Eleven.
3. The appearance to Mary is conflated with the later appearance to the other women in Matt 28:9-10. OR
 - a. Matthew leaves out the part about Peter and John running to the tomb because it doesn't fit his purpose.
 - b. John leaves out the part about Mary, the mother of James, following Mary *back* to the tomb because it doesn't fit his purpose

HARMONY OF THE RESURRECTION ACCOUNTS

By Mark E. Moore

A. Wenham

- 1. Mary runs to Peter and John.**
- 2. Angels appear to the remaining women at the tomb.**
- 3. Peter and John run to the tomb followed by Mary.**
- 4. The women run to the nine apostles (in Bethany).**
- 5. Peter and John return home.**
- 6. The angels appear to Mary at the tomb.**
- 7. Jesus appears to Mary, she runs to tell Peter and John.**
- 8. Jesus appears to the women on route to Bethany.**

B. Moore (like above with the following changes)

- 1. Mary runs to the 11 Apostles.**
- 8. Jesus' appearance to all the women is a condensed version of Jesus' appearance to Mary first and only later to the other women.**

C. Brief Account

- 2. Angels appear to the women, including Mary.**
- 4. The women, with Mary, run to the 11 Apostles.**
- 3. (see above)**
- 6. Jesus appears to Mary at the tomb.**

Problems:

- 1. This makes two appearances of the angels to Mary.**
- 2. This appears to make Matthew's account of the women's report out of order.**

Facts about Jesus' Crucifixion and Resurrection

Mark E. Moore

1. He was scourged, Matt 27:26, Mark 15:15, John 19:1
2. Wore a crown of thorns, Matt 27:29, Mark 15:17, John 19:2
3. Beat Him in the face, John 19:3
4. Beat Him an head with reed, Matt 27:30, Mark 15:19
5. Jesus bore His own cross, John 19:17
6. He was crucified, Matt 27:31, Mark 15:15, Luke 23:33, John 19:18
7. Pierced side with spear, blood and water came forth, John 19:31-34, 36, 37
8. John was an eye witness, John 20:25
9. Jesus was guarded at the cross, Matt 27:54
10. Pilate checked with centurion to be sure Jesus was dead, Mark 15:44,45
11. His body was wrapped, Matt 27:59, Mark 15:46, Luke 23:53, John 19:39,40
12. Wrapped with 75 lbs. of aloes and myrrh, John 19:39
13. He was placed in a tomb cut out of rock, Matt 27:60, Mark 15:46
14. Placed a large stone in front of the tomb, Matt 27:60, Mark 15:46
15. Stone too large for four women to roll away, Mark 16:1, 3
16. Two Marys saw where Jesus was buried, Matt 27:61, Mark 15:47, Luke 23:55
17. On Saturday, the Chief Priests and Pharisees asked Pilate for a guard to ID.— placed at the tomb, Pilate agreed, Matt 27:62-66
18. Set a seal on the stone, Matt 27:66
19. Stone was rolled away (by the angel), John 20:1, Matt 28:2, Mark 16:4, Luke 24:2
20. Guards shook for fear at the sight of the angel, Matt 28-4
21. Jesus had prophesied about the resurrection, Luke 24:6-8
22. Jesus appeared to the women, Matt 28:8-10
23. Soldiers were bribed to lie, Matt 28:11-15
24. Disciples refused to believe women's reports, Mark 16:11, Luke 24:11, or other's report, Mark 16:13
25. Linen wrappings left in the tomb, Luke 24:12, John 20:5-7, (face- cloth by itself).
26. Jesus rebukes them for their unbelief, Mark 16:14
27. Prophecies had spoken of it, Luke 24:25-27,44, John 20:9
28. Mary clung to Jesus, John 20:17
29. They could touch Jesus, Luke 24:39, (Thomas) John 21:27
30. He ate a piece of boiled fish, Luke 24:41-43
31. Jesus' burial was honorable according to Jewish customs.
32. Jews would never dishonor a loved one by moving their corpse.
33. Ten of the eleven apostles died for the testimony of Jesus. After the crucifixion the disciples were scattered and defeated.

Five Theories to Explain Away the Resurrection:

The Disciples stole the body of Jesus.

Swoon Theory: Jesus did not actually die but "swooned" and was resuscitated in the cool tomb.

Wrong tomb: The women got the tomb mixed up.

Phantom: These appearances were actually mental images of people who wanted Jesus back.

The resurrection was actually a myth that developed over time.

THE HISTORICITY OF THE RESURRECTION

By Mark E. Moore

- I. Denial—Although the skepticism of rationalism is waning.
 - A. Reasons
 1. Scientifically impossible (dead people don't rise and angels don't appear)
 2. Discrepancies in the accounts (cf. C. E. B. Cranfield, "The Resurrection of Jesus Christ," *ExpT* 101 (1990): 167-72.)
 - a. Due to:
 - i. excited nature of the events
 - ii. compression of the narratives
 - iii. the deeply personal accounts of Jesus' appearances
 - iv. the particular theological emphasis of each evangelist as he closes out his book.
 - b. What they do not mean:
 - i. Contradictions
 - ii. Unhistorical nature of the narrative
 - iii. No N.T. witness
 - B. Theories
 1. Stolen Body
 - a. They couldn't have with the guard posted and the stone in place.
 - b. They wouldn't have with the honorable burial of Jesus and their own disbelief particularly in an individual resurrection, not to mention their fear (John 20:19). The Jesus movement was dead!
 - c. They became martyrs for what they then would have known to be a lie.
 - d. Under these conditions, the institution of the Eucharist is unthinkable!
 - e. The conversions of Saul, James, and Thomas cannot be accounted for.
 2. Swoon
 - a. He was dead. Crucifixion saw to that, as did the spear, the spices, and the tomb.
 - b. He was trapped behind a very heavy stone and guards outside.
 - c. How can he appear as a risen Lord rather than a victim of torture. And wouldn't this make Jesus a colossal deceiver?
 - d. How does one account for his sudden disappearance after the appearances?
 3. Wrong Tomb
 - a. No mother would forget where her son was laid to rest (Luke 23:55-56).
 - b. Not just the women, but the men went to the wrong tomb.
 - c. It was a private burial place, not a public cemetery, with a Roman seal and guards.
 - d. The authorities would have straightened the whole mess out.
 - e. Why would the accusation of a stolen body every have surfaced? (This also goes for the hallucination theory).
 4. Hallucination
 - a. Not every personality type is capable of a hallucination and the disciples were clearly very different personalities. Furthermore, hallucinations are not seen by multiple people at once (500+ on at least nine different occasions).
 - b. Jesus gave tangible evidence of touch, eating fish, as well as vision and sound.
 - c. This does not explain the empty tomb or the cessation of the appearances.
 5. Literary production:
 - a. Women

