

Introduction to the HCSB Study Bible

The Christian religion rests fundamentally on the belief that God has chosen to reveal Himself to a human race that is estranged from Him. God has done this not only through miraculous signs, sweeping acts of providence, and the life and works of Jesus Christ, but through 66 writings collectively known as the Bible. These books are taken to be nothing less than authoritative communications from God, given through human authors who were led by the Holy Spirit to write down what God would have us know. Among other things, we learn in the Bible that God is the sovereign Creator of all reality. No corner of the universe is outside His rule. We learn that God is love, that His character is steadfast for eternity, that He is in all ways holy, and that He alone is worthy of praise and glory. We also learn that we are sinners in need of reconciliation with God, and that this reconciliation comes only through faith in God's Son who paid our sin debt on the cross.

Since the Bible conveys such serious matters as these, we must be careful to understand its teachings properly. To misunderstand or misapply the Bible can lead to serious error. Now more than ever, the church is gifted with a multitude of teachers who are equipped to provide tools that help readers comprehend the Bible and apply it to their lives. The *HCSB Study Bible* represents the work of more than a hundred scholars who have devoted their lives to living and teaching the truths of Scripture. They come from different denominations and diverse backgrounds. Since its release in 2004, readers have recognized the Holman Christian Standard Bible as a multi-denominational effort, reflecting the very best in updated Bible translation scholarship. We have taken the same approach in the *HCSB Study Bible*. Our contributors reflect a broad sampling of evangelical scholars whose ministries are based at seminaries, colleges, and churches.

The goal of each tool in this study Bible, whether study notes, essays, book introductions, maps, charts, or the online study component (hcsbstudybible.com), is to serve the text of Scripture by bringing to light facts that aid comprehension. As servants to the text, the study tools are designed to keep the focus on Scripture and never on the tools themselves. Practically speaking this approach is demonstrated by the fact that the text of Scripture is never positioned beneath a study tool. The uppermost feature on any given page is the text of Scripture itself. Theologically speaking our text-centric approach is reflected in the fact that each of our contributors honors the Bible as God's inspired and inerrant Word.

Some of the study notes and essays in this study Bible will encourage you and provide answers to questions you have long pondered. Others will surprise you with information you could not have anticipated and prompt you to ask new questions. Still others will challenge you, possibly even provoke you, as you are presented with information that invites you to question your preconceived notions or settled opinions. In all cases our aim is to provide you with tools for engaging God's Word on a deeper level, which leads to life transformation and true knowledge of God. We endeavor to be even-handed on controversial issues. To help achieve this, each note and essay has been pored over by a team of theological editors. In some cases we will adopt positions that are hotly debated, but we always land in a place that is well represented among biblically committed scholars and that seeks to honor the intentions of God's Word.

Our hope is that, in conjunction with other fine study tools that are available, you will use the *HCSB Study Bible* to deepen your walk with the God who has graciously revealed Himself in the Bible.

Jeremy Royal Howard
General Editor

Features of the HCSB Study Bible

The HCSB was undertaken as a translation that strongly supports Bible study. In the *HCSB Study Bible*, the Scripture is primary. All features and tools are designed to help you understand the Scripture and be transformed by it.

Two kinds of HCSB notes enable you to see for yourself how the translation was derived. When translators do their work, they begin with several possible translations that reflect the original language.

① **ALTERNATE TRANSLATIONS** marked by *Or*. See some of the options HCSB translators considered. A second kind of note marks ② **LITERAL TRANSLATIONS**. They are indicated by *Lit*. HCSB aims to be as literal as possible. Where a literal translation doesn't conform to good English style, HCSB translators find a way to render the expression that optimizes accuracy and readability. The *Lit* feature enables you to see the literal translation for yourself and compare it with the what the HCSB translators view as the most accurate translation of the sentence or phrase.

Other Features of the HCSB Study Bible

③ **CROSS REFERENCES** point to other Bible passages that are related to the text on which you are focusing.

