

# JESUS IN THE OLD TESTAMENT

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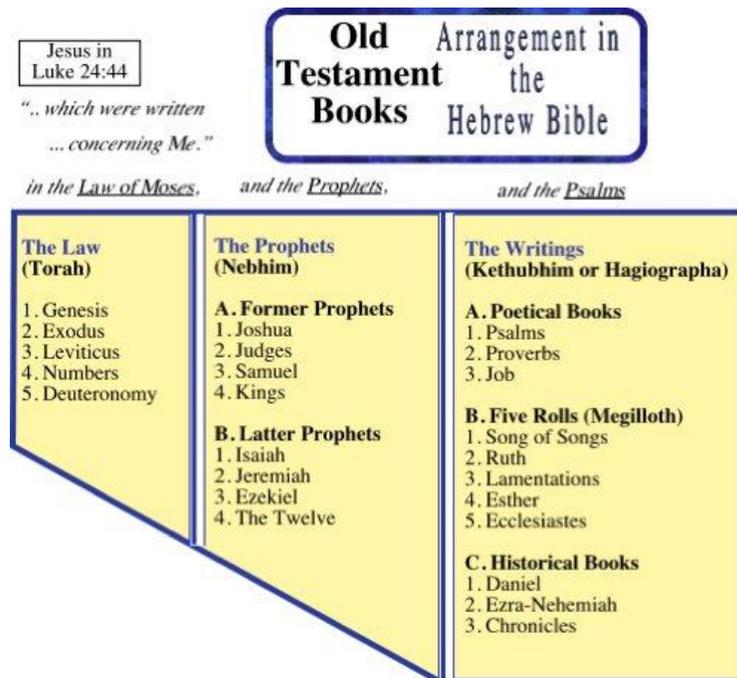
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## I. Introduction

A. The Old Testament is that collection of divinely inspired writings that in English Bibles consists of the 39 books from Genesis through Malachi. These books refer to events from creation to Israel's situation in the fifth century B.C. after its return from Babylonian exile. With the possible exception of Job, these books were *written* from the time of Moses in the fifteenth century B.C. to some centuries before the birth of Jesus in 4-6 B.C. I say to "some centuries" before his birth because it is uncertain when the last writing of the Old Testament was put into its final form by the inspired writers or editors, but we know they all were in existence and recognized at least a couple of centuries before Jesus.

B. The books recognized as Scripture by Jews in the first century (and today) were the same as the 39 books of the Protestant Old Testament, except they combined them into 24 or 22 books and arranged them in a different order. The three basic structural units of the Hebrew Bible are Law, Prophets, and Writings. The Law consists of the Pentateuch, the first five books of the Bible (Genesis through Deuteronomy). The Prophets is divided into the Former Prophets (Joshua, Judges, Samuel, Kings) and the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and the Book of the Twelve). All the other books make up the Writings, which are grouped as poetical books, the five rolls, and historical books. (In the 22-book count, Ruth is combined with Judges and Lamentations is combined with Jeremiah.)



C. We know Jesus is referred to in the Old Testament because numerous passages in the New Testament declare that fact. When searching for those Old Testament references to Jesus, it is helpful and important to realize that they only come into focus with hindsight, with the benefit of looking back on them in light of Jesus' appearance and work. And even then, there still is room for people to argue, for people who do not *want* to see *not* to see. You do not get something like: "The Messiah will be born on 1<sup>st</sup> day of the month of Nisan in a house in Bethlehem owned

by Judah ben Obed; his parents will be Joseph and Mary of Nazareth; he will be named Jesus, will be crucified as atonement for humanity's sins on Passover in the 4<sup>th</sup> year of the governorship of Pontius Pilate, and will be raised from the dead on the third day."

1. The Old Testament scholar Iain Duguid remarks, "As Numbers 12:6–8 reminds us, prophecy by its very nature is often dark and obscure, unlike the Lord's clear word through Moses. In particular, some aspects of God's purposes in Christ necessarily remained veiled throughout the Old Testament period, only to be clarified through the coming of the Son."<sup>1</sup>

2. This ambiguity is evident from the New Testament itself which reports it had to be *argued* that the Old Testament texts were referring to Jesus. That was not self-evident; it was not the case that everyone immediately recognized the references were about Jesus. After Jesus' coming, the references to him became *reasonably* clear, clear enough to be seen by any who were willing to see, but even then they were not so overpowering or indisputable as to leave no room for rationalization by those bent on denying them. As Duguid says:

One way to think about this is to imagine attending a "prophecy conference" in the year 10 BC. By then, the participants would have had the entire Old Testament, as well as several centuries of reflection on it during the intertestamental period. Yet if someone had presented a paper anticipating the crucifixion of the Messiah on the basis of Psalm 22, or his resurrection on the basis of Psalm 16, or even the virgin birth on the basis of Isaiah 7, some vigorous debate might have ensued. It was not obvious ahead of time that these prophecies should be interpreted in that way.

The plain message of the gospel runs throughout every page of God's Word. However, with the benefit of hindsight, the New Testament authors rightly identified these texts as finding their anticipated fulfilment in Christ's life, death, and resurrection. It is not that the New Testament writers were creatively assigning new and alien meanings to these old texts. Rather, the force of Jesus's statement that it was "necessary that the Christ should suffer these things" (Luke 24:26) suggests that a proper reading of the Old Testament expectation of the messiah necessarily compelled them to recognize Jesus Christ as its true fulfillment. This is why Paul could argue from the Old Testament so convincingly in the context of Jewish evangelism.

3. I suspect God veiled these references at least in part to prevent Satan from knowing beforehand that Christ's death and resurrection was the means of redemption.

a. This was part of God's outwitting of Satan. If Satan knew the plan, he certainly would have tried to prevent Jesus from being crucified instead of moving Judas to bring it about (Lk. 22:3-4, 53-54; Jn. 8:39-44, 13:2, 27). And since Satan was well acquainted with the Scriptures, as he quotes them in the temptation of Christ (Mat. 4:1-11; Lk. 4:1-13), being plain and explicit in the Old Testament about Christ's crucifixion and resurrection would have let him

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<sup>1</sup> Iain Duguid, "Four Principles for Reading the Old Testament" (May 6, 2016), retrieved on 11/24/18 from <https://faculty.wts.edu/posts/seeingchrist/>.

know the plan in advance. Part of the beauty of the outwitting is that the pieces were there, as recognized after the fact, but Satan's failure to perceive the significance of those pieces led him to bring about the very thing prophesied. How marvelous is that? Recall how Paul points out in 1 Cor. 2:8 that none of the rulers of this age understood God's secret wisdom "for if they had known, they would not have crucified the Lord of glory."

b. If I am correct in this, Satan was not directly behind Peter's attempt to dissuade Jesus from the cross in Mat. 16:23 (Mk. 8:33). Rather, Jesus *calls* Peter "Satan" because Peter was talking in a way that opposed the plan of God; he was acting as an adversary, talking the way Satan would talk if he knew the plan. The literal meaning of the Greek word *satan* is adversary.

c. In relation to this, I assume Christ kept from Satan the more explicit things he taught his disciples about his death and resurrection, which they still did not grasp. Satan could never eavesdrop on any teaching the Lord did not wish him to hear.

4. God may have veiled other references to Christ's identity and life, things not related to his death and resurrection as the means of redemption, to leave just the right intellectual space, the space he desired, for those who *want* to deny that Jesus is the Messiah to justify that denial. The indications of Christ's identity and work are clear enough after the fact to be evidence for the truth of the gospel for those with eyes to see, but the ambiguity allows them to be rationalized away by those who refuse to see.

a. This way of working is reflected, albeit in a different context, in Christ's words in Mat. 11:25-26 (see also, Lk. 10:21): <sup>25</sup> *At that time Jesus declared, "I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children; <sup>26</sup> yes, Father, for such was your gracious will."*

b. We recognize in other settings that there may be valid reasons for not providing all possible evidence for the truth of a matter you want someone to believe; there may be valid reasons for not catering to someone's skepticism by providing additional evidence. Imagine, for example, that a husband asked his wife if he was the father of a child to whom she gave birth during their marriage. You could understand the wife not providing him with lie-detector or DNA evidence, not because she didn't want him to accept the truth that he was the father but because she wanted him to accept it on the evidence she provided, her declaration that he was the father. What I am suggesting is that God had his own reasons for not making the prophecies so clear and specific as to constitute inescapable proof of Jesus' identity.

D. It is also important to realize the Old Testament refers to Jesus in multiple ways. There are prophecies that speak of him, but there also are events recorded, roles performed, institutions established, practices commanded, and specific people that foreshadow his work, things intended by God to be *prophetic pictures* of that work. These also have varying degrees of ambiguity, but as with prophecies, they are reasonably clear with the hindsight of Jesus' work.

E. Our study of this subject certainly will not be exhaustive. Indeed, estimates of the number of messianic prophecies run as high as the hundreds. I am going to focus on some of the better known references to Jesus in the Old Testament, and I am not going to include appearances of the "angel of the Lord," which possibly or probably were preincarnate appearances of God the Son. If I do not include your favorite reference, maybe the next person to tackle the subject will do so.

## II. Old Testament indications of Messiah's sufferings and rising from the dead

### A. References in the New Testament

Many of the New Testament passages that declare the Old Testament speaks of Jesus refer to the Old Testament's indications of Christ's suffering, death, and resurrection. You may be surprised at how often this point is raised. In the following texts, I have underlined the words referring to the Old Testament and put in **bold type** the words referring or alluding to his suffering, death, and/or resurrection.

1. Matthew 16:21: <sup>21</sup> From that time Jesus began to show his disciples that he must go to Jerusalem and **suffer many things** from the elders and chief priests and scribes, and **be killed**, and **on the third day be raised**.

2. Matthew 26:24: <sup>24</sup> The Son of Man **goes** as it is written of him, but woe to that man by whom the Son of Man is **betrayed**! It would have been better for that man if he had not been born."

3. Matthew 26:53-56: <sup>53</sup> Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? <sup>54</sup> But how then should the Scriptures be fulfilled, that it must be so?" <sup>55</sup> At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to **capture me**? Day after day I sat in the temple teaching, and you did not **seize me**. <sup>56</sup> But **all this** has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.

4. Mark 9:12: <sup>12</sup> And he said to them, "Elijah does come first to restore all things. And how is it written of the Son of Man that he should **suffer many things and be treated with contempt**?"

5. Mark 14:48-49: <sup>48</sup> And Jesus said to them, "Have you come out as against a robber, with swords and clubs to **capture me**? <sup>49</sup> Day after day I was with you in the temple teaching, and you did not **seize me**. But let the Scriptures be fulfilled."

6. Luke 9:21-22: <sup>21</sup> And he strictly charged and commanded them to tell this to no one, <sup>22</sup> saying, "The Son of Man must **suffer many things** and be rejected by the elders and chief priests and scribes, and **be killed, and on the third day be raised**."

7. Luke 18:31: <sup>31</sup> And taking the twelve, he said to them, "See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. <sup>32</sup> For he will be **delivered over** to the Gentiles and will be **mocked and shamefully treated** and spit upon. <sup>33</sup> And after **flogging** him, they **will kill him, and on the third day he will rise.**"

8. Luke 24:25-26: <sup>25</sup> And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken!" <sup>26</sup> Was it not necessary that the Christ should **suffer these things** and **enter into his glory?**" <sup>27</sup> And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

9. Luke 24:44-47: <sup>44</sup> Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." <sup>45</sup> Then he opened their minds to understand the Scriptures, <sup>46</sup> and said to them, "Thus it is written, that the Christ should **suffer** and on the **third day rise from the dead**, <sup>47</sup> and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."

10. John 12:32-34: <sup>32</sup> And I, when I am **lifted up** from the earth, will draw all people to myself." <sup>33</sup> He said this to show by what **kind of death he was going to die.** <sup>34</sup> So the crowd answered him, "We have heard from the Law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?"

11. John 20:8-9: <sup>8</sup> Then the other disciple, who had reached the tomb first, also went in, and he saw and believed; <sup>9</sup> for as yet they did not understand the Scripture, that he must **rise from the dead.**

12. Acts 3:18: <sup>18</sup> But what God foretold by the mouth of all the prophets, that his Christ would **suffer**, he thus fulfilled.

13. Acts 13:27-29: <sup>27</sup> For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets, which are read every Sabbath, fulfilled them by **condemning him.** <sup>28</sup> And though they found in him no guilt worthy of death, they asked Pilate to have him **executed.** <sup>29</sup> And when they had carried out all that was written of him, they took him down from the tree and laid him in a tomb.

14. Acts 17:2-3, 11: <sup>2</sup> And Paul went in, as was his custom, and on three Sabbath days he reasoned with them from the Scriptures, <sup>3</sup> explaining and proving that it was necessary for the Christ to **suffer and to rise from the dead**, and saying, "This Jesus, whom I proclaim to you, is the Christ." . . . <sup>11</sup> Now these Jews were more noble than those in Thessalonica; they received the word with all eagerness, examining the Scriptures daily to see if these things were so.

15. Acts 26:22-23, 27: <sup>22</sup> "To this day I have had the help that comes from God, and so I stand here testifying both to small and great, saying nothing but what the prophets and Moses said would come to pass: <sup>23</sup> that the Christ must **suffer and that, by being the first to**

**rise from the dead**, he would proclaim light both to our people and to the Gentiles." . . . <sup>27</sup> King Agrippa, do you believe the prophets? I know that you believe."

16. 1 Corinthians 15:3-5: <sup>3</sup> For I delivered to you as of first importance what I also received: that Christ **died** for our sins in accordance with the Scriptures, <sup>4</sup> that he was buried, that he was **raised on the third day in accordance with the Scriptures**, <sup>5</sup> and that he appeared to Cephas, then to the twelve.

17. 1 Peter 1:10-11: <sup>10</sup> Concerning this salvation, the prophets who prophesied about the grace that was to be yours searched and inquired carefully, <sup>11</sup> inquiring what person or time the Spirit of Christ in them was indicating when he predicted the **sufferings** of Christ and the **subsequent glories**.

## B. Old Testament indications to which the New Testament refers

### 1. Suffering and death

#### a. *Psalm 22*<sup>2</sup>

(1) This psalm was written by David, who died almost a thousand years before Jesus was born (971/970 BC). David, of course, was the prophesied ancestor of the Messiah, the ultimate King, the ultimate Anointed One. I will look at that connection in more detail down the road, but for now I just want you to see that his relationship with the expected Messiah was understood in Judaism. For example, some of the people declare in Jn. 7:42, "*Has not the Scripture said that the Christ comes from the offspring of David, and comes from Bethlehem, the village where David was?*" Indeed, "Son of David" was used as a title for the Messiah. You recall how the crowds during Jesus' triumphal entry into Jerusalem were shouting "Hosanna to the Son of David!" (e.g., Mat. 21:9).

(2) David faced much suffering and opposition in his own life, and the skeptic will say that David is the innocent sufferer described in this psalm, but the suffering he describes transcends anything he experienced both in substance and effect. A far better understanding is that David, who was a prophet (2 Sam. 23:1-2; Mat. 22:43; Mk. 12:36; Acts 2:29-30), was revealing what was to be endured by his ultimate descendant, the coming Messiah. Viewed in light of Jesus' coming and work, that identification is quite clear.

(3) Three times in the first 21 verses, David expresses his anguish (vv. 1-2, 6-8, 12-18). Each time he follows with an expression of his confidence in the presence of God and his ability to help (3-5, 9-11, 19-21).

(a) Some of the descriptions of his opposition are more general, such as being scorned by mankind, despised by the people, and mocked and sneered at. But others correspond quite specifically with the brutal treatment the Lord endured.

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<sup>2</sup> The discussion is based largely on Walter C. Kaiser, *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), 111-118.

(b) His bones being out of joint (v. 14) and his tongue sticking to his jaws (meaning his gums or roof of his mouth) (v. 15) certainly suggest crucifixion. The piercing of his hands and feet (v. 16) and the ability to count his bones (v. 17) as when one is stretched out on a cross leave little room for doubt. The casting of lots for his clothes (v. 18), as happened in the case of Christ, is amazingly specific.

(4) Verses 22-31 depict the jubilant triumph over death and suffering. I will discuss that section below with the other texts indicating the Messiah's resurrection.

(5) Psalm 22 is cited in reference to Jesus by several New Testament writers, which makes that reference certain.

(a) Matthew cites Ps. 22:18 in Mat. 27:35: *And when they had crucified him, they divided his garments among them by casting lots* (see also, Lk. 23:34). John states expressly in Jn. 19:24 that this was in fulfillment of the Scripture we know as Ps. 22:18.

