

SECOND EDITION

Dictionary of Jesus and the Gospels

GENERAL EDITOR: Joel B. Green

ASSOCIATE EDITORS

Jeannine K. Brown & Nicholas Perrin



A COMPENDIUM OF CONTEMPORARY
BIBLICAL SCHOLARSHIP

SECOND EDITION

Dictionary of Jesus and the Gospels

EDITED BY

Joel B. Green, Jeannine K. Brown
& Nicholas Perrin

 IVP Academic
An imprint of InterVarsity Press
Downers Grove, Illinois

InterVarsity Press

P.O. Box 1400, Downers Grove, IL 60515-1426

World Wide Web: www.ivpress.com

E-mail: email@ivpress.com

©2013 by InterVarsity Christian Fellowship/USA

All rights reserved. No part of this book may be reproduced in any form without written permission from InterVarsity Press.

InterVarsity Press® is the book-publishing division of InterVarsity Christian Fellowship/USA®, a movement of students and faculty active on campus at hundreds of universities, colleges and schools of nursing in the United States of America, and a member movement of the International Fellowship of Evangelical Students. For information about local and regional activities, write Public Relations Dept., InterVarsity Christian Fellowship/USA, 6400 Schroeder Rd., P.O. Box 7895, Madison, WI 53707-7895, or visit the IVCF website at <www.intervarsity.org>.

All Scripture quotations, unless otherwise indicated, are the author's own translation.

Design: Cindy Kiple

Image: Christ with the Doctors in the Temple by (Paolo Caliari) Veronese at Prado, Madrid, Spain. Alinari / The Bridgeman Art Library.

ISBN 978-0-8308-8438-4 (digital)

ISBN 978-0-8308-2456-4 (print)

InterVarsity Press

Project Staff

Senior Editor/Project Editor

Daniel G. Reid

Managing Editor

Benjamin M. McCoy

Copyeditor

Robert G. Maccini

Editorial &

Administrative Assistants

Rebecca F. Carhart

Rachel Neftzer Snavelly

Claire VanderVelde

Design

Cindy Kiple

Typesetters

Maureen G. Tobey

Jeanna L. Wiggins

Proofreader

Adam Stevenson

InterVarsity Press

Publisher

Robert A. Fryling

Associate Publisher for Editorial

Andrew T. Le Peau

Associate Editorial Director

James Hoover

Production Manager

Anne Gerth

Print Coordinator

Jim Erhart

Contents

Preface	ix
How to Use This Dictionary	xi
Abbreviations	xiii
Transliterations	xxv
Contributors	xxvii
Dictionary Articles	1
Scripture Index	1025
Subject Index	1071
Articles Index	1088

Preface

Today New Testament students are inundated with a virtual flood of research on Jesus and the Gospels. What does it mean for Jesus to be called God's Son? Why did Jesus have to die? Did Jesus have female followers; if he did, what is their significance? What is a "Gospel"? Was Jesus a Cynic? (What is a Cynic?) How can we make sense of Jesus' parables? Given the need for so much specialized background and knowledge, how do students and pastors even begin to tackle these questions, and others besides?

In recent decades some traditional viewpoints have been transformed, some overturned, others confirmed. New methodologies and approaches have been championed, some becoming commonplace. New studies have helped us to appreciate better the perspectives of the Gospel writers, and they have brought into sharper relief the challenge of Jesus' life and message. Those studies have also grown more numerous and, in many cases, more technical.

How can undergraduate students, seminarians, people in professional ministry, leaders in local churches and other Christian organizations, even academic scholars, stay abreast of the range of contemporary study of Jesus and the Gospels? How can the fruit of vital study of Jesus and the Gospels in recent years help to animate our reading of and interaction with the Gospels?

When it first appeared some twenty years ago, the *Dictionary of Jesus and the Gospels* was concerned to address exactly these kinds of needs. This revision of the *Dictionary* follows the same path, though now with new content and up-to-date bibliographies, as well as a host of new contributors. Some ninety percent of the original material has been replaced, with most previous entries assigned to a fresh list of scholars. A number of new articles have been introduced, and a handful of articles from the first edition have been updated in light of ongoing research.

Like its predecessor, this revision of the *Dictionary of Jesus and the Gospels* provides students with introductory discussions, comprehensive surveys and convenient bibliographies. For pastors and teachers it provides reliable and readable information. For theologians and biblical scholars it provides up-to-date reviews. People interested in Jesus and the Gospels can start here—and from here they will be led back with new insights and questions to the biblical texts themselves. And they may find themselves turning from one article to the next, and on to further studies, as they pursue their questions.

Articles in the *Dictionary of Jesus and the Gospels* treat questions arising from the Gospels themselves, longstanding traditions of interpretation of Jesus and the Gospels, significant background issues, and the range of methodological approaches used in Gospels study

today. These essays concentrate on Jesus and the Gospels, limiting their discussions to the needs of those who study, teach and expound the Gospels. Because of its narrow focus, the *Dictionary* consists of fewer entries than other one-volume dictionaries. This allows for greater depth of coverage and concentration than would normally be available.

When work began in the late 1980s on the first edition of the *Dictionary of Jesus and the Gospels*, New Testament scholarship informed by classical Christian faith was on the rise and had begun to make significant contributions to the discourse on Jesus and the Gospels. The landscape has changed since those days. In the intervening years, evangelical study spanning three generations of scholars has contributed to historical inquiry, to explorations of the particular contributions of each of the Gospel writers, and to reflection on the theological and ethical consequences of the fourfold Gospel. If interest in the historical Jesus in the popular media has waned somewhat since the 1990s, it remains no less crucial that critically responsible and theologically evangelical scholarship be placed in the hands of the larger church. In fact, to be evangelical and critical at the same time has been the object of the *Dictionary*.

We pray that the *Dictionary of Jesus and the Gospels* will be found useful to those preparing for and engaged in Christian ministry in all its forms—from the small group to the lecture hall, from the marketplace to the seminary, from the local church to the department of religious studies and beyond.

Joel B. Green

Jeannine K. Brown

Nicholas Perrin

How to Use This Dictionary

Abbreviations

Comprehensive tables of abbreviations for general matters as well as for scholarly, biblical and ancient literature may be found on pages xiii-xxiv.

Authorship of Articles

The authors of articles are indicated by their first initials and last name at the end of each article. A full list of contributors may be found on pages xxvii-xxxi, in alphabetical order of their last name. The contribution of each author is listed following their identification.

Bibliographies

A bibliography will be found at the end of each article. The bibliographies include works cited in the articles and other significant related works. Bibliographical entries are listed in alphabetical order by the author's name, and where an author has more than one work cited, they are listed chronologically by publication date. In articles focused on the Gospels themselves, the bibliographies are divided into the categories "Commentaries" and "Studies."

