

LIBERTY UNIVERSITY
JOHN W. RAWLINGS SCHOOL OF DIVINITY

Indirect Prophecies Concerning the Death of Christ in Narrative

A Dissertation Submitted to
The Faculty of the John W. Rawlings School of Divinity
in Candidacy for the Degree of
Doctor of Philosophy
Bible Exposition

by

Lindsay Anne Siemers

Lynchburg, VA

November 6, 2023

Copyright @ 2023 by Lindsay Anne Siemers

All Rights Reserved.

Dedication

To my loving husband who gave me the time, space, support, and encouragement to explore the dream Christ has placed within me.

With all my heart, thank you.

To all my beautiful children, may you all fall in love with the Lord Jesus Christ and His word as much as I have. Never stop pushing to be the person God created you to be (Psalm 139:13-16).

With all my love.

APPROVAL SHEET

Indirect Prophecies Concerning the Death of Christ in Narrative

Lindsay Anne Siemers

READ AND APPROVED BY:

Chairperson:

Richard A. Fuhr, Ph.D.

Supervising Reader:

Ashley E. Davis, Ph.D.

Second Reader:

Daniel A. Warner, Ph.D.

Abstract

In Luke 24, two disciples recognized that Jesus had predicted He would suffer, be betrayed, and handed over to death by crucifixion, and had said He would rise again on the third day. It was now the third day, and Jesus was no longer in the tomb, but they were confused as to what these things meant and how they came to be. Jesus says to them, “O foolish ones and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” And beginning with Moses and all the Prophets, He expounded to them all the Scriptures the things concerning Himself” (vv. 25-27). Furthermore, He explained that “all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me” (v 44). This foretelling by the full scope of the Old Testament, was to communicate that suffering, death, and rising were necessary to bring about repentance and remission of sins (v 47). The thesis of this dissertation is that even within the narrative sections of Scripture that are comprised mostly of the Pentateuch and Former prophets, Christ’s suffering, death, and resurrection were foretold. Specifically, they were foretold not just in the few direct prophecies but within the lives of the characters, in the words that were spoken, within actions done, and in events that played out. It further will contend that typology is the best hermeneutical method to be used to determine the type-antitype connections between Christ’s suffering, death, and resurrection to the characters and events in these sections of Scripture. Moreover, these narratives will be filtered through the two clearest direct prophecies concerning the death of Christ, Isaiah 53 and Psalm 22, both of which were written during the time of the Former Prophets. Because Isaiah 53 is considered by several scholars to not have been written during Isaiah’s lifetime but much later, and by some that David was not a historical monarch of the Israelite people, time is spent establishing the chronology of the Bible and the interconnections between Isaiah’s and David’s writings to the Former Prophets and Pentateuch.

Contents

Dedication	iii
Abstract	v
Contents.....	vi
List of Tables.....	x
Abbreviations	xi
1: Introduction to Indirect Prophecy	12
Direct and Indirect Prophecy	12
Direct Prophecy	12
Indirect Prophecy	16
Why Typology	19
Building the Image of the Messiah	20
The Servant Motif.....	24
Where did Isaiah See the Servant of God Suffer	25
A Brief Look at Books Related to Isaiah	27
Isaiah and the Psalms	28
Isaiah and Hosea	30
Applying Typology to Christ's Death.....	34
2: Review of Major Issues and Methodology	38
Debates Regarding the New Testament's Use of the Old Testament.....	38
Did the New Testament Writers Use Midrash.....	38

Did the New Testament Writers only use Testimonia	39
Is the New Testament Overtly Christocentric	41
Was the Old Testament used as a Rhetorical Device	43
Typology Does Not Equate to Allegory	44
The Necessity of the Old Testament and Covenants	45
Moving from Debate to the Re-establishment of Typology	48
Chronology	49
The Great Synod (The Great Synagogue).....	53
The Formation of the Synagogue.....	57
Types of Fulfilled Prophecy.....	59
Practical Application of Typology.....	64
3: Narratives within Genesis	66
Abel: The Sacrifice and Death of the First Prophet.....	66
The Promised Seed	66
Son of Perdition	68
The First Offerings.....	71
A Robber Turned Murderer	73
The Blood that Speaks	76
Abraham and Isaac: The Sacrifice of the Promised Son at Moriah.....	78
The Hope for Resurrection.....	79
The Hope of the Gospel	82
The Burnt Offering	83
Dinah: Innocent Suffering and War.....	87

The Tender Shoot.....	87
Righteous Zeal	92
Valley of Judgment.....	94
Joseph: The Beloved Son that Died and was Alive	98
Elements of Affliction.....	99
The Chief Baker and Wine Bearer.....	102
The Son of Man to Bring Salvation	106
4: Narratives within Exodus.....	111
A Prophet Like Moses	111
Women at the Well	120
Moses: The Servant of God	123
Sickness, and the Serpent Rod.....	127
Sickness.....	128
The Serpent Rod	131
5: Narratives within Judges.....	139
Samson: The Death of the Promised Son	140
Sun of Righteousness.....	141
Birth Announcements	144
Nazirite, to Be or Not to Be	148
Immanuel	151
The Kiss of Death	157
Temples and Thirst	162
The Concubine of Bethlehem: The Death of a Servant	166

Setting the Stage	168
Playing the Harlot	169
The Prodigal Son.....	175
The Last Supper	178
The Hour of Darkness.....	182
Sacrifices and Lambs	186
The Third Hour	196
6: Narratives within the Book of Samuel	199
Persecution and Division	201
Tamar and Amnon	202
Amnon and Absalom	205
Absalom and David.....	207
People at the Cross.....	212
7: Narratives within the Book of Kings	224
Lions and Donkeys	224
Vineyards and Heirs.....	232
8: Conclusion.....	238
Bibliography.....	242
Glossary.....	252
Scripture Index	260

List of Tables

Table

1.1	Psalms of David quoted within Isaiah	16
4.2	Parallel Chiasm between Moses and Jesus	102
5.3	Naziriteship of Samson as it relates to John the Baptist and Jesus	132
5.4	Nazirite Elements shared between Samson's Saga and Isaiah 7	133
6.5	Lions and Donkeys in the Preclassical Prophets	212

Abbreviations

ABR	Associates for Biblical Research
BA	<i>Biblical Archaeologist</i>
BAR	<i>Biblical Archaeology Review</i>
BDAG	Bauer, W., F. W. Danker, W. F. Arndt, and F. W. Gingrich. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago, 2000.
BDB	Brown, Francis, S. R. Driver, and Charles A. Briggs. <i>The Brown-Driver-Briggs Hebrew and English Lexicon</i> . Oxford, 1907.
BS	<i>Bible and Spade</i>
BW	<i>Biblical World</i>
HB	Hebrew Bible
HeyJ	<i>Heythrop Journal</i>
ISBE	<i>International Standard Bible Encyclopedia</i>
JBQ	<i>Jewish Bible Quarterly</i>
JQR	<i>Jewish Quarterly Review</i>
JBL	<i>Journal of Biblical Literature</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JFSR	<i>Journal of Feminist Studies in Religion</i>
JAMA	<i>Journal of the American Medical Association</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
MAAR	Memoirs of the American Academy in Rome
NIDOTTE	<i>New International Dictionary of New Testament Theology and Exegesis</i>
OTE	<i>Old Testament Essay</i>
PCH	Postconsonantal Hebrew
RevExp	<i>Review & Expositor</i>
SCJ	<i>Sixteenth Century Journal</i>
TynBul	<i>Tyndale Bulletin</i>
VT	<i>Vetus Testamentum</i>

1: Introduction to Indirect Prophecy

The Old Testament books Genesis through 2 Kings have few spoken prophecies, genealogies, poems, and songs within their pages. Law codes take up more space than these types of literature, while narrative is the bulk of these books. Moses (the author of the Pentateuch) was a *prophet of God*,¹ and the proceeding books are called the Former Prophets; these sections of Scripture must contain prophecy. If they are not filled with oracles like the Latter Prophets who wrote theirs down, how is prophecy communicated? It is transmitted through action and conversation, including the specific written words penned by the writers, creating two kinds of prophecy, direct and indirect.

Direct and Indirect Prophecy

Direct Prophecy

Direct prophecy is equated to verbal prophecy which would first be proclaimed to a person or group of people and then written down later, for example, “When the LORD began to speak by Hosea, the LORD said” (Hos 1:2), this is followed by the oracle he had proclaimed. The proclamation by the prophet on behalf of God would then come to pass within or shortly after the prophet’s lifetime. Some of these spoken prophecies would then find a completed

¹ A prophet (לְנָבִיא), or man of God (אִישׁ אֱלֹהִים), was to communicate the words of God to the people. They were to critique the peoples’ attitudes and behavior if it was not in accordance with the covenant law given at Mount Sinai under Moses. Their messages provided the foretelling of God’s plans, which He would fulfill whenever and however, He saw fit. Jonathan Menn, *Biblical Eschatology* (Eugene, OR: Resource Publications, 2018), 6-7.

fulfillment within the New Testament, such as Zechariah 12:10 finds its fulfillment in John 19:34. The “prophetic messages are more the ‘*forth-telling*’ of God’s word, than the *foretelling* of specific, inevitable, future events. The *fulfillment* of prophecy lies in a *person* (God), and he may fulfill his word *however* and *whenever* he chooses.”^{2 3} Because there is no hard and fast rule concerning the fulfillment process in prophecy, a single sentence of a written prophecy may be fulfilled at one time, and the latter portion of the prophecy at a differing time.⁴ This adds to the difficulty in interpreting fulfillment. Humility needs to be employed concerning the fulfillment of ancient prophecies; detailed blueprints are not available, therefore variation that is unforeseen must be allowed.⁵

The Spirit of the Lord would communicate His word with a speaking/writing prophet in oracles, visions, or dreams that they have had, or even go into an ecstasy. *Oracles* (אִלְהוּת) are parable or proverb type messages from God typically given in a formula, such as “thus says the LORD,” “the word of the LORD came to the prophet,” or “the burden of the LORD.” These statements often time, though not always, proceed an oracle from the LORD to the prophet. *Visions* could be apocalyptic in nature, communicating some eschatological event that would come in the far future by seeing into the throne room of God (eg. Isa 6; Ezek 1:4-28; Dan 7:1-14), or more immediate, such as Micaiah’s vision of the coming judgment of Ahab (1 Kgs 22:19). Visions and dreams may or may not be interpreted by an angel. *Dreams* may come to the prophet or be given to another person and are interpreted through the prophet to whom God had

² Menn, *Biblical Eschatology*, 7.

³ Foretelling speaks of what the future will hold before it happens. Forthtelling speaks forth the present priorities of God. Benjamin Dixon, *Prophecy: Releasing God’s Voice* (Lynnwood, WA: Ignite Global Media, 2019), 17.

⁴ An example of this is Christ proclaiming the fulfillment of Isaiah 61:1-2a in Luke 4:20 but stopping and closing the book right before 61:2b. The acceptable year of the LORD has arrived but not the day of vengeance.

⁵ *Ibid.*, 7.

revealed the meaning. These types of prophecies could be judgment speeches, covenant lawsuits, trial speeches, disputations, woe oracles, summons to repent, salvation oracles, sign acts, hymns, and laments.⁶ These types of communication oftentimes had a *temporal aspect* to them in that the event could be in the immediate future within a few days, months, or years after the prophecy, mid-future (such as one to three hundred years in the future), the far future during the New Testament era, or in the *eschatological* future (furthest or last days).⁷ This is why the term *seer* (הַרְאָה) became applied to the prophet, “In these appellations the word see is used in a wider sense for every mode of immediate perception...Balaam there calls himself ‘the man whose eye is opened, who sees the visions of the Almighty, whose eyes are opened, when he falls to the ground.’ Of the same description are the numerous passages in which the Prophets assert, that they see and hear things imperceptible by the senses.”⁸

The Lord confirms the multiple ways He communicates with His prophets in Numbers 12:6-8, “He said, ‘Hear now My words: if there is a prophet among you, I, the LORD, shall make Myself known to him in a vision. I shall speak with him in a dream. Not so, with My servant Moses, He is faithful in all My household. With him, I speak mouth to mouth, even openly, and not in dark sayings, and he *beholds* the form of the LORD.” Joel 2:28-29 confirms the continuation of these communication styles between God and His people, but it will not be relegated to a single-sex, age group, or social class. “It will come about after this that I will pour out My Spirit in all mankind; your sons and daughters will prophesy, your old men will dream dreams, your young will see visions. Even on the male and female servants, I will pour out My

⁶ For further explanation of these types of prophecies, see “Genres of Prophecy” in Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook* (Grand Rapids, MI: Kregel Academics, 2014), 28-46.

⁷ Menn, *Biblical Eschatology*, 1.

⁸ E.W. Hengstenber, *Christology of the Old Testament* (Grand Rapids, MI: Kregel Publication, 1970), 104.

Spirit in those Days.” Acts 2:16 in Peter’s first sermon confirms that Joel’s prophecy has now been consummated as the Holy Spirit poured out His power and presence at Pentecost.

When God said Moses speaks with Him “mouth to mouth” and “*beholds* the form of the LORD,” (נָבַט, *nabat*, Num 12:8), which means “to see” as in “to look,”⁹ Jesus confirms that He too spoke with the Father this same way when He said, “Truly, truly, I say to you, the Son can do nothing of Himself unless it is something He *sees* the Father doing; for whatever the Father does, these things the Son also does in like manner” (John 5:19). *Sees*, in Greek here is (βλέπω, *blepó*) meaning, (primarily physical), I look, see, perceive, discern. In another passage He states, “I speak the things which I have *seen* with My Father” (John 8:38). The word see here is (ὁράω, *horaó*, or רָאָה, *raah*) which can mean to physically see but goes further to see with one’s mind, as “prophetic seeing, which sometimes assumes the character of a vision...a spiritual act of seeing, the sight of faith.”¹⁰ It was as though, through the rending of the heavens,¹¹ when God the Holy Spirit descended on Christ as a dove (Mark 1:9-11; Isa 63:19), through that hole Christ looked to see and perceive what His Father was doing.

Through Christ’s intimate connection with the Father, He was able to *see* and hear Him to the point He was able to copy the Father. Jesus was the ultimate *seer*. Thus Christ was led to fulfill all the Scriptures, for “The Son of Man indeed goes just as it is written of Him” (Matt 26:24, Mark 14:21). Christ gives His disciples the same invitation, to *see* Christ as He is with the Father in unison, hear Christ’s words (which come from the Father), and do greater works. This is all so that His Father might be glorified (John 14:9-14). What a challenge to come to Christ

⁹ George V. Wigram, *The Englishman’s Hebrew Concordance of the Old Testament* (Peabody, MA: Hendrickson, 2018), 784.

¹⁰ ὁράω G3972 (*horaō*); Moise Silva, ed., *New International Dictionary of New Testament Theology and Exegesis*, Credo Reference, (Grand Rapids, MI: Zondervan, 2014).

¹¹ Richard B. Hayes, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 18.

and be like Him, not only in word but in deed! Because of Christ's cross and resurrection, He has bridged the gap between believers and the Father. He has made a way for them to come into the intimate communication style that both Moses and Jesus had walked in, with the same power and authority.