(b) Matthew cites Ps. 22:1 in Mat. 27:46: *And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?"* (see also, Mk. 15:34). There are two main possibilities for what Jesus meant in uttering these words.

[1] It was common in ancient Judaism to invoke an entire psalm simply by quoting the first line of it. If that is what Jesus is doing here, then rather than a cry of despair evoked by a sense of abandonment he is expressing hope and confidence in ultimate delivery. Brant Pitre states, "When the whole psalm is taken into account, Jesus's words make crystal clear that although he *appears* to be forsaken in his suffering and death, in the end God will hear him and save him."<sup>3</sup>

[2] It also is possible that Jesus quoted Ps. 22:1 not as a shorthand reference to the ultimate vindication expressed in the overall psalm but because he was experiencing the agony and pain of forsakenness that David expressed in that particular *verse*. As Jesus receives the full weight of God's judgment against all the sins of the world, as he becomes a curse for us (Gal. 3:13) and is made sin for us (2 Cor. 5:21), he experiences a painful alienation from the Father and cries out. Andreas Köstenberger and Justin Taylor state:

In some mysterious way beyond our human understanding, Jesus, the second person of the Trinity, is cut off and separated from God because he is bearing the sin of humanity and enduring God's wrath as a substitute for and in place of sinful humans. Of course, Jesus knows how Psalm 22 ends – in vindication – and may be reminding us that forsakenness is not the end of the story.<sup>4</sup>

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<sup>3</sup> Brian Pitre, *The Case for Jesus* (New York: Image, 2016), 166.

<sup>4</sup> Andreas Köstenberger and Justin Taylor, *The Final Days of Jesus* (Wheaton, IL: Crossway, 2014), 160.

(c) Revelation 1:7 probably refers either to Ps. 22:16 or Zech. 12:10.

*b. Isaiah 50:4-9[11] and 52:13-53:12*

(1) Isaiah prophesied in the latter half of the eighth century B.C. The Book of Isaiah has two major literary units. Chapters 1-39 focus on the concerns and sociopolitical realities of Isaiah's day, whereas chapters 40-66 anticipate Judah's exile to Babylon over a century later and address the concerns of those future exiles. Robert Chisholm writes:

[God] can decree and announce events long before they happen. Having warned that the exile would come, this same God, speaking through his prophet, addresses this future generation of exiles in advance and speaks in very specific ways to their circumstances. Such a unique message, originating decades before the situation it addresses, was designed to challenge the disheartened exiles to look to the future with hope and anticipation.

Isaiah's rhetorical approach in chapters 40-66 may be compared to an aging grandfather who writes a letter to his baby granddaughter and seals it with the words, "To be opened on your wedding day." The grandfather knows he may not live to see his granddaughter's wedding, but he understands the challenges she will face as a wife and mother. He projects himself into the future and speaks to his granddaughter as if he were actually present on her wedding day. One can imagine the profound rhetorical impact such a letter would have on the granddaughter as she recognizes the foresight and wisdom contained within it and realizes how much her grandfather cared for her. When God's exiled people, living more than 150 years after Isaiah's time, heard this message to them, they should have realized that God had foreseen their circumstances and that he cared enough about them to encourage them with a message of renewed hope.<sup>5</sup>

(2) Chapters 40-55 assume the perspective of the future exiles and focus on the hope of restoration and renewal for Israel and the nations. It includes four sections that are known as the "Servant Songs," sections that speak of a special divine "servant" who will be instrumental in fulfilling God's purposes. They are 42:1-4[9], 49:1-6[13], 50:4-9[11], and 52:13-53:12.<sup>6</sup> Though most modern Jews and some others assert that this "servant" is always the nation of Israel, there are very good reasons for rejecting that claim. These include:<sup>7</sup>

(a) The servant has a mission *to* Israel (49:5-6), which means he cannot be identical with Israel.

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<sup>5</sup> Robert B. Chisholm, Jr., *Handbook on the Prophets* (Grand Rapids: Baker, 2002), 14.

<sup>6</sup> "The bracketed numbers give the most extensive limits that some interpreters say these songs reach in the text." Walter C. Kaiser, Jr., "The Identity and Mission of the 'Servant of the Lord'" in Darrell L. Bock and Mitch Glaser, eds., *The Gospel According to Isaiah 53* (Grand Rapids: Kregel, 2012), 87 (fn. 1). He includes Isa. 61:1-3 as a possible fifth "Servant Song."

<sup>7</sup> Kaiser (2012), 89-92.

(b) The servant is made to be a "covenant for the people" (42:6), meaning the people of Israel, and thus cannot be equated with Israel. He inaugurates or mediates a covenant *with* them. "Israel is on the receiving end and not the one who is the subject and author of the covenant."<sup>8</sup>

(c) The servant is "cut off" from the land of the living, stricken for the transgression of God's people (53:8). He is distinct from God's people; they are the beneficiaries of his death.

(d) "The Branch" is called God's servant in Zech. 3:8, and "the Branch" clearly is the Messiah in Jer. 23:5-6, 33:14-15, and Zech. 6:12-13, as acknowledged by ancient Jewish interpretation up until the Middle Ages. This supports understanding Isaiah's use of "servant" as messianic in the relevant texts.

(e) "[T]he description of the Servant in Isaiah 52:13–53:12 does not match the description the prophet Isaiah gave to the nation of Israel, or of any other mortals on planet earth for that matter."<sup>9</sup>

(f) The servant's life is made a "guilt offering" (53:10), which by reference to that offering in Leviticus implies he was a specimen without blemish. Certainly the nation of Israel does not qualify.

(3) Though distinct from the nation of Israel, this special divine Servant is connected to Israel, which explains the similar language that is used of both.

(a) Chisholm states:

It seems apparent that the servant, though "Israel" in some sense, is also distinct from exiled Israel. Later references to this servant support this conclusion, for the servant suffers on behalf of Israel. Like many of the prophets, he faces opposition and oppression, but ironically his suffering plays a vital part in God's redemption of his sinful, exiled people. When viewed in this larger context, the servant is apparently an "ideal" Israel who is closely linked to, but nevertheless distinct from, the sinful nation.<sup>10</sup>

(b) Christopher Wright states:

To sum up what we have found so far, then: Israel was the servant of God, chosen and upheld by him, with the purpose of being a light to the nations, as was the original intention of the election of Abraham. But historically, Israel was failing in that role and mission. Israel as the servant of God was "blind and deaf" and under God's judgment. The individual Servant is thus at one level *distinct* from Israel because he has a mission *to* Israel, to challenge them and call them

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<sup>8</sup> Kaiser (2012), 90.

<sup>9</sup> Kaiser (2012), 91.

<sup>10</sup> Chisholm, 100.

back to God. The restoration of Israel, God's servant, is the task of the Servant himself. Yet at another level, the Servant is identified with Israel and similar language is used of both. This is because, in the surprising purposes of God, the Servant enables the original mission of Israel to be fulfilled. That is, through him God's justice, liberation, and salvation will be extended to the nations. The universal purpose of the election of Israel is to be achieved through the mission of the Servant.<sup>11</sup>

(4) The third and fourth Servant Songs (50:4-9[11] and 52:13–53:12) refer to the Messiah's physical suffering and death. The Servant says in Isa. 50:6, "I gave my back to those who strike, and my cheeks to those who pull out the beard; I hid not my face from disgrace and spitting." The striking of the back, the disgrace, and the spitting all are part of the Lord's crucifixion as reported in the New Testament.

(5) Isaiah 52:13–53:12 is an amazing prophecy of the Servant's suffering and death that was fulfilled by Jesus in detail. Kaiser remarks, "Undoubtedly, this is the summit of OT prophetic literature. Few passages can rival it for clarity on the suffering, death, burial, and resurrection of the Messiah."<sup>12</sup>

(a) 52:13-15 – He says his Servant will *prosper* (RSV, NAS, NRS, NJB, and NIV and ESV footnotes) or *succeed* (NET) (this is the sense of the more literal "act wisely"); he shall be lifted up and highly exalted. Just as many were astonished at how the Servant's appearance had been marred by his brutal treatment, so the Servant will astonish many nations – kings will be speechless when his majesty and glory are manifested before them on "that Day."

(b) 53:1-3 – Speaking as a representative of Israel in the time of the Servant's suffering, up until his ultimate vindication, Isaiah asks rhetorically who among them believed the message about the Servant and who among them recognized the power of God (the arm of the LORD) at work in him. The implied answer is very few. On the contrary, he seemed insignificant, like a little twig on a tree or a sprout from parched ground that soon withers. He had no majestic bearing, no royal aura; on the contrary, he was rejected by others, experienced great suffering, and was shunned as one cursed by God.

(c) 53:4-6 – This central stanza of the fourth song expresses the reality of the situation. Kaiser summarizes it this way:

The atonement of the Servant is given in the third stanza (53:4-6). First is the human occasion (v. 4), stating the objective side of the reason for the Servant's suffering: He is bearing our infirmities and sin in his body. But there is a subjective and emotional side as well: He is bearing our griefs and sorrows. Then a terrible thing happens: We add it all up and conclude that the Servant must have done something enormously wrong to be put on the cross. Instead of realizing that

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<sup>11</sup> Christopher J. H. Wright, *Knowing Jesus Through the Old Testament* (London: Marshall Pickering, 1992), 162-163.

<sup>12</sup> Kaiser (1995), 178.

it is for us and for our sins that the Servant has died, we conclude that it is for the Servant's own sin that he is smitten and stricken.

But verse 5 warns us that God thinks differently. Note that all the verbs in this verse are passive; thus God is emphatically the actor as he does four things to the Messiah: (1) he allows him to be pierced by the nails on the cross; (2) he allows him to be slapped and bruised by the soldiers, to bear the weight of the cross, and to endure the shot of pain from the thrust of the spear on the cross; (3) he allows the punishment due to us to be carried out by the Servant so that we will not need to face the firing squad, the electric chair, or the gallows; and (4) he allows the wounds and stripes that Pilate's men administer to the Messiah and that should have come to us to be the means by which we are healed.<sup>13</sup>

(d) 53:7-9 – The Servant submitted to his suffering and trial without defense (v. 7). He was led away after an unjust trial, without his generation, his contemporaries, considering or caring that he was put to death not for his own sin but for the transgression of his people (v. 8). He was assigned a grave with wicked men, meaning they intended to bury him with criminals, but he ended up with a rich man in his death (v. 9). This, of course, was fulfilled in Jesus' being crucified with criminals and buried in the tomb of the rich man Joseph of Arimathea.

(e) 53:10-12 – These verses include an implication of the Servant's resurrection, which I will address with the prophecies of the Messiah's resurrection, but they also refer to his death. Verse 10a says it was the LORD's will to crush him; he allowed sinners to kill him that he might serve as an atonement for sin. And v. 12 says that he poured out his soul to death.

(f) But even in this grandest of prophecies of the Messiah's suffering and death, there is ambiguity regarding the Servant's death, issues of translation and meaning, that veiled that revelation before the fact of its fulfillment in Jesus and left some wiggle room thereafter. But with the hindsight of the Jesus story, its meaning is reasonably clear, clear for all with eyes to see. As Herbert Bateman, Darrell Bock, and Gordon Johnston express it in their book *Jesus the Messiah*:

Thus, none of the five statements describing the Suffering Servant's plight in Isaiah 53:12 [*sic*, means Isaiah 53] demands his premature death because the language and imagery is fraught with ambiguity. Yet when considered together, the plight of the Servant seems so bleak that it is difficult to read this passage without assuming that he dies. The only reason his death is not clear is that 53:10-11 describes God providing life and blessings to him after he had suffered, while 52:13 and 52:15 portray God exalting him after he suffered (cf. 49:8-9). Thus, we are left with two options. First, God would rescue the Servant from premature death after he suffered a life-threatening plight. Second, God would rescue the Servant from the power of death after he had physically died. Nonetheless, the weight of the likelihood is that the Servant dies. If a comparison to a sacrifice is

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<sup>13</sup> Kaiser (1995), 179-180. The thrust of the spear on the cross was after Jesus' death (Jn. 19:33-34), so presumably it was not painful.

made (53:10b), then a death seems even more likely. Yet a human sacrifice would have been unthinkable, given God's rejection elsewhere of human sacrifice as a pagan practice. So while the sacrificial death of the Messiah was present in the divinely designed wording of our passage, it would have been unthinkable to its original readers. This explains why no one in the first century was expecting the Messiah to die a propitiatory death. But this is precisely what God did in Jesus the Messiah.<sup>14</sup>

(6) Isaiah 50:4-9[11] and 52:13–53:12 are cited in reference to Jesus in the New Testament, which makes that reference certain.

(a) Jesus applied Isa. 50:6 to himself as he was heading to Jerusalem with his disciples. He said in Mk. 10:33-34a, "*See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and the scribes, and they will condemn him to death and deliver him over to the Gentiles.*"<sup>34</sup> *And they will mock him and spit on him, and flog him and kill him.*" See also, Mat. 26:67-68, 27:30-31, and Mk. 14:65.

(b) Matthew 8:16-17 reports that Jesus' healing of the sick was a fulfillment of Isa. 53:4: Surely he has borne our griefs [sicknesses – HCSB; illnesses – NET; infirmities – NRS] and carried our sorrows [pains – HCSB, NET; diseases – NRS]; yet we esteemed him stricken, smitten by God, and afflicted.

(c) Jesus applied Isa. 53:12 to himself in Lk. 22:37. He said,<sup>37</sup> "*For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment.*"

(d) Isaiah 53:1 is said to be fulfilled in Jesus in Jn. 12:38 and Rom. 10:16.

(e) Isaiah 53:9 (no deceit in his mouth) and 53:5 (he was pierced for our transgressions, crushed for our iniquities; by his wounds you were healed) are applied to Jesus by Peter in 1 Pet. 2:22 and 24, respectively.

(f) And perhaps most famous is Philip's application of Isa. 53:7-8 to Jesus in his engagement with the Ethiopian eunuch in Acts 8:30-35. It states:<sup>30</sup> *So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?"*<sup>31</sup> *And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him.*<sup>32</sup> *Now the passage of the Scripture that he was reading was this: "Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.*<sup>33</sup> *In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."*<sup>34</sup> *And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?"*<sup>35</sup> *Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.*

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<sup>14</sup> Herbert W. Bateman IV, Darrell L. Bock, and Gordon H. Johnston, *Jesus the Messiah* (Grand Rapids: Kregel, 2012), 160.

*c. Daniel 9:26*

(1) The book of Daniel is an account of events involving a Jew from Jerusalem named Daniel. The events that are specifically dated in the book run from 605 B.C. down to 536 B.C. It is clear from the book itself that it was not composed until at least the latter part of the sixth century B.C., but scholars disagree over how long after that time the book was composed. But it clearly was in existence by the second century B.C. because manuscripts of the book from Qumran (Dead Sea Scrolls) are that old.

(2) Daniel 9:20-23 reports that the angel Gabriel, appearing as a man, came to Daniel while Daniel was praying in a state of extreme weariness or exhaustion, probably associated with his fasting. (This seems preferable to the translation that Gabriel came to him in swift flight – see NAS, NET, Goldingay, 228, and Steinmann, 444). Gabriel informs Daniel that because Daniel is greatly loved he has come to give him wisdom and understanding by delivering to him a message that went out when Daniel began praying.

(3) The message delivered by Gabriel in vv. 24-27 is widely recognized as one of the most difficult texts in the book and even in the entire Old Testament. This translation, which is a composite from various standard translations and scholarly commentators, will make it easier to follow my comments:

<sup>24</sup> Seventy sevens are decreed for your people and your holy city, to finish transgression, to put an end to sin, to atone for iniquity, to bring in everlasting righteousness, to seal vision and prophecy, and to anoint the Most Holy [One]. <sup>25</sup> Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of the Anointed One, the ruler, there will be seven sevens and sixty-two sevens. It will have been rebuilt [with] plaza and moat, and in distressing times. <sup>26</sup> Then after the sixty-two sevens, the Anointed One will be cut off and have nothing. The people of the coming ruler will destroy the city and the sanctuary; its end will be like a flood. And to the end there will be war; desolations are decreed. <sup>27</sup> He will confirm a covenant for the many [during] one seven. In the middle of the seven, he will cause sacrifice and offering to cease. And on the wing of abominations [comes] one who makes desolate until the decreed end is poured out on the one being desolated.

