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Elijah and john the baptist typology

\$post({{ID:2438, access_type: 'LIBRARY', referrer:document.referrer}, function(r) {} } Dr. Michael Barber, St. Paul Center Senior Fellow, associate professor of scripture and theology at the Augustine Institute. He has served in San Diego as dean of the School of Theology at John Paul the Great University, where he created and ran a undergraduate program in Biblical theology. Dr. Barber holds a PhD in Scripture from Fuller Seminary and previously studied with Dr. Scott Han at the University of Francisco. He is the author of Coming Soon: Unlocking the Book of Revelation and Applying Its Lessons Today. The first announcement in Luke 1 we actually have two announcements. Most Catholics are secondly familiar with the declaration of Jesus' birth. Before that but the angel makes an appearance for the priest Zechariah. The similarities are striking - as well as a big difference! Fairy Gabriel Appears to Zechariah /Mary Addresses Zechariah /Full of Grace She's Upset (1:12)/She's Upset (1:29) Don't Be Afraid (1:13) Don't be afraid (1:30) You will call his name John (1:13) You will call his name Jesus (1:31) How do I know this? How will it be? Fails to believe! It should be done for me... Holy in the womb in announcing his birth we hear that, he will be filled with the Holy Spirit, even from his mother's womb (Luke 1:15). This is a striking statement-even as an unborn child John the Baptist will receive the Holy Spirit. Of course it plays out in the narrative in the story of visitation: and when Elizabeth heard Mary's greetings, the babe jumped into her womb; And Elizabeth was filled with the Holy Spirit 42 and she said with a loud cry, Blessed are you among the women, and blessed is the fruit of your womb! (Luke 1:41-42) Information, being filled with the Holy Spirit is associated with a confession of faith here, is Elizabeth. However, given that John is said to be full of soul even from his mother's womb and given that he leaps inside her upon the arrival of the Messiah's mother, it seems clear that his actions are best understood to be proof of a kind of faith as well. Indeed, it was recognized as Origen (podcast on Origen here): Elizabeth, who was filled with the Holy Spirit at the time, received the spirit because of her son. The mother was not the Holy Spirit before. First John, still enclosed in his womb, received the Holy Spirit. Then he, too, was filled with the Holy Spirit after his son was born (Homilis in the gospel of Luke 7.3) because of this, the father of the church, such as Ambrose, believed that John the Baptist was still given the gift of grace while living in the uterus. In short, John was deemed to have been sanctified in the womb. A new Jeremiah: Does anointing in the womb make it seem far-fetched? Not from a Biblical perspective, like that Another Old Testament is said about the prophet: Jeremiah. The Lord explains, I knew you before I made you in the womb, and I anointed you before I was born; I appoint you a prophet to the nations (Jer 1:5) Of course, St. Paul talks about how Abraham was justified by his belief in the Old Testament. In Jeremiah we have another old law figure that was holy. However, here we have something really special - she was anointed in her mother's womb. Of course it highlights the gratuity of salvation in a particular way. As Paul points out, for grace you have been saved through faith; And it is not your own work, it is God's gift—9 not because of the work, lece that any man should boast (ECH 2:8-9). Before he had done anything, God anointed Jeremiah (cf. ROME 9:11-12). For more on this, see Thomas Aquinas' Summa Theologiae III, q. 27 (here). Jeremiah's prophetic sign Jeremiah is actually a particularly important Old Testament prophet. In some ways, his whole life was a sign of faith. Scholars recognized many prophetic signs they had made. * He did not speak only the Word of the Lord, he lived it. Consider only a few of your prophetic actions in the account of your life in Scripture: he wears a waistless cloth, buries it and digs it back, symbolizing Israel's corruption, sin and humiliation (cf. Jer 13:1-11) He is celibate: symbolizes God's judgment on Israel and his separation from wicked Israel (cf. Jer 16:1-4) He refashions