God's plan was for Jesus to return to heaven and from there to continue His ministry on earth by directing and empowering His disciples in the same manner as the Father had directed and empowered Him. His ministry on earth would not end when He ascended into heaven, but would greatly expand. In the future, His disciples would do what they saw Him do and speak what they heard Him speak, just as He had done with the Father.¹²

Through the Holy Spirit's outpouring on Pentecost and Jesus's face-to-face communication with the Father that He offers to His followers, all forms of communication that God used in Numbers 12 are affirmed and continued within the New Testament (NT). All forms are offered to the believer, as valid forms of communication with God and God with the believer. Prophecy is therefore affirmed from Genesis (15:1; 20:7) all the way through to Revelation (22:6, 19); God still expects his people to be prophets.

Indirect Prophecy

A prophet speaks direct prophecy, then the prophet is verified as a true prophet if the thing said comes to pass or not (Deut 18:20-21). In contrast, *indirect prophecy* comes from a historical narrative that foreshadows a future event. So the people involved are unaware that the action being done is prophetic. They are not classified as prophets, though, this does not exclude the possibility that they may be. For example, Abel is called a prophet by Jesus (Luke 11:50-51), yet nowhere in the Genesis 4 text is he called a prophet, nor are any of his words recorded. Additionally the Passover Lamb of Exodus 12:46 whose bones were not to be broken, would be a prophetic prefiguration of Christ's unbroken legs (John 19:36). When repeated in later

¹² Steve Schell, *John: Study Verse by Verse* (Federal Way, WA: Life Lessons, 2021), 258.

Scripture, these actions are classified as allusions or even less discernable as echoes. These indirect prophecies are in a way prefigured *sign acts*¹³ of the writing prophets, for example, Hosea's marriage to Gomer (Hos 1-3), Isaiah's walking around naked for three years (Isa 20:1-4), or Jeremiah with the linen belt (Jer 13:1-11). The actions symbolized what action God was going to do in the future "because these people would pay attention to the sign being performed, but frequently ignored the words that the prophet spoke."¹⁴ The narratives in the Former Prophets are memorable, painting images that the later audience could remember and contemplate.

Typology (a type of indirect prophecy) runs in the prophetic vein though it differs from direct prophecy. Prophetic events are repeated to formulate the chain of typology linking these events from the past to the near past and then to the future fulfillment in the New Testament. They are linked not only by the similitude in the event but also by the wording in writing, creating a catchphrase which, if the reader has spent much time in the Bible, will recognize the catchphrase. *Catchphrases* formulate an allusion to a prior event, drawing that event into perspective with the newer event.

Some believe that an allusion must consist of a reproduction from the OT passage of a unique combination of at least three words. Though this may be a good rule of thumb, it remains possible that fewer than three words or even an idea may be an allusion. The telltale key to discerning an allusion is that of recognizing an incomparable or unique parallel in wording, syntax, concept, or cluster of motifs in the same order or structure.¹⁵

The New Testament's use of the Old Testament (OT) is characterized by three forms of textual occurrences. First, the *quotation* is rather direct, and usually preceded by a formula statement such as "it is written" or something else to this extent. Less direct, is the *allusion*

¹³ A sign act is the enactment of a message from God, instead of solely relying on verbal communication. These acts were often dramatic, symbolizing future events. Gary V. Smith, *Interpreting the Prophetic Books* (Grand Rapids, MI: Kregel, 214), 42.

¹⁴ Smith, *Interpreting the Prophetic Books*, 43.

¹⁵ G. K. Beale, *Handbook on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academics, 2012), 31.

consisting of words or pictures that are reminiscent of prior Scripture. Last is the *echo*, least discernable of all, it usually resonates with semantic nuances that carry the significance from the prior text. All of these formulate the literary device called the *metalepsis*, poetically signifying the use of previous texts that are latent within the newer text.¹⁶

Typology differs from direct prophecy in that it consists of indirect prophecies, like Moses lifting a bronze snake on a staff, thus bringing healing to the people bitten by snakes (Num 21:8-9). John saw this action and image as a foreshadowing of Christ, “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” (John 3:14-15). To be more specific, Christ had to suffer, die, and rise again according to the scriptural requirements of Luke 24:25-27 and verse 46, to bring about remission of sin and repentance (v 47) followed by the outpouring of the Promise of the Father, the power of the Holy Spirit from on high (v 49). Evidence will be investigated connecting people who suffered to Christ as foreshadows and prefigurations of indirect prophecies. Some of these “suffers” may die, and even a few are raised to life. All three of these stipulations do not happen in every case but add these events to catchphrases, and the pattern emerges. Led by example from Christ (Matt 12:40), the Disciples (John 19:36), and the Apostles (Rom 5:14), all who show this is a valid and correct way to interpret Scripture, in following their steps, the typological method will be used to investigate and appropriate the narrative sections of Scripture within the Pentateuch and Former Prophets.

¹⁶ Hayes, *Echoes of Scripture in the Gospels*, 10-11.

Why Typology

Typology is a method that can determine when indirect prophecy is present, while not negating the literal *historical-grammatical*¹⁷ sense of the Old Testament text. In fact, it leans heavily on the literal sense of the historical event, taking it at face value as true history written from the standpoint of how the divine author and human author interpreted the event. It then gives it a prophetic meaning behind it which finds its fulfillment in the future historical events or the person of Christ in the New Testament. This is not just history repeating itself but is substantiating the sovereignty of God working within human history to establish and bring to pass His plans for redemption and salvation, through His written revelation. It seeks to understand the divine intention of the Old Testament text in relation to the New Testament counterpart. G.K. Beale notes this dualistic counterpart when he states:

Consideration of the immediate literary context of OT verses, which is what most interpreters affirm as an essential part of the historical-grammatical method, should therefore be supplemented by the canonical literary context, especially in the light of the last presupposition. In this respect, we need to consider that the NT may quote an earlier OT passage but understand it in the light of the way that passage has been interpretatively developed later in the OT canon.¹⁸

This opens the narrative text to not only be interpreted within the book in which it is contained but to be interpreted within the wider *canonical context*¹⁹ to understand its grander purpose in the overall design of the canon.

Typology is applied “to persons, events, institutions, and other things within a historical framework of God’s special revelation,”²⁰ making these past historical events/institutions/people

¹⁷ “Step one, the ‘historical’ part of the method, sought to examine the *realia* that lay behind the biblical narratives. Step two, the ‘grammatical’ part, focused on the textual meaning of the biblical narratives themselves. The first task was a historical investigation of *realia*, and the second was a literary and linguistic search for meaning.” John H. Sailhamer, *The Meaning of the Pentateuch: Revelation, Composition, and Interpretation* (Downers Grove, IL: InterVarsity Press, 2009), 107–108.

¹⁸ Beale, *Handbook on the New Testament Use of the Old Testament*, 98.

¹⁹ *Ibid.*, 25.

a necessary prophetic piece in the overall grand scheme of Scripture that must be fulfilled in the future to accomplish God's plan for mankind, the world, and His Kingdom. Typology traces these prophetic events to create a chain of repetition, each time casting the event further into the future until it reaches its culminating fulfillment within the New Testament or further in the great eschaton of Christ's Second Coming. This characterizes the *type-antitype*²¹ relationship between the Old and New Testaments. "The prototype receives its full meaning from the antitype ... [it] has meaning only insofar as it prefigures the antitype."²² God prepares man to understand the antitype through the preparatory work of the Old Testament. Typology does not necessarily duplicate an event, but it echoes a previous event to build upon the prior revelation to heighten it, to come closer to its point of fulfillment. Thus, keeping the originating type intact yet moving it progressively into deeper revelation. It does this through similarities that can be compared. It may also be contrasted within a type/antitype relationship. "This shows clearly that typology is more than a gradual heightening of different stages in redemptive history; it involves a contrasting of one stage with another."²³

Building the Image of the Messiah

To use a metaphor to describe this relationship between the OT and NT counterparts in a more tangible way; it could be compared to building a snowman. As the initial event is echoed and multiplied through allusions throughout Scripture gathering more information, so too does a snowball start out small and then is rolled on the ground gathering more snow until it is large

²⁰ Beale, *Handbook on the New Testament Use of the Old Testament*, 14.

²¹ The type refers to the Old Testament person, event, etc., as it relates to the New Testament correspondent, the antitype. Beale, *Handbook on the New Testament Use of the Old Testament*, 14.

²² Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Grand Rapids, MI: Eerdmans, 1982), 17.

²³ *Ibid.*, 75.

enough to formulate the base of the snowman. This is like how the image of the Messiah was built. As the second event is echoed and alluded to, it formulates the second aspect of the Messiah, just as the medium-sized snowball formulates the stomach of the snowman. As all portions of the snowman are formulated, it becomes recognizable as a snowman. However, if all parts of the snowman are not recognizable from the beginning to the end of Scripture, you will not be able to rightly name the snowman at the cumulative juncture of the final touch. Are you building Frosty the Snowman or Olaf? Just as there are distinctive parts about Frosty (his top hat and corncob pipe), so too there are distinctions about God's chosen *Messiah* (*Mashiach*, מָשִׁיחַ).²⁴

Because there are so many parts to God's chosen Messiah if they are not all placed together, it will formulate the wrong image; this is how the Jews in the first century confused who the Messiah would be, what His role would entail, and what His rule would look like. This is where the term *false messiahs*²⁵ came from.²⁶ Simon Bar Kokhba, who led the Jewish revolt in 132-136 BC is an example of a false Messiah, after the failure of the revolt he was called *Ben-Kusiba*, "Son-Of-Deception."²⁷ There was an understanding that two²⁸ to even three Messiahs would arise; a general Messiah called "Messiah ben Joseph," a king Messiah from Judah called

²⁴ Messiah (*Mashiach* in Hebrew) or Christ (*Christos* in Greek) originally meant anointed or smeared with oil. This anointing with oil poured over the head was done to mark or set apart that person as the successive high priest, the king, or prophet (Exod 28:41; 1 Kgs 19:16). The term would later carry a prophetic eschatological meaning being bound to the Davidic and priestly lines. This led to the understanding that a Messianic Prince would arrive who would save people (Dan 9:25). F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendricks, 2020), 602-603.

²⁵ Everett Ferguson, *Backgrounds of Early Christianity* (Grand Rapids, MI: Eerdmans, 2003), 553.

²⁶ Several "Messiahs" arose in the First Century some are referenced in Matthew 24:24 and Mark 13:22, another known false messiah was the violent general Bar Kochba, who was first hailed as King Messiah by Rabbi Akiva and then later killed for not being able to judge as the Messiah was expected to. Michael Rydelnik and Edwin Blum, *The Moody Handbook of Messianic Prophecy* (Chicago, IL: Moody Publishers, 2019), 202.

²⁷ Michael Avi-Yonah, *The Jews Under Roman and Byzantine Rule: A Political History from the Bar Kokhba War to the Arab Conquest* (New York, NY: Schocken Books, 1984), 143.

²⁸ Orthodox Jewish interpretation expected at least two Messiahs to come, not that a single Messiah would come twice. Arnold G. Fruchtenbaum, *Messianic Christology* (Tustin, CA: Ariel Ministries, 1998), 8.

“Messiah ben David,” and a priestly Messiah from the line of Levi who was to suffer called “the leper scholar” who was associated with Isaiah 53.²⁹

The whole picture was never gathered into one person because, “The Prophets uttered on every occasion merely what was communicated to the internal perception... This is especially the case with the Messianic predictions... The prophets never, at any one time, present the whole compass of the doctrine concerning the Messiah.”³⁰ They would focus on an individual aspect of the Messiah, for example His glory, the coming kingdom, His person, or His particular work (1 Pet 1:10-11). There is only knowing in part, never is the whole person formed in one instance. This knowing in part is referred to as a veil over Scripture by Paul in 2 Corinthians 3:13, where it is only removed in Christ (v 14). These fragmentary predictions must be placed together to combine the complete picture. This same concept of gathering the different fragments to build the complete picture will be employed to formulate the type, manner, and reasoning for the death of Christ in the narratives.

This fragmentation of limited understanding of the aspects of the Messiah conveys why Isaiah “in many passages describes only the glorified Messiah; but in the fifty-third chapter he draws a portrait of the Messiah in his humiliation, which he represents as the cause of his subsequent exaltation to the glory.”³¹ Paul follows this same progression of events in the Christ Hymn of Philippians 2:6-11.

The passage begins with the proclamation that Christ, though being in the form of God, did not consider equality with God as something to be grasped onto. This statement places Christ within the heavenly realm as God’s equal. The next stage is the descent of taking earthly form. This is spoken of as taking the form of a slave and becoming in human likeness to the point of the humility of death on the cross. Whether reference to death on the cross is original to the hymn or

²⁹ Robert C. Newman, *The Evidence of Prophecy* (Hatfield, PA: Interdisciplinary Biblical Research Institute, 1988), 104.

³⁰ Hengstenberg, *Christology of the Old Testament*, 105.

³¹ *Ibid.*, 106.

not, the contrast to his heavenly existence is stark and dramatic. In the third movement, God exalts Christ and gives him the name before which all other creatures bow, indicating a resumption of his initial state.³²

As the requirements to build the image of Christ emerged, “Christians saw in Jesus the fulfillment of all these expectations - he was God acting among human beings, the Son of man who arises at the end of the age, the Son of David, and the anointed prophet, priest, and king.”³³ By Jesus and the New Testament writers acting as prophets, they were able to rightly interpret the Old Testament Scriptures to recognize Christ as the Messiah of God by clarifying who He is, what His ministry is, what His kingdom entails, and what would come to pass in the future because of His coming. Isaiah (in like manner) was rightly able to add additional information about whom the Servant of God would be, what His ministry was for, and how His death and resurrection would change humanity. The prophets wrote with a theological trajectory that built upon each other, “Isaiah shows how the anticipations of the Mosaic covenant for a new covenant are actualized through the Servant. Such intertextuality binds new revelation with the old in ways that do not compromise the meaning or significance of the old but rather complete and refine the ramifications of previous revelation.”³⁴

There is a weaving together of multiple Scriptures to formulate the newer Scripture by the prophets. Prophets were familiar with previous prophets’ work “down to the individual verses and phrases involved.”³⁵ This weaving together of previous Scriptures, in which sometimes, three or more Scriptures³⁶ could be alluded to at one time, shows the diligent study and careful handling of the prophets with the previous texts to maintain their original meaning

³² Stanley E. Porter, *The Apostle Paul* (Grand Rapids, MI: Eerdmans, 2016), 333.

³³ Ferguson, *Backgrounds of Early Christianity*, 552.

³⁴ Abner Chou, *The Hermeneutics of the Biblical Writers* (Grand Rapids, MI: Kregel, 2018), 70.

³⁵ *Ibid.*, 62.

³⁶ Chou conveys that Daniel 9:1-2 employs material from Jer 29:10, Deut 30:1-4, and 1 Kgs 8:48-50. Chou, *The Hermeneutics of the Biblical Writers*, 67.

yet at the same time broaden the understanding of those texts with the addition of their own insights through the guidance of the Holy Spirit. This weaving together is sometimes called *intertextuality*. However, the term *intertextuality* leaves an open door for interpretation by the reader that may be taken in any direction, whether right or wrong. This is because,

intertextuality associates two or more textual fields, effectively creating a new context in which to read a text. Intertextuality means that texts are open-open to the effects of the past texts and to the contexts of the present readers...A text is part of a network of texts that has no center, no beginning, and no end. Some critics have used *intertextuality* as an excuse for textual “freeplay.” If there is no constraining context, why not spin off Freudian, Marxist, feminist, structuralist, etc.³⁷

Because *intertextuality* has various connotations that are carried with it, Beale suggests the less loaded terms of “inner-biblical exegesis” or even “inner-biblical allusion.”³⁸ These imply that the author of the newer Scripture was either exegeting a previous passage or alluding to one.

