

Chapter 8: The Shepherd King Ungirds for Battle

Playwright Robert Bolt once wrote that the universe “is either empty or occupied by God and Devil nakedly at war.”¹ If the Bible is to be believed, such a conflict has been underway for thousands of years, and turning the tide of battle required the Son of God to come down from heaven to engage the enemy on the plane of human existence. Neither the Son’s descent at the incarnation nor his ascent after his resurrection are simply changes in physical location, as though “heaven” were to be found at some astronomical distance from earth. “Descent” and “ascent” are necessary ways of depicting the transition between one phase of reality and another.²

The ideas of the incarnation and spiritual warfare may seem quaint, even childish, to those of us with secular perspective, but it is not necessary at this stage for anyone to accept them as true—only to understand in some measure what they imply. We will see shortly how these concepts underlie the famous Biblical narrative of David and Goliath.

If the “David and Goliath” story as such is not associated with Jesus, the link between David’s kingship and the Messiah is familiar to anyone who has read the Old Testament. It is promised there that one of David’s descendants would be Israel’s greatest king. The Messiah is even called by David’s name: “I have exalted a young man from among the people,” God says in the Psalms. “I have found David my servant; with my sacred oil I have anointed him. My hand will sustain him; surely my arm will strengthen him.”³ In Ezekiel God says that one day he will place over his people “one shepherd, my servant David.” He continues, “I the Lord will be their God, and my servant David will be prince among them.”⁴

In Jewish tradition the Messiah has long been called the son of David. That description is applied to Jesus several times in the Gospels, and Jesus himself calls attention to it in his final debate with the Pharisees.⁵ Although on its face the term refers simply to davidic ancestry, it suggests as well the resemblance a son often bears to his father. When Jesus praises a repentant tax collector named Zacchaeus by saying of him, “this man, too, is a son of Abraham,” he is referring not to the man’s fleshly ancestry but to his having proved at long last to be a man of integrity like Abraham.⁶

Conversely, when Jesus says that his enemies among the Jewish leadership have the devil as their father, he is talking about the

wickedness of heart that they share with Satan. By the same rule, the Hebrew verses that refer to the Lord's Anointed as David or David's son imply a similarity between David and Jesus the Messiah. Might this resemblance have to do not just with David's godliness in general but with his outstanding act of heroism?

The Bible recounts many events in David's life, including his trials as a fugitive from jealous king Saul, his ascension to the throne of Israel, his sin with the woman Bathsheba and later repentance and his desire to build a temple for Yahweh. Above all it is the epic duel with Goliath, however, that defines David as an archetype. Psalm 89, quoted above, recalls David's designation as the future king of Israel when he was youthful, vigorous and innocent. He was the youngest of several brothers and the one to whom fell the lowly task of caring for the family's sheep. The anointing took place through the prophet Samuel at the home of David's father Jesse.⁷ Shortly afterward David slew Goliath.

Setting the Stage for a Duel

The narrative about the encounter with Goliath occupies the entire seventeenth chapter of 1 Samuel, and begins by describing the setting of a battle about to take place between Israelites from the Judean highlands and their long-time enemies from the coastal plain, the Philistines. The two armies survey each other from the high ground on either side of a valley near Socoh, twenty-six kilometers southwest of Jerusalem. While each side waits for an opportunity against the other, a Philistine champion named Goliath taunts the Israelite king Saul and his soldiers from the valley floor: "Choose a man and have him come down to me. If he is able to fight and kill me, we will become your subjects; but if I overcome him and kill him, you will become our subjects."

Goliath is a battle-hardened warrior of impressive size, clad in primitive mail armor and carrying a spear with an iron point as heavy as a grapefruit-sized boulder. None of the Israelite soldiers is brave enough to take up the challenge until David arrives to deliver food to his older brothers in Saul's army. Goliath's mockery angers David, who appears before king Saul after he learns that a reward is offered to the soldier who defeats the Philistine. Saul holds out little hope for

David's success and tries to improve the shepherd's chances by giving him Saul's own body armor, helmet and sword. But David is unpracticed with these weapons and finds them awkward, so he removes the armor and lays aside the sword. Instead, he arms himself only with his shepherd's staff and the sling he uses to protect his father's sheep from predators.