④ **STUDY NOTES** provide historical, cultural, linguistic, and biblical information that enhances your understanding of a given passage. Words in bold are directly from the Scripture text.

⑤ **BULLET POINTS** indicate key words for which definitions are provided in the section beginning on p. 2231.

⑥ **BOLDED TEXT IN THE NEW TESTAMENT** are words quoted directly from the Old Testament.

⑦ **MAPS** illuminate the Bible text by showing its geographical context.

⑧ **CHARTS** organize information in a way that enables the reader to grasp important connections quickly.

⑨ **WORD STUDIES** enable the reader to see a key word and the family of words to which it is related. It also shows a range of expression in which that word functions.

⑩ **ILLUSTRATIONS** recreate architectural structures that were part of the landscape in which the Bible was written. Being able to visualize these structures provides a context in which to read and study passages of Scripture. Both the writer of the passage and many of his first readers knew these structures first hand.

⑪ **PHOTOS**, like Illustrations and Maps, provide visual context known by the biblical writers and many of their first readers. Being able to see the context is a significant aid to comprehension. Both Cyril of Jerusalem (A.D. 315-86) and Jerome (340-420) called the land of the Bible "the Fifth Gospel." Experiencing the land by photos enriches one's reading and understanding of the Bible.

⑫ **INTRODUCTIONS** give overviews of books by providing information on **Circumstances of Writing** including **Author & Background**, **Message and Purpose**, **Contribution to the Bible**, **Structure**, and **Outline**.

⑬ **TIMELINES** place the book in a chronological framework of biblical events (black font) and events of world history (brown font).

⑭ **ESSAYS** give in-depth coverage to major biblical/theological issues.

The Dedication to Theophilus

1 Many have undertaken to compile a narrative about the events that have been fulfilled^a among us,^a just as the original eyewitnesses^b and servants of the word^c handed them down to us. ²It also seemed good to me, since I have carefully investigated everything from the very first, to write to you in an orderly sequence, most honorable^d Theophilus,^e so that you may know the certainty of the things about which you have been instructed.^f

Gabriel Predicts John's Birth

³In the days of King Herod^g of Judea, there was a priest of Abijah's division^h named Zechariah. His wife was from the daughters of Aaron, and her name was Elizabeth. ⁴Both were righteous in God's sight,ⁱ living without blame^j according to all the commands and re-

quirements of the Lord. ⁷But they had no children^k because Elizabeth could not conceive,^l and both of them were well along in years.^m

⁸When his division was on dutyⁿ and he was serving as priest before God,^o it happened that he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and burn incense.^p ⁹At the hour of incense the whole assembly of the people was praying outside. ¹⁰An angel of the Lord^q appeared to him, standing to the right of the altar of incense. ¹¹When Zechariah saw him, he was startled and overcome with fear.^r ¹²But the angel said to him:

Do not be afraid,^s Zechariah, because your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John.^t

^a1:1 Rom 4:21; 14:5; Col 2:2; 4:12; 1Th 1:5; 2Tim 4:17; Heb 4:11; 10:22
^b1:2 Jn 15:27; Ac 1:21; 2Pt 1:14; 2Jo 1:1
^cAc 26:16; 1Co 4:1; Heb 2:2
^d1:3 Ac 23:26; 24:3; 26:25
^eAc 1:1
^f1:4 Ac 18:25; Rm 2:18; 1Co 14:19; Gl 4:4
^g1:5 Mt 2:1
^h1Ch 24:10
ⁱ1:6 Gn 7:1; Ac 2:25; 8:21; 1Pet 2:15; 3:6; 1Th 3:12
^j1:8 1Ch 24:19; 2Ch 34:14; 31:2; 1:8 Ex 30:7-8
^k1:11 Mt 2:13-14; 20:2; Lk 2:9; Ac 5:19; 6:26; 12:7
^l1:13 Gn 15:1; Mt 14:27; Lk 1:30