(4) Because of God's great love for Daniel, which he was prompted to express by Daniel's tremendous prayer of contrition, God is giving him a vision of the future of the Jewish nation, the Jewish people as centered around the holy city of Jerusalem (9:24), that goes beyond the return from exile referred to by Jeremiah. Jim McGuiggan states, "God is saying to Daniel: 'Yes, I know 70 years were decreed and are now fulfilled, but Daniel, I have another decree. It is one which carries within it the outline of my completed work in regard to your nation.'"<sup>15</sup>

(5) The message to Daniel indicates, consistent with the visions of chapters 2 and 7, that God's kingdom in the person of the Messiah, the great Davidic king, which kingdom is the full and true fulfillment for which they long, would not come at the time of

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<sup>15</sup> Jim McGuiggan, *The Book of Daniel* (Lubbock, TX: Montex Publishing, 1978), 150.

their physical return from exile but only after a much longer time than the time they had spent in exile (seventy *sevens* instead of seventy *years*). Israel's return from exile could be thought of as being tied tightly to the coming of the Messiah, one like Moses, who would lead this new "exodus." But the Messiah, the ultimate answer to their (and the nations') need, was still the rise of two kingdoms away.

(6) Through Messiah's coming, God will finally, effectively, and ultimately deal with transgression and sin and atone for iniquity; he will bring in everlasting righteousness, seal both vision and prophecy, in the sense of certifying their authenticity through fulfillment of their messages, and anoint the Most Holy [One] (9:24).

(7) In v. 25, Gabriel says that the sixty-nine sevens that precede the coming of the Messiah, the ruler/prince/leader, in the climactic seventieth seven divide into two groups or periods: a period of seven sevens and then a period of sixty-two sevens.

(a) A number of English versions translate the verse in keeping with the uninspired accents of the MT and thus start a new sentence or clause after the reference to seven sevens (RSV, NEB, NRSV, REB, ESV). The effect is that the anointed one is said to come after seven sevens, and the following sixty-two sevens refer to a time after his coming. This seems quite unlikely given that v. 26 specifies that the anointed one is "cut off" *after* the sixty-two sevens.

(b) Most English versions, however, have the anointed one, the Messiah, the ruler, coming after the combined periods of seven sevens and sixty-two sevens. This is in keeping with the ancient Greek versions. This not only makes more sense of v. 26, but it is quite possible that the MT accentuation was a reaction against the messianic interpretation of the text by early Christians.<sup>16</sup>

(c) Before the Messiah, the ruler/prince/leader, comes, a period of seven sevens will run from the going out of the word to rebuild and restore Jerusalem until the city is actually rebuilt. Historically, this period of seven sevens ran from Cyrus's decree in 538 B.C. allowing the Jewish exiles to return to Jerusalem to 445/444 B.C. when Neh. 7:1-2 makes clear that the city had been rebuilt. This suggests that seven sevens is not meant as a literal forty-nine years but as a symbol for the shorter phase, the rebuilding of Jerusalem phase, of the sixty-nine sevens that precede the climactic coming of the Messiah in the seventieth seven.

(d) The rebuilding of Jerusalem will be followed by a much longer period of time, symbolized by sixty-two sevens, in which the rebuilt city will exist through troubled times. (Another possible understanding is that the rebuilding of the city during the seven sevens would be over much opposition.) This is a reference mainly to the tumult of the Hellenistic era, especially the reign of Antiochus IV Epiphanes, pictured in the vision of chapter 8.

(8) According to v. 26a, after this longer post-rebuilding phase of sixty-two sevens, that is, after the total of sixty-nine sevens (seven sevens + sixty-two sevens), the

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<sup>16</sup> See Roger T. Beckwith, "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation," *Revue de Qumrân* 40 (1981): 521-42.

Messiah, the anointed one who is identified in v. 25 as a ruler/prince/leader, will be *cut off*. In the words of Isa. 53:8, he is "cut off from the land of the living." The following clause commonly is rendered "and have nothing," which means that when he is cut off he owns nothing and is completely abandoned by everyone. That obviously fits the Lord's death. However, the KJV, NKJV, footnote in the NIV, and some modern scholars believe the clause should be translated "but not for himself," which would indicate that his death was vicarious, something endured on behalf of others.<sup>17</sup>

(9) So according to Gabriel in 9:26a, the Messiah was going to be put to death. Verse 9:26b-27 speak of the destruction of Jerusalem and the temple that was to occur in association with the coming of Christ. It is possible the original text of v. 26b said only that "the city and the sanctuary will be destroyed with the coming ruler/prince/leader," but all the standard English translations accept the reading "the people of the coming ruler/prince/leader will destroy the city and the sanctuary."

(a) In the context, the coming ruler/prince/leader is the coming anointed one, the Messiah, who in the preceding verse is specifically identified as the ruler/prince/leader. Under the standard reading of v. 26b, it is *his* people, his ethnic kin (Rom. 9:4-5), meaning the Jewish people, who are said to destroy the city and the sanctuary. This need not mean they will do so directly, by their own hands. Rather, they will do so in the sense their infidelity and rejection of Christ will bring God's judgment on the city, which he will administer through the troops of Rome.

(b) In *The Jewish Wars* Josephus places the blame for the destruction of Jerusalem on the Jewish zealots who brought down the wrath of Rome. In doing so, he illustrates how Jews rather than Romans can be seen as the cause of the destruction, despite the fact the Romans did the actual destroying. So it is a perfectly understandable concept.

(10) According to v. 26c, the city's end will come with the destructiveness of a flood. More specifically, it will come by means of war pursuant to desolations decreed by God. In Lk. 19:41-44 Jesus spoke of this destruction that was going to result from their rejection of him, their killing of him, because they "did not know the time of [their] visitation":<sup>41</sup> *And when he drew near and saw the city, he wept over it,*<sup>42</sup> *saying, "Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes."*<sup>43</sup> *For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side*<sup>44</sup> *and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you, because you did not know the time of your visitation."* This prophesied destruction of Jerusalem is also referred to in Mat. 23:36-39, 24:1-2, 15; Mk. 13:1-2, 14; and Lk. 13:34-35, 21:5-6, 20, 24.

(11) Verse 27a says that "he," meaning the Messiah, will "make" or "confirm" a covenant for many *during* one "seven," meaning during the seventieth seven, the final seven of the prophecy.

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<sup>17</sup> See Peter J. Gentry, "Daniel's Seventy Weeks and the New Exodus," *SBJT* 14.1 (2010), 34-35, 37.

(a) Though translations typically state he will make or confirm a covenant "for one week," the word "for" is supplied; it is not in the Hebrew text. The point is not the duration of the covenant but the time when the covenant is made or confirmed – during the final, climactic seven of the prophecy. So I think Old Testament scholar Andrew Steinmann is correct in supplying "during" rather than "for."

(b) If "make a covenant" is the correct translation (per ASV, NAS, RSV, NRSV, ESV), it refers to the new covenant of Mat. 26:28 and Jer. 31:31. If "confirm a covenant" is correct, then it refers to Christ's confirming God's faithfulness to his covenant with Abraham by fulfilling the promise of blessing to all nations (e.g., Rom. 15:8; Gal. 3:7-29) and his faithfulness to his covenant with David (e.g., Psalm 89) by fulfilling the promise of an eternal dynasty.

(12) Verse 27b indicates that in the midst of the last seven, the climactic seventieth seven, the Messiah will put an end to sacrifice and offering. Verse 26 made clear that the Messiah would be cut off (put to death) after the sixty-ninth seven, meaning sometime in the seventieth seven. Christ's crucifixion was the true sacrifice that effectively put an end to the sacrifices and offerings under the Mosaic law by rendering them illegitimate in God's sight.

(13) Verse 27c can be translated: And on the wing of abominations [comes] one who makes desolate until the decreed end is poured out on the *one being desolated* (see KJV, NKJV, ASV, and the translations of Young, Goldingay, and Gentry).

(a) The "wing of abominations" is the abomination of desolation to which Jesus referred in Mat. 24:15/Mk. 13:14, which Lk. 21:20 explains refers to pagan armies surrounding Jerusalem. "Wing" brings to mind swiftness, and the phrase seems to refer to the attacking power of the pagan Roman legions surrounding Jerusalem.

(b) With that attacking power comes one who, as God's agent, is bringing desolation on the city, and he will do so until what has been decreed has been fully poured out. As John Goldingay expresses the meaning: "Devastation will continue to overwhelm desolate Jerusalem until what God has decreed is exhausted."<sup>18</sup> This occurred, of course, with the Roman destruction of Jerusalem in A.D. 70.

#### *d. Zechariah 12:10*

(1) Zechariah prophesied in the late sixth and early fifth centuries B.C. The second part of the book, chapters 9-14, consists of two distinct literary units, chapters 9-11 and 12-14, often called oracles. The second oracle, chapters 12-14, subdivides into four messages (12:1-14; 13:1-6; 13:7-9; and 14:1-21), the first of which further divides into two sections (v. 1-9 and 10-14). The fourth message of this oracle (14:1-21) also has further divisions.

(2) In Zech. 12:1-9 the Lord declares that he will protect his people, Israel, from a future great assault against Jerusalem by all nations and will destroy those enemies. I think this depicts in different imagery the same eschatological event as Rev. 20:7-9, where the

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<sup>18</sup> John Goldingay, *Daniel*, WBC (Dallas: Word Books, 1989), 263.

nations are gathered together by Satan and are attacking the church, "new Israel." In the Revelation text, God's people, the church, are equated with "the beloved city" and are referred to in Rev. 11:2 as the "holy city." As the church is under siege from Satan's forces, the judgment of God comes, described as "fire from heaven." In the Zechariah text, God's people are represented by the house of David, Jerusalem, and Judah generally. Perhaps this highlights the priority of Israel within the "new Israel" (to the Jew first) and represents the unifying role of the house of David.

(3) Andrew Hill summarizes the meaning of vv. 1-9 this way:

God will deliver Jerusalem and destroy the nations who besiege the city in the eschatological Day of the Lord (v. 9). Jerusalem will be an *immovable rock* (v. 3), and the city will *remain intact* (v. 6). God himself will *shield* the inhabitants of Jerusalem, and he will enable the people for battle with prowess like the famed Israelite warrior *David* (v. 8).<sup>19</sup>

(4) Zechariah 12:10-14 declares that at some *unidentified* future time God will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. That is, God will persuade or convict them in such a way that calls forth an expression of grace, a demonstration of their goodwill toward another in the form of pity or remorse, and moves them to plead for divine mercy. This will occur in conjunction with their looking on God (on *me*) whom they have pierced.

(a) This conviction and repentance that is associated with their looking on God whom they have pierced conceivably could refer to a metaphorical or symbolic "piercing" of God through their general rebellion and unbelief or their rejecting or mistreating God's spokesmen. But in light of the crucifixion and resurrection of Jesus, God in the flesh, it becomes hard to avoid the conclusion that it was realization of Jesus' identity that brought "true Israel," those Jews who shared the faith of Abraham and were the root of the church, to plead for mercy and to mourn and weep over what was done to him.

(b) It is noteworthy that some early non-Christian Jews recognized that Zech. 12:10 referred to the literal slaying of a Messiah figure, most notably *Babylonian Talmud Sukka 52a* (Messiah ben Joseph). So it certainly is not odd to take it that way in reference to Jesus.

(c) The house of David and the inhabitants of Jerusalem here refers to those Jews who came to the Christian faith in Jerusalem, the Jewish city where the full faith began (Acts 2:22-41). Luke 24:45-47 says: <sup>45</sup> *Then he [Jesus] opened their minds to understand the Scriptures,* <sup>46</sup> *and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,* <sup>47</sup> *and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, **beginning from Jerusalem.***

(d) That Jewish nucleus of believers expanded within Judaism from Jerusalem and that expanded nucleus was the root of the universal church. Gentile Christians were grafted into that Jewish root, become part of Israel's story, by faith, as Paul explains

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<sup>19</sup> Andrew Hill, *Haggai, Zechariah and Malachi*, TOTC (Downers Grove, IL: InterVarsity Press, 2012), 244-245.

in Rom. 11:17-24. We are "sons of Abraham" by faith in the Lord Jesus (Rom. 4:11-16, 9:6-8; Gal. 3:7-9, 29). For that reason, the universal church that is protected in the eschatological event in Zech. 12:1-9 also is called the house of David and the inhabitants of Jerusalem.

(e) The specific families that are identified as mourning represent the royal and priestly lineages, the political and religious leadership of Israel that was responsible for the pierced one's death. I think this symbolizes the culpability of the redeemed in that death. We are saved despite having put Jesus on the cross by our sin.

(5) Whatever the uncertainties and ambiguities of this text, it is clear from v. 10 that the one who pours out the spirit of grace and supplication is the LORD, the one who in vv. 8-9 protects Jerusalem against the described assault. Verse 10 specifies that it is he, the divine One, who is pierced. Some claim this must be a metaphorical piercing because it is impossible literally to pierce God, since he is not flesh and blood, but as Kaiser notes, "But that is precisely the point: It is the Messiah's flesh that has been pierced – he who is one with God the Father in essence and being."<sup>20</sup>

(6) Zechariah 12:10 is cited in reference to Jesus in Jn. 19:34-37. Revelation 1:7 refers either to Zech. 12:10 or Ps. 22:16.

#### *e. Zechariah 13:7*

(1) The third message of the second oracle (ch. 12-14) is the abrupt poem about the striking of the shepherd and scattering of the sheep in Zech. 13:7-9. There God wields the sword against *his own* shepherd, a man described as his associate or companion, one who stands side by side with him. This hints at a man who is divine. Whereas the pierced one who was mourned in 12:10 was put to death by the people, that same event is now described as being in the purpose of God. As declared in Isa. 53:10, it was the will of the LORD to crush him.

(2) Some of this is obscure, but I think the sheep that are scattered by the killing of this shepherd are the people of Israel. They are referred to as God's sheep in the Old Testament (e.g., Ezekiel 34), and Jesus came, in the first place, to gather the "lost sheep of Israel" (Mat. 10:5-6, 15:24).

(3) His being struck, being arrested and killed, caused his disciples, who were Jews, to scatter literally in fear, but it also caused the Jewish masses who had turned their attention to him, who were watching him with skepticism but also a glimmer of hope, to scatter figuratively. His death reinforced their doubt about him being God's Shepherd, the Messiah, causing them to harden their hearts further, which scattered them in the figurative sense of further detaching them from God's purpose and direction for their lives. This majority of Israel, represented by the two-thirds in v.8, is condemned by God, but the remainder, those whose scattering is reversed by a turning in faith, are refined by trials and constitute God's new covenant people (v. 9).

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<sup>20</sup> Kaiser (1995), 225.

(4) In Mk. 14:27 (Mat. 26:31; cf. Jn. 16:32) Jesus refers to his disciples' coming abandonment of him as a fulfillment of Zech. 13:7. Mark's "I will strike the shepherd" is a paraphrase of the Hebrew and LXX of Zech. 13:7 in which God commands *his sword* to strike the shepherd. Though born of human rebellion, this culpable striking of Christ has been incorporated by God into his plan of redemption. He has made this intent to thwart his plan the means of its achievement.

#### *f. Exodus 12*

(1) An example of God foreshadowing the work of Christ through a prophetic picture is the Passover lamb of Exodus 12. Almost 3,500 years ago, God delivered the Jewish people from centuries of oppression and slavery in Egypt. As his final plague on Egypt, God forced Pharaoh to permit the Jews to leave by killing every firstborn in that country. The firstborn of the Jews were spared because God told them beforehand through Moses to slaughter a year-old lamb and sprinkle its blood on their doorposts. The symbolic meal known as Passover was eaten every year thereafter to commemorate that great deliverance, to commemorate God's act of sparing his people from death and taking them from bondage to blessing through the sacrifice of a blemishless lamb.

(2) The last supper Jesus ate with his disciples was a Passover meal (e.g., Mat. 26:17-18). On that occasion, Jesus instituted a new symbolic meal by transcending the original meaning of the Passover meal (Mat. 26:26-29; Mk. 14:22-25; Lk. 22:19-20). He transformed that ancient meal in light of his rescuing work. The bread represents *his* body and the juice represents *his* blood.

(3) As Paul says plainly in 1 Cor. 5:7, Jesus is the Passover lamb. He is the innocent one who was sacrificed that God's people might be spared from death and taken from the bondage of the devil to the glory of the kingdom of God. Peter says in 1 Pet. 1:19 that they were redeemed by the precious blood of Christ, as of an unblemished and spotless lamb, probably alluding to the requirement of the Passover lamb in Ex. 12:5.

(4) In Ex. 12:46 God commanded the Israelites not to break any of the Passover lamb's bones (see also, Num. 9:12). John clearly alludes to this when he says of the fact the soldiers did not break Jesus' legs when he was on the cross, *For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken"* (Jn. 19:36).