When Goliath sees David running to meet him holding a staff, he contemptuously asks if David regards him as a dog to be chased away with sticks. Goliath then curses David by his gods. David replies that unlike the Philistine, who comes heavily armed, David has come "in the name of the LORD Almighty, the God of the armies of Israel, whom you have defied." He declares, "All those gathered here will know that it is not by spear or sword that the LORD saves, for the battle is the LORD's, and he will give all of you into our hands."

David then takes a stone from his pouch and slings it at Goliath. It hits the Philistine in the forehead and caves in the front of his skull. David runs over to the fallen champion and beheads him with his own sword in front of the Philistine army, which draws back in surprise and fear. The army of Israel then attacks and wins a great victory. David carries the head of Goliath to Jerusalem, near his home town of Bethlehem. Later David donates Goliath's sword to Yahweh's sanctuary but keeps the rest of Goliath's weapons as prizes of war.

The parallel between David and Jesus is first suggested by the incongruous picture of young David charging at the enemy carrying a shepherd's staff instead of traditional weapons. The Gospels present Jesus in the same way. "I am the good shepherd," he says, defying expectations that the Messiah will introduce himself as a warrior prince.⁸

Yet Jesus acknowledges that he is engaged in a fight. When Jewish religious teachers accuse Jesus of using the power of the devil, "Beelzebub," to perform exorcisms, Jesus replies that it would make no sense for Satan to attack himself. Jesus then relates a parable about two warring opponents. He observes that it is not possible to enter the house of a strong man and seize his belongings without "tying him up," in other words subduing him in a struggle.⁹ The obvious meaning is that Jesus himself is able to free people from the control of the devil, the "strong man," only by invading Satan's domain and

overcoming him in spiritual combat.

How does this invasion of the enemy's "house" take place? When we look back at the story of David at 1 Samuel 17, we find that the young shepherd has to descend from a hill to the valley floor to fight Goliath. The Bible doesn't say this directly, but we can infer it from the descriptions and dialog. The army of Israel, like that of the Philistines, camps on high ground. "The Philistines occupied one hill and the Israelites another, with the valley between them."¹⁰ Goliath stands in the valley between the armies in order to bellow his threats. Choose a man to represent Israel, Goliath demands, and let him "come down to me."¹¹

In the Septuagint Bible, Goliath says to let a man "descend," using the Greek verb *katabaino*. King Saul and his Israelite soldiers cower at Goliath, and every day for more than a month the Philistine taunts Israel with impunity from from the battleground between the camps. It is to this low place, effectively claimed by Goliath as his own territory, that David must come in order to answer the Philistine's challenge.

The Descent of the Hero

The opening verse of the Gospel of John says that in the beginning someone called "the Word" was with God and shared God's very nature. Jesus confirms that he existed with the Father before his birth, calling himself the one who "descended [*katabaino*] from heaven."¹² It also happens that angelic spirits are divided up into two armies or camps in the Bible. On one side are those who are loyal to God while on the other are those who rebelled, the "wicked spirits in the heavenly places," chief among whom is Satan.¹³ Further, Jesus calls Satan the "ruler of this world," indicating that Satan claims the earth, the realm of mankind, as his own territory.¹⁴ We begin to see that the setting of David's duel was orchestrated to encode something greater than a tribal skirmish in the Judean countryside three thousand years ago.