Cross-References

This *Dictionary* has been extensively cross-referenced in order to aid readers in making the most of material appearing throughout the volume. Four types of cross-referencing will be found:

1. One-line entries appearing in alphabetical order throughout the *Dictionary* direct readers to articles where a topic is discussed, often as a subdivision of an article:

ARAMAIC LANGUAGE. *See* LANGUAGES OF PALESTINE.

2. An asterisk before a word in the body of an article indicates that an article by that title (or closely worded title) appears in the *Dictionary*. For example, "*jubilee" directs the reader to an article entitled JUBILEE. Asterisks typically are found only at the first occurrence of a word in an article. There are few cross-references to articles on the Gospels, since their presence within the *Dictionary* can be assumed.

3. A cross-reference appearing within parentheses in the body of an article directs the reader to an article by that title. For example, (*see* God) directs the reader to an article by that title.

4. Cross-references have been appended to the end of articles, immediately preceding the bibliography, to direct readers to articles significantly related to the subject:

See also ABRAHAM, ISAAC AND JACOB; ANTI-SEMITISM; ISRAEL; JUDAISM, COMMON.

Indexes

Since most of the *Dictionary* articles cover broad topics in some depth, the *Subject Index* is intended to assist readers in finding relevant information on narrower topics that might, for instance, appear in a standard Bible dictionary. For example, while there is no article entitled "Peter," the subject index might direct the reader to pages where Peter is discussed in the article on "Disciples and Discipleship."

A *Scripture Index* is provided to assist readers in gaining quick access to the numerous Scripture texts referred to throughout the *Dictionary*.

An *Articles Index* found at the end of the *Dictionary* allows readers to review quickly the breadth of topics covered and select the ones most apt to serve their interests or needs. Those who wish to identify the articles written by specific contributors should consult the list of contributors at the front of the book, where the articles are listed under the name of each contributor.

Transliteration

Greek and Hebrew have been transliterated according to the system set out on page xxv.

Contributors

- Ådna, Jostein, DTheol. Professor of New Testament, School of Mission and Theology, Stavanger, Norway: **Temple Act.**
- Allison, Dale C., PhD. Richard J. Dearborn Professor of New Testament Studies, Princeton Theological Seminary, Princeton, New Jersey: **Mountain and Wilderness.**
- Anderson, Garwood P., PhD. Professor of New Testament and Greek, Nashotah House Theological Seminary, Nashotah, Wisconsin: **Parables.**
- Anderson, Kevin L., PhD. Associate professor, Asbury University, Wilmore, Kentucky: **Resurrection.**
- Bauckham, Richard, PhD, FBA, FRSE. Emeritus professor of New Testament, University of St Andrews, Scotland, and senior scholar, Ridley Hall, Cambridge, United Kingdom: **Christology.**
- Bauer, David R., PhD. Ralph W. Beeson Professor of Inductive Bible Studies and dean of the School of Biblical Interpretation, Asbury Theological Seminary, Wilmore, Kentucky: **Genealogy.**
- Baum, Armin D., DTheol. Professor of New Testament, Freie Theologische Hochschule Giessen, Giessen, Germany: **Synoptic Problem.**
- Bayer, Hans F., PhD. Professor and department head of New Testament, Covenant Theological Seminary, St. Louis, Missouri: **Predictions of Jesus' Passion and Resurrection.**
- Beaton, Richard, PhD. Founding partner, Marigold Associates LLC, Los Angeles, California: **Authority and Power.**
- Beers, Holly, PhD. Assistant professor of religious studies, Westmont College, Santa Barbara, California: **Servant of Yahweh.**
- Bell, Richard H., DTheol. Professor of theology, University of Nottingham, Nottingham, United Kingdom: **Demon, Devil, Satan.**
- Bennema, Cornelis, PhD. Senior lecturer in New Testament, Wales Evangelical School of Theology, Bridgend, Wales, United Kingdom: **Wisdom.**
- Bird, Michael F., PhD. Lecturer in theology, Ridley Melbourne Mission and Ministry College, Parkville, Australia: **Christ; Sin, Sinner; Synoptics and John.**
- Black, Stephanie L., PhD. Lecturer in biblical studies, Nairobi Evangelical Graduate School of Theology, Nairobi, Kenya: **Sign of Jonah.**
- Bock, Darrell L., PhD. Senior research professor of New Testament studies and executive director of cultural engagement at the Howard G. Hendricks Center for Christian Leadership and Cultural Engagement, Dallas Theological Seminary, Dallas, Texas: **Blasphemy; Son of Man.**
- Bond, Helen K., PhD. Senior lecturer in New Testament, University of Edinburgh, Edinburgh, United Kingdom: **Herodian Dynasty; Pontius Pilate.**
- Brown, Colin, PhD, DD. Senior professor of systematic theology, Fuller Theological Seminary, Pasadena, California: **Quest of the Historical Jesus.**
- Brown, Jeannine K., PhD. Professor of New Testament, Bethel Seminary San Diego, San Diego, California: **Elder; Chronology; Justice, Righteousness; Matthew, Gospel of; Narrative Criticism.**
- Burge, Gary M., PhD. Professor of New Testament, Wheaton College and Graduate School, Wheaton, Illinois: **Commandment.**
- Burnett, Fred W., PhD. Professor of religion, Anderson University, Anderson, Indiana: **Wisdom.**
- Burridge, Richard A., PhD. Dean and professor of biblical interpretation, King's College London, London, United Kingdom: **Gospel: Genre.**
- Carey, Holly J., PhD. Professor of biblical studies, Point University, West Point, Georgia: **Amen.**
- Chapman, David W., PhD. Professor of New Testament and archaeology, Covenant Theological Seminary, St. Louis, Missouri: **Burial of Jesus.**
- Chennattu, Rekha M., PhD. Professor of New Testament, Jnana-Deepa Vidyapeeth, Pontifical Institute of Philosophy and Religion, Pune, India: **Lazarus.**
- Clarke, Andrew D., PhD. Senior lecturer, University of Aberdeen, Aberdeen, United Kingdom: **Slave, Servant.**
- Cohick, Lynn H., PhD. Professor of New Testament, Wheaton College, Wheaton, Illinois: **Judaism, Common; Pharisees; Trial of Jesus.**
- Crump, David M., PhD. Professor of religion, Calvin College, Grand Rapids, Michigan: **Prayer.**
- Cummins, S. A., DPhil. Professor of religious stud-