a bad vessel, pointing to God's unforgiving and willingness to remake Israel (cf. Jer 18:1-12) He symbolizes a pot of irrevocable divine decree of justice (cf. Jer 19:1-13) He takes a cup from the Lord and gives it to the nations to drink, symbolizing the coming judgment (cf. Jer 25:15-29) He makes and wears yokes, announces that the babylonian people are coming to conquer Jerusalem and take people away as slaves (cf. Jer 27:1-28:17) He purchases an area to signal God's promise of a future restoration (cf. Jer 32:1-15) After he destroyed the king, a scroll to show that God's words endure (CF Jeer 36:1-32). He hides stones in mortar used for Pharaoh's castle as a sign that the king of Babylon will conquer Egypt (CF Jeer 43:8-13). He writes about the coming verdict on Babylon in a book and asks Seraiya to read it in Babylon and call it the Euphrates (cf. Jer throws in 51:59-64) to demonstrate that exile was predicted! Jeremiah, in fact, as a new Moses, has been described as a new Moses, as Dale Allison shows. His calling in Jeremiah 1 reflects Moses' call in Exodus 3 in many ways. Both complain that they are not good speakers (Jr 1:6; Exodus 4:10). Both are told you will all talk that I order you (Jer 1:7; Exodus 7:2). Both are comforted by saying that God will be with them (Jer 1:8; Exodus 3:12). Both were told that the words of the Lord shall be in their mouths (Jer 1:9; Duet 18:18). The list goes on and on. Jeremiah is a kind of new Moses. It's not Then that he prophesied the coming of a new covenant, using the language of a new exodus: behold, the days are coming, God says, when I will make a new covenant with the House of Israel and the House of Judah, the 32 covenant which I made with my Father when I took them by hand not to like to bring them out of the land of Egypt, , my covenant which they broke, although I was their husband, says God. 33 But this is the covenant which I will make with the house of Israel after those days, the Lord says: I will keep my law within them, and I will write it upon their hearts; And I will be their God, and they will be my people. (Jeer 31:31-33) When God's people looked at salvation, Jeremiah was not far from their minds. This is evident in 2 Macbi. There we read about a mysterious presence of Jeremiah who is credited with giving the sword to Judah Maccabeus. As Onias is praying at high priest people, he spots anyone other than Jeremiah in the crowd: Onias, who was the high priest, a great and good man, in modest bearing and gentle manner, is the one who spoke incidentally and was trained in all since childhood that belongs to excellence , the whole body of the Jews was praying with outstretched hands. 13 Then a man similarly appeared, distinguished by his brown hair and dignity, and of wonderful glory and authority. 14 And Onias said, This is a man who loves the brothers and prays greatly for the people and the holy city, Jeremiah, the Prophet of God. 15 Jeremiah stretched out his right hand and gave Judah a golden sword, and as soon as he gave it to him he addressed him as follows: Take this holy sword, a gift from God, with which you will slay your opposers. (2 Macbi 15:12-16) Not surprisingly John the Baptist and the new exodus, John the Baptist himself evokes the new exodus imaginable. Look at the language describing your service in Matthew 3: In those days John came the Baptist, preached in the wilderness of Judia, repenting 2, is at hand for the kingdom of heaven. 3 For this is what the Prophet Isaiah said, The voice of one crying in the wilderness: Prepare the way of the Lord (G.K. Hodos), straighten your paths. (Matt 3:1-3) Here John is seen quoted from isaiah's famous new exodus prophecy. As the exodus, God is preparing in a way, in Greek, a hodos (note: the former Hodos means the way out) into the wilderness. Besides John the Baptist and Elijah, John the Baptist is joined by another figure who, like Jeremiah, was linked both to the future salvation of Moses and Israel: Elijah. This connection is evident in Luke 1, in which his birth is announced. And he will turn many sons of Israel into his God, 17, into the Lord, and he will go before Him in the spirit and power of Elijah, turn the hearts of the fathers into children, and prepare a people to prepare for the Lord, just disobedient to the knowledge of