Because martial imagery is prominent the "David and Goliath" narrative, some background information on the subject is helpful here. The armies of ancient nations and city-states were often under the control of a leading general who answered to no one but the king. The

Hebrew term for this commander-in-chief, whose power in many respects was equal to that of the king, is *sar tsaba*, “prince of the host.” The corresponding Greek terms found in the Septuagint Bible are *archistrategos* and *archonton tes dunamis*. In Genesis, when a coastal chieftain comes to conclude a treaty with Abraham, he and his *sar tsaba* speak with a single voice.¹⁵ When the prophet Elisha wants to do a favor for a hospitable Canaanite woman, he asks if he can speak on her behalf to the king of Israel or to the prince of the host.¹⁶ The names of kings and their commanders were closely linked: Abimelech and Phicol, Jabin and Sisera, Hadadezer and Shobach.¹⁷

When the line of dynastic succession was broken, it was likely to be the commander of the army who ascended the throne. The northern kingdom of Israel saw the accession of at least two commanders, Omri and Jehu. The first such commander in Israelite history to do so was David. As result of his exploits David became *sar tsaba* briefly before falling out of favor with King Saul. David subsequently assumed the throne after Saul’s death.¹⁸

Two Biblical passages, Joshua 5:13-15 and Daniel 8:11, 25, refer to a *sar tsaba* who governs the angelic armies of God. In Joshua the heavenly commander appears girded for battle with a sword in his hand as the Israelites enter the Promised Land. Daniel chapter eight prophesies that an evil dictator will appear and exalt himself against the “Prince of the host,” whom it also calls the “Prince of princes.”

It is sometimes argued that the *sar tsaba* of Daniel 8 is God the Father, but verses such as Daniel 9:9-13 show that author was familiar with earlier Hebrew Scriptures and their terminology. Though Daniel 8:11 says that God’s temple belongs to the “Prince of the host,” at Malachi 3:2-3 the temple is said to belong to the “messenger of the covenant,” the coming Messiah, leaving open the possibility that the two titles refer to one and the same figure.

In the book of Revelation the armies of heaven are commanded by the risen Jesus, who is pictured as riding a white horse and bearing a sword that issues out of his mouth.¹⁹ Revelation blends imagery from Psalms 45 and 110, where the Messiah charges into battle against the enemies of God, with Isaiah 49:2, which says that his mouth is made to be a sharp sword. These passages combine to portray the Son of God as residing at the right hand of the Father, wielding universal power and giving commands for the destruction of

God's enemies.

The Gospels provide support for the identification of Jesus as Prince of the heavenly host. When a Roman officer requests that Jesus heal his sick servant, he implies that Jesus can command supernatural agents the way he, the officer, directs his soldiers. "I myself am a man under authority, with soldiers under me," he says. "I tell this one, 'Go,' and he goes; and that one, 'Come,' and he comes. I say to my servant, 'Do this,' and he does it."²⁰ Further confirmation comes from Jesus himself on the night of his arrest. When Peter strikes out with a sword, Jesus tells him to put it away, adding that if he wanted to resist he had "twelve legions of angels" at his disposal.²¹

The portrait of the divine Son as heavenly Commander, invested with supreme power and bearing the sword of justice, allows us to understand the curious way in which David prepares for battle with Goliath. David, as we saw earlier, is at one point outfitted with the armor of King Saul and given Saul's own sword. He then has to take the armor off and lay aside the sword before descending to the valley to face the Philistine. Paradoxically, David must ungird before going into battle.

What David was forced to do ingeniously pantomimes what the Son of God did in the process called the incarnation. The Son, the "Logos" or Word "in whom all the fullness of the Deity resides," left his place beside the Father and emptied himself of supernatural power in order to partake of human fragility.²² David briefly had been made the very image of Saul, the king of Israel, from his armor and sword to the helmet on his head.²³ The Son likewise is called the image of God, who is the true King both of Israel and the universe.²⁴ The Son's divestiture of heavenly power and glory is described in Philippians:

Have this attitude in yourselves which was also in Christ Jesus, who, although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. —Philippians 2:5-7, NASB

"Form" in the phrase "form of God" translates the Greek *morphe*. Contrary to the way some English-language Bibles render this word, it refers not to the inner aspect of a thing but to its outward appearance. A passage from the Septuagint will serve to illustrate.