The Servant Motif

It is with this purpose in mind, to see which passages Isaiah and David may have been exegeting or alluding to in the direct prophecy of Isaiah 53 of “*the suffering servant*” (which correlates to Christ on the cross as stated by 1 Peter 2:24) and Psalm 22 (quoted in Mark 15:34), that we will investigate the foreshadows within the difficult narrative events of the Pentateuch and Former Prophets which create indirect prophecies. The “servant” motif is heavy within Isaiah, but the term servant goes from being used in a general sense of being applied to Israel as God’s servant to being specific, as it is applied to only one person, “the Servant of God.” It is evident that the change starts in Isaiah 49:1-13 and goes through to chapter 55. The Servant,

makes clear he was chosen by God before he could ever respond, before he was born, and he was named by Yahweh before he could even pronounce a name, while still in his mother’s womb. The

³⁷ Kevin Vanhoozer, *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge* (Grand Rapids, MI: Zondervan Academic, 2009), 132-33.

³⁸ Beale, *Handbook on the New Testament Use of the Old Testament*, 40.

point of such a description is to make clear that this was all by God's choice, a choice to which the prophet only responded. The speaker has not set himself up as a prophet or given himself a name or chosen the mission about to be described.³⁹

This Servant (in Isaiah 53) goes to His death for the redemption of God's people to "justify the many, for He shall bear their iniquities" (v 11). The Servant at this point is called the Man of Sorrows (v 3). A shift has occurred in His responsibility and mission, He is to die a most sorrowful death. Investigating the alluded-to death of this Servant in the prior Biblical texts will best be done using typology.

Where did Isaiah See the Servant of God Suffer

Concepts and themes in Scripture build upon themselves throughout the books; this is noticeable when the older books come forward into the newer books through references that consist of quotations, allusions, and echoes. Therefore, it must be noted that the early dates for each book discussed will be held to, as well as Isaiah being the originator of all of the oracles in the book of Isaiah. The theory of "*deutero-Isaiah*"⁴⁰ will not be ascribed to. However, it has been noted,

Even in a casual reading of the book of Isaiah in English we can detect a major shift occurring at chapter 40. The style becomes more poetic and theoretical. The tone becomes conciliatory rather than condemning. Indictment and judgement oracles that make up a large part of the first thirty-nine chapters become much rarer. The historical situation seems to have changed dramatically. The people being addressed are in exile rather than in the eight-century Judah...The naming of Cyrus comes at a crucial climax of highly structured poetic composition (44:24-28) and cannot easily be eliminated as if it were incidental or superfluous. Furthermore, the evidence that the book of Kings, completed by the middle of the exile, used the complete book of Isaiah as a source favors a preexilic date for writing of the entire book.⁴¹

³⁹ Ben Witherington III, *Isaiah Old and New* (Minneapolis, MN: Fortress Press, 2017), 221.

⁴⁰ It is commonplace for scholars to insist that there are at least two different authors of the book, separated from one another by at least 150 years. Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 2000), 416.

⁴¹ Hill and Walton, *A Survey of the Old Testament*, 416.

These observable interconnections between the books should be considered on the basis of the authors (including a compiler and/or editors) having access to previous books or portions of them thus explaining the noticeable connections. Because of this, it makes sense that Isaiah, who wrote proceeding the death of Uzziah, king of Judah, into the reigns of Ahaz and Hezekiah (742 BC to 701 BC), would have had access to the previous books written. He may have been a cousin to Uzziah which “would explain Isaiah’s ease of access to the kings of Judah”⁴² and previous books. He was considered a prophet in his lifetime and was the premier writer of the Golden Age of Prophecy.⁴³

The Suffering Servant of Isaiah 53 is at the height of Isaiah’s writing, as a climactic point. It contains several direct prophecies concerning the Messiah, depicting His death and resurrection. At Christ’s death, twenty-nine prophecies were fulfilled in one day, not including the other thirty-one major prophecies that span His life; Josh McDowell lists these twenty-nine prophecies clearly and concisely.⁴⁴ At least six of the twenty-nine come from Isaiah 53. Another five come from Psalm 22. Psalm 22, written by King David, bares resemblances to the suffering Isaiah describes. Ben Witherington III has also noted the connection between these two,

the very close parallels throughout this oracle to the psalms of lament, where being despised and rejected is always associated with personal suffering and humiliation. Psalm 22 should especially be compared to our text [Isa. 53]. Compare Psalm 22:6-7: “I am a worm, less than human, scorned and despised by the people. All who see me curl their lips and wag their heads.” (cf. Ps. 88:8). This servant was one shunned by humankind, one from whom people hid their faces He was not highly esteemed-quite the opposite.⁴⁵

Isaiah 53 gives purpose and meaning to the suffering endured. Its purpose was redemptive, bringing atonement, forgiveness, and healing to God’s people. 1 Peter 2:24 and

⁴² Thomas Brisco, *Holman Bible Atlas* (Nashville, TN: B&H, 1998), 141.

⁴³ *Ibid.*, 141.

⁴⁴ Josh McDowell and Bob Hostetler, *Beyond Belief to Convictions* (Wheaton, IL: Tyndale, 2002), 65-66.

⁴⁵ Witherington III, *Isaiah Old and New*, 245.

Matthew 8:17 make explicit connections between Christ’s death and the healing spoken of by Isaiah 53. Christ directly quotes Psalm 22:1 on the cross, “My God, my God, why have you forsaken me?” (Mark 15:34), making a sixth direct fulfillment from this Psalm. Jesus, by making this statement, bound His identity to the suffering described in this Psalm. Both these prophetic writings describe a gruesome death and resurrection with poetic overtones. So the questions can be asked, did Isaiah read David’s Psalm? And if so, did both David and Isaiah have some understanding of righteous suffering and redemptive death from somewhere else in Scripture? Textual evidence suggests that this is the case. With this idea in mind, we turn to books written before the Babylonian Exile, Genesis through 2 Kings, and portions of the Psalms.

A Brief Look at Books Related to Isaiah

Some of David’s Psalms have been reiterated within Isaiah’s writing, compare the below.

Table 1.1. Psalms of David quoted within Isaiah	
Psalms	Isaiah
For He has not <i>despised</i> nor abhorred the affliction of the afflicted; nor has He <i>hidden His face from Him</i> (22:24).	He is <i>despised</i> and rejected by men, A Man of sorrows and acquainted with grief. And we <i>hid</i> , as it were, our <i>faces from Him</i> (53:3).
Because <i>they do not regard the works of the LORD, nor the operation of His hands</i> (28:5).	But <i>they do not regard the work of the LORD, Nor consider the operation of His hands</i> (5:12).
<i>Delight yourself in the LORD</i> (37:4).	Then you shall <i>delight yourself in the LORD</i> (58:14).

Because Isaiah was able to quote David’s psalms so accurately, this suggests that he had access to previous writings that consist of the Old Testament, more specifically the Psalms. Not only did Isaiah have access to David’s psalms, but Asaph’s as well.

Isaiah and the Psalms

Of the 150 psalms that are preserved, seventy-three of them are ascribed to David, and an additional twelve are ascribed to Asaph. He was a contemporary of David, named “the Chief” by the Chronicler (1 Chr 16:5). He most likely is the same “Chief Musician” to whom David entrusted his psalms to be kept, preserved, and sung in the tabernacle, such as Psalm 22:1, “To the Chief Musician. Set to ‘The Deer of the Dawn.’ A Psalm of David.” David placed great honor, respect, and humility in the restoration of the Tabernacle and therefore created a body of men entrusted to care for it and worship in it regularly. In 1050 BC,⁴⁶ just before the reign of Saul, the Philistines destroyed Shiloh, the place that had housed the Tabernacle for roughly 350 years. They held hostage the Ark of the Covenant until finally returning it to Israel, where it laid dormant. David, at long last, would restore it to its rightful place within the heart of the Israelite nation, Jerusalem (2 Sam 6:12-15). The place erected was not as grand as the original, but it warmed the heart of the Lord for “David the king went in and sat before the LORD” (2 Sam 7:18). In fact, the LORD would recall the Tabernacle of David multiple times throughout Scripture calling for its resurrection (Isa 16:5; Amos 9:11; Acts 15:16-17).

Asaph and Jeduthun (his close relative) were Chief Musicians and sons of Levi (1 Chr 6:39; Ps 39:1). They ministered in the tent of meeting with song before the temple was built (1 Chr 6:32, 16). These along (with Heman) were seers and were to prophesy through music (1 Chr 25:3; 2 Chr 35:15). To make the point clear, Isaiah used this title throughout the scope of his work “the Holy One of Israel” twenty-six times, or a close derivative of it (10:17, 29:23, 43:15).

⁴⁶ The horns of the altar have been recovered at Shiloh, substantiating that the recorded event in 1 Samuel 4:9-11 was the end of the Tabernacle at Shiloh and confirming that the dating of the destruction does correlate with the Philistine invasion in 1050 BC. Scott Stripling, "The Israelite Tabernacle at Shiloh," *Bible and Spade* 29, no. 3 (2016): 88-95. It seems that at least the tent of meeting and bronze altar were salvaged and moved to Gibeon according to 2 Chr 1:5. The bronze serpent of Moses was not destroyed until Hezekiah's reign (2 Kgs 18:4).

It continues through the entirety of the book from Isaiah 1:4 with its final use in 60:14. This term binds the entirety of the book of Isaiah with continuity strongly supporting singular authorship. This term originated within the Psalms in the time of David's associates, and more specifically, it was first associated with Asaph. Two other Psalms use this term; one is unnamed Psalm 71. The other is attributed to a known associate of Asaph's, Ethan the Ezrahite (1 Kgs 4:31; Ps 89:18). He was a close relative of Heman, just as Asaph was. All three men are listed as appointed to play cymbals by David in 1 Chronicles 15:19.

The term "the Holy One of Israel" is used within a relatively brief time within Scripture. It was used from the time of David and his musical associates, from roughly 1000 BC⁴⁷ to Ezekiel's final use of the term (Ezek 39:7) in 571 BC.⁴⁸ Jeremiah (a contemporary of Ezekiel) used the term twice (50:29; 51:5), and Hosea (a contemporary of Isaiah) and Habakkuk (a contemporary of Jeremiah) both used a derivative of the term once "the Holy One" (Hos 11:9, 12; Hab 1:12). This same name is found in Proverbs twice (Prov 9:10, 30:3), which traditional dating for this book falls in this same range, 950 BC,⁴⁹ and in Psalm 16:10 (a Psalm of David) and Job 6:10. The setting of Job is the early second millennium BC prior to or just after the time of Abraham. However, dates of composition have been offered from the time of Moses to the time of the divided monarchy.⁵⁰ Either way, this still lends credible evidence that Isaiah used Asaph's psalm as the progenitor of the term "Holy One of Israel." 2 Kings 19:22 has Isaiah speaking this same term in an oracle to Hezekiah in his throne room, further adding support to

⁴⁷ Brisco, *Holman Bible Atlas*, 102.

⁴⁸ Hill and Walton, *A Survey of the Old Testament*, 442.

⁴⁹ Paul Benware, *Survey of the Old Testament* (Chicago, IL: Moody Publishers, 2001), 144.

⁵⁰ Hill and Walton, *A Survey of the Old Testament*, 329.

the Prophet's continual use of the term in this same time period.⁵¹ King Hezekiah, towards the beginning of his reign (715 BC),⁵² had the sons of Asaph worship and clean the temple, singing "praise to the Lord with the words of David and Asaph the seer" (2 Chron 29:30), offering even further support that Isaiah had access to prior books/Scripture. There is a progression of events that can connect Isaiah, through the use of this term, "The Holy One of Israel," to the Psalms as its resource.

This is not the only line of reasoning to confirm that Isaiah was well acquainted with the Psalms and several other earlier books of the Scriptures, John Walton states,

The fact that both accounts (Kings and Isaiah) reverse the order in the same way suggests that one has used the other as a source. The next step, then, is to determine which author would have had some explainable reason for reversing the chronological order of the account in question. An examination of 2 Kings 18-20 turned up no reasons...The book of Isaiah, on the other hand, has a very discernable explanation available. This account of Hezekiah's illness is concluded with the event in which the treasury of the palace and temple is shown to the envoys of Merodach-Baladan (39:2). Isaiah's response to this act is given in 39:5-8: One day all of the treasure will be carried off to Babylon. It is this prophecy that ends the so-called First Isaiah. Starting in chap. 40 Isaiah has just projected himself into the period of the Babylonian captivity that he has just predicted...It is the events of the chaps. 38-39 that lead him into the subject matter of the second half of the book.⁵³

Isaiah and Hosea

Isaiah having insight into Judah going into captivity does not seem that farfetched; his contemporary Hosea began to write God-spoken oracles just prior to and during the Israelite Assyrian deportation. His ministry ranged from 740 to 720 BC.⁵⁴ This corresponds with the time in which Isaiah was writing. It is suspected that Hosea may have witnessed the destruction of Samaria that he had predicted and after moved down into Judah. This may give rise to why

⁵¹ John H. Walton, "New Observations on the Date of Isaiah," *Journal of Evangelical Theological Society* 28 (1984): 130.

⁵² Brisco, *Holman Bible Atlas*, 117.

⁵³ John H. Walton, "New Observations on the Date of Isaiah," *Journal of Evangelical Theological Society* 28 (1984): 130.

⁵⁴ Brisco, *Holman Bible Atlas*, 140.

Isaiah and Hosea bear similarities in their writing, such as both calling out two exiles and two returns, and both use the destruction of Sodom and Gomorrah from Genesis 19:28 (repeated in Deut 29:23) as a descriptor. Isaiah and Hosea had to have access to Genesis and/or Deuteronomy. There is no mention of Sodom or Gomorrah outside of Genesis and Deuteronomy until Isaiah and Hosea quote the overthrow. Hosea most definitely used Deuteronomy as his sores because he does not use the more notable names of the larger cities, but those of the smaller towns that sat adjacent to them which were caught in the wake of the destruction, Admah and Zeboiim.⁵⁵ The four times these towns are listed prior to Hosea, it is always in conjunction with Sodom and Gomorrah.

In Hosea's reminiscing of Israel's wayward history between them and God, since He had taken them out of Egypt (11:1), their house of affliction, He follows this with a long-deliberated decision (vv 8, 9), "How can I give you up, Ephraim? How can I hand you over, Israel? How can I make you like Admah (near Sodom)? How can I set you like Zeboiim (near Gomorrah)?" God will allow Israel (the northern nation) to go into exile in Assyria (v 5), but later in the chapter, Hosea has the people being recalled from both Egypt (the southern nation's exile) and Assyria (the northern nation's exile), (v 11). This doubling of exiles and returns parallels Isaiah's doubling of exiles and returns. Isaiah 11:11 states,

It shall come to pass in that day that the Lord shall set his hand again the *second* time to recover the remnant of His people who are left, from Assyria and Egypt, from Pathros and Cush (both are in Upper Egypt), from Elam and Shinar (both correlate to Babylon), from Hamath (the land north of Damascus taken over by Assyria)⁵⁶ and the islands of the sea...He will assemble the outcast of Israel (the northern Nation) and gather together the dispersed of Judah (the southern nation).