- b. Peter & Co. would believe
 - c. somebody would have seen it
 - d. description of Jesus' body
 - e. fulfilled prophecy
 - f. Jesus' descent into hell
 - g. appearances to the unbelieving Sanhedrin
- C. Evidence for the Resurrection
1. The continued existence of the early church, epitomized in the conversion of 3,000 people on the day of Pentecost so close to the time and place of Jesus' death.
 2. The transformation of Peter, Thomas, James, and Paul, particularly their willingness to suffer and die for the gospel message, centered in the resurrection.
 3. The continued sacraments of Baptism and the Lord's Supper as well as the change from the Sabbath (Saturday) to Sunday (Act 20:7) worship.
 4. The changed lives of millions of Christians through history. While existential this is still powerful!

THEOLOGY OF THE RESURRECTION

By Mark E. Moore

- I. Centerpiece of Christianity (Acts 2:22-36; 4:2, 33; 23:6; 24:15; Rom 1:4; 6:5; 1 Cor 15; Eph 1:18; 2:4-7; Phil 3:10-11; 1 Thess 4:13-18; 1 Pet 3:18-22; Rev 20:5-6).
 - A. If this falls, all falls (1 Cor 15:13-14).
 - B. It is the central theme of nearly every sermon in the book of Acts (2:24-36 [2 vv. describe his life and death; 13 vv. describe his resurrection]; 3:15; 4:10-11; 5:30-32; 7:55-56; 10:40; 13:32-37; 17:31; 23:6-8; 24:15; 26:23). The only exceptions are Stephen's speech in Acts 7 (where Jesus is declared standing at God's right hand) and Paul's plea to the Lystrans not to sacrifice to him.
 - C. It is an essential creed (Rom 10:9) and part of the core gospel message (1 Cor 15:3-4). And it is certainly not too incredible to believe (Acts 26:8).
- II. What it meant to Jesus
 - A. His work was **complete**
 1. He fulfilled O.T. prophecy (Psa 16:8-11; Isa 53:8-10; cf. Hos 6:2) as well as his own predictions (Matt 16:21; 17:9, 23; 20:19). Hence we can listen to all his self-acclamations and teachings.
 2. He defeated death (Rom 6:9; 1 Cor 15:20, 55-57).
 3. It establishes our justification (Rom 4:25).
 - B. He is **exalted** to God's right hand (Acts 2:32-33; Eph 1:20-21), Therefore:
 1. Lord and Christ (Acts 2:36), God's own son (Acts 17:31; Rom 1:4).
 2. He is worthy of the highest praise (Phil 2:9-11).
 3. NOTE: The Resurrection and ascension are connected with the crucifixion. The three, together, comprise the glorification of Jesus (John 3:14; 12:16, 23; 13:31; Phil 2:6-11)
 4. He was established as the cornerstone/capstone of the church (Acts 4:10-12) and the exclusive source of eternal life.
- III. What it means to us
 - A. We have an **advocate** at God's right hand (Rom 8:31-39), hence, no one can bring a legal charge against us; Jesus grants repentance and forgiveness (Acts 5:30-31; 13:38). Thus the judgment holds no dread for us (John 5:28-30; Acts 17:31).
 - B. We have **fellowship** with Jesus in suffering and death (John 6:54; Rom 6:4; Phil 3:10-11)
 1. Through baptism (Rom 6:5; Col 2:12; 1 Pet 3:21), self-denial (Phil 3:10-11), and persecution (Heb 11:35). This is a stumbling block to both Greek philosophy (Acts 17:18, 32) and Hebrew religion (Acts 23:6-8).
 2. We become dead to: Sin (Rom 6:11-14), Law (Acts 13:37-39; Rom 7:1-5; 8:1-4), and to the thoughts and things of this world (Col 3:1-2; Rom 6:5-7; 8:5).
 - C. We have **power** through the Holy Spirit (John 14:26; Acts 2:33; 5:30-32) who gives us courage and power to proclamation the Gospel (Acts 4:13-14).
 - D. We have **hope** (1 Cor 15:20; 1 Pet 1:3). If Jesus was raised then we can be too (John 5:21; 6:39-40, 44; 11:24-26; Acts 4:2; 1 Cor 6:14; 2 Cor 4:14), not merely from the dead but to the right hand of God (Eph 2:6).
 1. In two resurrections (John 5:24-29; Rev 20:4-6), both Spiritually (John 11:26) and Physically (1 Cor 15:42), of both the wicked and the righteous (Acts 24:15).
 2. Our new body will be, according to 1 Cor 15: Heavenly (40), Imperishable (42), Glorified and Powerful (43), Spiritual (44), Like Jesus (49), Suddenly changed (52) and Immortal (54).
 3. We will not experience marriage (Matt 22:28-30) or death (Luke 20:35-36).
 4. Reward (Luke 14:14); co-heirs with Christ (Rom 8:17); and fellow rulers with him (Rev 20:6).