The book of Judges tells the story of Gideon, who freed Israel from oppression by eastern marauders, the Midianites. After routing Midianite forces, Gideon pursues and finally captures two of their chieftains, Zebah and Zalmunna. He then questions them to learn the identity of some Israelite men whom they earlier had killed. When they answer that each of the men was like Gideon, having the “form” of a “king’s son,” Gideon realizes that the victims are his own brothers.²⁵

The standardized Septuagint text uses the word *homoima*, “likeness,” to describe the appearance of the men, while the Alexandrine text has *morphe*.²⁶ It is apparent that the “form” of the men refers, not just to their faces, but to the clothing and armor that distinguished them as men of prominence from Gideon’s own clan and family. In the same way, David’s wearing of Saul’s garments and armor gives him the “form,” *morphe*, of the king. David relinquishes this form and, by putting on his ordinary clothing and picking up his staff, takes that of a common herdsman. David’s appearance is so youthful and unwarrior-like that it elicits contempt on the part of Goliath.²⁷

A Soldier without a Sword

A key element of this coded sketch is David’s laying aside of the sword. We noted previously that Jesus commanded Peter to put the sword away. Jesus indicated that the nature of his mission would not allow him at that time to unleash cosmic forces against his enemies—forces that the sword aptly represents. The same stance can be seen in an earlier event, Jesus’ sermon at the synagogue in his home town of Nazareth.

As Luke tells it, Jesus opens a scroll and begins with a reading from the Hebrew Bible. The passage he chooses is from Isaiah 61:1-2, where the messianic Servant of Yahweh says that God’s Spirit has moved him to preach good news and to proclaim liberty to the poor, the afflicted and the captives. He concludes with the phrase, “to proclaim the favorable year of the Lord” but conspicuously stops short of the final words from the quoted passage, “and the day of vengeance of our God.”²⁸ Vengeance and compensatory justice are closely associated with the sword.²⁹

In his Nazareth sermon Jesus lays aside the “sword” by declining to pronounce immediate condemnation. His message as a whole does declare a judgment, of course, but a judgment in the future that leaves a precious interval for response to divine grace, the “favorable year of the Lord.” “Favorable” translates the Greek *dektos*, which emphasizes potential acceptance by God as in Isaiah 49:8, LXX: “In an acceptable [*dektos*] time have I heard you, and in a day of salvation have I succored you.”³⁰ Another way of expressing this act of laying aside the sword in favor of the shepherd’s staff is found at John 12:47: “For I did not come to judge the world, but to save it.”

David’s ungirding and putting down the sword allows him to enter Goliath’s territory, the “house” of the “strong man” in Jesus’ related parable. And as we have seen, the world of mankind into which the Son descends by means of the incarnation is rebel-occupied territory claimed by Satan. When Jesus squares off against the devil at the beginning of his ministry, Satan shows him in vision all the kingdoms of the world and says, “I will give you all their authority and splendor, for it has been given to me, and I can give it to anyone I want to.”³¹ Jesus refuses the devil’s offer, telling him instead to “Go away.”³²

It is not just Satan’s claim on the world that it is significant here, but the geographical setting of the confrontation. Jesus has been led by God’s Spirit into the Judean desert, symbolically speaking the lair of Satan. We noted in Chapter 3 that Jesus compares evil spirits to snakes and scorpions, which are portrayed in the Scriptures as primarily desert-dwelling animals.³³ Jesus says that a demon wanders through “arid places” when not in possession of a victim.³⁴ Before Jesus cures a Gadarene man under demonic oppression, one of the ways the spirits torment the man is by periodically driving him into the “wilderness,” that is, the Judean desert.³⁵ The Old Testament, too, identifies deserts as the dwelling places of evil spirits.³⁶ Jesus’ foray into the desert at the beginning of his ministry is an invasion of the devil’s domain, the equivalent of young David’s boldly running toward the Philistine.