#### *g. Exodus 24:8*

(1) Another example of God foreshadowing the work of Christ through a prophetic picture is Ex. 24:8. There "Moses formalized the terms of the covenant by taking the blood from burnt offerings and peace offerings, and threw half of it against the altar, and half of it over the people, saying, 'Behold the blood of the covenant which the LORD has made with you in accordance with all these words.'"<sup>21</sup> The focus there is on the fact the sacrifices functioned to formalize or inaugurate the Mosaic covenant between God and the people.

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<sup>21</sup> Peter M. Head, "The Self-Offering and Death of Christ as a Sacrifice in the Gospels and the Acts of the Apostles" in Roger T. Beckwith and Martin J. Selman, eds., *Sacrifice in the Bible* (Grand Rapids: Baker, 1995), 114.

(2) The covenant-inaugurating function of these sacrifices foreshadowed the covenant-inaugurating function of Christ's death. In other words, his sacrifice is foreshadowed by sacrifices in addition to that of the Passover lamb. Jesus echoed the words of Moses in referring to the blood he would shed in his crucifixion as "the blood of the covenant" (Mat. 26:28; Mk. 14:24). He also spoke of "the new covenant in his blood" (Lk. 22:20; 1 Cor. 11:25), referring to the new covenant of Jeremiah 31. Peter Head concludes from his study of Christ's sacrifice in the Gospels and Acts:

Although we have seen a multi-faceted presentation of Jesus' death in the four gospels, including but by no means limited to language which alludes to various types of sacrifices, the fundamental aspect of the gospel presentation of the death of Jesus, understood as sacrifice, should probably be regarded as that of covenant inauguration. . . .

The gospels then rightly introduce the 'New Testament', representing the inauguration of the New Covenant in the death of Christ, and providing the key which links the OT prophets and the NT apostles: Christ's death being the means by which the New both fulfills and displaces the Old.<sup>22</sup>

#### *h. Leviticus 4*

(1) In addition to the Passover sacrifice and the covenant-inaugurating sacrifice, Christ's work also is pictured in the sin or purification offering prescribed in the Old Testament, the sacrifice through which atonement was provided for sin. It is not that the sacrifice of the animals was the actual basis of the divine forgiveness. The writer of Hebrews makes clear in Heb. 10:4 that those sacrifices have no atoning efficacy. Rather, the offering of them was merely the occasion for which forgiveness was granted under the old covenant on the basis of Christ's future sacrifice.

(2) That the sin offering in the Old Testament foreshadowed Christ's death is clear from the fact his death is presented throughout the New Testament as a sin offering, as the sacrifice that atones for sin (e.g., Jn. 1:29; Rom. 3:25, 8:3; 1 Cor. 15:3; Eph. 1:7; Heb. 2:17, 7:27, 9:28, 10:11-18, 13:11-12; 1 Pet. 2:24, 3:18; 1 Jn. 1:7, 2:2, 4:10; Rev. 1:5). For example, Heb. 10:11-13 declares: <sup>11</sup>*And every priest stands day after day ministering and offering repeatedly the same sacrifices which never are able to take away sins.* <sup>12</sup>*But this one, having offered for all time one sacrifice for sins, sat down at [the] right [hand] of God,* <sup>13</sup>*waiting from that time until his enemies should be made a footstool for his feet.*

(3) The function of Christ's death as the covenant-inaugurating sacrifice is linked to its efficacy in atoning for sin. This is clear in texts like Mat. 26:28 and Heb. 9:15. Jesus declares in the former: <sup>27</sup>*And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you,"* <sup>28</sup>*for this is **my blood of the covenant**, which is poured out for many **for the forgiveness of sins**.* Covenant inauguration and atonement for sin are different perspectives on the one sacrifice. The Passover sacrifice is another perspective.

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<sup>22</sup> Head, 123.

### *i. Numbers 21:8-9*

(1) And yet another of these prophetic pictures of Christ's death is in Num. 21:8-9. In Num. 21:5 the Israelites once again spoke against God and Moses saying, *"Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food."* The Lord then sent poisonous snakes among them, and there being no antivenom or cure, anyone who was bitten had no hope of life; he was already dead, a dead man walking. The only time he had left was how long it took for the venom to kill him. And, in fact, many people of Israel died.

(2) The people came to Moses and said in 21:7, *"We have sinned, for we have spoken against the Lord and against you. Pray to the Lord, that he may take away the serpents from us."* Moses prayed for the people, and rather than taking the snakes away, God told Moses to make an image of a poisonous snake and to set it up on a pole. He said that when anyone who had been bitten by a snake saw that snake replica on the pole, he would live. Verse 9 says, *"So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live."*

(3) There is a sense in which all mankind has been bitten by a deadly serpent. We all sinned through the influence of the evil one, the ancient serpent, and as a result we at one time were without hope of life; we all were dead men walking. Jesus said in Jn. 3:14-15, *"And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."* Our Lord was lifted up on a cross to die as a sacrifice for our sins. When we "look at" Christ in the sense of seeing him through the eyes of faith, believing in him, we are healed, freed from certain death that our sin had brought upon us.

## 2. Resurrection

### *a. Psalm 2:7*

(1) Psalm 2 speaks of the nations' rebellion against God and his anointed king of Israel. They rebel in vain because God, the heavenly king, has placed his king on the throne in Jerusalem, and he will provide him dominion over all the nations. Longman points out that "this psalm almost certainly was used during the monarchial period as a song that accompanied the installation ceremony of the son of David who assumed the throne after the death of his father."<sup>23</sup>

(2) In the first century, this psalm was widely understood to include a reference to the Messiah, the ultimate Davidic king, the ultimate Anointed One (the meaning of Messiah). It was so interpreted by the rabbis and the Qumran community.<sup>24</sup> It thus was understood to have an eschatological element, the Messiah being a figure of the end time.

(3) Verses 6-7 make clear that God's becoming the father of the king (his metaphorical "begetting" of him) refers to the king's enthronement, his formal, public

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<sup>23</sup> Tremper Longman III, *Psalms*, TOTC (Downers Grove, IL: InterVarsity Press, 2014), 61.

<sup>24</sup> Craig Keener, *Acts: An Exegetical Commentary, Volume 2, 3:1-14:28* (Grand Rapids: Baker, 2013), 2070.

identification as Israel's king. He becomes God's son at that time in the sense he at that time assumes in a public way the new God-appointed role of ruler.

(4) Though Jesus was the unique Son of God from his divine conception (e.g., Lk. 1:35 [Gabriel's words to Mary], 3:22 [announcement at Jesus' baptism]), in his resurrection and associated ascension he, as the God-man Jesus, assumed in a public way the new God-appointed role of Israel's ultimate king, the supremely powerful Lord of lords. God at that time exalted him to a new stage or phase of his messianic career. As God became the Father of the merely human kings of Israel upon their enthronement, he in an analogous sense became Jesus' Father upon his "enthronement," upon his public exaltation to ultimate kingship. That does not mean he was not Jesus' Father before that time in a different sense; it means only that he became his Father at that time in a Ps. 2:7 sense.

(a) This resurrection-related exaltation to a new stage or phase of Jesus' messianic career is evident in Phil. 2:5-11. There we are told the Son chose to forego the prerogatives of his divinity in obedience to the will of the Father, only to have bestowed on him as a result of his faithfulness unto death the supremely powerful position of Lord of lords.

(b) In Rom. 1:3-4 Paul also refers to a transition in Jesus' messianic role that was effected by his resurrection. The eternal Son of God, Jesus the Christ, was *appointed* (same word translated "appointed" in Acts 10:42 and 17:31) "Son of God in power" on the basis of the resurrection. In other words, before the resurrection he was the Son of God in the weakness and lowliness of his human existence; after, he was the Son of God in the power of his indestructible life and his supreme ruling authority.

(c) In Acts 2:32-36, Peter points to Jesus' resurrection and related ascension as certification of God having made him both Lord and Christ. Resurrection and ascension were aspects of his enthronement.

(5) This is why the New Testament writers tie Ps. 2:7 to Jesus' resurrection.

(a) Paul does so expressly in his speech in Acts 13:30-33. He declares: <sup>30</sup> *But God raised him from the dead,* <sup>31</sup> *and for many days he appeared to those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.* <sup>32</sup> *And we bring you the good news that what God promised to the fathers,* <sup>33</sup> *this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "You are my Son, today I have begotten you."*

(b) The writer of Hebrews in Heb. 1:3b-5 similarly links Jesus' resurrection, by implication from his ascension, to Ps. 2:7. He writes: *after providing purification of the sins sat down at the right hand of the Majesty in heaven, having become as much greater than the angels as the name he has inherited [is] superior to theirs.* <sup>5</sup> *For to which of the angels did he ever say, "You are my Son, today I have begotten you"?* And again, *"I will be to him as a father, and he will be to me as a Son"?*

*b. Psalm 16:8-11*

(1) In Ps. 16:8-11 David speaks as the "Holy One" whose soul will not be abandoned to the realm of the dead (*sheol* in Hebrew; *hades* in Greek) and who will not be allowed to see decay. One could understand this as David referring to himself, and many continue to do so, but it assumes a different cast after the Lord's resurrection. Indeed, the Spirit reveals in the New Testament that it actually is David speaking prophetically in the first person on behalf of the Messiah, his promised descendant. In other words, the psalm is not to be interpreted as David saying about some current distress (or saying only), "You will not let me die," but as him saying prophetically as the Messiah, "You will not let me remain dead once I have died," a prophecy that fits only Jesus.

(2) Peter declared on the Day of Pentecost in Acts 2:25-32: <sup>25</sup> *For David says concerning him, "I saw the Lord always before me, for he is at my right hand that I may not be shaken; <sup>26</sup> therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. <sup>27</sup> For you will not abandon my soul to Hades, or let your Holy One see corruption. <sup>28</sup> You have made known to me the paths of life; you will make me full of gladness with your presence.'* <sup>29</sup> *"Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. <sup>30</sup> Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, <sup>31</sup> he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption. <sup>32</sup> This Jesus God raised up, and of that we all are witnesses.*

(3) Peter uses the fact Jesus fits what David prophesied as proof that Jesus is the Messiah. As J. Dupont states:

It is often asserted that Peter desires to prove that Jesus has really risen from the dead, but that is obviously inaccurate, for Peter presupposes the resurrection as a datum of faith. What Peter wishes to establish is rather the fact that Jesus, having really risen from the dead, is truly the Messiah of which the psalm speaks. . . . The resurrection owes its value as a sign precisely to the oracle of the psalm which announced that the Christ would rise.<sup>25</sup>

(4) Paul does the same thing in the synagogue in Antioch in Pisidia in Acts 13. He declared in 13:34-37: <sup>34</sup> *And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, "I will give you the holy and sure blessings of David.'* <sup>35</sup> *Therefore he says also in another psalm, "You will not let your Holy One see corruption.'* <sup>36</sup> *For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, <sup>37</sup> but he whom God raised up did not see corruption.*

*c. Psalm 22:22-24*

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<sup>25</sup> Quoted in I. Howard Marshall, "Acts" in G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007), 539.

(1) Recall that Ps. 22:1-21 includes a prophecy of the Messiah's suffering and death. When he spoke of his bones being out of joint (v. 14), his tongue sticking to his jaws (meaning his gums or roof of his mouth) (v. 15), his hands and feet being pierced (v. 16), the ability to count his bones (v. 17), and the casting of lots for his clothes (v. 18), David was revealing what would be endured by his ultimate descendant, the Messiah.

(2) Verses 22-31 depict this sufferer's jubilant triumph over death. The first part (vv. 22-26) speaks of the response of praise for his, the afflicted one's, deliverance, and the second part (vv. 27-31) addresses "the universal implications of the entire event."<sup>26</sup>

(a) The afflicted one declares in v. 22 that he will praise God among his fellow Jews, and then in v. 23 there is a summons for the faithful community to join in that praise. This summons could be issued by the rescued afflicted one, in which case he speaks of himself in the third person in v. 24, or it could be issued by him and the community together, the latter having been moved to join the call to praise by the afflicted one's praise.

(b) In any event, verse 24 gives the reason for the call for praise (NIV): *For he has not despised or scorned the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help.* God's deliverance of the one who took the described abuse, his heeding his cry and bringing him through the death of crucifixion, calls for praise from the afflicted one and the community.

(c) I take v. 25b, "before those who fear you I will fulfill my vows," as a reference to Christ's promise to God as he entered the human world in the incarnation to do his will in offering his life as the sacrifice for sin (Heb. 10:5-7), which promise he fulfilled before the faithful in Israel. Through this, the poor or humble will be filled and those who seek the LORD will praise him (v. 26).

(d) In v. 27, all the ends of the earth will remember what was done for them and turn to the LORD. The effect of this work will be worldwide, which follows from the fact God's dominion encompasses the entire world, all nations (v. 28). No people group will be excluded from the salvation provided through the afflicted one. Indeed, the praise of God for this work will include those riding high on earth and those who have died (v. 29). Future generations will praise him for the great salvation he accomplished (vv. 30-31).

(3) Two of these verses are taken by the writer of Hebrews as referring to Jesus. He cites Ps. 22:22 in Heb. 2:12: *<sup>11</sup>For both the one who sanctifies and those being sanctified [are] all of one; on account of which reason he is not ashamed to call them brothers, <sup>12</sup>saying, "I will proclaim your name to my brothers, in the midst of the assembly I will sing praises to you."* And he clearly alludes to Ps. 22:24 in Heb. 5:7: *In the days of his flesh, [Jesus] offered with a loud cry and tears both prayers and pleas to the one able to save him from death, and [he] was heard because of [his] piety.*

#### *d. Psalm 118:22-23*

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<sup>26</sup> Kaiser (1995), 113-114.

(1) This Psalm speaks in the first instance of God's rescue of a leader, probably David, from an overwhelming assault by his enemies. This delivered leader then enters through the gates of Jerusalem or the temple court (v. 20) where he then confesses the God who delivered him (v. 21). The people declare about him (v. 22), "The stone that the builders rejected has become the cornerstone." In other words, this leader who was dismissed and treated contemptuously has turned out "to occupy a more exalted position than anyone would have dreamed."<sup>27</sup> Kaiser remarks:

In a similar way, David, the father of the promised heir and coming Messiah, was also rejected. His father, Jesse, did not consider him suitable material for anointing as king (1Sa 16:11). His brothers scorned him and misunderstood him (17:28-29). Saul had tried on numerous occasions to kill him, while his first wife, Michal, daughter of Saul, despised him (2Sa 6:20-23). Only Judah accepted David as king at first, for the northern ten tribes preferred to follow Saul's house, despite all that Saul had tried to do to David (2Sa 1-3). But what human beings had rejected, God designed to cap out what he had planned to do from the beginning: He installed David as his king over the whole kingdom.<sup>28</sup>

(2) Beyond their initial applicability to David, verses 22-23 find their ultimate fulfillment in the greater rejection and greater exaltation of David's prophesied descendant, the Messiah. His rejection went all the way to his physical death, and his rescue and exaltation involved resurrection and supreme rulership over all. David is the picture of the greater fulfillment in his ultimate descendant.

(3) Jesus makes the significance of Ps. 118:22-23 clear when he cites them in Mk. 12:10-11 (Mat. 21:42; Lk. 20:17) after the parable of the wicked tenants which ends with the killing of the vineyard-owner's son. The rejected one, Jesus, becomes the preeminent one by the will of God. Wenham remarks (p. 128-129):

The saying about the stone supplements the parable and in a sense completes it, since the one rejected and killed, as the parable describes, was in due course to be the risen Lord and the cornerstone in the saved people of God. We have commented before on the limitations of parables, and Jesus' parable of the vineyard is limited precisely in the fact that it leaves the son dead. To have had the son of the story rise from the dead would have altered the character of the parable as a picture taken from everyday life. . . . So, in using the stone saying, Jesus, who regularly spoke of his death and resurrection together, supplements the parable of the vineyard with another parable of resurrection, as we may regard it.<sup>29</sup>

(4) Peter makes this same connection in Acts 4:11. He says in vv. 8-11: <sup>8</sup> *Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders, <sup>9</sup> if we are being examined today concerning a good deed done to a crippled man, by what means this man*

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<sup>27</sup> John Goldingay, *Psalms Volume 3: Psalms 90-150* (Grand Rapids: Baker, 2008), 362.

<sup>28</sup> Kaiser (1995), 101.

<sup>29</sup> David Wenham, *The Parables of Jesus* (Downers Grove, IL: InterVarsity, 1989), 128-129.

has been healed,<sup>10</sup> let it be known to all of you and to all the people of Israel that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead-- by him this man is standing before you well.<sup>11</sup> **This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone.**

(5) These and other verses in Psalm 118 are cited or alluded to in reference to Jesus at other places in the New Testament: Mat. 21:9, 15, 23:39; Jn. 12:13; Eph. 2:20; Heb. 13:6; 1 Pet. 2:7.