^a1:1 Or events that have been accomplished, or events most surely believed ^a1:5 Or informed ^c1:5 One of the 24 divisions of priests appointed by David for temple service; 1Ch 24:10 ^d1:7 Lit child ^e1:7 Lit Elizabeth was sterile or barren ^f1:7 Lit in their days ^g1:12 Lit and fear fell on him

1:1-4 Using elegant Greek, Luke began his narrative about the events of Jesus' life and ministry with a formal preface. This was a common practice in historical works of Luke's era. His prologue: [1] acknowledged previous treatments of the subject, [2] stated his methodology, [3] identified the recipient, and [4] articulated his purpose in writing.

1:1 Many have undertaken to compile a narrative means that a number of others had previously written about the life and works of Jesus. This may include the Gospels of Mark and Matthew since they preceded Luke's writing. Events . . . fulfilled among us speaks of how Jesus fulfilled many OT prophecies (see note at 24:44-45).

1:2 Original eyewitnesses included Mary, the mother of Jesus, about whom Luke wrote more than any other NT author. Mary may have still been alive when Luke wrote his Gospel. Servants of the word refers to the apostles of Jesus but may also include His brothers, James and Jude. Tradition says both brothers wrote NT books.

1:3 It also seemed good to me does not mean that Luke found the previous narratives (v. 1) to be erroneous or inadequate. Rather, he wrote his Gospel to complement what was already written. Carefully investigated everything from the very first means Luke studied the life and ministry of Jesus in meticulous detail [“carefully”] and with comprehensive scope [“everything”], including many aspects related to the births of John the Baptist and Jesus [“from the very first”] that are not found in the other Gospels. Orderly sequence does not mean strict chronological sequence, but in an orderly manner, whether chronological (generally) or topical. On most honorable Theophilus, see Introduction.

1:4 Luke's stated purpose in writing his Gospel was to provide historical certainty and theological clarity for Theophilus in regard to what he had been taught (instructed) about Jesus.

1:5 King Herod the Great was an Idumean appointed by the Roman emperor who ruled from 37-4 b.c. His realm covered not only Judea, but also Samaria, Galilee, and parts of Perea and Syria. In the days of indicates that the events

that immediately follow probably occurred in 7-6 b.c. The priesthood of Israel was made up of 24 divisions, including the house of Abijah (1Ch 24:10). Daughters of Aaron reveals that Elizabeth and her husband Zechariah were from priestly families. It is also the first instance of Luke's regular emphasis on the vital role that women played throughout Jesus' life.

1:4-7 The words righteous . . . living without blame refers to consistent obedience to God's commands and requirements, but more foundationally to living by faith. This is how Abraham was justified in God's sight (Gn 15:6; Gl 3:6-7,9). Like Abraham and Sarah, despite their godliness, Zechariah and Elizabeth had no children and were well along in years (past the age of child-bearing). It was considered a curse from God for a woman to be unable to bear children (see note at vv. 24-25).

1:8-9 Twice a year the priestly division of Abijah (see note at v. 5) was on duty at the Jerusalem temple for a week. Out of hundreds of priests in his division, Zechariah was chosen by the casting of a lot (see notes at Pr 16:33; Ac 1:24-26) to burn incense on the altar in front of the holy of holies (the sanctuary), a privileged duty that a priest could perform only once in his life. In fact, many never enjoyed this privilege because the lot never fell to them.

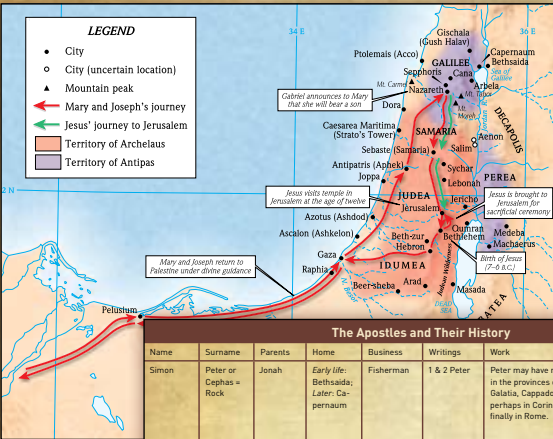
1:10 The hour of incense occurred at 9:00 a.m. and 3:00 p.m. daily. The presence of a sizeable assembly of the people makes it more likely that this incident took place in the afternoon.