Like Hosea, Isaiah speaks of two exiles and two returns. The first exile was the Assyrian, and the second exile was the Babylonian, in which a group of Jews had been sent down to Egypt

⁵⁵ Joshua N. Moon, *Hosea* (Downers Grove, IL: InterVarsity Press, 2018), 186.

⁵⁶ George L. Robinson, "The Entrance of Hamath," *The Biblical World* 32, no. 1 (July 1908): 9.

(Jer 43:5-7). Isaiah 1:7-9 implies exilic destruction like what Hosea saw, yet he turns the description toward the Judahites, “Your land is desolate, your cities are burned with fire, your fields strangers are devouring in your presence. It is desolation, as overthrown by strangers...Unless the LORD of hosts had left us a few survivors, we would be like Sodom, we would be like Gomorrah.”

The first return came when Cyrus the Great, the Medi-Persian king who reigned from 550-530 BC, proclaimed on the Cyrus Cylinder, that exiles could return to their lands to rebuild homes and their temples.⁵⁷ Ezra 1:1-4 and 2 Chronicles 36:22-23 confirm the Cyrus proclamation as a historical event as well. This event and subsequent archeological find are what have propagated the concept of deutero-Isaiah, because of his calling Cyrus by name in chapters 44-45, roughly one-hundred-seventy years prior to his takeover of Babylon. Even in the first half of Isaiah in 13:17, he calls out an event from the same time period, “Behold, I am going to stir up the Medes against them (Babylon), who will not value silver or take pleasure in gold...and Babylon, the beauty of kingdoms, the glory of the Chaldeans’ pride, will be as when God overthrew Sodom and Gomorrah.” Cyrus was not just the king of Persia. He was born to a Persian father and a Median princess. He had taken over the Median kingdom when he threw off his vassalage under his Median grandfather’s control. His predecessors were Cambyses II, his son, and then Darius I, his cousin, who stood beside them as Cambyses’ spear holder during the invasion. Once Cyrus took over Mede by controlling the capital of Ecbatana, he then pressed on to the Aegean, controlling Anatolia by means of taking Sardis in 546 BC. He took much of the Babylonian empire until “little more than Babylon itself remained.”⁵⁸

⁵⁷ Brisco, *Holman Bible Atlas*, 167.

⁵⁸ Alfred Hoerth and John McRay, *Bible Archaeology* (Grand Rapids, MI: Baker Books, 2005), 4.

In 539 BC, Cyrus peacefully entered the city, taking control, leaving only about 9 years left of his reign, for he died at the age of 70. Daniel confirms this by stating the age of the king was 62 (Dan 5:31), though there is confusion over him calling him Darius the Mede. A theory has been put forth that Darius was a regal “title such as ‘Caesar’ or ‘Augustus.’”⁵⁹ The name Darius means king,⁶⁰ so this is not a farfetched idea. In short, Daniel may have been saying “the King the Mede,” which Cyrus was both king of Persia and of Mede. This seems to be the probable understanding of the situation. Daniel was aware of both men’s kingship as evidenced by Daniel 6:28, “So Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian.”

In the first return the Bible records three waves of returnees from Babylon (Ezra 1-2; 7-8; Neh 2). The second return that included Egypt and the additional places Isaiah spoke of has been in process since the establishment of the Jewish nation in 1948 AD. A remnant of Jews remained in Babylon; this is attested to in a cuneiform tablet called al-Yahudu near Borsippa.⁶¹ Additional Jews remained in Egypt, specifically on the Island of Elephantine (in the region of Pathros), where they had erected a replica of the Solomonic Temple, which was destroyed sometime after Cambyses’ takeover of Egypt; these Jews requested funds to have it rebuilt from Darius II in the Elephantine letters.⁶² The population of Jews in Egypt and Babylon remained until, “In 1947, Egypt’s Jewish population was 66,000. By 1967, it had dropped dramatically to 2500. In fact, by 1970, only four Jewish families still lived in Egypt...Assyria and Babylon are largely the modern

⁵⁹ Alfred J. Hoerth, *Archaeology & The Old Testament* (Grand Rapids, MI: Baker Academics, 1998), 384.

⁶⁰ James Orr, "Entry for 'DARIUS'" in *International Standard Bible Encyclopedia* (Chicago, IL: Howard-Severance Co, 1915).

⁶¹ Bill T. Arnold and Brent A. Strawn, *The World Around the Old Testament* (Grand Rapids, Baker Academics, 2016), 401.

⁶² Victor H. Matthews and Don C. Benjamin, *Old Testament Parallel* (New York, NY: Paulist Press, 2016), 227.

country of Iraq. The Jewish population of Iraq has likewise declined drastically, from 150,000 in 1947 to 2500 in 1967.”⁶³ Surely the Lion has roared, to bring His trembling people home (Hos 11:10).

Since sufficient ties have been made with other books around Isaiah’s time or before, to reiterate the question, “Did Isaiah read David’s Psalm,” the answer can remain “Yes.” But the second question still lingers, “Did both David and Isaiah have some understanding of righteous suffering and redemptive death from somewhere else in Scripture?” A brief introduction to the narrative sections in Scripture will be offered, further chapters will be spent to answer this question thoroughly.

Applying Typology to Christ’s Death

Most of the Old Testament was in existence before the Babylonian exilic period. Because of this, it can be conferred that Isaiah’s concept of the suffering servant may well have been born out of the multiple examples of the servants of the LORD suffering in their lives. For instance, Isaiah (Isa 20:3), David (2 Sam 3:18; Ps 18:1), Moses (Num 12:7), Samson (Judg 15:18), and Job (Job 2:3; 42:8) were all called the servant of the LORD and suffered within their lives. There was a growing knowledge of servanthood to God that correlated to suffering. The repetition of the LORD servants’ suffering built upon each other with anticipation until this pattern found its ultimate fulfillment in Christ’s suffering on the cross. The Servant’s suffering pattern reached its consummated work, completing the work of redemption, atonement, and healing. From these

⁶³ Eugenie Johnston, “The Return of the Jews,” in *The Evidence of Prophecy*, edited by Robert C. Newman, (Hatfield: Interdisciplinary Biblical Research Institute, 1988), 94-95.

previous Scriptures, Jesus knew He too would take on this role as Suffering Servant. An example of Christ's understanding of what His ministry would entail can be found in His claim to fulfill Isaiah 61:1, quoted in Luke 4:18-19 concerning Himself.

It is evident that Jesus predicted His own death within the Gospels multiple times. Here is a list of straightforward predictions, not including His allusions or foreshadows; Matthew 16:21-28, 17:22-23, 26:1-2, Mark 8:31-33, 9:30-32, Luke 9:22-27, and John 3:14-17, 12:23-24. Though some of these are in the synoptic tradition, it can still be seen that Jesus, on a number of occasions, predicted His death. Specifically that He would be betrayed, handed over to sinful man, suffer many things, die by crucifixion, and rise again in three days. He understood that His death served a higher purpose, not because He deserved it, nor because He willed it.

He deliberately took this on himself as being God's will and was confident that he would subsequently be exalted... This is no human prediction; it is a proclamation of God's will for the Son of Man... The divine purpose is revealed in Scripture so that the suffering, death, and resurrection of Christ are a fulfillment of prophecy. This insight is emphasized by the evangelists and by the entire NT and it can be traced to Jesus Himself (Luke 24:25ff., 44ff.). Of the eight passages in which Mark refers explicitly to OT prophecy, six (all from the mouth of Jesus) refer to Christ's suffering and death.⁶⁴

Because Christ's death fulfilled prophecy, it must have had a purpose. The purpose is not so much given within His direct prophetic statements (these confirm the need for it), but through the many allusions that He describes His death through. He uses imagery such as the last supper in the bread and wine, the eating of His flesh in John 6:54, the beating and murder of the heir of the vineyard in Matthew 21, and Moses' lifted bronze snake in John 3 to describe the purpose of His death. These images are a type of what His death would entail, which they would find their consummated meaning upon the completion of His death.

⁶⁴ Goppelt, *Typos*, 77.

Christ's death had two parts to it. First, it required *passive obedience*.⁶⁵ He allowed Himself to be taken, beaten, imprisoned, convicted, and murdered, not interfering by using His divine abilities to stop any of it (Matt 26:53). His suffering was "the culmination of his picular sorrow, but not the whole of it. Everything in his human and earthly career that was distressing belongs to his passive obedience ... his humiliation, also was expiatory, because it was a kind of suffering."⁶⁶ Second, though He allowed it to be done to Him, it was against His will, "not My will be done," (Lk 22:42). He did not encourage or promote it.

He took on the wages of sin, death (Rom 6:23). He became "a curse for us" (Gal 3:13) by becoming sin and taking the sinner's place. Because of this twofold dynamic, the list of selected passages reflects some acting in passive obedience, knowing what is happening yet still allowing it, and others reflect suffering that is done to a righteous or innocent person against their will and against their power to stop it. The last passages selected are of those whose death show similarity to Christ's death, who may or may not be considered righteous. The reasoning behind this is that Christ became sin to pay the penalty for sinners, "his submission to the conditions under which he voluntarily placed himself when he consented to be the sinner's substitute he vicariously submitted to the sentence."⁶⁷ Those who suffered unjustly are considered in comparison to Christ's suffering, yet to His death, both righteous and unrighteous are considered.

To sum up the thesis of this work: indirect prophecies within the narrative sections of Scripture will be investigated using the method of typology concerning the suffering, death, and

⁶⁵ Christ's obedience consists of both passive and active obedience. Active obedience refers to Christ's perfectly keeping the precepts of the law. Passive obedience is His undergoing punishment according to the law's denunciations for disobedience. Both aspects are imputed to the believer in Christ's atoning work, thus allowing for them to escape the wrath of God while imputing to them the rewards and blessings of the followed law to perfection. William G. Shedd, *Dogmatic Theological* (Phillipsburg, NJ: P&R Publishing, 2003), 958.

⁶⁶ *Ibid.*, 720.

⁶⁷ *Ibid.*

resurrection of Christ while being filtered through the clear and direct prophecies of Isaiah 53 and Psalm 22, both of which were written before the Babylonian exile during the time of the Former Prophets.

2: Review of Major Issues and Methodology

There have been various debates throughout the length of studying the New Testament's use of the Old, especially regarding the validity of whether the NT writer misused the OT by disregarding its original context. Typology has been caught up in this debate and questioned if it is a valid methodological hermeneutic. However typology has been in use since the writing of the Old Testament with various prophets using older prophets' work figuratively, further the method was used by Christ in several conversations, continued on into the New Testament by Paul in several places, and perpetuated by several Church Fathers such as Basil of Caesarea, Saint Augustine, and Martin Luther. Below, each debate will be briefly discussed from oldest to newest covering the postmodern era to more present, with a response provided about how the trajectory changed each time.

Debates Regarding the New Testament's Use of the Old Testament

Did the New Testament Writers Use Midrash

It has been noted that the NT's use of the OT does not seem in keeping with the historical study of Scripture, which reveals "that most of the NT references to the OT are not in harmony with the historical meaning of the OT passages."⁶⁸ It was concluded during the early postmodern era that their interpretation came from their Jewish and Hellenistic environment, being in the

⁶⁸ Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Grand Rapids, Eerdmans, 1982), 209

form of Midrash. *Midrash* means (in the strictest sense), interpretation.⁶⁹ G.F. Moore gives a further explanation of how this first principle of Jewish hermeneutic worked,

To discover, elucidate, and apply what God thus teaches and enjoins is the task of the scholar as interpreter of Scripture. Together with the principle that in God's revelation no word is without significance, this conception of Scripture leads to an atomistic exegesis, which interprets sentences, clauses, phrases, and even single words, independently of the context or the historical occasion, as divine oracles; combines them with other similarly detached utterances; and makes large use of analogy of expressions, often by purely verbal association.⁷⁰

There is an assumption that comes with this view that “the NT cites the Old atomistically, arbitrarily, and therefore, inaccurately, without any regard for the intentions of the OT authors.

This view is based on the idea that the NT authors used OT texts much in the same way that their Jewish contemporaries did, namely, without concern for context or authorial intent.”⁷¹ However, this has been countered by Moisés Silva and Michael A. Rydelnik with the confirmation that “If we refuse to pattern our exegesis after that of the apostles, we are in practice denying the authoritative character of their scriptural interpretation...The NT's exegesis of OT texts is both discernable and reproducible...They are not mysterious, creative, or incomprehensible but intelligible and reproducible.”⁷²

Did the New Testament Writers only use Testimonia

The debate changed with the idea that the NT writers had limited access to the whole of the OT, and that they only used testimony lists called *testimonia*. This accounted for the repeated

⁶⁹ Norman Solomon, *The Talmud: A Selection* (New York, NY: Penguin Books, 2009), 727.

⁷⁰ G. F. Moore, *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim, Volume I* (Cambridge, MS: Harvard University Press, 1927), 248.

⁷¹ Michael A. Rydelnik and Edwin Blum, *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament* (Chicago, IL: Moody Publishers, 2019), 103.

⁷² *Ibid.*, 104.

OT references to the same areas of Scripture.⁷³ However, this seems shortsighted. G.K. Beale has made an inventory of quotations and allusions that would counteract such a statement,

If we limit ourselves to the specific quotations and direct allusions which form the basis of our previous reckoning, we shall note that 278 different Old Testament verses are cited in the New Testament: 94 from the Pentateuch, 99 from the Prophets, and 85 from the Writings. Out of the 22 books in the Hebrew reckoning of the canon only 6 (Judges-Ruth, Song of Solomon, Ecclesiastes, Esther, Ezra-Nehemiah, Chronicles) are not explicitly referred to. The more extensive lists of [Wilhelm] Dittmar and [Eugen] Huehn show passages reminiscent of all Old Testament books without exception.⁷⁴

This covers the scope of the Old Testament, especially if echoes are included. To add to this, Judges, Ruth, Ezra-Nehemiah, and Chronicles were known by the New Testament writers. Boaz and Ruth are referenced as being the progenitors of Obed, Jesse, and David in Matthew 1:5; this is a direct quote (Ruth 4:21-22). Several of the judges from the book of Judges (Samson, Gideon, Barak, and Jephthah) are all referenced in Hebrews 11:32. 2 Chronicles 24:19-22 was known to Christ as it is quoted in Matthew 23:35 concerning the death of the prophet Zechariah. The context of this quote is in His indictment against the Pharisees, which is an allusion to Nehemiah 9:26.

Furthermore, Stephen continues Christ's indictment against the Pharisees for their rejection of Christ and the murder of both He and the prophets in Acts 7. This speech not only lingers on Christ's words but is patterned after Nehemiah's speech, which he gave to the Levites and Priests. Both speeches start with Abraham coming out of Ur of the Chaldeans (Neh 9:7; Acts 7:4). Though Stephen recounts the patriarchs' life before Egypt, both preachings reconnect with the life of Moses and his giving of the law, the golden calf incident (Neh 9:18; Acts 7:41), the

⁷³ G. K. Beale, *Handbook on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2012), 6.