#### *e. Isaiah 53:10-12*

(1) I pointed out in the discussion of texts relating to the Messiah's suffering and death that the Servant in Isa. 53:7-9 submitted to his suffering and trial without defense (v. 7). He was led away after an unjust trial, without his generation, his contemporaries, considering or caring that he was put to death not for his own sin but for the transgression of his people (v. 8). He was assigned a grave with wicked men, meaning they intended to bury him with criminals, but he ended up with a rich man in his death (v. 9). Isaiah 53:10a declares that it was the LORD's will to crush him, meaning he allowed sinners to kill him that he might serve as an atonement for sin.

(2) As I mentioned previously, Isaiah 53:10-12 refer to the Servant's death, but they also imply his resurrection. If his suffering does in fact include his death, which seems likely from the text and is confirmed in the hindsight of the Christ event, then the subsequent blessings described indicate his resurrection. To see [one's] seed and to prolong [one's] life refer to a long physical life, which after death can only occur by resurrection. To see [light – Dead Sea Scrolls] is a way of referring to the living, which again can only refer to resurrection when applied to one who has died.

(3) As I stated earlier, Jesus applied Isa. 53:12 to himself in Lk. 22:37. He said,<sup>37</sup> "For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment." The Hebrew writer alluded to a different clause in Isa. 53:12 in reference to Jesus. He declared in Heb. 9:28 that Christ was offered "to bear the sins of many."

#### *f. Isaiah 55:3*

(1) In Isa. 55:1-3a, God invites the people to receive his gifts and live. He says in v. 3b that he will make an eternal covenant with them in accordance with the certain blessings promised to David (lit. "the sure mercies of David"). It suggests that God will make a future covenant with his people that will in some way derive from the unalterable commitment he made to David as specified in 2 Samuel 7 and Psalm 89.

(2) In Acts 13:34, Paul cites Isa. 55:3 in reference to Jesus' resurrection from the dead. He says, *And as for the fact that he raised him from the dead, no more to return to corruption, he has spoken in this way, 'I will give you [plural] the holy and sure blessings of David.'* The holy and sure blessings of David include the promises of 2 Sam.

7:12-13: <sup>12</sup> *When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.* <sup>13</sup> *He shall build a house for my name, and I will **establish the throne of his kingdom forever.***

(3) Paul's *hearers* ("you" is plural) receive the holy and sure blessings of David in the sense they receive benefit from God's fulfillment of his commitment to David. That benefit is given to them in Jesus' resurrection because it is by his resurrection that God established forever the throne of the kingdom of David's descendant. In other words, the eternal rulership of that descendant is revealed not to be dynastic but personal. Having been raised from the dead, he is no longer subject to death (Rom. 6:9), and because he is this ultimate Davidic king who rules forever, he is able to bestow unique blessings as indicated in 13:38-39. Marshall comments: "So [Acts 13:34] is not saying that God will give to Jesus the promise of resurrection that was made to David – that would require that the 'you' be singular, not plural; rather, the faithfulness of God to David will continue to be shown to a later generation by God's raising up of Jesus to be the author of forgiveness and justification (13:38)."<sup>30</sup>

#### *g. Jonah 1:17–2:2, 10*

(1) Christ's resurrection is pictured in the prophet Jonah's release from inside the great sea creature that God had sent to rescue him from the brink of death as he was drowning. Jonah was in that creature for three days and three nights and was then, at God's direction, vomited onto the land.

(2) In Mat. 12:38-40 some scribes and Pharisees tell Jesus they want to see a sign from him by which they mean some kind of on-demand spectacular display that will serve as irrefutable proof that his power is from God and not Satan. They are not asking in good faith but are seeking to discredit him. Jesus tells them (vv. 39-40), "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth." This is a reference to Jesus' exiting his tomb, being resurrected, on the third day (Mat. 16:21, 17:23, 20:19; Lk. 9:22, 18:33, 24:7, 46).

### 3. Resurrected on the Third Day

(a) As noted above, a number of texts in the New Testament say that Scripture, the Old Testament, indicates not only that Christ would be raised from the dead but that this would occur "on the third day" (Lk. 9:21-22, 18:31-33, 24:44-46; 1 Cor. 15:3-4). One such indication of this timing is the prophetic picture of Jonah that I just mentioned. He was freed from the belly of the great sea creature having spent "three days and three nights" there. As Andreas Köstenberger points out, "in Semitic idiom any portion of a 24-hour period of time could be called 'a day and a night' (i.e., 'a day and a night' = 1 day)."<sup>31</sup> That is why Matthew feels no need to explain

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<sup>30</sup> Marshall, 586.

<sup>31</sup> Andreas Köstenberger, "Did Jesus Rise on the Third Day?" retrieved on 12/7/18 from <https://www.biblicalfoundations.org/raised-on-the-third-day/>.

how Jesus declares in Mat. 12:40 that he will be "three days and three nights" in the heart of the earth and declares in Mat. 16:21 and 17:23 that he will be raised "on the third day."

(b) In his article "On the Third Day, According to the Scriptures," Michael Russell surveyed the many occurrences of "three days" and "third day" in narrative texts of the Old Testament and concluded there is a pattern to the meaning of each.<sup>32</sup> "Three days" commonly carries the notion of a sufficient time for certainty about a matter, and "third day" commonly involves a climactic reversal, often related to life and death. The poetic prophecy of Hos. 6:2 is consistent with this usage as Ephraim and Judah are pictured as being raised from death to life on the third day.

(c) Given the Old Testament's indications of Messiah's resurrection, the Old Testament connotations of "three days" and "third day" point to it happening on the third day. Russell writes, "If an astute Old Testament reader were asked 'when do you think the Christ should rise?' he or she would say, 'the third day fits the pattern best.'" And even more specifically, the metaphorical resurrection of the Israel of God in Hos. 6:2 foreshadows the resurrection of the Messiah, the perfectly faithful Son of God.

### III. Old Testament indications that salvation will be through faith in the Messiah

#### A. References in the New Testament

1. Acts 10:42-43:<sup>42</sup> And he commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead.<sup>43</sup> To him all the prophets bear witness that everyone who **believes in him** receives forgiveness of sins through his name."

2. Romans 1:1-2: Paul, a servant of Christ Jesus, called to be an apostle, set apart for the **gospel of God**,<sup>2</sup> which he promised beforehand through his prophets in the holy Scriptures, . . .<sup>16</sup> For I am not ashamed of **the gospel**, for it is the power of God for salvation to everyone **who believes**, to the Jew first and also to the Greek.

3. Romans 3:21-22a:<sup>21</sup> But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it –<sup>22</sup> the righteousness of God through **faith in Jesus Christ** for **all who believe**.

#### B. Old Testament indications to which the New Testament refers

##### 1. Isaiah 28:16

(a) Recall that Isaiah prophesied in the eighth century B.C. In response to the false hope the rulers of Judah placed in their political treaty with Egypt to protect them from

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<sup>32</sup> Michael Russell, "On the Third Day, According to the Scriptures," *Reformed Theological Review* 67 (April 2008), 1-17, retrieved on 12/7/18 from <http://www.academia.edu/21086451/On-the-Third-Day-According-to-the-Scriptures>.

the Assyrians, God explains their wrong by telling them he had provided the nation a solid basis for security. Isaiah 28:16 states (NIV): *So this is what the Sovereign LORD says: "See, I lay a stone in Zion, a tested stone, a precious cornerstone for a sure foundation; the one who relies on it will never be stricken with panic."* The "stone" here represents God's provision of all that the nation needs to withstand its enemies. By choosing to rely instead on the promises of the idolatrous leaders of Egypt, they had rejected God.

(b) But that "stone" has messianic overtones. Jacob referred to God as the "Rock/Stone" of Israel in Gen. 49:24, and Moses frequently referred to God as his "Rock" (Deut. 32:4, 15, 18, 31). Isaiah earlier referred to God as a "stone" in 8:14. So there are divine connotations to the term, but in 28:16 God is in some way distinct from the "stone" in that he lays it in Zion.

(c) Indeed, the ultimate Stone, God's ultimate provision of protection against all enemies is the Messiah through whom he will accomplish his ultimate purpose. That Stone was laid in Jerusalem in the death, burial, and resurrection of the Lord Jesus, and all who put their faith in him will never be put to shame, as rendered in the LXX, meaning they will never be shamed by being routed (stricken in panic) because of their unbelief.

(d) Paul and Peter both apply this text to Jesus. Paul says of unbelieving Jews in Rom. 9:32-33, *They stumbled over the stone of stumbling, <sup>33</sup>just as it is written, "Behold, I lay in Zion a stone of stumbling and a rock of offense, and **the one who believes on him will not be put to shame**"* (see also, Rom. 10:11). Peter says in 1 Pet. 2:4-6: *<sup>4</sup>As you come to him, a living stone, rejected by men but chosen [and] precious in God's sight, <sup>5</sup>you also as living stones are being built up as a spiritual house, to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup>For it stands in Scripture, "**Behold I am laying a stone in Zion, a chosen and precious cornerstone, and the one who believes in him will never be put to shame.**"*

## 2. Joel 2:32

(a) The Old Testament prophets often associated the Spirit with God's new work in the messianic era, the end time. For example, "Ezekiel promised that in the age to come God would by his Spirit enable people to obey God from the heart (Ezek 36:26-27). Isaiah foretold a day when God would pour out his Spirit in order to create a new community and a new people of God (32:14-18; 44:3-5)."<sup>33</sup> Joel in 2:28-29 focuses on the Spirit's enabling people to prophesy. In 2:30-31 he combines that message of salvation, the gift of the Spirit, with imagery of judgment. Garrett remarks, "For Joel the day of the Lord was not exclusively judgment or salvation; it was simply the coming of God to deal with people. For some this means life; for others it means death (2 Cor 2:16)."<sup>34</sup>

(b) Regarding the judgment imagery, Joel was not saying all of this would occur at the same time. Rather, as Duane Garrett explains:

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<sup>33</sup> Duane A. Garrett, *Hosea, Joel*, NAC (Nashville: Broadman & Holman, 1997), 368.

<sup>34</sup> Garrett, 370.

It hardly matters that not all of the events of Joel's prophecy occur *at the same time*. In fact, it is not even possible, and Joel did not claim that the sky would go dark at the same moment that the Spirit was poured out. . . .

Peter's point [in citing Joel in Acts 2] was not that every detail of Joel 2:28-32 came to pass on Pentecost but that Pentecost marks the beginning of the messianic era of which Joel spoke. As far as the early Christians were concerned, the pouring out of the Spirit established that the end of the ages had come. If the Spirit had come down, it was only a matter of time before the fire would come down too. The fact that neither Joel nor Peter knew how much time might elapse between the pouring out of the Spirit and the final judgment is irrelevant; the important point is that the gift of the Spirit inaugurated the "end of the age," the messianic era.<sup>35</sup>

(c) The criterion of salvation or judgment associated with that day, with the inauguration of the messianic era, is declared in Joel 2:32: *And everyone who calls on the name of the LORD will be saved*. In other words, those who identify Yahweh as their own God, who trust in him, will be saved.

(d) This identification with Yahweh, this calling on his name, of which Joel spoke is revealed by the Spirit in the new age to involve trusting in the Messiah, putting one's faith in the divine Son Jesus. This is clear from the remainder of Peter's speech in Acts 2. It is also clear from Paul's citation of Joel 2:32 in Rom. 10:13. He says in Rom. 10:9: *Because if you confess with your mouth "Jesus is Lord" and believe in your heart that God raised him from the dead, you will be saved*. He then says in 10:13: *For "everyone who calls on the name of the Lord will be saved."*

### 3. Habakkuk 2:4

(a) Habakkuk's prophecy most likely was delivered between 608-605 B.C. In Hab. 2:4 God contrasts the righteous with the arrogant Babylonians whom he is using as his instrument to punish sinful Judah. The Babylonians, with their arrogant spirit, consider themselves above God's judgment. In the pride of their present strength they have no thought of being accountable to God. But the righteous, on the other hand, will not be similarly deceived about the Babylonians' future. They will "live" by faith in God's character and in his word, his promise to deal with the Babylonians, however things may appear, trusting that the Judge of all the earth will do right (2:4c; see, Gen. 18:25) and will do what he says. They will conduct themselves according to that faith.

(b) In applying Hab. 2:4 in Rom. 1:17, the Spirit through Paul develops Habakkuk's point by making clear that faith not only characterizes the righteous but is the means through which they are made righteous by the grace of God. In other words, it is not the case that people are righteous apart from faith and then live faithfully because they are righteous but that people are given righteousness *because* of their faith and then live faithfully because of the nature of that righteousness-receiving faith; it is a trusting allegiance that implies faithfulness.

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<sup>35</sup> Garrett, 373-374.

(c) The faith of which Paul speaks in Rom. 1:17 is, of course, faith in Jesus Christ. So the Spirit unpacks Habakkuk's link of righteousness and faithfulness to include the righteousness that is bestowed through faith in Christ. He does the same in Gal. 3:11.

(d) The writer of Hebrews also applies the text to Jesus. Hebrews 10:37-38 are a somewhat free citation of the LXX of Isa. 26:20-21 and Hab. 2:3-4, which texts the writer has conflated into one statement (though the reference to the Isaiah text is less certain). He forges the texts into an appeal to endure in faithfulness in light of the fact Christ will come in a little while, at which time their eternal destiny will be sealed according to their faithfulness or lack thereof.

#### IV. Old Testament indications of other aspects of the Messiah and his work

Some New Testament passages that declare the Old Testament speaks of Jesus do not specify what it says about him. In other words, they just declare generally that the Old Testament bears witness to him, unlike the texts above that say the Old Testament refers specifically to his suffering, death, or resurrection or to the need for faith in him. The Old Testament's witness to Jesus is not limited to those things.

##### A. References in the New Testament

1. Mathew 5:17-18: <sup>17</sup> "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to **fulfill them**. <sup>18</sup> For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law **until all is accomplished**.

2. John 1:45: <sup>45</sup> Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, **Jesus of Nazareth**, the son of Joseph."

3. John 5:39-40, 46: <sup>39</sup> You search the Scriptures because you think that in them you have eternal life; and it is they that **bear witness about me**, <sup>40</sup> yet you refuse to come to me that you may have life. . . . <sup>46</sup> For if you believed Moses, you would believe me; for he **wrote of me**.

4. Acts 7:52-53: <sup>52</sup> "Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the **coming of the Righteous One**, whom you have now betrayed and murdered, <sup>53</sup> you who received the law as delivered by angels and did not keep it."

5. Acts 18:27-28: <sup>27</sup> And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, <sup>28</sup> for he powerfully refuted the Jews in public, showing by the Scriptures that **the Christ was Jesus**.

6. Acts 28:23: <sup>23</sup> When they had appointed a day for him, they came to him at his lodging in greater numbers. From morning till evening he expounded to them, testifying to the

kingdom of God and trying to convince them **about Jesus** both from the Law of Moses and from the Prophets.

7. Romans 16:25-27: <sup>25</sup> Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of **the mystery** that was kept secret for long ages <sup>26</sup> but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith-- <sup>27</sup> to the only wise God be glory forevermore through Jesus Christ! Amen.

8. Galatians 3:23-24: <sup>23</sup> Now before the faith came, we were held in custody under the law, being imprisoned until the coming faith that was to be revealed. <sup>24</sup> Therefore, the law has been **our trainer** until Christ, in order **that we may be pronounced righteous by faith**.

9. 2 Timothy 3:14-15: <sup>14</sup> But you continue in what you learned and became convinced of, knowing [those] from whom you learned <sup>15</sup> and that from infancy you have known the holy scriptures, which are **able to make you wise for salvation through faith that is in Christ Jesus**.

10. Hebrews 10:1: For the law, being a **shadow of the good things that are coming** not [the] very form of the things, is never able, by the same sacrifices which they offer continuously every year, to perfect those who approach.

## B. Old Testament indications to which the New Testament refers

### 1. Genesis 3:15

a. Scripture reports the goodness of God's original creation at several stages (Gen. 1:4, 10, 12, 18, 21, 25) and says of the completed creation that "it was *very good*" (Gen. 1:31). It was an idyllic and blessed existence in which all things were functioning in the way God desired. There was no death, and Adam and Eve, the first humans, were in harmony with God, each other, and the rest of creation.

b. Humans were created uniquely in the image of God and were given a place of special importance within the purposes of God, including the authority to rule the earth. But soon Adam and Eve, who were to be God's representatives on earth, rejected his rule by disobeying him. They ate the forbidden fruit from the tree of the knowledge of good and evil, thereby coming to know evil experientially, and in so doing, they corrupted or spoiled God's very good creation.

c. The serpent that tempted Eve to disobey God was being used for that purpose by the evil spirit-being Satan, who in Rev. 12:9 and 20:2 is referred to as "that ancient serpent."