The Ending of Mark

- I. It should be included:
 - A. Without it we have an odd and disconcerting ending to the book of Mark.
 1. There is no witness to the resurrection and it ends with fear.
 - a. Fear and joy are not antithetical (cf. Matt 28:8-10). Furthermore, fear is not a statement of unbelief but often is connected with seeing God and worshipping.
 - b. Saying nothing to anyone may only be in reference to foregoing the normal greetings along the road on route to the Apostles. After all, the other three gospels testify to the report to the Apostles.
 - c. Mark begins his gospel abruptly and may end the same way appropriately.
 2. Grammatically, this would make the book end with the word “for” [*gar*]. While this is possible and does happen rarely, it would be odd and uncomfortable.
 - B. The longer ending is included in the vast majority of the manuscripts. As well as the second century Peshito (the Syriac translation) as well as other later translations.
 - C. Papias, from the early second century, attests to v. 18. Justin Martyr’s also cites v. 20. Irenaeus and Tatian’s Diatessaron include it.
- II. It should not be included:
 - A. Our best early manuscripts do not have it, specifically Sinaitic (a) and Vaticanus (B).
 1. Vaticanus leaves a blank column where it could be placed.
 2. It is included in a number of Byzantine, Alexandrian and Western families of texts (A, C, D, K, X, D, Q, w) – the vast majority.
 3. Several manuscripts include it with an asterisk, obeli or some kind of critical note.
 - B. Several early church fathers argue for its exclusion (Eusebius, Jerome). Others have no citations from it (Clement, Origen and Cyprian of Jerusalem).
 - C. It is not Marcan in style:
 1. Fifteen words in this passage are used only here in Mark. However, in the previous verses of equal length there were 11 words used only once by Mark. Endings of books may be prone to unique vocabulary.
 2. Mark tends to write longer stories and suddenly they are compressed.
 3. Odd details:
 - a. Mary is identified as the one out of whom 7 demons was cast. Since she has been introduced in verse 1, this seems like an odd and late additional detail.
 - b. Verse 9 is an awkward and abrupt transition.
 - D. It is doubtful that the shorter ending would have been created if there were no gap to fill.
 - E. It is more likely that this material would have been added than that it would have been taken away.

The Allegory of 153 Fish, John 21:11
(Compiled by Mark Moore)

The number 153 has had a number of allegorical interpretations attached to it, none of which appear valid:

- (1) There were supposedly 153 varieties of fish in the Sea of Galilee. Thus, this is a veiled reference to Matt 13:47-48, showing that all kinds of people will be saved. This estimate comes from Oppian via Jerome. However, Jerome is somewhat "loose" in his counting of Oppian's categories. Besides that, Oppian wrote c. 176-180 and therefore cannot adequately account for John's usage of 153.
- (2) The total represents the sum of all the numbers from 1-17. $17 = 10$ commandments plus the 7 gifts of the Spirit. Or, according to R. Grant, "'One Hundred Fifty-Three Large Fish' (John 21:11)," *Harvard Theological Review* 42 (1949): 273-75, there are seven Apostles present at the catch and ten who received the Holy Spirit (John 20:24). Thus, 153 functions here as 144,000 does in Revelation 7:4 to represent all God's redeemed.
- (3) Peter's name in Hebrew, Simon Iona, numerically is 153.
- (4) $153 = 100$ (Gentiles) + 50 (Jews) + 3 (Trinity).
- (5) The Hebrew word for Mt. Pisgah has a numerical value of 153. This shows how John 21 is Jesus farewell address to the leaders of the New Israel, just like Moses' (cf. Num 11:16-25; 27:17). (O. T. Owens, "One Hundred and Fifty Three Fishes," *ExpT* 100 (1988): 52-54.)
- (6) The Hebrew for "The Children of God" has a numerical value of 153. Hence, John 21 is a reference to the new "children of God." (J. A. Romeo, "Gematria and John 21:11—The Children of God," *JBL* 97/2 (1978): 263-64.)
- (7) The 153 fish in the net, plus the one that Jesus had cooked = 154 fish. This matches the numeric value of the Greek word "day," which was one of the titles for Jesus in the early church. (K. Cardwell, "The Fish on the Fire: John 21:9" *ExpT* 102 (1990): 12-14.)
- (8) 153 is gematriacal Atbash. If you reverse the numerical value of the Hebrew Alphabet, then take the numbers 70, 3, and 80, you get the Greek letters "I," "X," and "Th." These are the first three letters of the Greek word "fish" which was, of course, a significant symbol in early Christianity. This word was an acrostic for early Christians which signified: "Jesus Christ, God, Son, Savior." (Cf. N. J. McEleney, "153 Great Fishes [John 21:11]—Gematriacal Atbash," *Biblica* 58 [1977]: 411-17).

WHAT IN THE WORLD IS HAPPENING?

1. In the year 2,000 there will be 2.02 billion Christians but only 19% protestant.
2. Muslims are the fastest growing major religious group, primarily through birth. There are 935 million Muslims, 80% have never heard the gospel but consider the Bible a holy book and Jesus a prophet.
3. 2/5ths of professing Christians live in poor countries
4. There are now 23,500 denominations and 21,000 denominational agencies
5. In the least evangelized area of the world, 9,800 hear the word every hour. But 10,700 are born and 1,400 die without hearing the word. That's 9,300 per hour we need to reach to stay even. We're barely keeping up.
6. Christians are allocating only 1.2% of their foreign mission funding to 1.3 billion people who live in the least-evangelized world. (OV 19)
7. Only 1% of Scripture distribution is to the least evangelized part of the world.
8. Over 90% of foreign missionaries, 87% of missions funding and over 94% of the fulltime Christian workers are directed toward those countries where 60% or more of their people identify themselves as Christians.
9. In per capita terms, the US ranks 14th behind nine European countries, Canada, Bolivia, New Zealand and Australia in sending missionaries. (OV 21)
10. Almost half the world's families struggle with annual incomes of less than \$4,500. One in five live in poverty so absolute their survival is at stake daily. Two in five human beings are malnourished. One in four do not have safe water to drink. Every day 25,000 people, mostly women and children, die from drinking dirty water.
11. Just over 30% of the gross world product is related to the "Structures of sin," 5.2 trillion. 520 billion would provide the poorest of the world with adequate food, water, education and shelter. (OV 35)
12. Over half of the world's women and a third of the world's men are illiterate. 70% of African adults are illiterate.

ASCENSION

I. Contradictions

1. Time: Easter vs. 40 days later
2. Place: Bethany vs. Mt. of Olives: Ac 1:12; Luke 24:50

II. Historicity

1. Prophesied: Ps 110:1; Luke 22:69
2. Claimed in the N.T.: Mark 16:19; Luke 24:50-51; Acts 1:9-11
3. Assumed in the N.T.: John 20:17; Ac 7:55; Ro 8:34; 1 Cor 15:1-28; Eph 1:18-23; Phil 2:9-11; 3:10, 20; Col 3:1; Heb 1:3; 4:14ff; 8:1; 9:11ff; 10:12; 12:12; 1 Pet 3:21-22;
4. Presented in sobriety, not like apocryphal literature.
5. Presence of witnesses.
6. No other explanation of cessation of resurrection appearances.