- ies, Trinity Western University, Langley, British Columbia, Canada: **John the Baptist**.
- Dennis, John A., PhD. Lecturer in New Testament and director of the MA in Integrative Theology, London School of Theology, Middlesex, United Kingdom: **Bread; Death of Jesus; Glory; Lamb of God**.
- deSilva, David, PhD. Trustees' Distinguished Professor of New Testament and Greek, Ashland Theological Seminary, Ashland, Ohio: **Clean and Unclean**.
- Downs, David J., PhD. Associate professor of New Testament studies, Fuller Theological Seminary, Pasadena, California: **Economics; Hellenism**.
- du Toit, David S., DTheol, Habil. Professor, Faculty of Protestant Theology, Ludwig-Maximilians-Universität, Munich, Germany: **Salvation**.
- Dunn, James D. G., DD. Emeritus Lightfoot Professor of Divinity, Durham University, Chichester, United Kingdom: **Law**.
- Eddy, Paul R., PhD. Professor of biblical and theological studies, Bethel University, St. Paul, Minnesota: **Cynics; Orality and Oral Transmission**.
- Evans, Craig A., PhD. Payzant Distinguished Professor of New Testament, Acadia Divinity College, Wolfville, Nova Scotia, Canada: **Jesus in Non-Christian Sources; Midrash; Typology**.
- Ferguson, Everett, PhD. Distinguished Scholar in Residence, Abilene Christian University, Abilene, Texas: **Baptism**.
- Fitzgerald, John T., PhD. Professor of New Testament and Early Christianity, University of Notre Dame, Notre Dame, Indiana: **Chreia/Aphorism**.
- Fletcher-Louis, Crispin, DPhil. Independent scholar (independent.academia.edu/CrispinFletcher-Louis): **Angels; Priest and Priesthood**.
- González-Tejera, Awilda, ThD. Dallas, Texas: **Latino/Latina Criticism**.
- Goodacre, Mark, DPhil. Associate professor of religion, Duke University, Durham, North Carolina: **Redaction Criticism**.
- Graves, Michael W., PhD. Armerding Chair of Biblical Studies and associate professor of Old Testament, Wheaton College, Wheaton, Illinois: **Languages of Palestine**.
- Green, Joel B., PhD. Associate dean for the Center for Advanced Theological Studies and professor of New Testament interpretation, Fuller Theological Seminary, Pasadena, California: **Gethsemane; Heaven and Hell; Historicisms and Historiography; Joy; Jubilee; Luke, Gospel of; Kingdom of God/Heaven; Passion Narrative; Transfiguration**.
- Gupta, Nijay, PhD. Associate professor of biblical theology and exegesis, Northeastern Seminary of Roberts Wesleyan College, Rochester, New York: **Fasting**.
- Gurtner, Daniel M., PhD. Associate professor of New Testament, Bethel Seminary, St. Paul, Minnesota: **Temple**.
- Hagner, Donald A., PhD. George Eldon Ladd Professor Emeritus of New Testament and senior professor of New Testament, Fuller Theological Seminary, Pasadena, California: **Anti-Semitism**.
- Hartsock, J. Chad, PhD. Assistant professor of religion, Carson-Newman University, Jefferson City, Tennessee: **Blindness and Deafness; Light and Darkness**.
- Hays, Christopher M., DPhil. Profesor extraordinario, Institutio Universitario ISEDET, Buenos Aires, Argentina: **Rich and Poor**.
- Henderson, Timothy P., PhD. Adjunct professor of New Testament, North Central University, Minneapolis, Minnesota: **Gospels: Apocryphal**.
- Hernández, Juan, PhD. Professor of New Testament and early Christianity, Bethel University, St. Paul, Minnesota: **Textual Criticism**.
- Hill, Charles E., PhD. Professor of New Testament, Reformed Theological Seminary, Orlando, Florida: **Canon**.
- Hoehner, Harold W., PhD. Late professor of New Testament Studies, Dallas Theological Seminary, Dallas, Texas: **Chronology**.
- Huizenga, Leroy A., PhD. Chair, Department of Theology, University of Mary, Bismarck, North Dakota: **Abraham, Isaac and Jacob**.
- Humphrey, Edith M., PhD. William F. Orr Professor of New Testament, Pittsburgh Theological Seminary, Pittsburgh, Pennsylvania: **Worship**.
- Instone-Brewer, David, PhD. Senior research fellow in Rabbinics and the New Testament, Tyndale House, Cambridge, United Kingdom: **Divorce; Rabbinic Traditions and Writings**.
- Iverson, Kelly R., PhD. Associate professor of New Testament, Baylor University, Waco, Texas: **Gentiles**.
- Johnson, Andy, PhD. Professor of New Testament, Nazarene Theological Seminary, Kansas City, Missouri: **Canon**.

- souri: **Theological Interpretation of the Gospels.**
Kartveit, Magnar, DTh. Professor of Old Testament, School of Mission and Theology, Stavanger, Norway: **Samaritans.**
- Keener, Craig S., PhD. Professor of New Testament, Asbury Theological Seminary, Wilmore, Kentucky: **John, Gospel of.**
- Kellum, L. Scott, PhD. Associate professor of New Testament and Greek, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina: **Farewell Discourse.**
- Klink III, Edward W., PhD. Associate professor of biblical and theological studies, Talbot School of Theology, Biola University, La Mirada, California: **Freedom; Water.**
- Koperski, Veronica, PhD, STD. Professor emerita of biblical theology, Barry University, Miami Shores, Florida: **Mary, Mother of Jesus.**
- Köstenberger, Andreas J., PhD., Dr. rer. soc. oec. Senior research professor of New Testament and biblical theology, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina: **Abiding; New Birth; Wine; Witness.**
- Lawrence, Louise, PhD. Senior lecturer in New Testament studies, University of Exeter, Exeter, United Kingdom: **Social Scientific Criticisms.**
- Lewis, Karoline M., PhD. Alvin N. Rogness Chair of Homiletics and associate professor of biblical preaching, Luther Seminary, St. Paul, Minnesota: **Shepherd, Sheep.**
- Litwak, Kenneth D., PhD. Adjunct professor of New Testament, Azusa Pacific University, Azusa, California: **Elijah and Elisha.**
- Marshall, Maureen Yeung, PhD. Emeritus professor of biblical studies, Evangel Seminary, Hong Kong: **Faith.**
- McCabe, David R., PhD. Assistant professor of New Testament, Bethel College, Mishawaka, Indiana: **Oaths and Swearing.**
- McKnight, Scot, PhD. Professor of New Testament, Northern Seminary, Lombard, Illinois: **Ethics of Jesus.**
- McWhirter, Jocelyn, PhD. Associate professor of religious studies, Albion College, Albion Michigan: **Bride, Bridegroom.**
- Meadors, Edward P., PhD. Professor of New Testament, Taylor University, Upland, Indiana: **Hardness of Heart.**
- Mendez-Moratalla, Fernando, PhD. Professor of New Testament and academic vice-dean, Facultad Protestante de Teología Uebe, Madrid, Spain: **Repentance.**
- Miller, John B. F., PhD. Professor of religion, McMurry University, Abilene, Texas: **Dreams and Visions.**
- Miller, Susan E., PhD. Lecturer, Centre for Lifelong Learning, University of Aberdeen, Aberdeen, United Kingdom: **Anointing.**
- Miura, Yuzuru, PhD. Minister, Yokohama Yamate Christian Church, Yokohama, Japan: **Son of David.**
- Nicholson, Suzanne, PhD. Associate professor of biblical studies, Malone University, Canton, Ohio: **Mercy.**
- Nolland, John, PhD. Professor, Trinity College, Bristol, United Kingdom: **Blessing and Woe; Sabbath.**
- Novakovic, Lidija, PhD. Associate professor of religion, Baylor University, Waco, Texas: **Israel; Mishnah; Typology.**
- Oakes, Peter S., DPhil. Greenwood Senior Lecturer in the New Testament, University of Manchester, Manchester, United Kingdom: **Rome.**
- Olmstead, Wesley G., PhD. Academic vice president and associate professor of New Testament, Briercrest College and Seminary, Carleton Place, Saskatchewan, Canada: **Judgment.**
- Omiya, Tomohiro, PhD. Associate professor, Nagoya Gakuin University, Nagoya, Japan: **Leprosy.**
- Osborne, Grant R., PhD. Professor of New Testament, Trinity Evangelical Divinity School, Deerfield, Illinois: **Elder; Life, Eternal Life.**
- Painter, John, PhD. Professor of theology and research biblical scholar, Charles Sturt University, Canberra, Australia: **Beloved Disciple; Wisdom; World.**
- Pao, David W., PhD. Professor and chair of New Testament, Trinity Evangelical Divinity School, Deerfield, Illinois: **Old Testament in the Gospels.**
- Parsenios, George L., PhD. Associate professor of New Testament, Princeton Theological Seminary, Princeton, New Jersey: **Incarnation.**
- Perrin, Nicholas, PhD. Franklin S. Dyrness professor of biblical studies, Wheaton College, Wheaton, Illinois: **Form Criticism; Jubilee; Last Supper; Mark, Gospel of; Q; Temple.**
- Peters, Dorothy M., PhD. Adjunct professor, Trinity Western University, Langley, British Columbia, Canada: **Dead Sea Scrolls; Essenes.**