⁷⁴ G. K. Beale, *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 1994), 13.

provision of God through the wilderness, the conquest of Joshua, but where the similarity is stark is in the final indictment of Stephen. It is basically a compression of the final portion of Nehemiah's speech. "You stiff-necked...and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers did, so do you. Which of the prophets did your fathers not persecute? And they killed those who foretold the coming of the Just One" (Acts 7:51-52). Nehemiah, who is reinstating the covenant law, additionally let the same indictment linger; they "cast Your law behind their backs and killed Your prophets, who testified against them...they shrugged their shoulders and stiffened their necks, and would not hear...You had patience with them and testified against them by Your Spirit in Your prophets, yet they would not listen...You are just" (Neh 9:26-33).

Is the New Testament Overtly Christocentric

Following the accusations of Testimonia, the debate then accused the NT writers of being excessively *Christocentric*, in which they misused the OT passages to assert that Jesus was the Christ by twisting and distorting the intent of the OT because the NT writers had presuppositions they were not able to let go of.⁷⁵ This debate has been arrested based on the structure of the Hebrew *Tanakh*;⁷⁶ it has been shown that the Hebrew Scriptures were placed in such a way to communicate an internal theme that runs the length of the Hebrew Bible. From this theme, one can deduce the premise is "Christ is the goal toward which the OT pointed and is the end-time center of redemptive history, which is the key to interpreting the earlier portions of the OT and

⁷⁵ Beale, *The Right Doctrine from the Wrong Texts*, 7.

⁷⁶ *Tanakh* is an acronym derived from the Hebrew names for the three sections of the Hebrew Bible (HB); the Law (*Torah*), the Prophets (*Nevi'im*), and Writings (*Ketuvim*). <https://jps.org/resources/tanakh-customer-guide/>

its promises.”⁷⁷ The central message is that the Jewish people and the world should continue waiting for the long-awaited Messiah, the Seed of Adam and Eve, the Seed of Abraham, Son of David, who was to be King, and who is the Prophet like Moses, who would have a forerunner in the power of Elijah.

The canonical composition of the Pentateuch (*Endgestalt*) was shaped by, and grounded in, a developed messianic hope already embodied in the Mosaic Pentateuch at the ‘grassroots’ level. Not only do the comments about a future prophet in Deuteronomy 34 reflect on and interpret Deuteronomy 18, but also they are echoed by the same kind of comments lying along the seams of the Tanak as a whole. Those seams are found in Joshua 1; Malachi (3 in HB); Psalm 1; 2 Chronicles 36.⁷⁸

Matthew picks up this theme where the Chronicler left off. Matthew heralds the coming of the Messiah by copying the beginning structure of Chronicles with the Messiah’s genealogy. It is because of this expectation that is left within the structure of the *Tanakh*, that John the Baptist (the Elijah forerunner, Matt 11:14) proclaims to Andrew and another disciple, “Behold the Lamb of God” (John 1:36). Andrew then, “first found his own brother Simon Peter, and said, ‘We have found the Messiah’ (which is translated, the Christ). And he brought him to Jesus” (John 1:41). Philip in like manner makes an even clearer explanation of who has been found, “We have found Him of whom Moses in the law, and also the prophets wrote, Jesus of Nazareth, the son of Joseph.” Nathanael’s exclamation gives even further insight into whom this Messiah was to be (v 49), “Rabbi, You are the Son of God! You are the King of Israel!”

John H. Sailhamer, has noted the seams between the differing book sections which carry this overarching theme, specifically between Deuteronomy 34:9 to Joshua 1:1-9, and Malachi 3:22-24 to Psalm 1. Both these seams are characterized by an awaited Prophet who has not yet returned (who would be like Moses), yet a wise man would continue in the Lord’s law while

⁷⁷ Beale, *Handbook on the New Testament Use of the Old Testament*, 97.

⁷⁸ Sailhamer, *The Meaning of the Pentateuch* (Downers Grove, IL: 2009), 55-56.

patiently waiting for the coming one. Joshua, the leader following Moses, would embody an example of the wise scholar, who would study the Scriptures awaiting the New Moses figure.⁷⁹ This awaiting figure to come reveals, “The OT has its own messianic light. There is already a coherent picture behind the composition of the prophetic books and the Pentateuch. The pieces fit remarkably well into that picture. If one follows the order of the HB-the law, the Prophets, the Writings (*Tanak*)-the messianic picture becomes increasingly transparent.”⁸⁰ Rydelnik is in agreement with this underlying theme that becomes evident through the *Tanakh*, “The textual and verbal links in the canonical seams are transparent...It becomes obvious that the final shape of the Tanakh was not the result of historical chance but the deliberate attempt to communicate the messianic message of the Hebrew Bible.”⁸¹

Was the Old Testament used as a Rhetorical Device

Later scholars⁸² then assumed that the NT writers used the OT as a rhetorical device to convince their primarily gentile audience that Jesus was the Messiah yet disregarded the OT context.⁸³ On the contrary, the Apostles and Disciples were so permeated in their thinking with the Old Testament Scriptures that they just flowed easily from their thought process. It was not divisive and manipulative in their form of discussion; it was natural for them to refer to them regularly in all areas of life.

⁷⁹ John H. Sailhamer, *Introduction to Old Testament Theology: A Canonical Approach*, (Grand Rapids, MI: Christian Publishing, 1999), 197-198.

⁸⁰ John H. Sailhamer, *The Meaning of the Pentateuch*, 238.

⁸¹ Rydelnik and Blum, *The Moody Handbook of Messianic Prophecy*, 120.

⁸² See, e.g., C.D. Stanley, *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul* (New York, NY: T&T Clark, 2004).

⁸³ Rydelnik and Blum, *The Moody Handbook of Messianic Prophecy*, 9

The New Testament writers used quotations in their sermons, in their histories, in their letters, in their prayers. They used them when addressing Jews or Gentiles, churches or individuals, friends or antagonists, new converts or seasoned Christians. They used them for argumentation, for illustration, for instruction, for documentation, for prophecy, for reproof. They used them in times of stress and in hours of mature thinking, in liberty and in prison, at home and abroad. Everywhere and always they were ready to refer to the impregnable authority of Scripture.⁸⁴

They learned this form of communication from Christ, who led by example through the frequent use of the Scriptures that permeated His speech.

Typology Does Not Equate to Allegory

There is a judgment against typology that “the NT’s typological interpretation of the OT is not a true ‘historical’ understanding but only a ‘reading back’ of the interests of the NT writers.”⁸⁵ However, this allegation is shortsighted and incorrect, for “typological exegesis assumes a divine sovereignty over history,”⁸⁶ affirming that the events listed within the canon of Scripture are true and correct records of events as the prophetic writers and the divine author saw them. It is focused on comparing facts throughout the course of history, whether in the OT past, the NT present, or the future in the Eschaton. It is because of this focus on the historical past that typology differs from allegory because it leans heavily on the events of the past as historically reliable, being repeated as a response to prophetic expectations. *Allegory* is based on symbolism, not fact. “Unlike typology, allegory is a symbolic interpretation of details in the text or story. It searches for a spiritual meaning behind the details.”⁸⁷ Furthermore, it can be “a narrative that was composed originally for the single purpose of presenting certain higher truths than are found in the literal sense, or when facts are reported for the same reason. Allegorical interpretation,

⁸⁴ Beale, *The Right Doctrine from the Wrong Texts*, 16.

⁸⁵ Goppelt, *Typos*, xiv.

⁸⁶ *Ibid.*, xv.

⁸⁷ Grant Osborn, *The Hermeneutical Spiral* (Downers Grove, IL: IVP Academics, 2006), 329.

therefore, is not concerned with the truthfulness or factuality of the things described.”⁸⁸ Christ was a master at allegory because of His frequent use of it in many of His parables. *Parables*⁸⁹ can implore allegory easily because the story being told has no bearing on whether the event actually took place or not; it is concerned with symbolizing objects within the story that communicate an underlying truth in the message, yet it can be predictive in nature. For example, the parable of the vinedressers killing the heir predicted that the priesthood would murder Christ (Luke 20:9-19). It was easy for parables to employ allegory because,

allegory paints a series of pictures in metaphorical form, all of which combine into a whole story in parabolic fashion...So many details in the parables are indeed meant to be understood on the metaphorical level due to their extravagant nature (they go beyond the normal storyline) that they cannot be mere added details; they must have spiritual significance...It highlights certain points but hides others. As such the interpreter must uncover which aspects are stressed.⁹⁰

Typology requires an event to have taken place to be of any use as a *typos*, because it counts on the repetition of the event taking place at least a second time, if not more.

The Necessity of the Old Testament and Covenants

There was at one point a call, “for the outright ejection of the OT from the Christian canon.”⁹¹ And a further claim that, “By accepting the OT, Christianity became a syncretistic religion;⁹² the church of the pure gospel must exclude the OT from its canon.”⁹³ What a detriment to future generations this would have been if it had gone through. From the OT there is a deepening in understanding of how Christ, the Disciples, and the Apostles thought can be gained.

⁸⁸ Goppelt, *Typos*, 13.

⁸⁹ Parables are short simple stories used to illustrate and teach moral or spiritual truth that can implore allegory or an extended simile. Andreas J. Köstenberger and Richard D. Patterson, *Invitation to Biblical Interpretation* (Grand Rapids, MI: Kregel, 2011), 843.

⁹⁰ Osborn, *The Hermeneutical Spiral*, 293-294.

⁹¹ Goppelt, *Typos*, xi.

⁹² Syncretistic religions take aspects from multiple religions and meld them together to form a new religious system.

⁹³ Goppelt, *Typos*, 4.

It gives bright color to the murky background of the New Testament. For instance, there would be a lack of understanding of the eternal nature of the New Covenant without the understanding of God's profound commitment to the Noahic, Abrahamic, and Mosaic (Sinai) Covenants. It is to this point that the author of Hebrews writes "an oath [or covenant] for confirmation is for them an end of all disputes," (Heb 6:16). The oath of God is immutable. There would be a lack of understanding of the necessity and unique requirements and promises of the Davidic Covenant and the necessity of a New Adam to set right the Adamic covenant.

Because *Blood Covenant* is such a central issue throughout the Old and New Testament, having some understanding of the elements of covenant going forward will aid the reader further.

Covenant (בְּרִית; *berith*) is an oath that is cut in blood, signifying the enduring nature of the oath while both parties live. An animal, or multiple, was cut in two, and the parties walked between the pieces in the pool of blood to confirm the severity and extreme nature of the covenant. If one partner broke the covenant, they are, in essence, saying let this death of the animal come upon me. A mark of the covenant was cut on the body to signify that the two parties were in covenant with each other, visible to all who saw it. The blood from these marks is then mixed together, making "blood-brothers." Often a coat of arms was to be exchanged, signifying the strength of the stronger party was given to the weaker. There may be a name change among one or both parties signifying covenant unity. A covenantal meal would be shared often including bread and wine. Terms of the covenant were read, confirming the duty of each party, and lastly, a memorial of some kind was erected.⁹⁴

Covenant is not the only reason to maintain the Old Testament with the New, for typological exegesis in the New Testament would be missed upon the reader without the Old Testament to read from to understand the type. "Typology and the typological method have been part of the church's exegesis and hermeneutics from the very beginning...So far as we can tell,

⁹⁴ Examination of each of these steps in covenant can be read in, Jerry Dirmann, *God Swears to Keep His Promises* (Anaheim, CA: The Rock Church, 2016), 19. Further study was done on blood covenant taken from the history of Dr. David Livingston and Henry Morton Stanley, referenced in H. Clay Trumbull, *The Blood Covenant* (New York, NY: Charles Scribner's Sons, 1885), 12-39. Explanation of the multiple covenants in Scripture can be studied in, Paul R. Williamson, *Sealed with an Oath* (Downers Grove, IL: InterVarsity Press, 2007).

Paul was the first to use the Greek word τύπος [*typos*]⁹⁵ as a term for the prefiguring of the future in prior history. God dealt in a typical way (τυπικως) with Israel in the wilderness, in a manner that is a pattern for his dealing with the church in the last days.”⁹⁶ This same typological approach was used by Paul to express the need for the New Adam, for which Christ was the antitype of the original Adam (Rom 5:12-21). We would not understand Adam, his story, and the necessity of Christ as the second if there were no Old Testament (Old Covenant) to communicate these prior revelations.

Without understanding God’s eternal nature (which is communicated through the Old Testament) through which He upholds His commitment to His side of these covenants, the shock value of Him breaking covenant to establish a new and better covenant would be missed on the reader. Zechariah 11:10-11 predicted the breaking of one of these covenants (most likely the Sinai Covenant) to make room for the New Covenant (Jer 31:31-34; Heb 8:8), which Hebrews 7:22 informs us is a better covenant. It is better because it was ratified by the blood of Christ, not that of animals’ blood, which was a shadow of the things to come (Heb 10:1). It is by Christ’s sprinkled blood that perfect sufficiency is maintained for both sides of the New Covenant. The Mosaic law was weak because human weakness was maintaining one side of the covenant by offering continual animal sacrifices for sin, “which can never take away sins” (Heb 10:11), while God upheld His half. In contrast, Christ, being fully man and fully God, was able to ratify a more perfect covenant because He was able to uphold both sides in complete perfection through His sacrificial work on the cross. For, “this Man, after He had offered one sacrifice for sins forever,

⁹⁵ *Typos* (τύπος, G5596) is a term for the prefiguring of the future in prior history. Also meaning, marks created by repeated hitting, a stamp, a figure, a model, or a pattern. Moisa Silva, ed., *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids, MI: Zondervan, 2014).

⁹⁶ Goppelt, *Typos*, 5.

sat down at the right hand of God” (v 12). The sitting down of Christ, confirmed the completion of this work.

Richard Hayes makes a beautiful explanation of the necessity of the Old Testament from Luther’s vivid trope, in which Luther claimed that the Old Testament was the swaddling clothes of the manger in which Christ lies. Hayes explains,

It is a striking image...What is Luther doing here? He is reading the Lukan birth story figurally, employing the manger as a metaphor for the manner in which the Old Testament contains Jesus Christ. Just as Jesus was wrapped in humble swaddling cloths in the manger, so too is he wrapped in the swaddling cloths of the Law, the Prophets, and the Writings. We might put it this way: Luther is reading the New Testament figurally in order to proclaim the legitimacy of the figural reading of the Old...The Gospel of John’s assertion that the Scriptures bear witness to Jesus Christ. He is the treasure who lies metaphorically wrapped in the folds of the Old Testament. But if he is wrapped, that suggests he is not only contained but also partly concealed within the manger. The interpreter of Christian Scriptures must first enter the humble surroundings of the stable, as did the shepherds in Bethlehem, and then “search the Scriptures” by reading backwards to unwind the swaddling cloths and to disclose the Christ who lies there.⁹⁷

Moving from Debate to the Re-establishment of Typology

Typology provides a clear trend of indirect prophecy within the OT, having forward-looking elements that foreshadow events from the past that reach their fulfillment in the NT. Goppelt states, “Direct prediction, like a prophetic type, is based on the fact that in the history of the patriarchs and the Jewish nation there were set conditions in which patterns of future were bound to arise spontaneously. Types exist primarily as the result of the general relationship between becoming and being, between history and spirit, as we can observe in nature and history. In the child, for example, the man is prefigured.”⁹⁸

⁹⁷ Richard Hayes, *Echoes of Scriptures in the Gospels* (Waco, TX: Baylor Press, 2016), 2.