III. Purpose

1. His work was finished
(John 17:4, 5; 19:30; Phil 2:6, 9, 10)
2. Prepare a place for us (John 14:2)
3. Holy Spirit would come (John 16:7)
4. Intercessory work (Rom 8:34; Heb 7:25)

IV. From John Stott, *The Spirit, the Church and the World*, p. 49:

What is the permanent value of the ascension story? "If we were to give a thorough answer to this question, we would need to bring different strands of teaching together from all the New Testament authors, including the completed sacrifice and continuing intercession of our Great High Priest described in Hebrews, the glorification of the Son of man taught by John, the cosmic lordship emphasized by Paul and the final triumph when his enemies will become his footstool, foretold by Psalm 110:1, and endorsed by those who quote it."

LOC 1, Knowledge Inventory 1, Sec. 1-19

1. Know the location and meaning of any quoted prophecy.
2. Fill in the blank on text.
3. Explain the following verses: John 1:9, 12, 16, 18; Matt 1:17, 22-23; Matt 2:15, 23; Luke 2:2, 7, 49.
4. True/False and Multiple Guess over lecture material and overheads.
5. Quote John 1:1-5 or 1:14-18; I will choose one.
6. Put various events, people, & places in chronological order.
7. Compare the four gospels — chart.
8. Know the ages of different people.
9. Name that Person.
10. Name that Place.
11. Who said . . . ?

Miscellaneous Information:

1. Define — Jesus, Immanuel, Bethlehem, Theophilus
2. How many infants were killed in Bethlehem?
3. Which gospel promises to be chronological?
4. How many Priestly divisions were there?
5. Describe the work of the temple.
6. What is the major theme of the Magnificat?
7. What is the meaning of horn?

Short Answers:

8. What is the deal with the "14" in Matthew's genealogy?
9. Describe John the Baptist.
10. Identify the signs in Matt 1-2 and Luke 1-2
11. List the differences between Matthew and Luke's genealogies; give an explanation of the differences.
12. List prophecies which predict John the Baptist.
13. Describe shepherding and its symbolism.
14. Was Jesus God?
15. Why do some believe John was a Qumranite?
16. What information in Josephus relates to Herod's last days and death?

Essays:

1. What was the purpose(s) of Biblical genealogies?
2. Define Logos and explain its importance in John 1:1.
3. Defend or critique the deity of Jesus.
4. What did Mary know about baby Jesus? What were her sources of information?
5. Defend or critique the reality of the virgin birth.
6. Enumerate the elements of the birth narrative that would have been politically charged.

LOC 1, Knowledge Inventory #2; Sec. 20-35

Major Kinds of Questions

1. Quote John 3:14-19
2. Locate major events in Book(s) and Chapter(s)
3. Fill in the blanks on the text
4. Multiple Choice and T/F over lecture and overheads
5. Understand major prophecies and know their OT locations (book & chapter)
6. Put in order—people, places, events
7. Name that person, place
8. Who said . . .
9. Explain these verses: Matt 3:2, 15; Mark 1:2-3, 10-11; Luke 3:16; John 1:29, 51; 2:4, 17, 19; 3:3, 5

Short Answer

1. Define and give the nature of the kingdom of God. Tell how it is at the same time past, present and future. How does one enter? Who can't enter?
2. Why did John say he was not Elijah when Jesus said he was?
3. Why was Jesus baptized?
4. What texts are paralleled with Jesus' temptations?
5. Give the three symbols of Christ's death in John 1-3. Briefly describe each.
6. Name the first six disciples (which ones are named in the text?).
7. Draw a chronology of Jesus' first week of ministry.
8. What is the significance of the term "son of man"?
9. Why was Jesus able to cleanse the temple? That is, how did he get away with it?
10. Tell all you know about Nicodemus.
11. How does Jesus radically change the concept of kingdom (John 3:3-5)?
12. What are the beginnings (inaugurations) of Jesus' ministry?
13. Why does Jesus move to Galilee?
14. Give the literal meaning of: "Jews have no dealings with Samaritans."

Miscellaneous Questions

- Which gospel allows us to date Jesus' ministry?
Who was the High Priest when Jesus cleansed the temple?
How else is the word "spirit" translated?
How long was Jesus' early Judean ministry? How do we know?
Where was Jesus' most successful ministry?
What are the symbols of the H.S., especially in the O.T.?
What is living water?
On what mountain did the Samaritans worship?
To what does the phrase "white fields" probably refer?
What title do the Samaritans give to Jesus?

Essays

1. Compare and contrast the woman at the well with Nicodemus.
2. Give a biography of John the Baptist.
3. What is baptism of the H.S. and fire?
4. Analyze the miracles in John, specifically the water to wine.

LOC-1— Knowledge Inventory #3 (Sec. 36-53)

1. Fill in blank over text.
2. Know the book and chapter of all OT quotations in our text and their use / interpretation in the Gospel.
3. T/F over overheads and handouts.
4. Explain the following verses: (Sec. 36-53)
Matt 8:17; Mark 1:15; 2:26, 3:6; Luke 5:23, 36; John 4:44, 54; 5:4, 31
5. Put in order.
6. Who said . . .
7. List the 12 Apostles and identify them from descriptive statements.
8. Short answers:
 - Why can leprosy not be Hansen's disease?
 - What are the 4 accusations against Jesus?
 - When was each accusation first leveled against him?