- Piotrowski, Nicholas G., PhD. Professor of biblical and theological studies, Crossroads Bible College, Indianapolis, Indiana: **Nazarene**.
- Pitre, Brant J., PhD. Professor of Sacred Scripture, Notre Dame Seminary, New Orleans, Louisiana: **Apocalypticism and Apocalyptic Teaching**.
- Popkes, Enno Edzard, DTheol. Professor of history and archeology of early Christianity, Institut für Neutestamentliche Wissenschaft und Judaistik, University of Kiel, Germany: **Love, Love Command**.
- Porter, Stanley E., PhD. President, dean and professor of New Testament, McMaster Divinity College, Hamilton, Ontario, Canada: **Criteria of Authenticity**.
- Powell, Mark Allan, PhD. Professor of New Testament, Trinity Lutheran Seminary, Columbus, Ohio: **Table Fellowship**.
- Powery, Emerson B., PhD. Professor of biblical studies, Messiah College, Mechanicsburg, Pennsylvania: **Post-Colonial Criticism**.
- Reeder, Caryn A., PhD. Associate professor, Westmont College, Santa Barbara, California: **Child, Children; Family**.
- Reynolds, Benjamin E., PhD. Associate professor of New Testament, Tyndale University College, Toronto, Ontario, Canada: **Logos**.
- Riesner, Rainer. DTheol, Habil. Professor of New Testament, Institut für Evangelische Theologie, University of Dortmund, Dortmund, Germany: **Archeology and Geography; Galilee; Teacher**.
- Rowland, Christopher, PhD. Dean Ireland's Professor of the Exegesis of Holy Scripture, University of Oxford, Oxford, United Kingdom: **Prophets, Prophecy**.
- Runesson, Anders, PhD. Associate professor, McMaster University, Hamilton, Ontario, Canada: **Synagogue**.
- Schadick, Stefan, DTheol. Privatdozent, University of Bonn, Bonn, Germany: **Moses**.
- Schellenberg, Ryan S., PhD. Assistant professor of biblical studies, Fresno Pacific University, Fresno, California: **Eschatology; Peace**.
- Schenck, Kenneth L., PhD. Dean and professor of New Testament, Wesley Seminary at Indiana Wesleyan University, Marion, Indiana: **Gospel: Good News**.
- Schnabel, Eckhard J., PhD. Mary F. Rockefeller Distinguished Professor of New Testament, Gordon-Conwell Theological Seminary, Hamilton, Massachusetts: **Apostle; Mission**.
- Scott, James M., DTheol. Professor of religious studies, Trinity Western University, Langley, British Columbia, Canada: **Exile and Restoration; Gods, Greek and Roman**.
- Shepherd, Michael B., PhD. Assistant professor of Old Testament and Hebrew, Louisiana College, Pineville, Louisiana: **Targums**.
- Smith, Mitzi J., PhD. Associate professor of New Testament and early Christian studies, Ashland Theological Seminary/Detroit, Southfield, Michigan: **African-American Criticism; Feminist and Womanist Criticisms**.
- Spencer, F. Scott, PhD. Professor of New Testament and biblical interpretation, Baptist Theological Seminary at Richmond, Richmond, Virginia: **Forgiveness of Sins; Women**.
- Spilsbury, Paul, PhD. Professor of New Testament and Christian origins, Ambrose University College, Calgary, Alberta, Canada: **Josephus**.
- Stanton, Graham N., PhD, DD. Late Lady Margaret's Professor of Divinity, University of Cambridge, Cambridge, United Kingdom: **Q**.
- Strauss, Mark L., PhD. Professor of New Testament, Bethel Seminary San Diego, San Diego, California: **People, Crowd; Sadducees**.
- Thellman, Gregory S., MA, PhD candidate. Lecturer in New Testament, Evangelical Theological Seminary, Osijek, Croatia: **Scribes**.
- Thompson, Marianne Meye, PhD. George Eldon Ladd Professor of New Testament, Fuller Theological Seminary, Pasadena, California: **God**.
- Twelftree, Graham H., PhD. Charles L. Holman Professor of New Testament and Early Christianity, Regent University, Virginia Beach, Virginia: **Church; Feasts; Miracles and Miracle Stories; Sanhedrin**.
- Van der Watt, Jan G., DD, DLitt. University professor for source texts of Christianity, Radboud University Nijmegen, Nijmegen, The Netherlands: **Salvation**.
- Van Voorst, Robert E., PhD. Professor of New Testament, Western Theological Seminary, Holland, Michigan: **Jesus in Non-Christian Sources**.
- Vinson, Richard B., PhD. Associate dean and professor of religion, Salem College, Winston-Salem, North Carolina: **Hypocrite; Songs and Hymns**.