1:11-12 On an angel of the Lord, see note at verse 19. To be overcome with fear upon seeing an angel is common in Luke (v. 29; 2:9) and elsewhere in Scripture (Jdg 6:22-23; Dn 8:16-17).

1:13 Your prayer may refer to Zechariah and Elizabeth praying to have a child (your wife . . . will bear you a son), or it could have been the prayer a priest was to offer at the altar for the redemption of Israel. John means “the Lord is gracious.”

1:14-15 Joy is the prevailing mood of the first two chapters.

7 MAPS



9 WORD STUDIES

Messiah. **Never drink wine or beer** indicates Baptist was under a lifelong Nazirite vow (Nm 6:1-21). **in his mother's** is at verse 41. On the meaning of being filled with the Holy Spirit, see Eph 5:18-21.

Go before Him . . . to make ready for the Lord their God speaks of conversion, repentance, which John the Baptist preached. **Go before Him . . . to make ready for the Lord** echoes the essence of the prophesies (see Lk 3:4-6). Malachi 4:5-6 prophesied like figure would come and **turn the hearts of their children**. That new 'Elijah' would be John the Baptist.

the Judean hill country, not far from Jerusalem (v. 39).

1:24-25 Elizabeth withdrew and kept herself in seclusion for five months after she miraculously conceived. Why did she do this? Some speculate that she feared miscarriage during the early months of pregnancy. More likely she recognized that her unusual pregnancy would draw unwelcome attention if it became widely known. Better to have a restful start to a pregnancy that came so late in life.

1:26-38 Here the announcement of Jesus' coming birth is told from Mary's perspective. Matthew gives it from Joseph's vantage point (Mt 1:18-23).

1:24 In the sixth month of Elizabeth's pregnancy, **Gabriel**, the same angel who had appeared to Zechariah previously

parthenos
 Greek Pronunciation [pah'r THEHN ahs]
 HCSB Translation virgin
 Uses in Luke's Gospel 2
 Uses in the NT 15
 Focus passage Luke 1:27,34

In the Greek NT, *parthenos* (virgin) connotes an unmarried female virgin of marriageable age. Once, the term refers to a male virgin (Rv 14:4). Both Matthew and Luke acknowledge that Mary was a *parthenos* at the time she conceived Jesus (Mt 1:20,23; Lk 1:27,34), and Matthew indicates that she remained a virgin while she carried the child to term (Mt 1:25). Both books mention the salvific significance of Jesus' birth (Mt 1:21; Lk 1:31-32). However, Matthew alone indicates the prophetic significance of Jesus' birth by a virgin (Mt 1:23). According to Matthew, Mary was the fulfillment of a prophecy given through the prophet Isaiah, who described a virgin (Is 7:14; *parthenos* occurs here in the Greek OT) who would give birth to a child to be named Immanuel. Matthew applies this prophecy to Messiah's birth.