Specific questions over various sections:

- 37 What was the content of Jesus' preaching?
- 38 Where / how far away was Jesus when he healed the nobleman's son?
How did the noble man demonstrate a lack of faith in saying, "Come down before he dies?" (2 ways)
What were Jesus' first two miracles in Galilee?
- 39 About how long was Jesus away from Nazareth?
What two proverbs does Jesus quote in his hometown synagogue?
What two O.T. characters does Jesus use in his hometown synagogue?
Why did they get mad at Jesus?
Where were Jesus' headquarters?
- 41 What were the three major occupations of Palestine?
Name the first four that Jesus called occupationally?
What other names are there for the Sea of Galilee?
- 42 Why were the people amazed at Jesus' teaching?
How were the Jewish exorcisms performed?
How do you know Jesus believed in the reality of demons?
Why did Jesus refuse to allow demons to speak?
- 43 What is the two pronged meaning of Isaiah 53:4?
- 44 How do you align Mark 1:39 and Luke 4:44?
- 45 How did Jesus heal the leper physically, emotionally, and socially?
Why did Jesus tell the leper not to talk about his healing?
What is the Mosaic law for cleansing? Where do we read about it?
- 46 How is the leper like the paralytic?
What is the first Jewish opposition to Jesus?
Why would these men sense an urgency about Jesus healing their friend?
Explain: "Which is easier to say."
What constitutes blasphemy?
- 48 What do the parables of this section mean?
What days did the Jews fast?
- 49 What two paralytics did Jesus heal?
How does John use the term "Jews?" To what does this refer?
What four claims does Jesus make about his relationship to his father in John 5:19-23?
What witnesses did Jesus have?

- What "work" had Jesus done up to this point?
- 50 What were the three marks of a Jew?
What conclusions did Christ come to about the Sabbath?
Justify Mark 2:26.
- 51 What made Jesus angry?

Essays:

- Discuss Jesus' dealings with demons.
- Compare the three Sabbath incidents of this section. What theological lessons do we learn from them?
- Think through the passages of this section, what do they tell us about the person and ministry of Jesus?

LOC 1 — Knowledge Inventory #4, Section 54 — Sermon on the Mount

1. List the Beatitudes; their characteristics and rewards.
2. Show the connection between (a) the first three beatitudes and (b) the last two beatitudes.
3. The genre of the beatitudes is much like what book of the Bible?
4. What synonyms might you use for the word "blessed?"
5. In 5:11-12, Jesus infers that persecution is not just physical. What else does it include?
6. Why do we rejoice in our persecution (2-3 reasons).
7. What does "Raca" mean?
8. Which of the six contradictions are not in the Old Testament?
9. What is "Mammon?"
10. What is the range of meaning for the word "judge?"

SHORT ANSWER

11. List some very real ways in which Christianity has been salt & light in our world.
12. What is the difference between chapters 5 & 6 of Matthew?
13. What are the basic elements of the "Lord's Prayer" which should be part of our prayer lives?
14. List the obvious hyperboles of the Sermon on the Mount.
15. List some of the illustrations of Jesus from everyday life in the sermon.
16. List some of the differences between Luke's Sermon on the Plain and Matthew's Sermon on the Mount.
17. What indications do we have that Jesus spoke against the Oral Law in Matt 5:21-48 and not against OT Law?
18. List the six contradictions of Jesus in Matt 5:21-48.
19. Explain these passages: Matt 5:17, 32, 38-39, 48, Matt 6:22; Matt 7:1, 6, 15-16, 27-29

ESSAYS — MUST INCLUDE SCRIPTURE REFERENCES

20. The Christian's relation to the law (especially based on 5:17-20)
21. Christians and divorce
22. Christians and judging

LOC 2, Knowledge Inventory #1, SEC 55-71

1. True/False and Multiple Choice over overheads, handouts and notes.
2. Fill in the blank over the text.
3. Who said . . .
4. Explain the following verses: Matt 10:5, 13, 14, 22, 23, 38; 11:12, 17-19, 28-30; 12:32, 39, 43-45; 13:44; Mark 6:3, 5, 13; Luke 7:28, 50

Short Answer:

5. Why did Luke say the centurion sent a delegation to Jesus and Matthew say that he went to Jesus himself?
6. Why did John the Baptist question Jesus' ministry?
7. Why is the person who is least in the kingdom greater than John?
8. In sec. 58, Jesus mentions Tyre and Sidon as well as Sodom. What do these cities represent?
9. Defend the position that the anointing by this sinful woman is a different incident than Mary anointing Jesus' feet.
10. Explain Simon's logical syllogism and point out where it goes wrong.
11. Why would Luke mention these three women (8:1-3) by name and what can we learn from this pericope about Jesus and his ministry?
12. Explain Mark's use of "sandwiches"
13. List Jesus' four arguments in answer to the Pharisaic accusation that he cast out demons by the power of Beelzebub.
14. What three illustrations does Jesus give to highlight the hypocrisy of the Pharisees asking for a sign?
15. Explain the allegorical elements of the parable of the weeds (Sec. 64g).
16. List what Jesus did during the thirty six hour period of sections 61-67.
17. What is the theological significance of the story of Jesus calming the storm?
18. Why does Matthew say "region of the Gadarenes" and Mark & Luke say "Gerasenes"?
19. Describe the typical characteristics of a demoniac as well as the Gadarene demoniac (his behavior and appearance). [Note: these will overlap significantly].
20. What is the Abyss?
21. Explain the apparent contradiction between Matthew 9:18 and Mark 5:23; also explain Matthew 10:10 and Mark 6:8.
22. What information does Mark have about the woman with a hemorrhage that Luke does not have?
23. Describe Palestinian funeral customs.
24. When does Jesus speak in Aramaic and what does he say?
25. Compare the healing of the two blind men in Matthew 9 with the two in chapter 20.
26. What two things amazed Jesus?
27. Explain Moore's theory that Matt 10 is not a single sermon and the implications that has for applying specific verses today (especially in the latter part of the sermon).

Essays:

- Explain the blasphemy of the Holy Spirit.
- Discuss Jesus' family relations.
- Explain Jesus' use of parables to conceal the gospel.
- Give a biographical sketch of Herod, who beheaded John.

LOC 2, Knowledge Inventory #2, Sec. 72-81

1. T/F, Multiple Choice, and Fill in the Blank over the text, Sec. 72-84.
2. Explain the verse: Matt 15:24, 26-27; 16:3-4; Mark 6:48; 7:3-4, 11, 18-19; John 6:29, 39, 44-45, 55-56.