- Wahlen, Clinton L., PhD. Professor of New Testament and associate director, Biblical Research Institute, Silver Spring, Maryland: **Healing.**
- Wall, Robert W., DTheol. Paul T. Wells Professor of Scripture and Wesleyan Studies, Seattle Pacific University, Seattle, Washington: **Canonical Criticism.**
- Walton, Steve, PhD. Honorary Research Fellow, Tynedale House, Cambridge, United Kingdom: **Ascension; Jerusalem.**
- Watson, Duane F., PhD. Professor of New Testament studies, Malone University, Canton, Ohio: **Gospels: History of Interpretation.**
- Watts, Rikk E., PhD. Professor of New Testament, Regent College, Vancouver, British Columbia, Canada: **Triumphal Entry.**
- Wenk, Matthias, PhD. Lecturer in biblical studies, InstitutPlus, Baar, Switzerland, and pastor, BewegungPlus, Burgdorf, Switzerland: **Holy Spirit.**
- Wilkins, Michael J., PhD. Distinguished Professor of New Testament and dean of the faculty, Talbot School of Theology, Biola University, La Mirada, California: **Disciples and Discipleship; Temptation of Jesus.**
- Williams, Catrin H., PhD. Senior lecturer in New Testament studies, University of Wales Trinity Saint David, Lampeter, Wales, United Kingdom: **“I Am” Sayings.**
- Williamson, H. G. M., PhD, DD, FBA. Regius Professor of Hebrew and Student of Christ Church, University of Oxford, Oxford, United Kingdom: **Samaritans.**
- Winn, Adam, PhD. Affiliate faculty, lecturer in New Testament, Fuller Theological Seminary, Pasadena, California: **Son of God.**
- Witherington, Ben III, PhD. Professor of New Testament, Asbury Theological Seminary, Wilmore, Kentucky: **Lord.**
- Yamazaki-Ransom, Kazuhiko, PhD. President, Revival Biblical Seminary, Shinshiro, Japan: **Lord; Revolutionary Movements.**
- Yang, Seung Ai, PhD. Associate professor of New Testament, Chicago Theological Seminary, Chicago: **Sermon on the Mount/Plain.**
- Young, Stephen E., PhD. Assistant professor of New Testament, Fuller Theological Seminary, Houston, Texas: **Birth of Jesus.**

A

ABIDING

“Abiding” is the Johannine way of speaking of believers’ need to live their lives in close communion with Christ. Over half of the 118 NT occurrences of the word *menō* (“to abide” or “to remain”) are found in the Johannine corpus (40x in John’s Gospel and 27x in the Johannine Epistles, compared with three references in Matthew, two in Mark and seven in Luke). Believers’ need to “abide” in Christ, in turn, is presented as part of John’s trinitarian mission theology, according to which Jesus’ followers are taken up into the love, unity and mission of Father, Son and Spirit and charged to continue Jesus’ mission until he returns.

1. Old Testament Roots
2. “Abiding” in John’s Gospel
3. Affinities with Other New Testament Teaching and the Question of “Johannine Mysticism”

1. Old Testament Roots.

John’s teaching, for its part, builds on the OT teaching that God “remains forever” (Ps 9:7), as do his authority, counsel and word (Ps 33:11; 102:12; Is 40:8). What is more, the Davidic offspring and his authority will endure (Ps 89:36), and just as the new heavens and the new earth will remain, the offspring and name of the faithful will last as well (Is 66:22). Building on this foundation, John teaches that Jesus, the *Son and the *Christ, remains forever (Jn 8:35; 12:34), and that he will enable his followers to bear fruit that remains as long as they remain in him (Jn 15:16).

More broadly, John’s “abiding” theology is part of the biblical trajectory of new-covenant theology, which promises a “new heart” and the presence of God’s *Spirit in the new-covenant community, cleansing believers both individually and corporately and enabling them to obey God’s *commandments (e.g., Jer 31:31-34; Ezek 11:19-20; 36:25-27) (see

New Birth). Although this expectation will find its ultimate consummation in the eternal state (Rev 21:3; cf. Lev 26:11-12), John makes clear that it is already a reality in the community of Spirit-indwelt believers in Jesus the Messiah.

2. “Abiding” in John’s Gospel.

Particularly in the first part of his Gospel John casts Jesus’ relationship with his followers as a typical first-century Palestinian rabbi-disciple relationship. Jesus is frequently and habitually addressed by his disciples and others as “rabbi” (Jn 1:38, 49; 3:2; 4:31; 6:25; 11:8; 20:16), which indicates that Jesus’ contemporaries perceived him first and foremost as a Jewish religious *teacher. Accordingly, Jesus is shown to relate to his followers in keeping with the pattern observed by first-century A.D. Jewish rabbis: teaching by example, verbal instruction and didactic actions (Jn 2:13-22; 13:1-17), and providing for and protecting those under his charge. The disciples’ relationship with Jesus involved living with him (Jn 1:39; 3:22) and following him wherever he went. They made inquiries regarding the significance of Jesus’ actions and engaged in extended dialogue with him, performed acts of service (Jn 4:8; 6:5, 10, 12), and buried their deceased teacher.

In keeping with this characterization of Jesus’ relationship with his disciples, Jesus in John’s Gospel, and here particularly in his *farewell discourse, urges his followers to remain (*menō*) faithful to him after his departure. Initially, “remaining with Jesus” had simply meant for Jesus’ first followers to spend the evening with Jesus (Jn 1:38-39). Yet already in John 6:56 the term occurs with a more comprehensive connotation. In John 8:31 “remaining in Jesus” involves continual holding to his teaching. The majority of theologically significant instances of *menō* are found in John 14–15, with ten references in John 15:4-10 alone. The disciples must abide in Jesus, in particular in his love, by obeying his command-

ments (Jn 15:9-10). The vine metaphor in John 15 illustrates the close-knit relationship that Jesus desires with his disciples (cf. Jn 10). The absence of the otherwise ubiquitous word *pisteuō* ("to believe") in John 15 suggests that "to remain" is the metaphorical equivalent of "to believe" in John's Gospel (see Faith).

3. Affinities with Other New Testament Teaching and the Question of "Johannine Mysticism."

John's teaching on believers' needing to remain in Christ finds little precedent in the Synoptic Gospels. The only thing said with regard to discipleship there is that Jesus' followers are called to be "with Jesus" during his earthly ministry (Mk 3:14), and that they must continue to follow him until he returns (e.g., Mk 8:34; 13:13). John's "abiding" theology fleshes out how believers will be able to sustain spiritual communion with Christ subsequent to his *ascension. In its original setting—the farewell discourse, which is unique to John's Gospel—Jesus is shown to prepare his followers for the period following his exaltation subsequent to the events surrounding the *crucifixion (e.g., Jn 14:12, 28).