Name	Surname	Parents	Home	Business	Writings	Work	Death
Simon	Peter or Cephas = Rock	Jonah	Early life: Bethsaida; Later: Capernaum	Fisherman	1 & 2 Peter	Peter may have ministered in the provinces of Pontus, Galatia, Cappadocia, Asia; perhaps in Corinth, and finally in Rome.	According to tradition, attested by Tertullian and Origin, Peter was crucified with his head downwards in Rome. The date of his death is likely between A.D. 64-68.
Andrew	brother of Peter	Jonah	Early life: Bethsaida; Later: Capernaum	Fisherman		Uncertain but tradition says he ministered in Cappadocia, Galatia, Bithynia; later in the Sythian deserts, Byzantium and finally in Thrace, Macedonia, Thessaly, and Achaia.	The traditional view is that he was crucified at Patrae in Achaia by order of the Roman governor Aegaeus.
James the greater or the elder	Boanerges or Sons of Thunder	Zebedee and Salome	Bethsaida, Capernaum, and Jerusalem	Fisherman		Preached in Jerusalem and Judea	Beheaded by Herod in A.D. 62 or 66 at Jerusalem.
John, the beloved disciple	Boanerges or Sons of Thunder	Zebedee and Salome	Bethsaida, Capernaum, and Jerusalem	Fisherman	Gospel, three epistles, and Revelation	Labored among the churches of Asia Minor, especially in Ephesus	Banished to Palmos A.D. 95. Recalled; died a natural death.
James the less		Alphaeus and Mary	Galilee			Preached in Judea and Egypt	According to tradition, he was martyred in Egypt.
Judas (not Iscariot)	Same as Thaddaeus and Lebbaeus	James	Galilee			Preached in Mesopotamia and Armenia	Was martyred in present day Iran and buried near Tabriz.

5 BULLET POINTS

6 BOLDED TEXT IN THE NEW TESTAMENT

Luke 2:11

for look, I proclaim to you good news of great joy that will be for all the people.¹¹ Today a Savior,¹² who is "Messiah"¹³ the Lord,¹⁴ was born for you in the city of David.¹⁵ This will be the sign for you:¹⁶ You will find a baby wrapped snugly in cloth and lying in a feeding trough.¹⁷ Suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

14 Glory to God in the highest heaven,¹⁸ and peace on earth¹⁹ to people He favors!²⁰

15 When the angels had left them and returned to heaven, the shepherds said to one another, "Let's go straight to Bethlehem and see what has happened, which the Lord has made known to us."²¹

16 They hurried off and found both Mary and Joseph, and the baby who was lying in the feeding trough.²² After seeing them, they reported the message they were told about this child,²³ and all who heard it were amazed at what the shepherds said to them.²⁴ But Mary was treasuring up all these things²⁵ in her heart²⁶ and meditating on them.²⁷ The shep-

herds returned, glorifying and praising God for all they had seen and heard, just as they had been told.

The Circumcision and Presentation of Jesus

27 When the eight days were completed for His circumcision, He was named Jesus²⁸—the name given by the angel before He was conceived.²⁹ And when the days of their purification according to the law of Moses were finished,³⁰ they brought Him up to Jerusalem to present Him to the Lord³¹ (just as it is written in the law of the Lord: Every firstborn male³² will be dedicated³³ to the Lord³⁴)³⁵ and to offer a sacrifice (according to what is stated in the law of the Lord: a pair of turtledoves or two young pigeons³⁶).

Simeon's Prophetic Praise

35 There was a man in Jerusalem whose name was Simeon. This man was righteous and devout,³⁷ looking forward to Israel's consolation,³⁸ and the Holy Spirit was on him.³⁹ It had been revealed to him by the Holy Spirit⁴⁰ that he would not see death before he saw the Lord's Messiah.⁴¹ Guided by the Spirit, he en-

¹¹2:10 Or the whole nation ¹²2:14 Other mss read earth good will to people these words ¹³2:21 Or conceived in the womb ¹⁴2:23 Lit. Every male that comes a word ¹⁵2:23 Lit. be called holy ¹⁶2:23 Ex

"Lord, even the demons" submit to us in your name."*

Ac 2:27
10:18 Mt 10:40
Jn 13:20

23:34-46; Jn 8:42; 11:41; 12:27-28; 17:1-25
17:26
16:44-25; Jn 9:9; Ac 13:7; 1Co 1:19-27; 3:19-20
8:2; Mt 21:14
Lk 2:14

*10:17 Other mss read *The Seventy-two* 10:20 Lit don't rejoice in this, that 10:21 Other mss read *Jesus* 10:21 Other mss omit *Holy* 10:21 Or *thank, or confess* 10:21 Lit was well-pleasing in your sight 10:22 Other mss read *And turning to the disciples, He said, "Everything has*

gospel message. In some sense, the present tense aspects of the kingdom of God were present in the preaching of the gospel and the healing ministry delegated by Jesus to the 70.