Short Answer:

3. What event was mentioned in all four gospels prior to the last week of Christ's life?
4. Locate on a map the places mentioned in this section.
5. Give three reasons for the fervor of the crowds at the feeding of the 5,000.
6. Identify t/f descriptions of the feeding of the 5,000: Bread, fish, seating arrangement, grass, major players, #'s etc. Identify and describe the symbolic elements of this event.
7. Analyze the theology of the sermon on the bread of life. What phrases are repeated most often in this sermon.
8. Identify who said various quotes from this section.
9. After circumcision, what three things were used as a barometer of a "good Jew?"
10. Describe this Syrophenecian woman Nationally, Politically, Ethnically, and culturally/linguistically. Compare her to the Centurion of John 4.
11. Explain why Jesus often tells people, especially in the book of Mark, to tell no one about his miracles or who he is. List those to whom Jesus gave an injunction of silence.
12. What are the differences between the feeding of the 5,000 and 4,000.
13. Discuss the sign of Jonah.
14. What was Jesus' only "two-step" miracle? Why did he do it that way?

Essays (Use lots of Scriptures)

- Trace the portrayal of the disciples through this section.
- Trace the progress of Gentile Inclusion in this section.
- Why sign seeking is wicked.

LOC 2, Knowledge Inventory #3, Sec. 82-103

1. T/F, Multiple Choice, and Fill in the Blank over the text
2. Put in order various scenes from this section.
3. Identify who said various quotes from this section.
4. Briefly explain: Matt 16:18, 19, 28; 18:3, 4, 10, 18-19; Mark 9:48-50; Luke 9:48, 50, 60; 10:7, 9, 17-19, 21; John 7:34-35, 38-39, 50-52; 8:7, 28; 9:1-3, 39-41; 10:16.

Short Answer:

5. What are some of the similarities between Jesus and the three persons mentioned in Matt 16:14.
6. Tell several times that Peter said some really wonderful things and some other times that he said some pretty stupid things.
7. When was the first clear confession of Christ and the first clear prediction of his death? What are some other previous allusions to his death? List several specific things that Jesus said would happen to him concerning his own death.
8. What is the significance in both the O.T. and N.T. of the phrase, "Son of Man?"
9. How does one take up a cross and what would that phrase mean to Jesus' audience?
10. What was Jesus' most frequent saying? Quote it.
11. Explain Matt 16:27 in light of the fact that we are saved by grace.
12. When was Jesus' the last "injunction to silence" and what parameter did he place on it?
13. Where did the transfiguration likely take place and what are the other possibilities? What indications do we have that the transfiguration took place at night? What is the significance of the individuals that Jesus spoke with during the transfiguration? For what reasons was Peter's suggestion to build booths for the three a bad suggestion? What did the cloud likely represent?
14. What was the significance of Elijah's coming and why did the teachers of the law misunderstand it? How was "Elijah" to turn the hearts of the fathers back to the children? Did he do it?
15. How might the Apostles have figuratively interpreted Jesus' statement about "rising from the dead?"
16. Describe the demon possessed boy of sec. 87. Why could the Apostles not cast out the demon? Is demon possession sickness? Can demons cause sickness? Be prepared to write an essay on Demon Possession based on the handout in class.
17. Explain the temple tax: tell what it was, how much it was. Why does Matthew tell this story? What message(s) is he trying to get across?
18. What is the significance of this question "Who is the greatest in the kingdom?" Was it a common Rabbinic question?
19. What and where is Gehenna?
20. What is the difference between Matt 18:12-14 and Luke 15:3-7.
21. Describe the process of disciplining an erring brother (Sec 92).
22. Describe the Feast of Tabernacles—When it was, what it celebrated, its various symbols and sacrifices. When in Jesus' three year ministry did he go to Jerusalem for this feast? When did he arrive? How long had it been since he was in Jerusalem before this?
23. Describe the relationship between Jews and Samaritans.
24. List the three groups we encounter in John 7-10. Explain and illustrate the following occurrence in John 7-10: Division, Attempts to arrest and assassinate Jesus, Various opinions of Jesus.
25. How is the term "demon-possessed" used in John?
26. Give a summary of Jesus' teaching on the Sabbath and his logic in dealing with the Pharisees' abuse of the Sabbath.
27. Why is it questionable that John 7:53-8:11 was in the original text? Does that mean that it is unhistorical? How should one deal with it in preaching and teaching?

28. Outline the three investigations involved in the healing of the blind man (John 9), and briefly describe the logical arguments used in each.
29. Tell all you know about Palestinian Shepherding.
30. Interpret the major elements of Jesus allegory (*paroimia*) in John 10:1-16: Shepherd, door, sheep, thief, robber, stranger, hireling.
31. What kinds of similarities are there between the sending out of the 12 (Matt 10) and the 72 (Luke 10). What is the potential symbolic significance of the number 72 (or 70).

STUDY GUIDE FOR LOC3— Knowledge Inventory 1
Sec 104-111

1. T/F over the text and handouts.
2. Fill in the blank over the text.
3. How does the Lord's Prayer differ in Luke 11:1-13 and Matt 6:9-13?
4. Why does Luke have so many of the same events and even the same words as Matthew only placed in the narrative at different times and locations?
5. Explain the following difficult verses: Luke 11:24-26, 29, 34, 47-48, 50-51; 12:4-5, 10, 47-48, 49-50; John 10:27-29, 34-36.
6. Show Jesus' logic in sec. 106 when he responds to the accusation that he casts out demons by Beelzebub. Tell what Beelzebub means.
7. What text is parallel to Luke 11:37-54?
8. How does Luke 12:2-3 differ from Mark 4:21-22
9. To what does Luke 12:54-56 refer? The first or second coming of Christ?
10. When and what was the feast of Dedication?
11. Essay Questions over:
 - (a) Demons: Their characteristics, how they are cast out, what are the symptoms of demon possessions, are they really working today, levels of demon control, etc.
 - (b) Eternal Security: Parameters of handling the text, several texts that support each side of the issue, implications of each position, etc.
 - (c) Five views of Hell: List and define. The logical and scriptural defense of each position.