By speaking of believers' need to remain in Christ, John is not espousing a form of Christian mysticism. To the contrary, a stark contrast obtains between the kind of mutual indwelling spoken of in John's Gospel and the pagan notion of a person's absorption into the divine as part of entering into some form of mystical spiritual communion. John's theology of "abiding" does not involve an immersion into a trancelike state or other forms of ecstasy. Instead, John speaks of remaining in Jesus' teaching and of abiding in his love by remaining united with Jesus in and through the "other helping presence" (*paraklētos*), the *Holy Spirit, once Jesus has been exalted with God (Jn 14:16, 26; 15:26; 16:7).

See also FAITH; HOLY SPIRIT.

BIBLIOGRAPHY. I. **de la Potterie**, "L'emploi du verbe 'demeurer' dans la mystique johannique," *NRTh* 117 (1995) 843-59; C. S. **Keener**, "The Johannine Meaning of 'Abiding,'" in *The Gospel of John: A Commentary* (2 vols.; Peabody, MA: Hendrickson, 2003) 2:999-1000; A. J. **Köstenberger**, "Jesus as Rabbi in the Fourth Gospel," *BBR* 8 (1998) 97-128; idem, *The Missions of Jesus and His Followers According to the Fourth Gospel* (Grand Rapids: Eerdmans, 1998); idem, *John* (BECNT; Grand Rapids: Baker Academic, 2004); idem, *A Theology of John's Gospel and Letters* (BTNT; Grand Rapids: Zondervan, 2009); A. J. **Köstenberger** and S. R. **Swain**, *Father, Son and Spirit: The Trinity and John's Gospel* (NSBT 24; Downers Grove, IL: InterVarsity Press, 2007);

E. **Malatesta**, *Interiority and Covenant: A Study of εἶναι ἐν and μένειν ἐν in the First Letter of Saint John* (AnBib 69; Rome: Biblical Institute Press, 1978); J. W. **Pryor**, "Covenant and Community in John's Gospel," *RTR* 47 (1988) 44-51; H. **Ridderbos**, *The Gospel According to John: A Theological Commentary*, trans. J. Vriend (Grand Rapids: Eerdmans, 1997); B. **Whitefoord**, "Abiding," in *A Dictionary of Christ and the Gospels*, ed. J. Hastings (2 vols.; Edinburgh: T & T Clark, 1906) 1:5-6.

A. J. Köstenberger

ABRAHAM, ISAAC AND JACOB

Jews and Christians regarded Abraham as the first Jew, and therefore it was incumbent on Jewish and Christian parties and sects to show how their particular communities, practices and beliefs were rooted in the patriarchal witness. The Gospels thus appropriate and interpret Abraham, Isaac and Jacob both as a collective triad and as individuals. The patriarchal triad appears in eschatological contexts. As the figure of Abraham is paradigmatic and thus constitutive for construals of religious identity, Abraham is presented as the father of Jewish Christian tradition. Allusions to Isaac identify him as a type of Christ. The figure of Jacob finds little mention as an individual, save for references to *Israel as a nation.

1. The Patriarchs in the Old Testament and Jewish Tradition
2. Matthew
3. Mark
4. Luke
5. John

1. The Patriarchs in the Old Testament and Jewish Tradition.

Whereas the OT portrays the divine covenants made with Adam and Eve and then Noah and his family as universal, the promises made to Abraham in Genesis 12–25 concern the establishment of a covenant with a particular people through a particular line (though that covenant will have universal import [see Gen 12:3; 17:4-6, 16; 18:18; 22:18]). Beginning with Abraham, the line runs through his son Isaac and Isaac's son Jacob, who receives the name "Israel," whose sons become the twelve tribes. In the OT the patriarchal triad functions to bind the God of Israel and his covenant people together, as either party calls on the other to remember their covenant commitments in times of distress (e.g., Ex 2:24) and in times of sin and rebellion (e.g., 2 Kings 13:23). Later tradition regards Abraham as the first Jew, who either never committed idolatry (L.A.B. 4:16-17) or

who turned from it as the first proselyte to faith in the one true creator God of Israel (*Jub.* 11:16-17; Philo, *Virt.* 219; *Her.* 93-95; Josephus, *Ant.* 1.154-156; *Apoc. Ab.* 7-8; *Gen Rab.* 38:13). Abraham keeps the law's festivals and ordinance of circumcision before Moses (*Jub.* 15:20-34; Philo, *Abr.* 3-6, 275-76; *Mig.* 129-30; Josephus, *Ant.* 1.214; *m. Ned.* 3:11, *t. Ned.* 2:5; *t. Ber.* 6:12) as the one with whom God originally established the covenant (*Jub.* 14:20; 15:1-20; 22:1, 10-24; *Pss. Sol.* 9:9; 18:3; 4Q225 1, 4). Abraham is also an eschatological figure in some texts (*Sib. Or.* 2:245), while the legendary seven Maccabean brothers enduring martyrdom under Antiochus IV encourage themselves with the thought that the three great patriarchs "will welcome us" upon the deaths that they suffer for the sake of the law (4 Macc 13:13-17).

2. Matthew.

Matthew's Gospel evinces concern for true Abrahamic descent, establishes an Isaac typology and presents the patriarchal triad in eschatological contexts. R. Moberly contends that the Matthean Jesus is presented as the new Abraham, emulating the patriarch's obedience.

2.1. Abraham in Matthew. Abraham is mentioned in the *genealogy (Mt 1:1-17) and in *John the Baptist's words to the *Pharisees and *Sadducees (Mt 3:7-10). The Matthean genealogy begins with Abraham (Mt 1:2), suggesting to readers that the Gospel of Matthew is a particularly Jewish story. Salvation history begins with Abraham and culminates in Jesus, Abraham's ultimate heir and descendant (Mt 1:17). Through its references to the *Gentiles (e.g., Rahab in Mt 1:5; "the wife of Uriah" in Mt 1:6) the genealogy also provides hints of Gentile inclusion that come to fuller fruition later in Matthew (cf. Is 9:1-2 in Mt 4:12-16; Is 42:1-4 in Mt 12:17-21), finally realized by Jesus after the *resurrection (Mt 28:16-20), thus fulfilling the universal aspects of the divine promise to Abraham.

In Christian understanding incorporation into Abraham is crucial but is achieved through incorporation into Christ. Thus, in the Matthean story John's warning that Abrahamic descent is insufficient (Mt 3:7-10) is not merely concerned with the necessity of repentance and good works in general but particularly with Jesus Christ, the coming one, "who will baptize you with the Holy Spirit and with the fire" of the eschatological judgment (Mt 3:11-12).