10:10-11 On wiping dust off the feet, see note at 9:3-5. On the kingdom of God has come near, see note at vv. 8-9.

10:12 That day is the day of judgment. Sodom was destroyed by the Lord because of its sin (Gn 19:23).

10:13-14 Chorazin and Bethsaida were towns in Galilee near Capernaum. Tyre and Sidon were Gentile cities in Phoenicia on the Mediterranean coast northwest of Galilee. Sackcloth and ashes were worn by those in mourning, sometimes as an expression of repentance from sin (Neh 9:1; Jnh 3:5).

10:15 Jesus spent more time in ministry in Capernaum than anywhere else in Galilee. Yet, in their arrogance (exalted to heaven), the people of this city rejected Jesus and, as a result of their unbelief, would be sent to Hades (death, the realm of death or punishment beyond the grave).

10:16 The principle here is that rejection of the disciples is ultimately rejection of God the Father (the One who sent Me), for the Father sent the Son and the Son in turn sent out the 70 disciples to preach and heal (vv. 1, 9). Since they were commissioned by Christ, to listen to the 70 was like listening to Jesus Himself. Likewise, to reject the 70 was to reject Jesus. Finally, to reject Jesus was to reject God the Father.

10:17-20 Part of the healing that the Seventy disciples performed (v. 7) had to do with casting out demons. The phrase Satan fall from heaven is probably an echo of Ezk 28:16-17, speaking of the initial judgment upon the Devil after he rebelled against God. This passage speaks of a further defeat suffered by Satan as Jesus' disciples were victorious in ministry over the power of the enemy (Satan), symbolized

here by snakes and scorpions. As awesome as the power to cast out demons was, it was even more significant that the disciples' names were written in the listing of the elect of God—the Lamb's book of life in heaven (see Rv 13:8).

10:21-22 The mention of the Holy Spirit here is part of Luke's emphasis on the Spirit. The wise and learned people of the area had rejected the ministry of the 70 disciples, but the insignificant and children (infants) had accepted their message. This was part of the plan of God. In His good pleasure (see Eph 1:3-11), these things were hidden (Gk *apokrypto*, "to keep secret") from some and revealed to others. It is



The old Roman road from Jerusalem to Jericho was legendary for the dangers it posed to first-century travelers. The road is part of the precipitous drop from the east side of the Mount of Olives down to the Jordan Valley. A Roman aqueduct that is still used today is in the lower portion of the photo.

10 ILLUSTRATIONS

11 PHOTOS

Herod the Great's Temple

ca. A.D. 30 (ALL VIEWS SHOWN ARE LOOKING WEST)

Interior View



INTERIOR VIEW

1. Lampstand
2. Altar of Incense
3. Table of Shewbread
4. Veil (separating Holy Place from Most Holy Place)

EXTERIOR VIEW

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Temple 2. Altar of Burnt Offering 3. Golden Vine (mentioned by Josephus) 4. Lamp of Queen Helena of Adiabene 5. Veil at Entrance to Holy Place (mentioned by Josephus) 6. Council Chambers and Priests' Quarters 7. Nicanor Gate 8. Court of the Women | <ol style="list-style-type: none"> 9. Chamber of the Lepers 10. Chamber of the Nazarites 11. Soreg (partition wall separating Court of the Gentiles from temple area) 12. Court of the Gentiles 13. Royal Stoa 14. Solomon's Porch 15. Beautiful Gate (Shushan Gate) 16. Master Gate 17. Fortress of Antonia |
|--|---|