the Lord. (Luke 1:16-17) In fact, in Matthew 3, John the Baptist is essentially described as wearing the dress of the Old Testament prophet: now John wore a garment of camel hair, and a leather girdle around his waist; and his food was locusts and wild honey. (Matt 1:4) In Kings we discover, [Elijah] wore a haircloth garment with a leather girdle about his waist (2 kilograms 1:8). Elijah was described as a new Figure of Moses, like a new Moses Elijah, Jeremiah. *** It makes sense that a figure announcing the new exodus will be associated with John the Baptist-Elijah. Consider some of the following ways is a mirror of Elijah Moses' life and ministry. I could have compiled a lot of inventory. Let me just name a few points of contact here. He retained mosaic religion and creed against child worship he went into exile after angering the king (Ahab) (1 kg 17:1-7; cf. exodus 2:11-15 where Moses goes into exile), he miraculously provided bread and meat in the forest in the morning and evening (cf. 1 kgs 17:6; CF exodus 16 where Moses provides. He gathered Israel in a mountain (Carmel) where God's power manifests in fire (1 kg 18:19; cf. exodus 19:17 where Moses leads Israel to Sinai) he countered false prophets of baar (cf. 1 kgs 18:20-40; cf. Moses vs. Magician, Exodus 7:8-13, 20-22, 8:1-7) He interceded for idolatrous Israel, appealing to the God of Abraham, Isaac and Jacob (1 kg 18:36-38; cf Moses intervening for Israel after the sin of the golden calf escape 32:11-14) Lee > He repaired the altar of God in Mount Carmel to carry 12 stone (12 stone) symbolizing Israel of God in Mount Carmel (1 kg 18:36-38; cf Moses after the sin of the intervention gold calf escape to Israel) Lee > He repairs the altar of God in Mount Carmel to carry 12 stone (10:36-38; cf Moses intervenes for Israel after the sin of the golden calf) (12 stone) 1 kgs 18:30-32; c. Exodus 24:4: Moses stands the altar with twelve pillars at Mount Sinai) he calls down fire to consume sacrifice. Notice the similarities here! Then the Fire of the Lord fell, and the burn offering, and the wood, and the stones, and the dust, and the water in the ditch. 39 And when all the people saw it, they fell upon their faces; And they said, Lord, he is God; Lord, he is God (1 Kings 18:38-39). Then Aaron raised his hand to the people and blessed them; And he came down from offering sin and offering burnt offerings and peace offerings. 23 Moses and Aaron went into the tabernacle of the house; And when they came out they blessed the people, and the glory of the Lord appeared to all people. 24 And the fire came forth from before the Lord and consumed burnt offerings and fat upon the altar; And when all the people saw it, they shouted, and fell on their faces (Lev 9:22-24). Elijah orders the idolaters to be killed (1 kg 18:40; cf. Exodus 32:25-29: Moses ordered Leve to kill those who worshipped the golden calf) goes up to Sinai/Horeb after the murder of idolater Elijah and fasting for forty days and forty nights (1 kg 19:8; exodus 32:28: Moses also fasted in Sinai/Horeb). Elijah (again) commissioned into Horeb (1 kg 19; cf. Exodus 3: Moses is commissioned into the burning bush) Elijah was in a cave when passed by God (1 kgs 19:9-11; cf. Moses exodus at 33:21-23) on Horeb/Sinai Hurricane, wind and earthquake is a theophany (1 kg 19:11-12; cf. exodus 20:12 and Deut 4:11; 5:22-27: Wind, earthquake, fire in Sina) Elijah gets depressed and asked if he die (1 kg 19:1-14; cf. Num 11:1-15: Moses also prayed for death to come) Elijah called down fire from heaven to consume his enemies (2 kgs 1:9-12; cf. Num 16 and Lev 10:13 : Fire consumes moses' enemies) Elijah Jordan parts: The water was parted to one side and the other, until two of them could go to dry ground (2 kilograms 2:8). Compare Exodus 14:21-22: Then Moses stretched out his hand over the sea; And the Lord drove the sea back from a strong east wind all night, and made the sea dry land, and the waters were divided. 