⁹⁸ Goppelt, *Typos*, 11.

As the typological pattern emerges from the beginning of the canon moving toward the end, it creates new revelations that build upon each other called *progressive revelation*.⁹⁹ “This is why progressive revelation fits together so smoothly. New revelation fits and works within the significance of prior texts as opposed to twisting their original ideas or taking them in random directions. Hence, the presence of the new revelation does not overturn or distort the prophets’ hermeneutical fidelity. Rather, the cohesiveness of the progressive revelation seems to rely upon it.”¹⁰⁰ With this in mind, not only did the NT writers have the ability to see with a prophetic view retrospectively, but the OT writers were able to do the same thing with the books that proceed their own. Isaiah understood the promise of a Davidic heir from the Former Prophets and Psalms; “Isaiah had generally understood the prior biblical revelation about Israel’s coming eschatological ruler and David’s heir...this new revelation may therefore be truly new, yet at the same time capable of being checked against the old (and thus clarifying the older revelation).”¹⁰¹

Chronology

To understand the prior revelations that consist of the author’s logic to compose the new revelation, chronology becomes a front-and-center issue. If the books of Scripture are not placed in chronological order, it is difficult to gain the fuller meaning of the text at the time it was written, as well as its further use within either the Old or New Testaments. This is not to say that the canon needs to be rearranged but that when reading, chronology becomes important to understand what preceded the book one is reading from. “Chronology is an important consideration...the human author would not have access to the revelation that came after him.

⁹⁹ God gradually revealed information about His future kingdom and fuller explanation of His plans a little at a time over a long period of time. Gary V. Smith, *Interpreting the Prophetic Books: An Exegetical Handbook* (Grand Rapids, MI: Kregel, 2014), 122, 195.

¹⁰⁰ Abner Chou, *The Hermeneutics of the Biblical Writers* (Grand Rapids, MI: Kregel, 2018), 91.

¹⁰¹ Beale, *Handbook on the New Testament Use of the Old Testament*, 15.

Hence, understanding the dating of biblical books is important. It ensures we observe how an author develops revelation antecedent to him as opposed to subsequent.”¹⁰² This is why time was spent in the first chapter establishing connections between Isaiah and prior/contemporary books with his own. How could he quote for material he had no access to? For this similar reasoning, Abner Chou has come up with a few lines of reasoning to understand the use of prior material.

He states,

First, at bare minimum, biblical writers might have had access to an accurate tradition that became part of the biblical books later cited. In that way, we can say they cited from that “book” (even if it was using an earlier form). Second, one might also argue that along with the previous point, God reminded and revealed the necessary information to that writer. Third, more likely (which effectively makes the first two points moot), the historical books were composed close to the time of the events they describe. As such, biblical writers could refer to those books for they were (to some degree) present at their time.¹⁰³

Chou is in agreement with assessments in Chapter One of Mosaic authorship of the Pentateuch and with early composition, early dates for the historical books (Former Prophets), and conservative dates for Isaiah and Daniel.¹⁰⁴

There are multiple reasons that support his assumptions. First, there are “we” passages within some books that show a contemporary of the event was writing that passage of Scripture (Josh 5:1, 6). Second, multiple verses within Scripture claim someone was writing or being instructed to write (Exod 17:4; 34:1; Num 5:23; Deut 17:18; Josh 8:32; 1 Sam 10:25; 2 King 17:37; Ezra 6:10-11; Jer 36:4; Dan 7:1; Hab 2:2). Third, some passages are so specific that one would have actually needed to walk the land they describe because the geography is so precise. For example, in Joshua 8, the fall of Ai is recounted. The region requires Ai to fit a very specific

¹⁰² Chou, *The Hermeneutics of the Biblical Writers*, 49.

¹⁰³ *Ibid.*

¹⁰⁴ *Ibid.*

geographical region, which has led to the misnaming of Et-Tell as its location.¹⁰⁵ It was originally identified by the archaeologist Judith Marquet-Krause in the 1930s¹⁰⁶ and further excavated by Joseph Callaway in 1964-1972.¹⁰⁷ This identification led to the claim that the book of Joshua is incorrect, and that Ai was not burned with fire at about the time of 1406 BC. However, Bryant Wood and Scott Stripling have identified Khirbet el-Maqatir as the lost city of Ai. This site matches the description of Ai as it is described in the Bible (able to hide up to 5,000 men behind the city to the west between Bethel and Ai, v 12) and along with how it was destroyed (by fire, v 19), and the destruction fits with the right period of time, dated through the pottery that is populated throughout the site.¹⁰⁸

A fourth line of support is John Sailhamer's correlative reasoning that confirms early dating for Mosaic authorship of the Pentateuch.

As far as we know, the Mosaic Pentateuch is identical with the canonical Pentateuch with only few exceptions. Those exceptions consist of parts of the Pentateuch that likely were not the work of Moses. Two notable examples are the account of the death of Moses in Deuteronomy 34 and Moses' final words in Deuteronomy 33. Such comments, though possibly spoken by Moses, were added late in Israel's history, likely as part of a "new edition" ...the Pentateuch was not the product of a long and complicated process of literary growth, but comes to us more or less as an updated edition of a single earlier Mosaic composition. The present canonical Pentateuch is thus an updated version of the Mosaic Pentateuch produced, perhaps, by the "author" of the OT as a whole (Tanak). The grounds for dating the composition of the canonical Pentateuch so late in Israel's history lie partly in the fact that the numerous glosses and comments that have found their way into the canonical Pentateuch appear not only to be aware of an earlier, or original, Pentateuch in some need of explanation (see Gen 13:10), but also share a common purpose or strategy [to update and add]... exposition and commentary along the lines of that described in Ezra and Nehemiah 8:8 (those who understood the OT helped those who did not).¹⁰⁹

¹⁰⁵ Et-Tell does remain the site of Abraham's Ai (Gen 12-13) but has not been retained as Joshua's Ai (Josh 7-8). Scott Stripling, "The Fifteenth-Century (Early-Date) Exodus View" in *The Exodus*, ed. Mark D. Janzen and Stanley N. Gundry (Grand Rapids, MI: Zondervan, 2021), 43.

¹⁰⁶ Alfred J. Hoerth, *Archaeology & The Old Testament* (Grand Rapids, MI: Baker Academics, 1998), 211-212.

¹⁰⁷ Scott Stripling, "The Fifteenth-Century (Early-Date) Exodus View" in *The Exodus*, 44-45.

¹⁰⁸ *Ibid.*, 44-45.

¹⁰⁹ Sailhamer, *The Meaning of the Pentateuch*, 48-49

Sailhamer is not the only one who has recognized these notable updates and comments within the full scope of the *Tanakh*. Michael A. Rydelnik confirms that the *Tanakh* was organized in such a way that a Messianic theme was what confirmed canonicity in the first place.

People discovered which books God had inspired through a variety of “earmarks,” such as their authoritative message, their authorship by a prophet, their authenticity and accuracy, their dynamic power, and their reception as inspired and canonical by Israel. Perhaps a simpler explanation of the discovery of canonical books is a twofold test: (1) OT books were accepted as canonical if Israel had universally received them as such, and (2) if their early readers recognized the internal witness of the Holy Spirit confirming their canonical nature. There appears to be one more element that was used to discover canonicity: namely, that any canonical OT book had to have a messianic hope as part of its message. The reason is that the OT in its entirety is in some way messianic. That is not to say that all ancient books with a messianic hope were necessarily canonical but rather that all canonical books are indeed messianic.¹¹⁰

Their requirements allowed a book’s acceptance into the canon, and a common theme bound them together. The Hebrew canon consists of three sections, the Law (*Torah*), Prophets (*Nevi'im*), and Writings (*Ketuvim*), “It is virtually without dispute that this threefold division was fixed sometime during the intertestamental period, although it is unknown who exactly was responsible for it. Nevertheless, it appears that the individual or community that shaped the Tanakh in this way understood and sought to reflect the messianic message of the Hebrew Bible.”¹¹¹ In fact, the Babylonian *Talmud* (written between the third century AD to the sixth century AD)¹¹² claims to know who was involved in the compiling and editing of the Hebrew canon. It gives a logical explanation of how these books came to be in the order they are in, and why the updates and glosses came to be in the text; the *Great Synod* is a strong tradition in Jewish history.

¹¹⁰ Rydelnik and Blum, *The Moody Handbook of Messianic Prophecy*, 122.

¹¹¹ *Ibid.*, 119.

¹¹² The Babylonian Talmud is a collection of lecture notes written by disciples of the Rabbinic master of Judaism in Mesopotamia, comprising of the *Mishna* (the core of Talmud, a bi-product of first-to-third century AD Palestine consisting of oral instructions that were repeated called *oral Torah*), and further instruction into the written Law (the Five Books of Moses, *written Torah*). It is the study and encouragement of the Hebrew Bible and tradition as they relate to real-life situations. Norman Solomon, *The Talmud: A Selection* (New York, NY: Penguin Books, 2009), xvii-xvix.

The Great Synod (The Great Synagogue)

There is a noticeable difference in the understanding of the Law of God prior to the Babylonian exile, to the post exilic period, and even further contrasted by the Maccabean period.

We see that the Jews at the time of Nehemiah were ignorant, and without knowledge of the Law. After the lapse of scarcely two hundred years, during the struggles of the Maccabaeans, we see them occupying a high standard in the knowledge of God, which they are not prepared to forsake at any price. This can only be understood if, during that period, the laws were studied, commented upon, and taught. No high-priests of the class of Joiakim and Eliashib at the time of Ezra, or of Alcimus and Menelaus of the Greek period, would have been able to produce such a signal change in the life of the people. Quite a different class of men must have been at work, who executed and spread the divine teachings with the whole force of religious conviction. Such men were, according to Talmudical information, the men of the Great Synod.¹¹³

The members of this group are considered to be the compilers and editors of the Old Testament *Tanakh*. The Great Synod consisted of men from the time of 520 to 332 BC, when it ended with Simon the Just¹¹⁴ at the time of Alexander the Great when the Jews surrendered to him. According to the Babylonian Talmud, the Synod was composed of 120 persons (*Megilla, 17b*). More men were only allowed into the Great Synod upon another's death to keep the line of succession. Simon the Just was the grandson of Jadduah, who was appointed for the task of speaking with Alexander because his exceptional character, seen from a young age, assumed his grandfather's authority for the event. Josephus (*Ant. XII 2.5*) records this event which ended the time of the Great Synod.

¹¹³ Samuel Krauss "The Great Synod," *The Jewish Quarterly Review* 10, no. 2 (January 1898): 349.

¹¹⁴ Solomon, *The Talmud*, 554.

Two of the last of the prophets (Haggai and Zechariah) delivered the Law to the men of the Great Synod, which all these lived at the time of the second temple which is how the date was fixed. Haggai, Zechariah, Zerubbabel, and Joshua the High Priest built the Second Temple (Ezra 5:1-2, 6:14), “in the second year of the king Darius Hystaspes, i. e. about 520... therefore, only natural that the Great Synod arose at the same time as the second temple.”¹¹⁵ Ezra, upon arrival from Babylon, joined this group. The known members of the group included Haggai, Zerubbabel, Joshua the High Priest, Zechariah, Ezra, Nehemiah, Mordechai, and Malachi during the first years after the building of the Second Temple.¹¹⁶ The Talmud sums up the subsequent succession of the handing down of the Law and Books that followed, “Moses received the Torah at Sinai. He transmitted it to Joshua, Joshua to the elders [Josh 24:31], the elders to the prophets; the prophets transmitted it to the men of the Great Synod.”¹¹⁷

Once the Scriptures were received, they organized them into books while commenting upon them and making edits. The way the Books were originally organized has moved around in subsequent years since the original list. The original placement was as follows: the Pentateuch, followed by the Prophets: Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, The Twelve. Their reasoning for this was, though Hosea was written during the time of Isaiah, his book was too small for one scroll so it preceded the Eleven so as not to get lost. Isaiah was placed last in the Major Prophets because, “Kings ends with destruction, Jeremiah is all destruction, Ezekiel begins with destruction and ends with consolation, and Isaiah is all consolation; therefore they put destruction with destruction and consolation with consolation.”¹¹⁸

¹¹⁵ Samuel Krauss, “The Great Synod,” *The Jewish Quarterly Review* 10, no. 2 (January 1898): 364.

¹¹⁶ Moore, *Judaism in the First Centuries of the Christian Area*, 31-32.

¹¹⁷ Solomon, *The Talmud*, 553.

¹¹⁸ *Ibid.*, 482.

The Writings were even in a different order than now found in the *Tanakh*. First was Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra-Nehemiah, and Chronicles. Ruth was placed first before Job, because they did not want to start with suffering. Though there is suffering in her book, “Ruth’s suffering had a (constructive) purpose...from her was descended David, who quenched the thirst of the Holy One, blessed be He, with songs and praise.”¹¹⁹ Ester and Daniel were placed together because both were examples of a man living out the wisdom of God during exile and that of a woman walking out wisdom in exile. Ezra-Nehemiah and Chronicles were placed last because they were written after the Return. Nehemiah even records words from the Great Synod, “Nehemiah is directly identified with the Great Synod; the contents of the book of Nehemiah being frequently dealt with in Talmud and Midrash in such a manner as if they originated from the men of the Great Synod. Thus, e.g., Neh. ix. 7 is cited as a saying of the Great Synod.”¹²⁰ Chronicles placement was strategic in that it captures Cyrus king of Persia’s closing words used as a great testimony to God’s enduring faithfulness, from the beginning of Genesis all the way through to the end of the Scriptures, leaving a proclamation and an invitation for all Jews to go free and come to the house of the Lord (2 Chron 36:23).

The purpose of the Great Synod was to institute the reorganization of Judaism upon the return from Babylon. “That body was believed to have collected and arranged the holy writings, to have enjoined the public recital of Holy Writ, to have composed regular prayer, to have laid the foundation of the Liturgy, and to have inaugurated the method which led, in the course of

¹¹⁹ Solomon, *The Talmud*, 482-483.

¹²⁰ Krauss, “Great Synod,” 370.

time to the great Talmudical science.”¹²¹ According to the Talmud “the men of the Great Synod wrote [by compiling and organizing] Ezekiel, The Twelve, Daniel, and Ester; Ezra wrote his book and the genealogy of Chronicles up to his time...Ezra did not come up from Babylon until he had confirmed his own genealogy.”¹²² At this point, the men began restructuring how the Law was taught and disseminated.

When Ezra arrived in Palestine, upon his acceptance into the group, he made further changes than just adding his own work to the collection of Holy Writ. Ezra would make a number of slight alterations to the text as would the *Soferim*, who are identified with the men of the Great Synagogue. This subgroup of the *Soferim*, סופרים is translated as "scribes." These were considered a special class of scribal scholars who would count the letters of the Torah.¹²³ Ezra, along with the Great Synod, did their best to institute what he was instructed to do by the Persian King Artaxerxes in the letter he carried from Babylon to Palestine (Ezra 7:11-26). Along with the letter, he carried “the Law of your God which is in your hand,” (7:14). Though we do not know how much of the Law of God was in his hand, it is clear he had a large enough portion that the King was aware of it and allowed it to be taught to the people once again. He stated,

And you, Ezra, according to your God-given wisdom, set magistrates and judges who may judge all the people who are in the region beyond the River, all such as know the laws of your God; and teach those who do not know them. Whoever will not observe the law of your God and the law of

¹²¹ *Ibid.*, 352.