STUDY GUIDE FOR LOC3— Knowledge Inventory 2
SEC. 112-128a & 141

1. T/F over the text and handouts. Fill in the blank over the text.
2. Explain the following difficult verses: Matt 19:7, 9; Mark 10:18, 25, 45; Luke 13:32, 35; 14:34-35; 16:16; 17:1-2, 4-5, 20-21, 24, 31-32, 37; 18:8; 19:20-23; John 11:9, 48, 50-51.
3. Summarize the various times that Jesus "wept" over Jerusalem in both Luke and Matt
4. Summarize the various times that Jesus ate with a Pharisee.
5. Summarize the three encounters between Jesus and Mary and Martha.
6. Summarize the times when the Jews tried to stone Jesus and/or tried to kill him.
7. Summarize the three times we encounter Thomas in the Gospels.
8. Explain the seating arrangements at Jewish banquets.
9. Was Dives and Lazarus a parable? If so, why is Lazarus named?
10. Describe Jesus' emotions in Bethany. (Be specific; identify the three words John uses in 11:33-35).
11. Describe the tomb and the burial practices surrounding Lazarus' death.
12. Why does Jesus use a parable where the master commends the dishonest servant?
13. Explain how Jesus can be misunderstood if we take him too literally.
14. What two answers does Jesus give to the question, "Where is the kingdom?"
15. What were some of the common Jewish misconceptions about the kingdom?
16. List the three types of eunuchs Jesus talks about. What implications does this have for single's ministries?
17. When, in this portion of text, did Jesus get mad at his disciples? When else did Jesus get angry?
18. Describe the rich young ruler.
19. What three things are promised to those who give up everything to follow Jesus?

20. What is the central truth of the parable of the landowner? HINT: The parable is bracketed with this statement.
 21. What indications do we have that there are levels of rewards in heaven?
 22. List the six elements of Jesus passion prediction.
 23. Give two explanations of why Matthew says the two blind men were healed when Jesus was leaving Jericho and Luke says it took place as he approached Jericho.
 24. From this section, what two phrases could be seen as Jesus' mission statements.
 25. Why did Jesus tell the parable of the king and his ten servants?
 26. Defend the position that Jesus was actually anointed twice, not just once.
- i) Essay Questions over:
- The similarities between the Pharisees and modern preachers. Be fair and balanced. Also give some practical guidelines on how we might avoid the dangers they fell into.
 - Essay on Divorce: Explain Blomberg's view (which Moore agrees with), that Divorce being adultery is allegorical. Explain the major texts on Divorce. Is remarriage wrong? Do remarried people live in perpetual adultery. Describe Hillel's and Shammai's views on the subject, etc. What are the two pillars of marriage? What are the two scriptural reasons for divorce?
 - Discuss prayer, especially what Jesus teaches about it.
 - List (enumerate) the advice Jesus gives his followers in this section about the cost of being a disciple.
 - List (enumerate) the advice Jesus gives his followers about money in this section.
 - List (enumerate) the emotions of Jesus in this section and what implications that holds for his deity.

STUDY GUIDE FOR LOC3— Knowledge Inventory 3
Sec 128b-138

1. True/False over handouts.
2. Fill in the blank over the text
3. Explain the following verses: Matt 21:13; 22:14, 43-44; 23:11-12, 35; Mark 11:14, 28-30; 12:30-31; Luke 19:43, 46; 20:13, 17, 38; John 12:27-28, 32, 42-43;
4. Match O.T. prophecies with their reference as well as where they were used in the gospels (i.e. at what incident).
5. You will want to be familiar with the basic contours of Jerusalem and its major landmarks.
6. Explain the political ramifications of the triumphal entry both the actions and the words of the crowds in the Psalms of Praise.
7. Explain how the cursing of the fig tree is like an enacted parable especially in Mark's "sandwich."
8. Explain the political ramifications of cleansing the temple. Did Jesus do this just once or did he do it twice?
9. How do Jesus' three parables of Matthew 21-22 answer the question about his authority?
10. Explain how the placement of the widow's mite affects its interpretation differently in Mark and Luke.
11. Essays:
 - Show how O.T. prophecy is used in this section to point to Jesus.
 - List and analyze Jesus' critique of the Pharisees in Matt 23.
 - Trace the theme of exaltation and humility.
 - List Jesus' overt and symbolic threats to the temple

LOC 4: Knowledge Inventory #1 Sec.139-148

- 1) True / False, fill in the blank over the text
- 2) Short answer:
 - Tell why the Olivet Discourse is so difficult to interpret.
 - Define the nature and purpose of apocalyptic literature.
 - Briefly describe the date and nature of the destruction of Jerusalem.
 - How many questions did the disciples ask; how many questions did Jesus answer? Briefly show what portion of the Olivet Discourse relates to each of the answers.
 - What is the purpose of end times talk in the Bible?
 - Why are the words of Luke 21:12-16 more appropriate in the Olivet Discourse than where Matthew places them?
 - List the six signs of "the end" from Matt 24:4-14.
 - Which verses of Matt 24 could only refer to 70 A.D. and which could only refer to Jesus' return?
 - Is it possible that Matt 24:14 refers to 70 A.D., and if so how?
 - Is it possible for Matt 24:21 to refer to 70 A.D., and if so how? (pay attention to the context, especially vs. 20 & 22)
 - Describe the mountain effect of prophecy.
 - If I were to print out the parable of the virgins, be prepared to explain the various historical details behind the parable such as lamps, bridegroom coming from a distant place, how the bridesmaids escorted the bridegroom when he got there, buying the oil in the middle of the night, etc.
 - Show how the man in the parable of the talents - Matt 25:25 - was lying?
 - Is Matt 25:31-46 a parable or a realistic description of what judgment will be like?
 - In section 140, 141, & 142, what preparations were made for the death of Jesus by Jesus, Judas, Mary, and the Sanhedrin?
 - The Sanhedrin didn't want to kill Jesus during the Passover Feast because he was so popular. What did Jesus do in the last three days that made him so popular?
 - When did Mary anoint Jesus' feet?
 - Draw the seating arrangements at the Last Supper. Show who sat where.
 - How do you know that John is the beloved disciple?
 - When in our section does it say that Satan entered Judas' heart. In other words, what events are connected with Satan entering Judas?
 - What indications do we have that Judas went to hell?
 - Explain the typological use of Zechariah 13:7.
- 3) Explain the following verses: Matt 24:15 (with Luke 21:20); Matt 24:27-28, 29, 32-33, 34; Luke 22:3, 19-20; John 13:12-14, 27-28.
- 4) Essays:
 - Describe the Passover. What was the meal like? What did it represent historically and spiritually?
 - Explain the apparent contradiction between Mark 14:12 and John 18:28 & 19:14. Offer several proposed solutions.
 - Discuss the practice and the purpose of the Lord's Supper. How should we do it and what is its theological importance?
 - Summarize the message and chronology of Matthew 24 with specific reference to where each of the verses fits.
 - Discuss the meaning of Iscariot and the possible motives for his betrayal.
 - Was Judas saved and what does this say about God's sovereignty and man's freewill?