22 And the people of Israel went into the midst of the sea on dry land. Water being a wall for them on their right hand and to their left (exodus 14:21-22) Elijah was a successor who resembled him and appointed Jordan (2 kg 2; cf. Moses appointed Joshua) people thought moses might still be alive, cast on some mountain or in some valley (2 kgs 2:9-18; cf. Deut 34:6 : Moses died mysteriously and knew no place he was buried). In short, Elijah is a new Moses. As I will explain, this is important because it relates to John understanding the role of the Baptist in the summary gospel. The restoration of Elijah and Israel, as I mentioned, like Jeremiah, was linked to Israel's future hopes for Elijah's salvation. Malachi describes the way Elijah came before the eschatological era, the Messianic Era. Behold, I will send you Elijah the Prophet before the Great and Terrible Day of the Lord arrives. 6 And he will change the hearts of his children and their children to the hearts of the Father for his father, leth I will come and slay the land with a curse. (Mal 4:5) Sirach also speaks about Elijah in similar words: You [Elijah] who are ready at the appointed time, wrote it, to soothe God's wrath before it breaks into fury, turn the Father's heart to the son, and restore the tribes of Jacob. (Sir 48:10). Luke notices similarities here with the description of John's angel to his father Zechariah: he will go before him in the spirit and power of Elijah, turn the father's hearts to the children. Not surprisingly, John is identified by Jesus as Elijah. This is explained in Matthew after transfiguration. The disciples wonder at Jesus' eschatological language, asking, so why does the scribes say that Elijah should come first? (Matt 17:10). Jesus answers, Elijah comes, and he has to restore all things; But I tell you that Elijah has already arrived, and they did not know him, but did whatever they were happy with. Therefore, the Son of man will also suffer in his hands. 13 Then the disciples understood that he was referring to John the Baptist. (Matt 17:9-13). John Baptism and Aessens in fact, it seems that John had his finger on the pulse of the first century As the Dead Sea Scrolls show, there were many Jews preparing for the coming of the Messianic era. Interestingly enough, the Jews in Qumran, apparently used the language and performed rites similar to John the Baptist. For example, in parallel to John the Baptist's speech recorded in the New Testament in a striking. We read in a Dead Sea scroll text: When these people come to Israel, in line with these principles, they will be different from the session of perverted men, to go into the wilderness, to prepare the way of truth, as it is written, 'Prepare the Lord's way into the wilderness, build a highway for our God in the desert straight into the desert' [40:3] (QS 6:12-16). Similarly, we know that the Essene community, which is most likely to identify in some way with the community which wrote the Dead Sea Scrolls, symbolizes ritual washing practices, impurities and cleansing from entering the new covenant community. What John Essene had direct contact with the community is impossible to know. But let's see John announce something that many were apparently looking for: the dawn of the messianic age. Of course, the New Testament points to John's baptism only as a foreboding of Christian baptism. In the acts of the apostles, Jesus explains to the apostles after his resurrection, baptized with water for John, but several days before you will be baptized with the Holy Spirit (Acts 1:5). Likewise, Paul explains to those who only received John's baptism the need to receive Christian baptism, through which they receive the Holy Spirit (cf. Act 19:1-7). Elijah and Elisha, John and Jesus, given that Jesus comes after John, also deserve something else worth noting about Elijah: he was after Elijah. After Elijah is raised by a heavenly chariot in the Jordan River, Elijah receives a double-part of Elijah's spirit (2 kilograms 2:9-15). He actually becomes a figure like Elijah, performing many miracles reminiscent of his master. For example, like Elijah, Elisha works to make a miracle oil indefinitely (cf. 1 kgs 17:8-16; 2 kgs 4:1-7). Like Elijah, Elisha parts Jordan's water (cf. 2 kgs 2:8, 13). Like Elijah, Elisha raises a child from the dead (1 kg 17:17-24; 2 kilograms 4:32-37) Yet it is worth noting that, Elisha's miracles are more numerous and impressive!