¹²² Solomon, *The Talmud*, 483.

¹²³ The era of the *Soferim* of the Talmud commenced in the time of Ezra and continued until the time of Simeon the Just, who was the last of the men of the Great Synagogue. These scribes, whose names are not known and who were active during the time of the Persian rule, laid the foundations of the Oral Law: they instituted regulations in the social and religious spheres, explained to the people the Torah and its precepts distinctly and gave the sense (Neh 8:8). They taught the *halakhot* and the traditions in close connection with the study of the Bible and deduced new *halakhot* through the interpretation of the written text. They read the Written Law, interpreted its content, and integrated into it the traditional *halakhot* as well as the laws that had been derived from it. As a result of the activities of the *soferim* the Torah ceased to be the heritage of the priests and Levites alone. From among the many pupils they educated, scholars arose from all classes. Yitzhak Dov Gilat, “Soferim,” 2008. <https://www.jewishvirtuallibrary.org/soferim>

the king, let judgment be executed speedily on him, whether it be death, or banishment, or confiscation of goods, or imprisonment, (Ezra 7:25-26).

The *soferim* and Great Synod were the starting point of the Pharisees, Scribes, and Sadducees that functioned during Jesus's time.

The Formation of the Synagogue

The letter from King Artaxerxes and Ezra's followed instructions led to the formation of the *synagogue*. "The synagogue may have originated after the return from the Babylonian exile...The synagogue served multiple purposes, such as Sabbath activities, social gatherings, legal proceedings, and political meetings in primarily Jewish cities and towns...Sabbath activities included public prayer and, reading and study of the Torah."¹²⁴ Thus these facilitated a place to judge the people according to the Law of God and a place to teach the Word. One of the oldest known synagogues can be visited in Sardis (Manisa Province, Turkey) it was built by Babylonian Jews in the 3rd century BC. On Elephantine Island in Egypt, two synagogue inscriptions have been found; one dates to about 230 BC, dedicating the synagogue to King Ptolemy and Queen Berenice. Other known sites during the Second Temple period include Gamla, Masada, Herodium, Capernaum, Magdala, Qumran, Delos, and Ostia.¹²⁵ The synagogue in Capernaum is where Jesus first cast out a demon according to Luke 4:33. The placement of the Second Temple Synagogues shows the outgrowth north into Greece and South into Egypt all territories within the Persian empire, that would become Greco-Roman soon after. "After the return from Captivity, when the religious life was reorganized, especially under Ezra and his successors, congregational worship, consisting in prayer and the reading of sections from the

¹²⁴ Joel B. Green and Lee Martin McDonald, *The World of the New Testament* (Grand Rapids, MI: Baker Academics, 2013), 265-266.

¹²⁵ Donald D. Binder, "Second Temple Synagogue FAQs," 2007.
<https://web.archive.org/web/20201118094345/http://faculty.smu.edu/dbinder/faqs.html>

Bible, developed side by side with the revival of the cult of the Temple at Jerusalem, and thus led to the building of synagogues.”¹²⁶

There is additional evidence of Jewish communication providing instruction on the Law of God, the Elephantine Letters range in date from Xerxes I, Artaxerxes I, and Darius II they extend from 471 to 408 BC. The Elephantine Temple was already built by the time Cambyses arrived in Egypt in (525 BC). A Jewish colony was well established, Letter TAD A4.9¹²⁷ confirms this. It is speculated that this temple was built shortly after the time of the Jerusalem Temple’s destruction, when Jewish exiles during the Babylonian captivity in 589 BC arrived in Egypt. Two names are found within the letters that correlate to the book of Nehemiah; Sanballat (Neh 2:10, 4:1), who was governor of Samaria, and his son Bagavahya who became governor of Judah, is petitioned to allow Jedaniah and priests to rebuild the Temple of the Creator of Heaven, the Temple of YHWH at Elephantine after it was destroyed by Vidranga the governor of Elephantine Island. Josephus also confirms that Sanballat was appointed Satrap of Samaria.¹²⁸ “The chronological data they furnish concerning the reigns of the Persian kings harmonize perfectly with the chronology previously ascertained. Furthermore, it safe to say that on the whole the papyri tend to establish the essential correctness of the book of Nehemiah.”¹²⁹ The letters also provide instructions on what days the Jews were to practice the Passover and the

¹²⁶ Wilhem Bacher and Lewis N. Dembitz, “Synagogue,” <https://www.jewishencyclopedia.com/articles/14160-synagogue>

¹²⁷ Victor H. Matthews and Don C. Benjamin, *Old Testament Parallels* (Mahwah, NJ: Paulist Press, 2016), 228.

¹²⁸ Josephus, *Jewish Antiquities*, 11.7.2.

¹²⁹ John Merlin Powis Smith, “The Jewish Temple at Elephantine” *The Biblical World* 31, no. 6 (June 1908): 451.

Feast of Unleavened Bread in the year of 418 BC.¹³⁰ The celebration of feasts were reestablished during the time of Ezra (Ezra 3:4).

Though this section does not answer every question and debate concerning chronology of the Biblical books, it hopefully has provided enough evidence to validate the acceptance of the original dates offered within the pages of the texts themselves. Or at least has convinced the reader that, it is logical to progress forward using these dates to confirm the use of the typological method since typology requires the events that are foreshadowed to have actually happened.

Types of Fulfilled Prophecy

In Chapter One an introduction to direct and indirect prophecy was provided. Additionally, there was an introduction to what typology is and why it would be used throughout the scope of this work. There is a final reason that needs to be looked at here as to why typology will be used going forward. There are four categories of fulfilled prophecy within the New Testament concerning the use of the Old Testament that comprise of both direct and indirect prophetic types. Old Testament prophecy is fulfilled in one of these ways.¹³¹ The four categories are literal fulfillment plus literal fulfillment, literal plus typical (typology), literal plus application, and summation.¹³²

Literal prophecy plus literal fulfillment is also called direct fulfillment. Zechariah 9:9 is a great example of this. Taking this verse literally, one would need to look for a humble king

¹³⁰ Matthews and Benjamin, *Old Testament Parallels*, 226.

¹³¹ Arnold G. Fruchtenbaum, *Messianic Christology* (Tustin, CA: Ariel Ministries, 1998), 146.

¹³² *Ibid.*, 146-152.

riding on a donkey's colt to confirm coronation for the long-awaited king. All four Gospels record Jesus riding into Jerusalem on a donkey's colt (Matt 21:5, Mark 11:7, Luke 19:35, and John 12:15). This is a straightforward prediction, with little interpretation needed to view its fulfillment. A second example of this is Micah 5:2. He calls out the place, Bethlehem Ephrathah, as the place where the One to be Ruler in Israel will come from (His birthplace). This is differentiated from the Bethlehem of Galilee,¹³³ thus the chief priests and scribe picked the correct location for the birth of Christ, which is why Matthew 2:5-6 was able to quote it. "This kind of literal prediction and direct fulfillment is to be expected in the NT, but it is clearly not the only way the NT cites the Old."¹³⁴ These types of direct fulfillments are the majority of the sixty major prophecies concerning Jesus's identification as the Son of God, the Messiah. They point to "what extraordinary lengths God went to in order to help people identify and recognize his only begotten Son."¹³⁵ They consist of clear point-by-point fulfillment in the New Testament quotations.¹³⁶

What lies behind direct fulfillment can be a typological background, compounded to help formulate the latter revelation in the Old Testament that was spoken as a direct prophecy, and then used in the New Testament. For example Micah's calling out Bethlehem as the birthplace of the Messiah was foreshadowed in David's birth in Bethlehem, who was a type of the King who was to come. The birth of *David* (Beloved-One)¹³⁷ is then attached to his grandfather Obed's birth who came by Ruth and Boaz. *Obed* has a dualistic meaning, "Worshipper" or "Servant-of-

¹³³ Fruchtenbaum, *Messianic Christology*, 146.

¹³⁴ Rydelnik, *The Moody Handbook of Messianic Prophecy*, 106.

¹³⁵ Joshua McDowell and Bob Hostetler, *Beyond Belief to Convictions* (Wheaton, IL: Tyndale House, 2002), 66.

¹³⁶ Fruchtenbaum, *Messianic Christology*, 148.

¹³⁷ F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendricks, 2020), 187.

God.”¹³⁸ It could be conferred by the hope for an ideal Davidic ruler, the first Davidic ruler, and one of the progenitors of the Davidic rule, that this Ruler of Israel, the beloved worshipper, and Servant of God would, come from Bethlehem. The repeated repetition in birthplaces causes the logical descent to this same location, “The future is going to be like the past. What God did for Israel in the past is seen as a type of what he will do for them in the future when he sends his promised king.”¹³⁹ The fulfillment of Christ’s birth in the town of Bethlehem and Matthew’s validation that Jesus came from Ruth and Boaz (Matt 1:1-7) is a confirmation of the prophetic proclamation given to Boaz concerning Ruth by the elders of Bethlehem, “We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman” (Ruth 4:11-12). Micah was reclaiming this promise for the future coming Ruler.

The second form of fulfillment is *literal plus typical* (typology). This is comprised of a literal Old Testament event becoming a type of New Testament event.¹⁴⁰ A classic example of this is the Passover Lamb whose legs were not to be broken, which John applies this law from Exodus 12:46 to Christ on the cross as reasoning for why His legs were not broken (John 19:36). It is through interactive graphic images that Christ’s death was explained to the people of the Old Testament, yet still concealed in part. John is able to make the connection between Christ and the Lamb, not only through the use of the Old Testament, but also the claim of John the Baptist

¹³⁸ *Ibid.*, 714.

¹³⁹ John H. Sailhamer, *The Pentateuch as Narrative: A Biblical-Theological Commentary* (Grand Rapids, MI: Zondervan, 1992), 408.

¹⁴⁰ Fruchtenbaum, *Messianic Christology*, 148.

(John 1:29), and Christ's claims concerning Himself at the Last Supper (Matt 26:28), and through a post-ascension viewpoint. Philip the Evangelist was able to make this same connection post-ascension but pre-Gospel writing (Acts 8:32). John has a full-blown vision of Christ as the Passover Lamb in Revelation as, "a Lamb standing as if slaughtered" (5:6). Even in the vision of this slaughtered Lamb, the integrity of the Animal's legs are intact. Yet, its blood has flowed freely, in quantity enough to cover the robes of the saints (Rev 7:14).

The third fulfillment type is *application*. In a similar way, "contemporary readers of Scripture apply God's Word in much the same way, moving from an exegetical idea to contemporary relevance without explaining the process but still doing so accurately...to show that Scripture had a continuing relevance."¹⁴¹ The first example of application is in Matthew 2:17-18 when he claims after the death of the males under two in Bethlehem, that Racheal was weeping for her children; a quote from Jeremiah 31:15. In Jeremiah's use of Rachael weeping, it was a depiction of the mothers left in the land crying for their sons that were taken away in the Babylonian captivity, never to be seen again.¹⁴² Matthew takes this image of weeping mothers and applies it once again to weeping mothers in the same region where weeping and death took place 2000 years prior. Ramah was near where Rachel died and was buried, just north of Bethlehem. She had been on her way to Ephrath, Bethlehem, before her death. Rachel died in childbirth, naming her son *Ben-Oni* meaning, "Son-Of-My-Sorrow" (Gen 35:16-20). Though Matthew quotes Jeremiah, the application has further reaching aspects than what is present

¹⁴¹ Rydelnik, *The Moody Handbook of Messianic Prophecy*, 112.

¹⁴² Fruchtenbaum, *Messianic Christology*, 148.

within Jeremiah. An application can carry a type encased within it, yet it is not “a full-scale typology,”¹⁴³ because it is based on a single point of similarity.

Summary fulfillment is the fourth category of fulfillment. This includes multiple statements from multiple prophets all paraphrased together into one statement. A precursory comment is given before summary statements, such as Matthew 2:23 “which was spoken through the prophets,” or Luke 18:31, “all things that are written through the prophets,” and Matthew 26:54-56 “that the scriptures of the prophets might be fulfilled.” Statements like these point to at least two or more prophetic statements being placed together in one summation. No single prophet will have prophesied the information given in statements like these, but the Prophets taken together will have taught several aspects that comprise these statements, therefore there is no direct quotation to be found in the Old Testament.¹⁴⁴ Because summaries compile several Scriptures together, typology can still be found within some of the prophecies that these summations point to. For example, Christ being called a Nazarene, is equated to Him being despised, something that was depicted and described by several prophets.

Although Judaism tended to emphasize the glorious Messiah, the Hebrew Bible repeatedly presents the Messiah as a despised figure. For example, see the psalms of the rejected and suffering Messiah (Pss 22 and 69). Zechariah speaks of Israel esteeming her future messianic king with the value of a dead slave (Zech 11:4–14 referring to Exod 21:32). Isaiah predicts most clearly that the Messiah would be “One who is despised” and “abhorred by people” (49:7); that He would suffer “scorn and spitting” (50:6); that He would arise from obscurity, “like a root out of dry ground” (53:2), and that He would be “despised and rejected by men” (53:3). Thus, Matthew, using summary fulfillment, encapsulates all that the prophets wrote of the Messiah being despised and scorned with the terse phrase “He shall be called a Nazarene.”¹⁴⁵

A fifth fulfillment type that is closely related to summary and application may be offered; to coin a term, *compression fulfillments* are composed of a larger conversation within a narrative

¹⁴³ *Ibid.*, 146.

¹⁴⁴ Fruchtenbaum, *Messianic Christology*, 152.

¹⁴⁵ Sailhamer, *The Pentateuch as Narrative*, 113.

or even whole chapters from one prophet paraphrased and then applied in a NT setting, however these will not typically have a precursory comment.¹⁴⁶ Because typology can touch all five of these categories it is best to be used when interpreting the narrative sections within Scripture. It does not exclude any of the fulfillment types.

Practical Application of Typology

Six steps are provided to classify something as a type or an allusion in Scripture by D.A. Carson and G.K. Beale. Their criteria are listed below.

- What is the NT context of the citation or allusion?
- What is the OT context from which the quotation or allusion is drawn?
- How is the OT quotation or source handled in the literature of the Second Temple Judaism or of early Judaism?
- What textual factors must be borne in mind as one seeks to understand a particular use of the OT?
- What is the nature of the connection as the NT writer sees it or is there a connection of language?
- To what theological use does the NT writer put the OT quotations or allusion?¹⁴⁷

There should be no issue applying these same steps when the OT references itself. There are additional questions that will be asked of the text in addition to the ones suggested above.

- God inspires Scripture; why would the Spirit have the author record the event, and what is the spiritual insight that can be gained?
- Christ came to fulfill the law and the prophets; what is being fulfilled here?
- The Former Prophets are narrative, yet because the books are classified as prophets, what prophecy is being depicted?
- Scripture states that the Lord's death will be proclaimed till He comes again (1 Cor. 11:26); which Scriptures indirectly or directly announce the Lord's death?
- The Apostles reasoned with the Jews and Greeks that "the Christ had to suffer and rise again from the dead" (Acts 17:2-3) and were able to connect these Scriptures to Jesus of

¹⁴⁶ Examples of compression statements are given in Chapter 6, see *Absalom and David*, and *People at the Cross*; 195, 205.