The ensuing battle is not only on the enemy’s turf but on the enemy’s terms as well. “Give me a man,” Goliath demands.³⁷ If our interpretation is correct, Goliath represents Satan and his challenge is diabolical. As the Bible portrays him, the devil is anxious to have

access to those who claim to serve God in order to expose their faith as shallow and self-serving. In the book of Zechariah, Satan is pictured as trying to bring a case against Joshua the son of Jehozadak, a leading figure in restoring temple worship after the return of the Jews from Babylonian exile.³⁸ On the night of his arrest Jesus tells Peter that the devil has demanded the chance to test the disciples.³⁹ Revelation calls Satan the unrelenting accuser of God's servants.⁴⁰ The most detailed depiction in this regard, however, is in the book of Job. Job deserves examination because in it Satan, like Goliath, asks that a man be given to him for a contest.

As the book of Job opens, the angels are assembled before God. Satan enters among them and says that he has been scouting out the earth. Soon the subject turns to the man Job, living in western Arabia, whom God calls the most outstandingly righteous of men. Satan accuses God of bribing Job with material wealth and shielding him from life's troubles. Satan demands access to Job in order to test him by means of disaster, poverty and physical illness. Satan tells God that if suffering overtakes Job, "he will surely curse you to your face."⁴¹

Job is a rich and esteemed judge of his Edomite clan, revered for his justice and compassion and seemingly invulnerable to temptation. In the midst of his affliction Job will look back and say that he had once dwelt like "a king among his troops."⁴² In these respects he makes an ideal representative of the Son who resides "in the bosom of the Father," the Prince of the heavenly host, who shares the Father's own glory and authority. No one else would seem so secure in his relationship with the Father and so insulated from harm.

Other noteworthy resemblances exist between Job and Jesus. Job loses his wealth, prestige and children and endures a bout of agonizing sickness at the hands of Satan. Later Job is restored and granted blessings beyond those he originally enjoyed. This sequence of initial glory, humiliation and then exaltation corresponds to what the Son of God experienced. In the Gethsemane prayer found in John's Gospel Jesus asks the Father to restore to him the heavenly glory he originally possessed.⁴³ That glory is likened to wealth by Paul when he says of God's Son that "though he was rich, yet for your sakes he became poor."⁴⁴

When Job is suffering, three outwardly pious associates turn

against him and allege that his trials are a punishment for secret sins, just as the elders of the Jewish nation bring accusations against Jesus. When Job is restored, God condemns Job's former friends and counsels them that their only hope of forgiveness lies in Job's intercession on their behalf.⁴⁵ With Jesus' resurrection and ascension, he in a similar way becomes sole mediator and intercessor for the purpose of obtaining divine forgiveness, including forgiveness for those who condemned him.⁴⁶

Abandoned into the Hand of the Enemy

The fleshly vulnerability assumed by Jesus at the incarnation therefore is represented both by young David divesting himself of armor and by the man Job being stripped of possessions and divine protection. Yet another image in this regard is found in the regimen of animal sacrifices prescribed by the Mosaic Law. In terms of maintaining the spiritual standing of Israel before Yahweh, the most important of these sacrifices were the bulls and goats offered on Yom Kippur, the annual Day of Atonement. Two goats were selected: a "goat for Yahweh" and a "goat for Azazel."⁴⁷ The first of these was slain and its blood was carried by the priest into the Holy of Holies, the inner compartment of the temple, to be presented before God in expiation of the sins of the people. The New Testament book of Hebrews says that the sacrifice of the first goat along with the bull offered at the same time typify Christ's death in obedience to God's will.⁴⁸

The "goat for Azazel," often referred to as the "scapegoat," was not killed outright but was released into the wilderness where it died of exposure or was devoured by wild animals. One theory is that this goat represents wicked people who are driven away from the presence of God. Another interpretation sees it as representing the criminal Barabbas, who was released to continue in his evil course when Jesus was condemned to die. A close look at the language of Leviticus shows instead that this goat, too, must represent Jesus. Like the other animal victims, the scapegoat was said to be for the purpose of "making atonement" before God.⁴⁹