Exterior View



Circumstances of Writing

Author: The author of the Third Gospel is not named. Considerable evidence points to Luke as its author. Much of that proof is found in the book of Acts, which identifies itself as a sequel to Luke (Ac 1:1-3). A major line of evidence has to do with the so-called “we” sections of the book (Ac 16:10-17; 20:5-15; 21:1-18; 27:1-37; 28:1-16). Most of Acts is narrated in third-person plural (“they,” “them”), but some later sections having to do with the ministry of the apostle Paul unexpectedly shift to first-person plural (“we,” “us”). This indicates that the author had joined the apostle Paul for the events recorded in those passages. Since there are no “we” passages in the Gospel of Luke, that fits with the author stating that he used eyewitness testimony to the life of Jesus (1:2), indicating he was not such an eyewitness himself.

Among Paul’s well-known coworkers, the most likely candidate is Luke, the doctor (see Phm 24; Col 4:14). That is also the unanimous testimony of the earliest Christian writers (e.g., Justin Martyr, the Muratorian Canon, and Tertullian). Since Luke is not named among the workers who were “of the circumcision” (i.e., a Jew; Col 4:11), he was almost certainly a Gentile. That explains the healthy emphasis on Gentiles in Luke (6:17; 7:1-10). Luke also reflects an interest in medical matters (e.g., 4:38; 14:2).

Background: Traditionally, the Gospel of Luke is believed to have been written after both Matthew and Mark. Those who date Matthew and Mark in the 60s or 70s of the first century a.d. have tended to push the dating of Luke back to the 70s or 80s.

Since Luke wrote both the Third Gospel and the book of Acts (Ac 1:1-3), it is relevant to consider the dating of both books together. The events at the end of Acts occurred around a.d. 62–63. That is the earliest point at which Acts could have been written. If Acts was written in the early 60s from Rome, where Paul was imprisoned for two years (Ac 28:30), the Third Gospel could date from an earlier stage of that period of imprisonment. The other reasonable possibility is during Paul’s earlier two-year imprisonment in Caesarea

50 B.C.

Augustus Caesar’s reign begins. **March 15, 44 B.C.**

Roman Senate declares Herod king of the Jews. **39 B.C.**

Herod assumes possession of the domain to which he had been named earlier. **37 B.C.**

Herod begins thorough expansion of the temple in Jerusalem in **20 B.C.** The inner sanctuary was completed in 1 1/2 years and the rest of the temple was finished in **A.D. 63**, only seven years before it was destroyed.

Imperial census in territory governed by Herod. **6 to 4 B.C.**

5 B.C.–A.D. 9

Jesus’ birth. **5 B.C.**

Eclipse of the moon just prior to Herod’s death. **March 12/13, 4 B.C.**

Passover celebrated just after Herod’s death. **April 11, 4 B.C.**

Herod’s sons, Herod Phillip, Herod Antipas, and Archelaus divide Palestine and rule three territories under the aegis of Rome. **4 B.C.**

Jesus travels with His parents from Nazareth to Jerusalem for the Passover Festival. **A.D. 9**

(Ac 24:27). From that location, Luke would have been able to travel and interview the eyewitnesses to Jesus' life and ministry who were still alive.

The Third Gospel is addressed to "most honorable Theophilus" (Lk 1:3), about whom nothing else is known other than that he is also the recipient of the book of Acts (Ac 1:1). The Greek name Theophilus means "lover of God" or "friend of God" and implies that he was a Gentile, probably Greek. He seems to have been a relatively new believer, recently instructed about Jesus and the Christian faith (Lk 1:4). The title "most honorable" indicates that, at the least, he was a person of high standing and financial substance. It may also reflect that he was an official with some governmental authority and power.

Message and Purpose

The Gospel of Luke is a carefully researched (1:3), selective presentation of the person and life of Jesus Christ, designed to strengthen the faith of believers (1:3-4) and to challenge the misconceptions of unbelievers, especially those from a Greek background. Its portrait of Jesus is well-balanced, skillfully emphasizing His divinity and perfect humanity.