2.2. Isaac in Matthew. Although Matthew's Gospel presents Isaac through the mechanism of allusion alone, his figure is crucial for Matthean *Christology (Huizenga). Both the Jesus of Matthew and

the Isaac of Jewish tradition are promised children, irregularly conceived, on whom depend the divine promises; beloved sons who go obediently to their sacrificial deaths at the hands of their respective fathers at the season of Passover, at the location of the *temple, for salvific purposes (for Jewish interpretations of Isaac, see 2 Chron 3:1; *Jub.* 17:15-18:19; Jdt 8:24-27; 4Q225 2 II, 4-10; Philo, *Mut.* 131; *Det.* 124; *Somn.* 1.173; *Leg.* 3.219; *Abr.* 167-198; *Sacr.* 110; *L.A.B.* 18:5, 32:1-4; 40:1-5; 4 Macc 7:13-14; 13:8-12; 16:18-20; 18:10-11; Josephus, *Ant.* 1.222-36; *Tg. Neof.* Gen 22:10; *Gen Rab.* 56:8; see also 1 Clem. 31:1; Barn. 7:3).

2.2.1. The Figure of Isaac in Matthew 1. Matthew 1 alludes to Isaac three times. First, "Son of Abraham" (Mt 1:1) may evoke Isaac if the first verse is a title for the entire Gospel; two names are mentioned while the genealogy is tripartite, and hearing echoes of Isaac here presents a sacrificial typology complementing the messianic typology established by "Son of David." Second, R. Rosenberg contends that the gematria of the genealogy (Mt 1:2-17) points to Isaac, as it presents forty-two generations (three divisions of fourteen [Mt 1:17]), and as *Jubilees* 13:16; 17:15; 19:1 suggest that the binding of Isaac occurred at the outset of the forty-second *Jubilee after creation. Third, as both L. Huizenga and R. Erickson observe, the angel's birth announcement to Joseph (Mt 1:20-21) alludes to LXX Genesis 17:19 (see Birth of Jesus). In the former text the angel of the Lord says to Joseph, "Do not fear to take Mary as your wife [*Marian tēn gynaika sou*]. . . . She will bear a son, and you will call his name Jesus [*texetai de huion kai kaleseis to onoma autou Iēsoun*]," while in the latter text God says to Abraham, "Sarah your wife will bear you a son, and you will call his name Isaac" (*Sarra hē gynē sou texetai soi huion kai kaleseis to onoma autou Isaak*). God becomes a type of the angel, Abraham a type of Joseph, Sarah a type of *Mary, and Isaac a type of Jesus. Rhetorically, the allusion buttresses the possibility of the virginal conception: if God opened the womb of elderly, barren Sarah, God also is able to open the womb of young, healthy Mary.

2.2.2. Hearing Heavenly Voices. The heavenly voices at the *baptism (Mt 3:17) and *transfiguration (Mt 17:5) allude to Genesis 22:2, 12, 16. The former texts call Jesus "my beloved son" (*ho huios mou ho agapētos*), while the latter texts employs the same Greek with reference to Isaac. The Isaac typology established by the allusion in the scene of the Matthean baptism informs both the crowd and Jesus himself of his sacrificial vocation, whereas the typology in the scene of the transfiguration reminds

Peter of Jesus' sacrificial vocation in the face of overwhelming *glory.

2.2.3. *Gethsemane and the Arrest of Jesus* (Mt 26:36-56). The Matthean passion narrative emphasizes Jesus' obedience, part and parcel of which is an Isaac typology found in the *Gethsemane and arrest sequence. In Matthew 26:36-56 Jesus tells the disciples with him, "Sit here [*kathisate autou*] while I go over there and pray" (Mt 26:36), while in LXX Genesis 22:5 Abraham tells his servants to "sit here" (*kathisate autou*) while he and Isaac worship. More decisively, in the Matthean sequence a crowd "with swords and clubs" (*meta machairôn kai xylôn* [Mt 26:47, 55]) comes and lays hands on Jesus (*epebalon tas cheiras epi ton Iēsoun* [Mt 26:50]), after which one of the Twelve stretches forth his hand to take his sword (*ekteinas tēn cheira . . . tēn machairan* [Mt 26:51]), precipitating Jesus' warning about the fate befalling those who take the sword (*hoi labontes machairan* [Mt 26:52]). In Genesis 22 Abraham wields a "knife" (*machairan* [LXX Gen 22: 6, 10]) and "wood" (*xyla* [LXX Gen 22:3, 6, 7, 9]) as sacrificial implements, and he stretches forth his hand (*exeteinen Abraam tēn cheira* [LXX Gen 22:10]) to take his sword (*labein tēn machairan* [LXX Gen 22:10]) to slay Isaac, but he is stopped by an angel who tells him not to lay hands on his son (*mē epibalēs tēn cheira sou epi to paidarion* [LXX Gen 22:12]). As Abraham the father wielded knife and wood to bring about the sacrifice of his beloved son, God the Father wielded the crowd with its swords and clubs to bring about the sacrifice of his beloved Son.

2.3. *The Patriarchal Triad in Matthew: Resurrection*. Abraham, Isaac and Jacob are mentioned collectively only twice in Matthew, first in the story of the healing of the centurion's servant (Mt 8:5-13) and then in the controversy with the *Sadducees about the *resurrection (Mt 22:23-33). Both instances concern the eschaton. In the former, the faith of the centurion elicits Jesus' words about many coming "from east and west and reclining at table with Abraham, Isaac, and Jacob in the kingdom of heaven" (Mt 22:11), while "the sons of the kingdom" are excluded; here the reader encounters the themes of Gentile inclusion and reversal first adumbrated in the genealogy (Mt 1:2-17) and the story of the pagan magi worshipping Jesus while Herod and "all Jerusalem . . . troubled" along with him reject Jesus (Mt 2). In the latter, Jesus draws on the fact that in Exodus 3:6 God speaks to Moses in the present tense about his relationship with Abraham, Isaac and Jacob well after their deaths (cf. Ex 3:15) in order to suggest to the Sadducees that these three abide still and thus

that the resurrection is a reality. Here, Jesus' logic implies that "resurrection" is equivalent to eternal life immediately after death, as God spoke those words well before the eschaton; or Jesus may understand those words in a promissory sense, anticipating a resurrection at the end of time.

3. Mark.

The patriarchs play little role in Mark, finding explicit mention only in Mark 12:26 within the controversy with the Sadducees about the resurrection (Mk 12:18-27), which differs little from the Matthean account. Their general absence may be explained by Mark's Gentile orientation (cf. Mk 7:3) and compression of other events in the Synoptic tradition. Nevertheless, Mark's Gospel does present an Isaac typology similar to that which Matthew's Gospel presents, as M. Rindge has shown: "You are my beloved son" (*ho huios mou ho agapētos*) in Mark 1:11 alludes to Isaac the beloved son in Genesis 22:2, as does the phrase's use in the Markan transfiguration (Mk 9:7) as well as the use of *huion agapēton* in Mark 12:6 in the parable of the wicked tenants (Mk 12:1-12). In the Markan Gethsemane scene the reader encounters allusions to Genesis 22 ("swords and clubs" in Mk 14:43, 48, alluding to the "knife" and "wood" of Gen 22:3, 6, 7, 9, 10). Moreover, Jesus' express wish to be spared the cup because "all things are possible" (Mk 14:36) reflects Philo's presentation of Isaac's question in Genesis 22:7 as a request to be spared sacrifice, to which Abraham responds, "All things are possible with God" (*Abr.* 175). The Isaac typology in Mark serves a theology of lament, the presentation of a picture of a *God estranged from his Son at the moment of his sacrificial death (Mk 15:34).