(1) That means that *prior to* Adam and Eve's sinning some spirit beings had already rebelled against God. We know that these spirit beings were created in the beginning, during the creation week, because everything that exists other than God was created

in the beginning (e.g., Col. 1:16); and we know that they originally were created good because upon completion God pronounced his creation "very good."

(2) So at some point after creation and prior to tempting Eve in the Garden, Satan (and some other spirit beings) turned against God. But the focus of the narrative is the introduction of sin into the *human* stream, the physical world. The story of fallen angels, Satan and other demons, is revealed only by inference; it receives no attention from the inspired writer.

d. As a result of their sin, Adam and Eve were immediately alienated from God, the source of all life, which is reflected in their attempt to hide from him. They were alienated from each other, as suggested by the sense of shame that drove them to seek bodily covering. They also were alienated from creation as a result of God's cursing the ground so that it would now be in rebellion to mankind as mankind was in rebellion to God. And as the Spirit makes clear much later in Rom. 8:19-23, the effect of this Fall was cosmic in scope; all creation was subjected to futility and subjected to the bondage of corruption.

e. And mankind at that point became unconditionally mortal in that God would no longer sustain their physical lives in perpetuity, as he would have done if they had not sinned. Physical death became the lot of all mankind; we, like Adam, all return to the dust (except those who will be alive when Christ returns).

f. In Gen. 3:15, a famous verse known as the protoevangelium (first gospel), God says to the serpent: *"I will put enmity between you and the woman, and between your offspring [seed] and her offspring [seed]; he shall bruise your head, and you shall bruise his heel."*

(1) I think the first clause probably speaks of the origin of the conflict between humans and snakes, the dislike and aversion that humans generally have for snakes, certainly harmful snakes.

(a) Snakes can bring death, disfigurement, and disability to you and your children, a capacity that in some way is traceable to this judgment (because there was no death before the Fall), so most people in the world have little tolerance for them. There is enmity between them. According to a World Health Organization, "Around 81,000 to 138,000 people die each year as a result of snake bites, and around three times as many amputations and other permanent disabilities are caused by snakebites annually."<sup>36</sup>

(b) This conflict between humans and snakes, something with which ancient Israelites were very familiar (Eccles. 10:8; Amos 5:29; Acts 28:3-6), is a perpetual and stark representation and reminder of the conflict between humans and physical creation that was introduced into the world by the Satan-induced rebellion against God. It epitomizes that conflict with creation, that consequence of Satan's work, and thus also symbolizes Satan's opposition to mankind.

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<sup>36</sup> "Snakebite envenoming" (February 20, 2018) retrieved on 12/19/10 from <https://www.who.int/news-room/fact-sheets/detail/snakebite-envenoming>.

(2) The second clause alludes to that deeper, harmony-destroying conflict between Satan and mankind to which the enmity between humans and physical snakes points. It speaks of one man (he, singular), a descendant of Eve, who shall bruise the head of the serpent (your, singular) *not* that of the serpent's offspring. The conflict between Satan and mankind that is symbolized in the decreed conflict between humans and snakes ends with Christ, the God-man, prevailing over Satan, the fallen spirit-being who animated the serpent in the garden.

g. I am aware that many understand the serpent's offspring in the first clause to be a reference to humans who take after Satan in character, those who are his "sons" in that figurative sense (see, e.g., Mat. 13:38; Jn. 8:44; Acts 13:10). The hostility in that case is between the people of God, called the offspring of the woman, and those who are not in a relationship with God. What steers me away from that understanding of the text is that Eve seems an odd representative of the people of God, the faithful human lineage, given that she is described as the mother of *all* the living in 3:20 and the statement is in the context of her rebellion. But either way, we are in agreement about the allusion to the Lord's victory over Satan in the second clause.

h. Implicit in defeating Satan is the undoing of his harm, the purging of creation of the consequences of the human rebellion he incited. Notice that the champion suffers injury in defeating Satan; his heel is bruised in his bruising of the serpent's head. There is a price to be paid in achieving this victory and that price is born by the champion not mankind generally.

## 2. Genesis 12:3, 18:18, 22:18

a. The veiled statement of Gen. 3:15 that a man, a descendant of Eve, would win the ultimate victory over Satan is narrowed in Genesis 12 by God's election of Abraham. God calls Abraham and enters into a covenant with him wherein he promises to bless him with a multitude of descendants living securely in a bountiful homeland, which serves as type for the redeemed creation, and promises to bless *all the nations of the world through him* (12:3, 18:18, 22:18). Of all the people of all the nations, this ultimate servant who would bless the world through the defeat of Satan is going to come in the lineage of Abraham.

b. Scrutinizing the wording of one or more Genesis texts, Paul notes in Gal. 3:16 that "seed" is singular rather than plural. Though the singular noun "seed" can be a collective noun that refers to multiple descendants, Paul reveals that there is a sense in which *this* singular form focuses on a specific descendant of Abraham, *the* seed, the descendant to whom the promises were spoken. And he identifies this descendant as Christ. He is the seed by whom all the nations of the earth will be blessed (Gen. 22:18) rather than all the natural descendants of Abraham. He is the doorway through which the promises spoken to Abraham become applicable to a worldwide people.

c. You see this idea in Gal. 3:6-9, 29 – <sup>6</sup>*Consider Abraham: "He believed God, and it was credited to him as righteousness."* <sup>7</sup>*You know, then, that those of faith are the sons of Abraham.* <sup>8</sup>*And the Scripture foreseeing that God would pronounce the Gentiles*

*righteous by faith, declared the gospel beforehand to Abraham, [saying] that "All the nations will be blessed in you." <sup>9</sup>So then, those of faith are blessed along with Abraham, the man of faith. . . . <sup>29</sup>And if you belong to Christ, then you are Abraham's seed, heirs according to the promise. (See also, Rom. 4:13-17).*

### 3. Genesis 26:4, 28:14, 49:8

a. And, of course, this line is further traced through Abraham's son Isaac (Gen. 26:4 – in your offspring all nations of the earth shall be blessed), through Isaac's son Jacob/Israel (Gen. 28:14 – in you and your offspring shall all the families of the earth be blessed), through Jacob's son Judah (Gen. 49:10 – the scepter shall not depart from Judah). This ultimate Servant, this ultimate Anointed One (Messiah), will be a Jew from the specific tribe of Judah.

b. Jesus, of course, is from the tribe of Judah. This is declared in his genealogies in Mat. 1:1-2 and Lk. 3:33-34, and the writer of Hebrews states in 7:14a, *"For [it is] evident that our Lord descended from Judah."* In Rev. 5:5 he is called *"the Lion of the tribe of Judah."*

### Excursus on the Genealogies of Matthew and Luke

The genealogy of Jesus in Lk. 3:23-38 goes from Adam to Jesus in reverse order. The genealogy of Jesus in Mat. 1:1-16 goes only from Abraham to Jesus, so there is nothing in Matthew's list that corresponds to Luke's genealogy from Adam to Terah.

#### Lineages of Jesus

according to **Matthew** and **Luke** (mutual names in purple)

Adam  
Seth  
Enosh  
Kenan  
Mahalalel  
Jared  
Enoch  
Methuselah  
Lamech  
Noah  
Shem  
Arphaxad  
[Cainan]<sup>37</sup>  
Shelah  
Eber  
Peleg

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<sup>37</sup> Some manuscripts of Lk. 3:36 include an extra generation ("Cainan") between Arphaxad and Shelah. It seems likely, however, that "Cainan" was not in the original of Lk. 3:36. It is omitted in P75, a papyrus manuscript from the 3rd century (one of the oldest copies of this text), and in D, a 5th century uncial. Given the presence of "Cainan" (Greek for Kenan) in Lk. 3:37, it is understandable how a scribe could have repeated it accidentally in Lk. 3:36. See, Darrell Bock, *Luke 1:1–9:50* (Grand Rapids: Baker, 1994), 358-359.

		Reu Serug Nahor Terah
	Abraham Isaac Jacob Judah Perez Hezron Ram <sup>38</sup> Amminadab Nahshon Salmon <sup>39</sup> Boaz Obed Jesse David	
Solomon Rehoboam		Nathan Mattatha Menna Melea Eliakim Jonam Joseph Judah Simeon Levi Matthat Jorim Eliezer Joshua Er Elmadam Cosam Addi Melchi Neri Shealtiel Zerubbabel Rhesa Joanan Joda Josek Semein
Abijah Asa		
Jehoshaphat Jehoram		
Uzziah Jotham		
Ahaz Hezekiah		
Manasseh Amon		
Josiah Jeconiah		
Shealtiel Zerubbabel		
Abihud Eliakim		

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<sup>38</sup> Between Abraham and David, there are textual uncertainties in the manuscripts of Luke regarding the descendants between Hezron and Amminidab. Some manuscripts match Matthew in listing only Aram (equivalent of Matthew's Ram) between Hezron and Amminidab. These are followed by such notable English versions as NKJV, HCSB, and NIV. Other manuscripts mention only Arni and Admin as descendants between Hezron and Amminidab, and still others have additional variations. A decision as to which is original is difficult.

<sup>39</sup> There is also textual uncertainty in the manuscripts of Luke regarding the name of Nahshon's son. Some give it as Salmon, which matches Matthew, but others give it as Sala, which is possibly an alternate spelling. The reading "Salmon" is followed by ERV, ASV, NEB, NKJV, HCSB, and NIV. The NAS and NASU accept the Greek text "Sala" but render it "Salmon."

Azor  
Zadok

Akim  
Elihud

Eleazar  
Matthan

Jacob

Mattathias  
Maath  
Naggai  
Esli  
Nahum  
Amos  
Mattathias  
Joseph  
Jannai  
Melchi  
Levi  
Matthat  
Heli

Joseph  
Jesus

The real difference between the genealogies of Jesus in Matthew and Luke are the generations between David and Joseph. They clearly are different lineages. There are two reasonable ways to understand the differences.

First, Luke's genealogy may be that of Mary. If Mary was the daughter of Heli and had no brothers, her husband, Joseph, would be Heli's "son" in the sense he would be his legal heir pursuant to Num. 36:1-12. The fact Mary wed within the family of David (Joseph also being a descendant of David) would ensure that Heli's inheritance remained among those in the same household. The weakness of this possibility is that Luke stresses throughout the birth narrative that *Joseph* is a descendant of David; he never makes a point of Mary's Davidic descent.

A second possibility is that both genealogies are of Joseph, but Matthew gives his *bloodline*, his biological descent, whereas Luke gives the lineage of Heli, his father *by law*. That would be the case if Jacob and Heli were brothers, Heli married and died childless, and Jacob then fathered Joseph with Heli's widow pursuant to the levirate marriage provision of Deut. 25:5-6. In that case, Jacob "begot" Joseph (Mat. 1:16), was his biological father, but Joseph was "the son of" Heli (Lk. 3:23) by legal right.

This scenario raises the question of how Jacob and Heli could be brothers when Mat. 1:15 identifies Matthan as Jacob's father and Lk. 3:23-24 identify Matthat as Heli's father. This need not mean that Jacob and Heli had different fathers. Matthan and Matthat may be variant spellings of the same name, but even if they are two different individuals, the statement that Matthan "begat" or "fathered" (γεννάω) Jacob need not mean that Matthan was Jacob's literal father, his immediate ancestor. The verb can refer to a more distant ancestor, to a grandfather, great grandfather, great great grandfather, etc. For example, Mat. 1:8 says Joram/Jehoram "begat" Uzziah without mentioning the intervening generations of Ahaziah, Joash, and Amaziah (2 Ki. 8:25, 11:2, 14:1; 2 Chron. 26:1), and Mat. 1:11 says Josiah "begat" Jeconiah without mentioning Jehoiakim who was between them (2 Ki. 23:34; 1 Chron. 3:16). So Matthew may not identify Jacob's literal father.

But even if Jacob and Heli had different fathers, Matthan being Jacob's father and Matthat being Heli's, they still could be brothers. That would be the case if Matthan married a woman, fathered Jacob by her, died, and then his widow married Matthat to whom she bore Heli.

That would make Jacob and Heli half-brothers by the same mother, and as such, Jacob would be required to marry Heli's widow to father a descendant for Heli if Heli had died childless.

Given that the two genealogies are different lineages, it is curious that both include between David and Joseph a Shealtiel whose next reported descendant was Zerubbabel. It is possible they are different persons, a possibility made more likely by the fact a different ancestor is listed for Shealtiel in the two lists. Perhaps Shealtiel was a relatively common name and Luke's Shealtiel chose to name his son Zerubbabel after the famous son of the other Shealtiel (e.g., Ezra 3:2; Neh. 12:1; Hag. 1:1, 12-15) that is mentioned in Matthew's genealogy. If the two Shealtiels (and thus Zerubbabels) are the same individual, Shealtiel may have been the biological descendant of Jeconiah and the legal descendant of Neri pursuant to a levirate marriage. Shealtiel's son Zerubbabel then had two children, Abiud and Rhesa, through whom the lineages again separated.

#### 4. 2 Samuel 7, Psalm 89, Jer. 23:5

a. Jesus is not only a descendant of Abraham through the line of Isaac, Jacob, and Judah; he is also a descendant of the great King David. This is significant because just over a thousand years after Abraham and many centuries after Isaac, Jacob, and Judah, God further narrowed the lineage of the Messiah by entering into a covenant with Israel's King David.

b. In 2 Samuel 7, God tells David that instead of David building him a house, he was going to build a house for David, by which he meant he would establish an eternal ruling dynasty of David's descendants. The right to rule would never be removed from David's family as it had been from Saul's, a point God emphasizes in Psalm 89. God makes clear in 2 Samuel 7 and Psalm 89 that he would punish David's faithless descendants, and we see that happen at times throughout Israelite history, but that is different from removing the right to rule from David's family.

c. Jesus is the immortal descendant of David who has been placed by God permanently on David's throne in fulfillment of that covenant. (see, e.g., Lk. 1:29-33; Acts 2:29-36). His descent from David is announced in Mat. 1:1 and specified in the genealogies in Mat. 1:6 and Lk. 3:31. The angel Gabriel declares that David is Jesus' father in Lk. 1:32, Paul says he is a descendant of David in Rom. 1:3-4 and 2 Tim. 2:8, one of the heavenly elders identifies him as the Root of David in Rev. 5:5, Jesus himself says he is the descendant of David in Rev. 22:16, and he is called the "son of David" by various people on many occasions in the New Testament.

#### 5. Micah 5:2

a. Micah prophesied from the middle of the eighth century B.C. to the beginning of the seventh century – during the reigns of the Judean kings Jotham, Ahaz, and Hezekiah (Mic. 1:1). "The book of Micah is arranged in three cycles, each opening with judgment and closing with deliverance (1:2–2:13; 3:1–5:15; 6:1–7:20)."<sup>40</sup> The judgment section

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<sup>40</sup> Bateman, 118.

of the second cycle is in 3:1-12 where Micah announces that God is about to destroy Jerusalem for the sins of its magistrates, prophets, and priests.

b. Micah turns abruptly in 4:1-5 "to a vision of a hidden future in which Jerusalem and its temple will become the center of global justice and righteousness and of international peace and prosperity."<sup>41</sup> This is a picture of Israel's future exaltation. It is further pictured in 4:6-8 as God gathering dispersed Israel and transforming it into a strong nation over which he reigns forever. Verse 8 focuses on this being a restoration to glory.

c. In 4:9-10 Micah foresees the distress Judah will endure over a century later in its destruction and captivity by the Babylonians. This travail, like birth pains, will be followed by a blessing the working of which will include God's bringing them back from exile.

d. Whereas the "Now" of v. 9 was a proleptic perspective of the future time of the Babylonian invasion, the "Now" of v. 11 probably refers to Micah's own time in which Sennacherib's international horde of mercenaries was threatening Jerusalem in the time of Hezekiah (701 B.C.). Micah draws on that but does not provide a clear historical referent so that the imagery functions in this context as a generic paradigm for all such crises including the ultimate battle against God's people at the end. It depicts Israel's triumph over her attacking enemies through the power of God. The enemies that gather lusting to destroy God's people do not realize that they have played into his hands; he has gathered them together for destruction by his people.

e. Micah 5:1-6 repeats the pattern in 4:9-10 and 4:11-13 that moves from a distressful situation to salvation. Micah 5:1 speaks of Israel being under siege and her ruler being humiliated, but deliverance is now said to come by the Messiah, Israel's long-awaited ruler (whose coming forth is from ancient days) who will come forth *for* Yahweh and shepherd the people in the strength of Yahweh and whose greatness shall reach the ends of the earth. The reference to Assyrians as enemies in vv. 5-6 is representational. As the actual enemies of Micah's day, the Assyrians are used to picture the enemies of God's people of a later day. It is the same thing with Rome in John's vision in Revelation.

f. According to the New Testament, it was widely understood in the first century that this text specified that the Messiah would be born in Bethlehem Ephrathah (Mat. 2:3-6; Jn. 7:42). This is supported by the fact the Targum of the Minor Prophets, an ancient Aramaic paraphrase or interpretation of the Hebrew text, expresses this understanding. Craig Blomberg states:

The Targum of the Minor Prophets very explicitly takes this text as messianic: "And you, O Bethlehem Ephrathah, *you who were too small to be numbered among the thousands of the house of Judah*, from you shall come forth *before me the anointed One, to exercise dominion over Israel, he whose name was mentioned from of old, from ancient times.*" . . . Other post-Christian rabbinic literature recognized that the Messiah was to be born in Bethlehem (e.g., *Tg. Ps.-*

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<sup>41</sup> Bruce K. Waltke, *A Commentary on Micah* (Grand Rapids: Eerdmans, 2007), 204.