The priest was to lay his hands on the head of the animal and confess over it all the rebelliousness and evil of the nation. The goat

would then “carry,” *nasa*, the “iniquity,” *awon*, of the people away. What is said of the scapegoat is also said of the messianic servant of God. According to Isaiah, God would lay the sins of the people “upon,” *al*, his servant just as the priest put them “upon,” *al*, the goat. The Messiah then would “bear,” *sabal*, and “carry,” *nasa*, both the sorrows of the people and their *awon*, their “iniquity.”⁵⁰

Some scholars have seen *azazel* as meaning “removal,” since the sins of Israel were symbolically removed when the goat was banished to the desert. More likely though more troublesome for interpreters is that Azazel is a name meaning “strong one.” Jewish tradition in fact portrays Azazel as a desert-dwelling demon. In the *Apocalypse of Abraham*, from the late first or early second century, “the chief of the fallen angels is Azazel. (13:6). His power is over the earth, because he has chosen it for his dwelling place (13:7f.; 14:6).”⁵¹

“Azazel” as a name meaning “strong” has a connotation of ferocity, as can be seen by comparing the related Assyrian verb *ezezu*, “to be furious.”⁵² This background allows us to understand better the references to Satan as a “strong man” and the additional detail from Luke that he aggressively “guards” his property.⁵³ The resemblance between Azazel and Beelzebub/Satan is even closer than it appears in translation, since the Greek for “strong man,” *ischuros*, actually is a one-word qualitative noun, “strong (one).”

The way the emphasis on the enemy’s strength relates to the typological significance of David and Goliath is obvious. 1 Samuel takes pains to depict the Philistine’s size and power. Ancient sources vary somewhat on the figure for Goliath’s height, but it must have been imposing. Our oldest manuscript containing 1 Samuel 17:4, 4QSam(a) from the Dead Sea Scrolls, is also the most conservative and puts him at 6-1/2 feet (2 meters). A tall man by any standard, Goliath would have been a giant in an era of low protein consumption and small average stature. For him to carry the heavy armor and weapons described in 1 Samuel 17:5-7 he must have been as bulky as he was tall, weighing 250 pounds or more.

The Hebrew narrative refers to Goliath as a Philistine “champion” and a “man of war.”⁵⁴ He is also called a *gibbor*, meaning “mighty one” or “strong one.”⁵⁵ The Septuagint uses the Greek word *dunatos*, “powerful one” to describe Goliath.⁵⁶ *Dunatos* in this context is synonymous with *ischuros*, the word Jesus uses of Satan.⁵⁷

The Gospels further link Goliath with Satan by the use of the name “Beelzeboul” or “Beelzebub” in the passages concerning the “strong one.” A deity with a nearly identical name, Baal-zebul, meaning “Lord of the flies,” was worshiped by Philistines at the city of Ekron.⁵⁸ Similar-sounding Baal designations were used by the inhabitants of Canaan and Phoenicia, such as Zebul Baal (“Exalted Lord”), and Beelzeboul/Beezeboul (“Lord of the house” or, mockingly, “Lord of dung”). Baal was a traditional Canaanite deity who stood in opposition to Yahweh. Goliath cursed David “by his gods,” which may have included Baal-zebul and in any case represented demonic lordship.

We have supplemented the image of an all-but-unarmed young shepherd pitted against the deadly weapons of a murderous enemy with two others: the man Job beset by an invisible opponent who bludgeons him with successive disasters and the scapegoat left to certain death on a harsh desert landscape. All three illustrate the uneven contest entered into by the Son of God through the incarnation. They also prod us toward an appreciation of why nothing else could settle fundamental questions about nature of man and the goodness of God’s creation.