4. Luke.

In Luke's Gospel the figure of Abraham is fully to the fore, while any presentation of an Isaac typology is obscure, and Jacob remains relegated to the patriarchal triad. The emphasis on Abraham is fitting for a Gospel that emphasizes, more than all other NT documents, continuity among Judaism, Jesus and the church (see Dahl).

4.1. *Abrahamic Descent*. Three Lukan passages concern Abrahamic descent. Mary and Zechariah's respective words in Luke 1:55 and Luke 1:73 emphasize the fulfillment of the Abrahamic covenant with the births of Jesus and John. John's warning regarding Abrahamic descent is directed to "the multitudes coming to be baptized" (Lk 3:7), in line with the more positive Lukan estimation of Israel. The genealogy mentions Abraham (Lk 3:34) but does not em-

phasize him, in accord with the Lukan emphasis on the universality of the Christian message.

4.2. *The Patriarchs and Eschatology in Luke.* The patriarchal triad is employed in an eschatological context in two Lukan passages: Jesus' warning about entering by the narrow door (Lk 13:22-30) and the controversy with the Sadducees over the resurrection (Lk 20:27-40). Unique to Luke is the parable of "Lazarus and the rich man" (Lk 16:19-31), in which the deceased Lazarus is received into "Abraham's bosom" (Lk 16:22; cf. Lk 16:23, the abode of the faithful departed; "bosom" suggests an eschatological feast, as guests of honor recline on the hosts' breasts while dining [cf. Jn 13:23]). Abraham converses with the deceased rich man, now tormented in Hades; Abraham's final words (Lk 16:31) suggest continuity between Moses, the prophets and the risen Jesus.

4.3. *Reconciliation in the Community of Abraham Through Jesus.* Unique to Luke's Gospel are the story of "a daughter of Abraham" healed on the Sabbath (Lk 13:10-17) and the story of Zacchaeus, "a son of Abraham" (Lk 19:1-10). In both stories Jesus reintegrates a "daughter/son of Abraham" fully into the community of God's people from which they have been marginalized, she through infirmity, he on account of his reputation as a "sinner" (Lk 19:7). Taking these stories together with the story of Lazarus in Luke 16:19-31, we find that for Luke, "children" of Abraham include those who are defined by others as outside the boundaries of God's people, yet are the very people to whom God extends his fidelity and brings salvation. In the case of Zacchaeus it is crucial to observe that his status as "son of Abraham" is demonstrated through behaviors that conform to the "fruits worthy of repentance" sketched earlier in the Gospel by John the Baptist (Lk 3:7-14): he gives to the needy and he collects no more than he ought (Lk 19:8).

5. John.

John's Gospel employs the figures of all three patriarchs as individuals but does not mention the patriarchal triad.

5.1. *Isaac.* In Jewish tradition the binding of Isaac takes place at Passover, and Isaac is compared to the Passover lamb (see 1 above). Therefore, John the Baptist's calling Jesus "the Lamb of God who takes away the sins of the world" (Jn 1:29, 36) coupled with the possibility that Johannine chronology has Jesus die at the time of the slaughter of the Passover lambs (cf. Jn 18:38; 19:14) suggests an Isaac *typology (see Lamb of God). Since John's Gospel takes pains to suggest Jesus' superiority over other figures (note the comparisons of Jesus with Moses in Jn 1:17, John

the Baptist in Jn 5:36, Abraham in Jn 8:53-58), the typology may imply Jesus' superiority over Isaac; it is Jesus' decisive sacrifice that takes away the sins of the world.

5.2. *Jacob.* John 1:51 alludes to Jacob's dream at Bethel (Gen 28:12), and J. Neyrey suggests that the allusion makes the disciples parallel to Jacob, who saw Jesus in his vision as the disciples see Jesus, the manifestation of God (Neyrey 1982). In Jesus' encounter with the Samaritan woman in John 4:1-30, then, her question concerning whether Jesus is greater than Jacob (Jn 4:12) resounds with a certain irony. Jesus is indeed greater than Jacob: supplanting the supplanter (see Neyrey 1979), it is his divine identity that enables him to provide those who believe in him with waters flowing with the divine life (*zōē* [Jn 4:14; cf. Jn 1:4]) that he possesses. Here too the reader sees the repeated Johannine motif of Jesus' interlocutors concerning themselves with earthly things (e.g., Nicodemus referring to physical birth in Jn 3:4; "the Jews" concerned with the earthly temple in Jn 2:20; the crowd seeking perishable food in Jn 6:26-27), while Jesus points them to heavenly things.

5.3. *Abraham.* In John 8:31-59 Jesus claims not only that physical descent from Abraham is insufficient (as John the Baptist does in Mt 3:8; Lk 3:8), but also that as a manifestation of God, he is superior to Abraham. The passage suggests that belief in Jesus is contingent: Jesus admonishes them to "continue in [his] word" so that the truth will make them free (Jn 8:31-32). Yet they double down twice on Abrahamic descent (Jn 8:33, 39) before finally asserting divine patrimony in the face of Jesus' denial of the former (Jn 8:41), upon which Jesus informs them of their diabolical patrimony (Jn 8:44). While Jesus affirms continuity with Abraham, who rejoiced and was glad to see Jesus' day (Jn 8:56), the point of the passage is not that Jesus is the true heir of Abraham, but rather that as God manifest (Jn 8:58: *egō eimi* [the name of God from Ex 3:14]), Jesus is superior to Abraham.

See also ELIJAH AND ELISHA; GENEALOGY; ISRAEL; MOSES; OLD TESTAMENT IN THE GOSPELS.

BIBLIOGRAPHY. N. A. Dahl, "The Story of Abraham in Luke-Acts," in *Jesus in the Memory of the Early Church: Essays* (Minneapolis: Augsburg, 1976) 66-86; R. J. Erickson, "Joseph and the Birth of Isaac in Matthew 1," *BBR* 10 (2000) 35-51; J. B. Green, "Jesus and a Daughter of Abraham (Luke 13:10-17): Test Case for a Lucan Perspective on Jesus' Miracles," *CBQ* 51 (1989) 643-54; A. T. Hanson, "John's Use of Scripture," in *The Gospels and the Scriptures of Israel*,