*** She leprosy (cf. Num 12; 2 kgs 5) is the only figure besides Moses to treat. Similarly, while Elijah feeds the widow and her son, Elisha feeds a hundred men with ten loaves (cf. 2 kgs 4:22-24). If that last miracle sounds reminiscent of a miracle of Jesus, it should. Scholars recognize that Jesus performed the miracle of feeding the miracle of the five thousand (miracle of Elisha to a hundred men with only ten loaves). Consider the similarities between 2 kilograms 4:22-24 and Matt 14:5-21: Bread Plus another item is brought to Alesha/Alesha. Alesha's Servant / Servant There is not enough food for everyone that opposes Jesus' apostles. People eat food and food is left out. Specifically, it follows on the heels of Marvel's account of John's death at Matthew 14 and Mark 6. coincidence? I don't have such an idea. Just as Elisha receives a double spirit of Elijah's spirit in Jordan, Jesus is baptized by John in Jordan, where the Holy Spirit descends upon him. John therefore declares the coming of the final angel, the Messiah, the final prophetic figure. He is, in a sense, the last of the Old Testament prophets—although clearly he is described in the New Testament. Jesus thus describes him as marking the end of an era in the Gospel of Matthew: Indeed, I say to you, none of those born of women has risen more than John the Baptist; Yet he who is less in the kingdom of heaven is greater than that. 12 From the days of John the Baptist has so far suffered the kingdom violence of heaven, and the men of violence take it by force. 13 All the prophets and John the Baptist prophesied up; 14 And if you are willing to accept it, it is Elijah who has to come. 15 Let him listen to those who have ears to listen to. (Matt 11:11-14). John is the greatest of the messengers sent by the Lord. Yet the new covenant is more than the old. Those who are less in the state are bigger than John. What does this mean about the dignity and importance of business for Christian life? Quite a lot I suspect. But I think something is best taken to pray. Notes * On the prediction signs, see W. D. Stacey, the prophetic drama in the Old Testament (London: Epworth, 1990); The Signature Act of Calvin G. Fribel, Jeremiah and Ezekiel: Rhetorical Nonverbal Communication (JSOTSup 283; Sheffield: Sheffield Academic Press, 1999). Here I am particularly dependent on the work of Scot McKnight. See his, Jesus and prophetic article, Bulletin for Biblical Research 10/2 (2000): 201-22. (Back to the article) ** Dale Allison, New Moses: A Methane Typology (Minneapolis: Fortress, 1993), 53-60. The most comprehensive overview of similarities is found in Allison, The New Moses, 39-50. R. A. Carlson, Élie à l'Horeb, VT 19 (1969); See 432; P. Joseph Castner, Moses im Low Testement (Munich: Ludwig-Maximilian Universität, 1967), 30; Frank M. Cross, The Canaanite Myth and the Hebrew Era (Cambridge, Mass.; Harvard, 1973), 192; G. Coat, Healing and Moses traditions, In canon, theology, and Old Testament interpretation (Tuck, GM, et al eds.; Philadelphia: Fortress, 1988, 136; R.P. Carroll, Elijah-Elisha Sagas: Some comments on prophetic succession in ancient Israel, VT 19 (1969): 411; G. Fohrer, Adele (Att 53; Zurich: Zwingli, 1957), 57; R. D. Nelson, First and Second Kings (Atlanta: John Knox, 1987), 128; Laurence Boadt, Reading the Old Testament (New York: Paulist Press, 1984), 301. Many similarities between the two figures were spelled out in detail by R. Tannahua (Pescic), Rab. 4:2 (back to the article) for a fuller discussion of **** The literary unity of the narrative between Elijah and Elisha as well as the 1-2 kings sees a plethora of great discussions and references in Thomas Brodie, Important Bridge: An Explanatory Synthesis of Genesis Kings and the Elijah-Elisha Narrative as a Model for the Gospel (Collegeville: The Liturgy Press, 2000), 1-27 (back to Article) **** See Colin Brown, 3 G. W. Bromley of the International Standards Bible Encyclopedia (4 vols) in Marvel, Vol. , Ed.; Grand Rapids: Eerdmans, 1986), 373, who points out that after Elisha receives a double share of Elijah's spirit, the wonders we read about are more and more numerous than those performed by Elijah. Here he sees more from Elijah-Elisha succession, but here too Moses-Joshua (see below). See also Paul J. Kisling, the trusted character in primary history: the profiles of Moses, Joshua, Elijah and Alesha (JSOTSSup 224; Sheffield: Sheffield Academic Press, 1996), 192: The Marvel Elisha performed far more in number which Elijah performed. (Back to articles) articles)