Contribution to the Bible

Nearly 60 percent of the material in the Gospel of Luke is unique. Portions of Scripture would not know if the Third Gospel were not in existence. Portions are: (1) much of the material in Luke 1-2 about the biblical material on Jesus' childhood and pre-ministry activities (1:1-2:52) that is significantly different from the one in Matthew 1:1-2:23; (2) Jesus' journey to Jerusalem (9:51-19:44), (5) a considerably different Olivet Discourse in Matthew 24-25 and the post-resurrection appearances, including the Emmaus appearance (24:34-48), the mission, and the only description in the Gospels of Jesus' ascension (24:50-51).

a.s. 10-30

Caiaphas is high priest. 18-36

Pontius Pilate is prefect of Judea. 26-36

John the Baptist's ministry begins. 29

Jesus' baptism 29

Jesus' wilderness temptations 29

Jesus' call of His first disciples 29

The first Passover of Jesus' ministry, an occasion on which it was said that the temple (inner sanctuary) had stood for 46 years 30

Jesus goes from Judea to Galilee when he learns of John the Baptist's death. 30

14 ESSAYS

Christ in the Old Testament

Craig Blaising

In Luke 24 Jesus showed Himself alive to His disciples and explained that the events of His life, indeed much else in His life, were predicted in Scripture. Verse 27 states: "The Law and all the Prophets, He interpreted for them the things concerning Himself and all that was written about Him in the Law and the Prophets." Then in verse 44, He told them "that everything written about Me in the Law and the Prophets must be fulfilled."

In the preaching of the apostles in Acts, the evidence given in the Gospels, and the Old Testament, many (OT) texts are applied to Jesus. This practice likely reflects Jesus' fulfillment of how the OT relates to Him. Furthermore, because themes are repeated and developed, the application of a particular text to Jesus is suggestive of other texts that relate to Christ. In this way we can see a rich portrait of OT patterns, types, allusions, and predictions of the Person and Work of Christ.

From beginning to end the OT exudes an expectation that someone is coming. God's "seed" of the woman who comes to crush the tempter's head (Gn 3:15). To Abraham, God promised that through his "offspring" blessing or curse would come to all nations (Gn 12:1-3; 22:18). Isaac, descendant of Abraham many patterns and types pointed to a Coming One. Isaac (Gn 27:10-13; 27:19), was offered to God as a sacrifice but was redeemed by a substitute. Isaac, raised up to bless all peoples, was first rejected by his brothers but later was sought after (Gn 27:41-48; 50:15-21). Judah offered himself in place of his brother and received the blessing and the obedience of all peoples (Gn 49:1,9-12). Moses failed to enter the promised land, but it was said that a prophet like him would arise in the future (Dt 18:15-18). Judah, was raised up by God to deliver and shepherd Israel. God made a covenant with David and seat him on his throne, establishing his kingdom forever (2Sm 7:8-17; 1Ch 17:14-15). David, Father, and he would be His son (2Sm 7:14).

The covenant with David is the key to messianic prophecy. It incorporates all the promises of a coming king, such as Balaam's prophecy that a star would arise from Jacob and his descendants (Nu 24:15-19; cf. 23:24; 24:7-9), plus it serves as the basis for later prophecies such as the one who establishes the throne of David forever with peace, justice, and righteousness (Isa 9:7; Jer 23:5-6; Zech 3:8). The king will "shoot . . . from the stump of Jesse" upon whom the Spirit rests and who desires to bring peace, righteousness, and extends the knowledge of God to the entire earth; Jeremiah's righteous "Branch" of David who will reign with justice and wisdom; and Zechariah's righteous king, bringing salvation, speaking peace to the nations and ruling from Jerusalem. David's experience of suffering, deliverance, and exaltation becomes the pattern for the Messiah.