J. Gen. 35:21), so there is no reason to reject the claim of the Gospels that this information was recognized already in the first century.<sup>42</sup>

g. The "Ephrathah" distinguishes this Bethlehem from the village in northern Israel known as Bethlehem of Zebulun (Josh. 19:15). Kaiser states, "Ephrathah was either the ancient name for Bethlehem (David's father was known as 'an Ephrathite from Bethlehem in Judah,' 1Sa 17:12; cf. Ge 35:19; 48:7; Ru 4:11) or the district in which Bethlehem was located."<sup>43</sup>

h. Jesus, of course, was born in Bethlehem, the prophesied birthplace of the Messiah. This is made clear in Mat. 2:1, Lk. 2:4-7, and Lk. 2:15.

## 6. Isaiah 7:14

a. Isaiah prophesied in the latter half of the eighth century B.C. The political setting of chapter 7 is that Syria and Israel are ready to attack Judah and depose its king, Ahaz, because of his refusal to join their alliance against the Assyrians. This is around 735 B.C. God sends Isaiah to strengthen Ahaz by telling him he is not going to allow that to happen, and then he offers to confirm that word by performing a miracle of the young Ahaz's choosing. Ahaz refused the offer with a pious-sounding response that he would not "put the LORD to the test," but he almost certainly had already decided to court (or was courting) the Assyrians for protection rather than trust the Lord (2 Ki. 16:7-8). That is why Isaiah tells Ahaz, who represents the house of David, that he is wearying *Isaiah's* God (v. 13), suggesting some uncertainty as to whether the royal house regarded Yahweh as its God.

b. Because he was trying God's patience ("Therefore"), the Lord insists on giving him a sign anyway, but it now will be a sign of both salvation and judgment. The sign will be that "the '*almâ*' will conceive and bear a son and name him Immanuel (7:14).

c. The Hebrew word '*almâ*' refers to an unmarried young woman. Though she would be a virgin because she was not yet married, that is an implication rather than the direct meaning of the word. The word tends to emphasize youth rather than virginity, but context can bring the latter to the fore. It is similar to the English word "maiden," which has fallen out of use. So the sign is that *the* maiden, probably referring to a specific young woman who was present, will conceive, give birth to a son, and name him Immanuel.

d. Following NET in taking *le-*, the preposition affixed to "his knowing," as indicating purpose or result instead of time (see also, KJV, NKJV, NAB), this child will eat sour milk (or cream or curds) and honey *which will help him know how to* reject evil and choose what is right (7:15). Again following NET, the particle at the beginning of v. 16 (*kî* – "for, because") "introduces the entire following context (vv. 16–25), which explains why Immanuel will be an appropriate name for the child, why he will eat sour milk and honey, and why

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<sup>42</sup> Craig L. Blomberg, "Matthew" in G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker, 2007), 6.

<sup>43</sup> Kaiser (1995), 153, fn. 19.

experiencing such a diet will contribute to his moral development" (NET note). The verse begins, "Here is why this will be so:"

e. He tells Ahaz the child will be named Immanuel, which means "God with us," because before he gets very old, before he knows how to reject evil and choose what is right, the land whose two kings Ahaz fears, Israel and Syria, will be desolate. The child thus will be a sign, a tangible reminder, of God's presence which will be manifested in his *deliverance* of Ahaz from that threat. So there clearly is an eighth century B.C. element to the sign.

f. And yet the child also will be a sign of God's presence in *judgment* against Judah for its lack of faith, as represented in Ahaz's relying on political alliances for protection. He declares in v. 17 that God will bring the Assyrians against Judah! As Ahaz's (Judah's) refusal to trust the Lord caused God to transform his blessing into judgment, Isaiah's prophecy turns from relief from the danger posed by Israel and Syria to judgment by other nations. That is why Immanuel will eat curds and honey – the people will be forced to subsist on goats' milk and honey because the Assyrians will have destroyed the crops (vv. 20-22). This fulfillment will help him make right choices because it will reinforce trust in God which is the beginning of wisdom. It will also force the people to acknowledge God's presence with them (Immanuel) in judgment.

g. With many, I think Immanuel at the first level, in the eighth-century context, was Isaiah's son, Maher-shalal-hash-baz, whose conception and birth is announced in the next chapter immediately after the portrait of the blessing and judgment of which the promised child will be a sign.<sup>44</sup> But this eighth-century fulfillment does not exhaust the meaning of the prophecy. Rather, the son born at that time is a type, a representative of the full and ultimate fulfillment that will take place in the miraculous birth of Jesus.

h. There is reason to believe Isa. 8:1-2 are a condensed allusion to Isaiah taking the virgin identified in 7:14, the young unmarried woman, to be his wife.<sup>45</sup> (Isaiah's former wife, the mother of Shear-jashub [7:3, name means "a remnant shall return"], probably had died, perhaps in childbirth.) This taking of her as his wife is naturally and promptly followed in v. 3 by their having sexual relations and by the consequent birth of the son whom Isaiah is told to name Maher-shalal-hash-baz. In other words, the young woman was a virgin in 7:14 because she was not yet married; she is married in 8:1-2 and then conceives the promised son in the normal manner in v. 3. Unlike Mary, this young woman was not still a virgin at childbirth.

i. That Maher-shalal-hash-baz is the initial Immanuel, the child of 7:14-16, is suggested not only by the fact his birth is reported immediately after the portrait of the blessing and judgment of which Immanuel will be a sign but also by the fact 8:4 declares that before Maher-shalal-hash-baz gets very old, before he can talk, *Syria* will be defeated by the Assyrians. In 7:16 it says that *both* Syria and Israel would be eliminated by the time Immanuel would know how to reject evil and choose the good, perhaps meaning around age 12 in Jewish

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<sup>44</sup> See, e.g., Chisholm, 33; Blomberg, 4; J. Daniel Hays, *The Message of the Prophets* (Grand Rapids: Zondervan, 2010), 110.

<sup>45</sup> See Herbert M. Wolf, "A Solution to the Immanuel Prophecy in Isaiah 7:14-8:22," *Journal of Biblical Literature* 91 (No. 4, Dec. 1972), 449-456.

culture, when one was presumed to have sufficiently mature judgment. Assyria reduced Syria to a puppet state by 732 B.C., within just a couple of years of the birth of the child, and its conquest of Israel was finalized in 722 B.C., when the child was about 12.

j. And just as the removal of Judah's enemies at Immanuel's young age was followed in 7:17-25 by an Assyrian invasion of Judah, so the removal of Syria at Maher-shalal-hash-baz's young age is followed in 8:7-8 by an Assyrian invasion of Judah. In addition, in 8:8, right in the middle of the discussion of Maher-shalal-hash-baz, Isaiah addresses "Immanuel," and in 8:18 Isaiah says that the children given to him are *signs*, which is how Immanuel is described in 7:14.

k. The use of different names for the same child is not unprecedented. Rachel called the son she died delivering Ben-oni, but Jacob called him Benjamin (Gen. 35:18). Chisholm comments:

The name Immanuel (given by the mother; see 7:14) would emphasize the basic fact of God's presence, while the name Maher-shalal-hash-baz (given by Isaiah; see 8:3), meaning "one hastens to the plunder, one hurries to the loot," would explain exactly how God would be present (in judgment). Giving the child a different name at the time of his birth would also be highly ironic, for it highlights how God's presence, normally viewed as a positive reality, had been transformed into something dark and ominous by Ahaz's unbelief.<sup>46</sup>

l. This first Immanuel was a promised son who signified God's special involvement, his presence, with his people in the immediate crisis of the eighth century B.C. But he foreshadowed a greater literal Immanuel who would manifest that presence in a far greater way and thus would express God's love and commitment in a greater way. That this prophesied child foreshadowed a greater future fulfillment is hinted at by the fact the prophecy is addressed not only to Ahaz but to the "house of David" (7:13), an abstract entity that continues beyond the lifetimes of individuals and in which the Messiah will be born. Moreover, in 9:6-7, which is part of the literary unit that began in 7:1,<sup>47</sup> there is mention of a child being born who is an ideal Davidic deliverer, one who is described in terms that go beyond any purely human ruler – "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Even if those are hyperbolic descriptions of a more immediate Davidic king, they carry messianic overtones.

m. Chisholm explains the concept like this:

Jesus the Messiah is the fulfillment of the Davidic ideal prophesied by Isaiah, the one whom Immanuel foreshadowed. Through the miracle of the incarnation he is literally "God with us," not merely a tangible reminder of God's presence. Matthew realized this and applied Isaiah's ancient prophecy of Immanuel's birth to Jesus (Matt. 1:22-23). The first Immanuel was a reminder to the people of God's presence and a guarantee of a greater child to come who

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<sup>46</sup> Chisholm, 33.

<sup>47</sup> "In this segment Isaiah reaches the climax of the section begun at 7:1." John Oswalt, *The Book of Isaiah Chapters 1-39*, NICOT (Grand Rapids: Eerdmans, 1986), 241.

would manifest God's presence in an even greater way. The second Immanuel is "God with us" in a heightened and infinitely superior sense. He "fulfills" Isaiah's Immanuel prophecy by bringing the typology intended by God to realization and by filling out or completing the pattern designed by God. Of course, in the ultimate fulfillment of the type, the incarnate Immanuel's mother must be a virgin, so Matthew uses a Greek term (*parthenos*) that carries that technical meaning.<sup>48</sup>

## 7. Isaiah 9:1-2

a. The coming of the ideal Davidic deliverer who in Isa. 9:6-7 is described in terms that go beyond any purely human ruler is announced in vv. 1-2: *But there will be no gloom for her who was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he has made glorious the way of the sea, the land beyond the Jordan, Galilee of the nations.*<sup>2</sup> *The people who walked in darkness have seen a great light; those who dwelt in a land of deep darkness, on them has light shone.*

b. Zebulun and Naphtali were the tribal allotments that formed most of what later would be Galilee and the area northward. They were "the areas of Israel first humbled by foreign military invasions, and the region most influenced by foreign cultures and religions."<sup>49</sup> Isaiah announces that in contrast to the gloom and darkness experienced in the past by these lands, they were going to be the locus of a great light, the Messiah of vv. 6-7, who will be a source of great joy and who will put an end to oppression (v. 4) "[b]y putting an end to the warfare upon which oppression rests" (v. 5).<sup>50</sup>

c. Jesus' fulfillment of this prophecy is reported in Mat. 4:13-16:

<sup>13</sup> And leaving Nazareth he went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup> so that what was spoken by the prophet Isaiah might be fulfilled:

<sup>15</sup> "The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles – <sup>16</sup> the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned."

## 8. Deuteronomy 18:15-19

a. In Deut. 18:15-19 Moses announces that God will raise up from among them a prophet like him for the people of Israel. He explains in v. 16 that this is in accordance with the Israelites' desire expressed in Ex. 20:18-19 that Moses speak to them on God's behalf rather than God speak to them directly. That suggests that the singular, "a prophet," in 18:15, 18 is a collective singular, that it refers to a group of prophets in the singular, because "the people's request for a mediating spokesperson that leads to this promise is a constant need. In other words, Deuteronomy 18 understood within its ancient context may be perfectly explainable in

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<sup>48</sup> Chisholm, 34.

<sup>49</sup> Gary V. Smith, *Isaiah 1-39*, NAC (Nashville: B&H Publishing, 2007), 238.

<sup>50</sup> Oswalt, 244.

terms of the rise of the prophetic movement and prophets like Samuel, Elijah, Elisha, Isaiah, and so on."<sup>51</sup> God will provide a line of prophets to accommodate their fear.

b. And yet, there is a sense in which this promise of a prophet "like [him]" was not fulfilled in the raising up of these other prophets. In Deut. 34:10-12, the inspired writer ends the book (and thus "the Law") by looking back on Moses some time later. He declares, "<sup>10</sup> *And there has not arisen a prophet since in Israel like Moses, whom the LORD knew face to face, <sup>11</sup> none like him for all the signs and the wonders that the LORD sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, <sup>12</sup> and for all the mighty power and all the great deeds of terror that Moses did in the sight of all Israel.*

c. This suggests there is a distinctiveness to Moses, something about his prophetic role that transcends that of other prophets. You see this also in Num. 12:6-8, where God says to Aaron and Miriam: "<sup>6</sup> *And he said, "Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him <sup>b</sup>in a dream. <sup>7</sup> Not so with my servant Moses. He is faithful in all my house. <sup>8</sup> With him I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD.*

d. So even granting there was an ancient fulfillment of Moses' words in a succession of prophets, that fulfillment did not exhaust the promise. That is why many Jews in the first century expected the coming of this great prophet, this one who would be "like Moses" in the fullest sense, though there appears to have been different ideas as to how he would relate to the Messiah. In Jn. 1:21 the priests and Levites ask John the Baptist if he is Elijah or "the Prophet." When the people saw Jesus feed the 5,000 in John 6, they declared in v. 14, "This is indeed the Prophet who is to come into the world!" Some who heard Jesus teaching in Jerusalem declared in Jn. 7:27, "This really is the Prophet."

e. Jesus, of course, was a prophet. He referred to himself as such in Mat. 13:57 (Mk. 6:4; Lk. 4:24; Jn. 4:44), and the people declared him to be a prophet on various occasions (Mat. 21:11, 46; Mk. 6:15; Lk. 7:16, 24:19; Jn. 4:19, 9:17). But he was no "ordinary" prophet; he was "the Prophet" promised by Moses. This is certain from the fact Peter applied Deut. 18:15, 18 to Jesus in Acts 3:22-23 when speaking to the people in the temple. Stephen implied that same connection in Acts 7:37 where he quoted Deut. 18:15 when defending his faith in Christ.

## 9. Psalm 110:1, 4

(a) Psalm 110 was composed by king David. He not only is identified in the title of the Psalm, which title is included in all of the ancient manuscripts, but Jesus expressly confirms his authorship (Mat. 22:43-44; Mk. 12:35-36; Lk. 20:41-42).

(b) The psalm is clearly messianic. The divine utterances in vv. 1 and 4 – "Sit at my right hand, until I make your enemies your footstool" and "You are a priest forever after the order of Melchizedek" – "are directed from Yahweh to David about one whom David

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<sup>51</sup> Tremper Longman III, "The Messiah: Explorations in the Law and Writings" in Stanley E. Porter, ed., *The Messiah in the Old and New Testaments* (Grand Rapids: Eerdmans, 2007), 28.

calls 'my Lord.' In other words, three distinct persons are involved in this psalm: Yahweh, the speaker; David, the recipient of the message; and one whom David calls 'my Lord' and whom he understands to be his sovereign – indeed, the one to whom he must submit."<sup>52</sup> So this exalted, messianic figure is described in v. 4 as "a priest forever after the order of Melchizedek."