LOC 4: Knowledge Inventory #2, SEC 149-153

1. True/False & Multiple choice over the text.
2. Complete the sentence (from memory over chapter 15 & 17)
3. Who said . . . Identify who spoke the given quote.
4. Explain the following verses: Matt 26:56; Mark 14:36; Luke 22:44; John 14:12, 26; 15:2, 13; 16:7, 23; 17:20-21.
5. Short Answer:
 - What are the three recurring themes of Jesus' upper room discourse?
 - According to John 15, if we have unity with Jesus, what three things will automatically result.
 - Give three explanations for why the American church is not experiencing persecution.
 - Why do Christians rejoice over being persecuted?
 - Give three reasons why the world is without excuse for hating Jesus (John 15:22-25).
 - Jesus says we would bear fruit. Specifically, what kind of fruit do we bear? (John 15:8)
 - What are the major themes of the Lord's Prayer (John 17)? In particular, what did he pray for himself, his disciples and the church at large?
 - When Jesus asked that the cup be taken from him, did he mean death in Gethsemane, the cross, or the wrath of God? Explain each option and tell which you adhere to and why.
 - What two unique additions does Luke make in the Gethsemane narrative? (Luke 22:43-44).
 - List the lessons on prayer we can learn from the Gethsemane account.
 - Why did John not record Jesus' prayer in Gethsemane?
 - Was the detachment of soldiers that came to meet Jesus the temple police or Pilate's forces?
 - Why was Peter not arrested for cutting off Malchus' ear?
 - Who likely was the stalker of Mark 14:51-52? Explain.
 - Why did the disciples flee after Jesus told Peter to put away the sword?
 - How can we do greater works than Jesus?
 - Discuss the sovereignty of God, particularly in light of John 17:2.
 - Discuss eternal security, especially in light of John 15:2, 6.

ESSAYS:

- Enumerate the lessons on prayer from this section of study. Give specific passages or incidents from which you glean each lesson.
- Write up a job description for the Holy Spirit based primarily on the upper room discourse. Give specific passages to support each point.
- Discuss Jesus' prayer for the unity of the church. In what way(s) is it fulfilled and is it not fulfilled and what can we do to promote the kind of unity Jesus desires.

LOC 4: Knowledge Inventory #3, SEC. 154-168

1. True/False and fill in the blank over the text.
2. Who Said . . .
3. Explain the following verses: Matt 26:64; 27:9-10, 52-53, 54; Mark 14:58; 15:34; Luke 23:31, 40-41, 43; John 18:14, 28; 19:28, 29, 34.
4. List and explain at least six of the eleven illegalities at Jesus' trial.
5. List the two accusations against Jesus during his Jewish trials and the three accusations against him during his Roman trials.
6. Why are Peter's denials hard to harmonize?
7. Describe how Judas Iscariot died, taking into account both Matthew and Luke. Why do these accounts differ? What is the purpose of each?
8. Briefly describe Pilate, his character, position as procurator, and history with the Jews.
9. Identify and describe this Herod before whom Jesus stood trial. Why would he be interested in seeing Jesus?
10. List some of the ways in which Pilate attempted to release Jesus.
11. What four groups mocked Jesus at the cross and what did they say about him?
12. Define *patibulum* and *titulus*.
13. Why is it supposed that John and James were Jesus' cousins.
14. List in order the 7 sayings of Jesus from the cross.
15. What three natural phenomenon accompanied Jesus' death on the cross?
16. Describe the burial techniques and the tombs used in those days.

ESSAYS:

17. List the six phases of Jesus' trials, who he stood before at each phase, any physical sufferings that accompanied each phase and what accusations were brought against him during the religious and civil stages.
18. Describe the medical aspects of flogging and crucifixion and the death it causes.
19. List and describe the O.T. prophecies that were fulfilled about Jesus in his death along with the book and chapter of the O.T. reference.
20. Using Psalm 22, describe the execution of Jesus.
21. List the arguments for both the 30 A.D. and 33 A.D. date of Jesus' crucifixion.

LOC 4: Knowledge Inventory #4, SEC 169-184

1. Study Questions and Problems in the Accounts of Christ's Resurrection.
2. True & False and Multiple Choice (including Wenham).
3. Explain the following verses: John 20:17, 22, 23; 21:15-17, 18-19; Matt 28:13-14; Mark 16:12, 16-18
4. Short answer:
 - a. How could it be that one gospel says the women went to the tomb after dawn while another says it was still dark?
 - b. Why would the women anoint Jesus' body when the text clearly says that they watched Joseph of Arimathea anoint him with 75 lbs of spices?
 - c. What does the shorter ending of Mark end with?
 - d. How should we handle the ending of Mark? (Justify your answer).
 - e. How can Luke say that the women reported the empty tomb to the Eleven when John clearly says that Thomas was not there?
 - f. What odd thing did the two Apostles see when they examined the tomb? Why was it odd?
 - g. John 20:9 says that the Apostles did not understand the Scriptures about Jesus' resurrection. What specific Scriptures in the O.T. predict the resurrection?
 - h. Why did the guards report first to the chief priests?
 - i. List some of the symbolic elements of Luke 24:13-32.
 - j. Why might Jesus have acted like he was going to go on further than Emmaus?
 - k. List (in order) all the people and groups to whom Jesus appeared.
 - l. Describe Thomas, using the three places in John where we meet him.
 - m. What is odd about the last chapter of John?
 - n. What role does John 21 play in the book?
 - o. Why would some still doubt in Matt 28:17?
 - p. How do Luke 24 and Acts 1 relate to each other?