Up until the coming of Jesus, the Bible says, every human who ever lived fell short of moral perfection. Even a man such as Job was righteous only comparatively, for “there is no one who does not sin.”⁵⁹ Is sin a corruption of the human mode of existence or a necessary consequence of it? “Skin for skin,” Satan quips, “and everything a man has he will give in exchange for his life.”⁶⁰ The argument implies that even the Son of God, the supreme example of loving union with the Father, if exposed to the same physical and psychological pressures as humans could be made to curse the Sovereign. “Give me a man—any man—and unshackle me from every restriction on the force I can apply, and I will destroy his love for God,” appears to be the devil’s boast.

The challenge to God over his human creatures requires further investigation, as do the typological features of the David and Goliath narrative. We have already located identifiers relating David to the Messiah and the descent of David to the descent of the Son from heaven. We found that Biblical imagery allows us to connect David’s laying aside the armor and sword of the king to the Son’s

relinquishing divine glory and foregoing the sword of retribution. And we demonstrated that Goliath, the opponent of David, is an appropriate representative of Satan, the prime adversary of Jesus. In the following chapter we will probe the story further.

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- 1 Robert Bolt, "Preface" to *A Man for All Seasons* (New York: Vintage, 1990), xvi.
- 2 For a discussion of the subject, see C. S. Lewis, *Miracles* (NY: HarperCollins, 2001), 107ff.
- 3 Ps 89:19-21.
- 4 Ezek 34:23-24.
- 5 Matt 1:1; 22:42; Mark 10:47; Luke 1:32.
- 6 Luke 19:9.
- 7 1 Sam 16:1-13.
- 8 John 10:11; cf. Matt 2:6; Mark 14:27; Luke 15:2-4.
- 9 Matt 12:24-29; Mark 3:22-27.
- 10 1 Sam 17:3.
- 11 1 Sam 17:8.
- 12 John 3:13.
- 13 Rev 12:7; Eph 6:12.
- 14 John 12:31; 14:30; 16:11.
- 15 Gen 21:22-23.
- 16 2 Kgs 4:13.
- 17 Judg 4:2; Ps 83:9; 2 Sam 10:16.
- 18 1 Sam 18:5; 2 Sam 5:2.
- 19 Rev 19:11-15.
- 20 Matt 8:9.
- 21 Matt 26:53.
- 22 John 1:1-14; Col 2:9.
- 23 1 Sam 17:38-39.
- 24 Col 1:15.
- 25 Judg 8:18-19.
- 26 Phil 2:7 confirms the synonymy of *homoima* and *morphe* by parallel usage.
- 27 1 Sam 17:42-44.
- 28 Luke 4:18-19.
- 29 Deut 32:41; Jer 46:10; Rom 13:4.
- 30 Cf. 2 Cor 6:2.
- 31 Luke 4:6.
- 32 Matt 4:10.
- 33 Deut 8:15.
- 34 Matt 12:43.
- 35 Luke 8:29.
- 36 Isa 13:19-22; cf. Rev 18:2.
- 37 1 Sam 17:10.
- 38 Zech 3:1.
- 39 Luke 22:31.
- 40 Rev 12:10.
- 41 Job 2:5.
- 42 Job 29:25.
- 43 John 17:5.
- 44 2 Cor 8:9.
- 45 Job 42:7-8.

- 46 Acts 3:17-19; 4:12.
- 47 Lev 16:6-28.
- 48 Heb 9:7-14.
- 49 Lev 16:10.
- 50 Isa 53:5-6, 11-12.
- 51 James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, Vol. 1 (NY: Doubleday, 1983), 684.
- 52 *The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 1979), 783.
- 53 Luke 11:21.
- 54 1 Sam 17:4, 23, 33.
- 55 1 Sam 17:51.
- 56 1 Kgdms 17:4, 23, 51, LXX (1 Sam 17:4, 23, 51, MT).
- 57 See 1 Cor 1:26-27, which parallels *dunatos* with *ischuros*.
- 58 2 Kgs 1:2-8.
- 59 1 Kgs 8:46.
- 60 Job 2:4.

Gospel Mysteries / 8-16

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