(c) Melchizedek is a puzzling figure. Other than Hebrews, he is mentioned only in Gen. 14:18-20 and Ps. 110:4. He clearly functions as a type of Christ in that he represents a non-Levitical and perpetual priesthood (Heb. 7:3), but it is uncertain whether he functions that way because he in fact had no ancestors and did not die or because God chose to *cast him* as a type, to make him a type for those qualities by not saying anything about his genealogy or his death. F. F. Bruce is an example of those who see Melchizedek as a mortal who is described by God in Scripture in such a way to function as a type of Christ. He writes (p. 136-138):

The words which follow present an outstanding example of the argument from silence in a typological setting. When Melchizedek is described as being "without father, without mother, without genealogy, having neither beginning of days nor end of life", it is not suggested that he was a biological anomaly, or an angel in human guise. Historically Melchizedek appears to have belonged to a dynasty of priest-kings in which he had both predecessors and successors. If this point had been put to our author, he would have agreed at once, no doubt; but this consideration was foreign to his purpose. The important consideration was the account of Melchizedek in holy writ; to him the silences of Scripture were as much due to divine inspiration as were its statements. In the only record which Scripture provides of Melchizedek – Gen. 14:18-20 – nothing is said of parentage, nothing is said of ancestry or progeny, nothing is said of his birth, nothing is said of his death. He appears as a living man, king of Salem and priest of God Most High; and as such he disappears. In all this – in the silences as well as in the statements – he is a fitting type of Christ.<sup>53</sup>

(d) What matters for our present purpose is that Jesus is identified explicitly in Hebrews as the fulfillment of Ps. 110:4 (Heb. 5:5-10, 6:20, 7:11-22). He is the exalted promised one who is a priest forever after the order of Melchizedek in that his priesthood is likewise non-Levitical, he being of the tribe of Judah, and perpetual, he being immortal.

(e) The writer of Hebrews tells us that the name Melchizedek means "king of righteousness" and the name Salem means "peace," which makes Melchizedek also the "king of peace" (Heb. 7:2). George Guthrie observes, "These concepts of righteousness and peace are appropriate for one who prefigures the Messiah, who would make righteousness and peace possible for the people of God."<sup>54</sup>

(f) Psalm 110:1 ("Sit at my right hand, until I make your enemies your footstool") is cited many times in the New Testament in reference to Jesus, including by the Lord

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<sup>52</sup> Kaiser (1995), 94.

<sup>53</sup> F. F. Bruce, *The Epistle to the Hebrews*, NICNT (Grand Rapids: Eerdmans, 1964), 136-138.

<sup>54</sup> George H. Guthrie, *Hebrews*, NIVAC (Grand Rapids: Zondervan, 1998), 253.

himself (Mat. 22:44; Mk. 12:36; Lk. 20:42-43; Acts 2:34-35; Heb. 1:13). In fact, Psalm 110 is the most frequently quoted psalm in the New Testament.

## 10. Genesis 28:12

(a) In Genesis 25 Jacob exploited his brother Esau's situation and weakness to obtain the birthright, the disproportionate inheritance, and then in Genesis 27, with the encouragement of his mother, he deceived his father to obtain the blessing of the covenant promise. Esau resolved to kill Jacob but chose to wait until after their father died to do so. Rebekah learned of Esau's intentions and told Jacob to go stay with her brother Laban in Haran. She sold this to Isaac by telling him she could not stand the thought of Jacob marrying one of the local Hittite women. So Isaac sent Jacob to Laban, a journey of just over four hundred miles.

(b) On his way to Haran, Jacob came to Luz, which he renamed Bethel (meaning House of God). There he had a dream of a ladder or staircase reaching to heaven with the angels of God ascending and descending (Gen. 28:10-12). The Lord appeared to him in the dream and told him that the covenant blessings would be fulfilled through him and that he would continue to be with him and would bring him back to the land he was leaving. The next day Jacob anointed a stone to commemorate the event and committed himself to God.

(c) The Lord Jesus refers to this event in Jn. 1:51 when he tells Nathanael, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man." Jesus is saying that Nathanael and others will see through their association with him that he is the bridge between heaven and earth, the ultimate vehicle of God's revelation. They will "see" that he has this function and significance; it will be shown to them throughout the Gospel of John that Jesus is *the* revealer of heavenly things. Here is how Leon Morris states it in his commentary on John:

In this passage the place of the ladder is taken by 'the Son of Man.' Jesus himself is the link between heaven and earth (3:13). He is the means by which the realities of heaven are brought down to earth, and Nathanael will see this for himself. The expression then is a figurative way of saying that Jesus will reveal heavenly things, a thought that is developed throughout this Gospel. Philip's view of Jesus (v. 45) is true but inadequate. Jesus is indeed the fulfiller of prophecy, but he is also the Son of man, the revealer of God, the means of establishing communication between earth and heaven.<sup>55</sup>

## 11. Amos 9:11

(a) Amos was a prophet from Judea who prophesied in the middle of the eighth century B.C. to the northern kingdom of Israel. He says in 9:11-15 that in the age of Israel's scattering, i.e., after the exile, God promises to raise up the "fallen booth" of David. It is a metaphor for the kingdom of David, one that looks back to the security Israel once enjoyed under

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<sup>55</sup> Leon Morris, *The Gospel According to John*, NICNT (Grand Rapids: Eerdmans, 1971), 170-171.

David's rule. It is a promise that peace and security will again be established by the revival of the Davidic kingdom, by a descendant of David returning to the throne.

(b) At that point, descendants of David were still on the throne in Judah. They continued to rule in Judah until the Babylonian exile in 587 B.C. Thus, it appears that Amos is speaking of a time after the Judean exile, after the collapse of Davidic rule.

(c) He indicates that this restored Davidic kingdom will include other nations; other nations will bear God's name under the rule of his king (v.12). The kingdom will be one of unimaginable divine blessing, which is depicted or symbolized by the land's tremendous productivity (v.13) and by being allowed to enjoy the fruit of one's labor (v.14), a state that represents divine protection and security (see, Zeph. 1:13; Isa. 65:21-22; and the futility curses in Dt. 28:30-40). Amos indicates it will be a permanent kingdom (v.15).

(d) This promise was not fulfilled when Israel returned from Babylonian captivity in 538 B.C. (Zerubbabel), 458 B.C. (Ezra), and 444 B.C. (Nehemiah). They had no Davidic king; rather, they were under the control of the Persians and then the Greeks. Also, the condition of the Jews in post-exilic Palestine did not square with Amos's description.

(e) According to James in Acts 15:12-19, Amos was referring to Jesus. Jesus is the descendant of David who was placed by God on David's throne (see, Lk. 1:29-33; Acts 2:29-36, 5:31). This was announced early in Jesus' life by Simeon and Anna (Lk. 2:25-38). As James argues his case for the inclusion of Gentiles: Jesus is the Davidic king promised by Amos; the restored Davidic kingdom to which Amos referred included Gentiles; therefore, they must permit Gentiles to become Christians, to become participants in that kingdom.

(f) Jesus is *now* ruling on David's throne (Mat. 28:18; Phil. 2:9; Heb. 1:3-4; 1 Pet. 3:22; Rev. 1:5, 3:21). When the kingdom Jesus inaugurated is consummated or finalized at his second coming, the Amos text will be fully realized (Acts 3:19-21). Resurrected Christians, both the Jewish root and grafted in Gentiles, will live forever in a land (a radically rejuvenated and transformed earth) that is unimaginably blessed. It will be the divine utopia in which there is no death, mourning, crying, or pain (see Rev. 21:1-4).

## 12. Zechariah 9:9

(a) Zechariah prophesied in Israel after the return from Babylonian exile in the latter part of the sixth century B.C. "Zechariah 9:1-17 is a prophetic hymn of the Divine warrior, which consists of two prose oracles (vv. 1-8, 11-17) framing a central poetic oracle (vv. 9-10)."<sup>56</sup> Bateman, Bock, and Johnston summarize the chapter this way:

Zechariah 9:1-17 envisions the coming of the King in three successive acts. The Divine Warrior would march out against the traditional enemies of Israel/Judah, starting in the north and moving south, exacting victory along the way (vv. 1-8). Then he would enter Zion as her citizens hail his triumphal entry by proclaiming his kingship and as the sign that their liberation from foreign oppression was at

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<sup>56</sup> Bateman, 201.

hand (vv. 9-10). The Divine Warrior would then defeat the foreign armies occupying the land, and then inaugurate a new age of universal peace (vv. 11-17).<sup>57</sup>

(b) In the pivotal poetic verses 9-10, the people of Jerusalem celebrate Yahweh entering the city as King mounted on a donkey. (A donkey "was the stereotypical mount of royalty in the ancient Near East.")<sup>58</sup> There is an allusion in this imagery to Gen. 49:11, which connects it to Israel's messianic hope. As Bateman et al. remark, "We need not choose between Yahweh's coming and the coming of King Messiah. They are wrapped up in each other."<sup>59</sup>

(c) Zechariah 9:9-10 depict the eschatological coming of the Divine Warrior to inaugurate his theocratic rule of universal peace. But if God/Christ is this end-time ruler, this eternal King, what of the promised eternal rulership of the Son of David? As salvation history unfolds, it becomes clear that "[t]he future eschatological kingship of Yahweh as well as the kingship of the future eschatological Davidic king will be wrapped up with one another. Yahweh's presence and decisive work will be seen in the reign of the coming Davidic king."<sup>60</sup>

(d) This text is applied to Jesus in Mat. 21:4-5 and John 12:14-15 (see also, Mk. 11:7-10 and Lk. 19:35-38).

### 13. Isaiah 42:1-7

(a) Recall that Isaiah 40–55 includes four sections that are known as the "Servant Songs," sections that speak of a special divine "servant" who will be instrumental in fulfilling God's purposes. The first of these sections is 42:1-4[9].

(b) This special servant in whom God delights will be endowed with God's Spirit and will establish justice on the earth (v. 1). His modus operandi will not be loud, aggressive, or threatening; rather, it will be characterized by patient endurance and humility in the face of opposition (v. 2). He will not reject the lowly and weak as useless but will care for them (v. 3). Kaiser comments:

The Messiah will soothe and uphold the weak without falling into the excesses of encouraging evil with smooth words or using excessive severity to crush those already weak. His goal will be to establish the rule and kingdom of God on the earth (v. 4). The standard he will use to bring about his kingdom and rule will be his truth (v. 3c). "His law" will be what the nations of the world must come to terms with if they are going to participate in that kingdom (v. 4c).

In bringing all this about, his zeal will not flag or falter, nor will his strength suddenly abate. For God has called him in righteousness and given him the necessary power to perform his task (v. 6a-b). God's plan is to appoint his servant "a covenant [belonging to] . . . the people" (v. 6c) and as a "light for the

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<sup>57</sup> Bateman, 201-202.

<sup>58</sup> Bateman, 203.

<sup>59</sup> Bateman, 204.

<sup>60</sup> Bateman, 205.

Gentiles" (v. 6d). Thus, all the blessings of the covenant are resident in the Messiah, just as the salvation God wants the Gentiles to receive is also in him. He will open the eyes of the blind and set the captives in the dark prison houses free (v. 7). He is God's Servant *par excellence*.

(c) Isaiah 42:1-3 are cited in reference to Jesus in Mat. 12:17-21. Isaiah 42:6 was applied to Jesus by Simeon in Lk. 2:32, and in Lk. 4:18 Jesus refers to Isa. 42:1, 7 in speaking of himself.

#### 14. Exodus 25:8-9, 22

(a) In Exodus 25-27 and 30 God instructed Israel to build a beautiful and majestic tent which he specified in 25:8-9, 22 was for the purpose of his dwelling among them. As they were living in tents on their journey to the promise land, he too would "dwell" in a tent in their midst. Of course, even the highest heavens cannot contain God, as Solomon noted in 1 Ki. 8:27, but he chose to dwell among the people of Israel in this tent, the tabernacle; he chose to be present there in some special sense. This special presence was symbolized by the bright cloud of glory that settled on the tabernacle by day and the fire that was on it by night (Ex. 40:34-38; Num. 9:15-23).

(b) This special divine presence in the tabernacle, and later the temple, foreshadowed the greater manifestation of the divine presence in the person of Jesus. He is the ultimate Immanuel, God with us as one of us. That Jesus is the fulfillment of the divine presence pictured by the tabernacle is suggested by Jn. 1:14, where John declares, *And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.*

(c) The Greek word translated "dwelt" in the phrase "dwelt among us" (*skēnoō*) literally means "to live or camp in a tent," which is precisely what God said he was doing in the tent known as the tabernacle. As he was present among the people uniquely in that structure, John signals that Jesus was God "tabernacling" among us in flesh and blood rather than in a tent. Jesus' coming was foreshadowed in the divine presence in the tabernacle.

#### 15. Hosea 11:1

(a) Hosea prophesied in the eighth century B.C. Hosea 11:1 states, *When Israel was a child, I loved him, and out of Egypt I called my son.* This quite clearly is referring to Israel's departure from Egypt in the Exodus of 1446 B.C. "Israel" in the first clause is parallel to "son" in the final clause, a parallel no doubt based on God's instruction to Moses in Ex. 4:22-23: <sup>22</sup> *Then you shall say to Pharaoh, "Thus says the LORD, Israel is my firstborn son,"* <sup>23</sup> *and I say to you, "Let my son go that he may serve me." If you refuse to let him go, behold, I will kill your firstborn son.*"

(b) Matthew reports in Mat. 2:13 that an angel appeared to Joseph in a dream and told him to take Mary and Jesus to Egypt and to remain there until told otherwise because Herod was about to search for Jesus with the intent of killing him. Matthew 2:14-15

state: <sup>14</sup> *And he rose and took the child and his mother by night and departed to Egypt <sup>15</sup> and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son."*

(c) So without denying that the statement "Out of Egypt I called my son" in Hos. 11:1 referred to the nation Israel at the time of the Exodus, Matthew asserts it also looked forward to the later calling of the Messiah, God's unique Son, out of Egypt in the person of Jesus. In other words, the inspired Matthew insists there was a prophetic residual to that statement that remained unfulfilled until Jesus came out of Egypt. I think he perceived that prophetic residual from what God had revealed elsewhere in the Old Testament.

(d) In Numbers 24, as Balaam sees Israel camping tribe by tribe after having come out of Egypt, the Spirit of God moves him to declare (vv. 5-9):

<sup>5</sup> How lovely are your tents, O Jacob, your encampments, O Israel! <sup>6</sup> Like palm groves that stretch afar, like gardens beside a river, like aloes that the LORD has planted, like cedar trees beside the waters. <sup>7</sup> Water shall flow from his buckets, and his seed shall be [by] many waters; his king shall be higher than Agag [Gog?], and his kingdom shall be exalted. <sup>8</sup> **God brings him out of Egypt** and is for him like the horns of the wild ox; he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows. <sup>9</sup> He crouched, he lay down like a lion and like a lioness; who will rouse him up? Blessed are those who bless you, and cursed are those who curse you."

(e) Balaam prophesies that God will provide from his buckets the water Israel will need to flourish, and his sons and daughters (God's "seed" in the sense of his children; see, e.g., Deut. 14:1; Isa. 43:6; 1 Jn. 3:9) will occupy a large area, one that encompasses many waters. His (God's) king, meaning the Messiah (Ps. 2:6), will be greater than "Agag," perhaps referring to a known ruling position of significant power, though the original text may have read "Gog," who is an end-time enemy of Israel. And his, the Messiah's, kingdom will be an exalted one. According to v. 8, God brings him, the Messiah, out of Egypt and will be a powerful force on his behalf. This king will be thoroughly victorious, and people will be blessed and cursed based on whether they are with him or against him.

(f) In light of God's revelation that Jesus is the Messiah and the fact he came out of Egypt, Matthew realizes that the Messiah's coming out of Egypt that is referred to in Num. 24:5-9 was separate from the coming out of Israel at the time of the Exodus. In other words, God had now clarified that Num. 24:5-9 was not referring to the Messiah coming out of Egypt at the time of the Exodus in the figurative sense that he would descend from Israel, from those delivered in the Exodus. Rather, Num. 24:5-9 was referring to the Messiah *himself* coming out of Egypt as the nation of Israel had done.

(g) Given the insight that Num. 24:5-9 refers to the Messiah himself, God's unique Son, coming out of Egypt separate from the nation's prior exodus from Egypt, the statement "Out of Egypt I called my son" in Hos. 11:1 takes on a prophetic sense. Calling Israel

out of Egypt in the Exodus foreshadowed the later calling of the Messiah out of Egypt. It is this prophetic foreshadowing that Matthew declares was fulfilled in Jesus.

(h) As for why Matthew cited as fulfilled the more ambiguous prophetic foreshadowing of Hos. 11:1 instead of the more direct prophecy of Num. 24:7-8, he probably was motivated by the fact Hos. 11:1 uses the phrase "my son." In the words of Michael Rydelnik, "The answer is that Matthew was not just describing the journey from Egypt – he wanted to emphasize the Messiah's relationship to His Father as Son."<sup>61</sup>

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<sup>61</sup> Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* (Nashville: B&H Publishing, 2010), 103.