¹⁴⁷ G. K. Beale and D. A. Carson, *Commentary on the New Testament Use of the Old Testament* (Grand Rapids, MI: Baker Academic, 2007), XXIV- XXV.

Nazareth to verify that He was the Christ; what Scriptures in the narrative sections demonstrate that the Christ had to suffer, die, and/or rise?

- Jesus was able to expound on Moses, the Prophets, and the Psalms that the Christ had to suffer, die, and rise again (Luke 24:25-27, 44-46); which Scriptures was Christ able to do this from?

3: Narratives within Genesis

Abel is called the first prophet by Jesus in Luke 11:50-51; why was he called this when he was not expressly called a prophet in the Genesis narrative? And what was he prophesying? These two questions must be answered to understand the cyclic prophetic patterns that flow from the Genesis 4 narrative. Once these questions are answered, it will be shown that through the remainder of this book that these cycles will be copied in other narrative passages throughout the rest of the historical books and will reach their fulfilled work in Jesus's life and death and resurrection.

Abel: The Sacrifice and Death of the First Prophet

The Promised Seed

Abel was the younger brother of Cain, the first human to be born and not created. A sibling rivalry was evident from Cain's envy over Abel's offering that was acceptable to the LORD. At Cain's birth, Eve declared, "I have acquired a man from the LORD" (4:1). She had evidently been praying and hoping for a man-child. Thus *Cain* means "Acquired" (אָדָם).¹⁴⁸ Why had Eve been praying for a man-child? Eve's hope for her first pregnancy was to gain a male

¹⁴⁸ F. Brown, S. Driver, and C. Briggs, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson, 2020), 884.

child that would grow to be the *Promised Seed*¹⁴⁹ who would break the curse of Genesis 3:15, “And I will put enmity between your seed and her Seed. He shall bruise your head, and you shall bruise his Heel.” However, as time passed, she could see that this child was not going to break the curse that brought on her shame and guilt from her sin. Her hopes of the promised Seed shifted to Abel, whose disposition must have been markedly different from Cain’s. Abel was in whom her trust now had been placed. This transferred hope she had for Abel was evident in her comment concerning the naming of Seth, “For God has appointed another *seed* for me instead of Abel, whom Cain killed,” (Gen 4:25). Seth (שֵׁט) has the meaning to appoint, to set, or to put. His name is closely related to the word God used in Genesis 3:15 “I *will put* enmity,” (תִּשְׂטֵן). Eve was closely tying her desire for the promised Seed to Seth. At this point, this is now the third attempt that Eve had,

connected the birth of her son with the immediate fulfillment of the promise concerning the Seed, who was to bruise the head of the serpent. This expectation was, if we may be allowed the comparison, as natural on her part as that of the immediate return of our Lord by some of the early Christians. It also showed how deeply this hope had sunk into her heart, how lively was her faith in the fulfillment of the promise, and how ardent her longing for it.¹⁵⁰

The promise she so longed to come to pass was completed through the lineage of Seth, through whom the Messiah would come. It is for this reason that the Bible “does not profess to give a detailed history of the world, nor even a complete biography of those persons whom it introduces. Its object is to set before us a *history of the kingdom of God*, and it only describes such persons and events as is necessary for that purpose.”¹⁵¹ Eve’s multiple attempts to bring

¹⁴⁹ *Protoevangelium* is the official name for the Promised Seed of Eve. “As the mission of the Messiah was rendered necessary by the fall, so the first obscure intimation of Him was given immediately after the event. It is found in the sentence denounced against the tempter [Gen 3:14, 15], which cannot be rightly understood, till we have ascertained who the tempter was.” E.E. Hengstenberg, *Christology of the Old Testament* (Grand Rapids, MI: Kregel, 1970), 13.

¹⁵⁰ Alfred Edersheim, *Bible History: Old Testament* (Peabody, MA: Hendrickson, 2018), 15.

¹⁵¹ *Ibid.*, 15.

about this promise shine forth in Paul's statement, "Nevertheless she (Eve) will be saved in childbearing," (1 Tim 2:15). Eve was persistent in walking out faith by keeping the hope of the promise always presently set before her, this ultimately brought about her salvation and that of the multitudes of children that came after her. The Gospel writer was aware of this promised hope when he confirmed that it had finally been completed when he wrote, "the son of Seth, the son of Adam, the son of God" (Luke 3:38). He further makes the connection by following this statement directly with the temptation of Christ, which depicts Him going through a similar temptation to what Eve had in Luke 4:1-13 (compare Genesis 3:1-7). However, this time He came through the temptation victorious, confirming that Jesus is the hope she had looked towards all those years that would remove the curse of sin and death.

Son of Perdition

Because Cain was the first murderer, there has been a long-running conjecture that Cain was not conceived in the natural way. It has been postulated that he was either a product of Eve and God¹⁵² or Eve and Satan, because the text says, "Adam *knew* his wife" and "I have acquired a man from the LORD."¹⁵³ However, both conjectures far overreach the linguistic boundaries of the text. Hannah is said to have conceived in the same way Eve did. Elkanah *knew* her the same way Adam *knew* Eve (1 Sam 1:19). Hannah had been praying for a male child just as Eve had been (1 Sam 1:11). This is even more evident when she named *Samuel* in the same way Eve did, it was because he was "asked for from the LORD" (1 Sam 1:20) that he was called "Heard-of-

¹⁵² John Byron, *Cain and Abel in Text and Tradition: Jewish and Christian Interpretations of the First Sibling Rivalry* (Leiden, The Netherlands: Brill, 2011), 14.

¹⁵³ *Ibid.*, 17.

God” or “The-Asked-of-Jehovah.”¹⁵⁴ Her hopes for the promised Seed of Eve were elevated in her prayer and song when she said, “He will give strength to His king and exalt the horn of His Anointed (*Mashiach*),”¹⁵⁵ (1 Sam 2:10). This hope does not necessitate that Hannah’s child would be this Anointed, but that through God’s provision, the world would be one step closer to this Anointed One coming who would be King.

Cain, as a byproduct of Satan, does not have to necessitate that he was conceived in an adulterous fashion. For when John states, “Cain, who was of the evil one and murdered his brother” (1 John 3:10-12), was not implying that Cain was Satan’s biological son, but was referring to Christ’s interpretation of Judas Iscariot and applying the same principle to Cain. Judas is called a devil by Jesus in John 6:70. This comment is further understood when John writes, “the devil having already put it into the heart of Judas Iscariot, Simon’s son, to betray Him” (John 13:2). This implies that it is the desire to do the will of the devil in the heart that makes one a son of the devil. Jesus explains this concept to the Pharisees in John 8:44 “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.” Judas thus acted on the inclination of his heart, which was put there by the devil, just as Cain acted on the inclination of his heart, which was put there by the devil. The devil sought to destroy all hope of the promised Seed; first by tainting the heart of Cain which caused his mother’s hope to shift, and second by inciting Cain to kill his brother, who was at that time, the hope of the Seed. It is in this way that

¹⁵⁴ Edersheim, *Bible History*, 411.

¹⁵⁵ This is the first use of the word *Mashiach* (Messiah) in connection to kingship. All prior uses were connected to the priesthood.

Cain was a type of the *son of perdition* that would find its fulfillment in Judas (John 17:12, Ps 41:9).¹⁵⁶

When it says that “the devil was a murderer from the beginning,” this directly correlates to the command given by God (Gen 2:17). He deceived Eve into ignoring the command and convinced her that she would not die (Gen 3:4). “Dying, you shall die (מִוֹת תָּמוּת),” the physical death came through the breaking of this command immediately, as did spiritual death which separated humans from God. “The death threatened in Gen 2:17 was physical, spiritual, and eternal...Physical death befell Adam immediately, though he did not actually die on the day he sinned. When a man is smitten with mortal disease he is a dead man, though he may live for some months.”¹⁵⁷ Furthermore, it is through the giving of this command that the covenant between God and Adam was inaugurated,¹⁵⁸ which, when the command was broken, necessitated the need for a Savior and Substitute to pay for the penalty of breaking the command. This brought on the covenantal curse of death, which required the shedding of blood to pay for the penalty. William Shedd adds his interpretation to this command, “The implied meaning of these texts, therefore, is that ‘in the day you eat thereof, you or your Redeemer shall die; the soul that sins, it or its Surety shall die.’ Sin must be punished personally or else vicariously.”¹⁵⁹ The Seed Eve looks to, takes on all these characteristics: Savior, Substitute, Redeemer, and Surety.

¹⁵⁶ Richard B. Hayes, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 286.

¹⁵⁷ William Shedd, *Dogmatic Theology* (Phillipsburg, NJ: Presbyterian and Reform Publishing, 2003), 540.

¹⁵⁸ Saint Augustine confirms this is the first covenant, “But the first covenant, made with the first man, is certainly this: ‘One the day you eat, you will surely die.’” Saint Augustine, *City of God*, 16.26.27.

¹⁵⁹ Shedd, *Dogmatic Theology*, 298.

The First Offerings

The sibling rivalry that was present between Cain and Abel became evident when God did not respect Cain's offering yet regarded Abel's. Why would God regard one and not the other? The text is somewhat vague on this account. However, the key to interpreting the "why" seems to be in the timing of these contrasting offerings. "And in the *process of time* it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the *firstborn*¹⁶⁰ of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering" (Gen 4:3-5). Cain brought his when it was convenient for him, it was neither the first nor the best. Abel, brought his first, not withholding the first and the best for himself, but freely offering it to God. It is in this way that Abel offered a copy of the good things to come; while Cain had the opportunity to signify a positive prophecy with his offering as well, but instead what he signified would be the corrupted sacrifice.

Abel's sacrifice of a lamb was surely an inspired prediction of the great purpose of the Messiah's coming, namely the putting away of sin by the sacrifice of Himself as the Lamb of God-the substitution of an innocent for a guilty being. Abel, who was earth's first martyr, and the first human person to pass through the gates of death into heaven, was likewise the first to understand the historic offering of sacrifice. He was the first to experience that by the shedding of the innocent blood of a lamb a sinner became righteous before God (Heb 11:4)...In Abel's shedding of the blood of the lamb we have a forecast or foreshadowing of the shedding of the blood of Jesus...Abel was alone in what he did, just as Jesus was, and his sacrificial offering is the first suggestive type of Calvary in the Bible.¹⁶¹

¹⁶⁰ The Firstborn will become a symbol of God's redemption throughout the rest of Scripture. The firstborn males always must be redeemed either by blood or money, they are to be consecrated to the LORD for they are His, for He bought them, buying them back from death. Israel is God's firstborn son, He brought them out of slavery by buying them with the blood of the Passover Lamb, through which they were redeemed from the plague of death. This redemption is so imperative to God that even firstborn animals (specifically donkeys) will have to be redeemed by the blood of the lamb (Exod 4:22, 13:1, 13, 34:20; Lev 27:27). Christ is God's redemptive Lamb who bought back believers from slavery to sin and death through His own precious blood (John 1:29; 1 Cor 6:20; 2 Cor 1:10; 1 Pet 1:18-19).

¹⁶¹ Herbert Lockyer, *All the Messianic Prophecies of the Bible* (Grand Rapids, MI: Zondervan, 1975), 214-215.

What could Cain's sacrifice have signified since Abel's was so potent in the foreshadowing of the future things to come? Had Cain brought the first and the best of the ground it would have signified the offering of the First Fruits. For Leviticus 2:14 states, "If you offer a grain offering of your firstfruits to the LORD, you shall offer for the grain offering of your firstfruits green heads of grain roasted on the fire." The green heads signify that it is to be brought before it is ripe, not waiting "for the process of time" to have passed. Alfred Edersheim adds further light on what offering the firstfruit of the ground looked like when done correctly.

Every individual separately acknowledged, by the yearly presentation of the firstfruits, a living relationship between them and God, in virtue of which they gratefully received at His hands all they had or enjoyed...For only *the best* might be presented to the Lord, and it was set apart before it was yet ripe, the solemn dedication being, however, afterwards renewed, when it was actually cut. Thus each time any one would go into the field, he would be reminded of the ownership of Jehovah, till the reapers cut down the golden harvest. So, also, the head of the house would go into his vineyard, his groves of broad-leaved fig-trees, of splendid pomegranates, rich olives, and stately palms, and stopping short at each best tree, carefully select what seemed the most promising fruit, tie a rush round the stem, and say: 'Lo, these are the firstfruits.' Thus he renewed his covenant-relationship to God each year.¹⁶²

The New Testament tells us that Christ and the Holy Spirit are the firstfruits of the Father (Rom 8:23), and the early Christians were the firstfruits of Christ's (1 Cor 15:23; James 1:18, Rev 14:4) and of the Apostle Paul (Rom 16:4; 1 Cor 16:15). These *firstfruits* were an offering from the Old Testament that were given twice a year, once at Passover in its raw state consisting of wheat, barley, and fruit from the vine or tree. The second was given in a processed state such as oil, wine, or the loaves of bread waved before the LORD as an offering that would happen at Pentecost. These two offerings were given as a renewal of the Israelite's commitment (both as a nation and individually) to "his covenant-relationship to God each year"¹⁶³ in the springtime. It was at these two events, that both Christ was given by God as the raw firstfruits offering of the

¹⁶² Alfred Edersheim, *The Temple: Its Ministry and Services* (Peabody, MA: Hendrickson, 2016), 306.

¹⁶³ *Ibid.*

resurrection at Passover, and the Holy Spirit was given as God's processed firstfruits offering at the day of Pentecost. God roped off His firstfruits of the harvest for the new age by marking the believer with the Holy Spirit. That way, as His elect are ripening anyone who "would go into the field [the earth], he would be reminded of the ownership of Jehovah, till the reapers [the angels] cut down the golden harvest [the rapture]." ¹⁶⁴

This marking by tying off a cord around the fruit is why the Holy Spirit is also called a pledge (2 Cor 1:22, 5:5). A pledge connotes a guarantee to return to the one holding it. This is exemplified by the story of Tamar and Judah (Gen 38), in which Judah gave a pledge (his signet, cord, and staff) to her, as a promise to return to pay for her. Her righteousness in her actions was proven because she held on to the pledge given her. The pledge *redeemed*¹⁶⁵ her from the wrath of her father-in-law¹⁶⁶ because it validated the identity of the one who gave it. The believer in like manner can hold tightly to the hope of adoption (Rom 8:23), because of the already given firstfruits and contained within promised pledge given them which is tightly woven to the identity of the Father, shown through Christ and the Holy Spirit.

A Robber Turned Murderer

Since Cain did not bring his best, nor his firstfruits, what did it signify instead? It has been noted that Cain's character was showing greedy tendencies, by withholding some of his sacrifice, indicated by "an offering that would be divided between the altar and worshipper. Whereas Abel handed over his entire 'gift' to God Cain kept some of the 'sacrifice' for himself

¹⁶⁴ Edersheim, *The Temple*, 306.

¹⁶⁵ Redeem is to buy back, to win back, to free from distress or harm, to free from captivity by payment or ransom, to release from blame or debt, to free from consequences of sin, to atone for sin. "Redeem." Merriam-Webster Dictionary, <https://www.merriam-webster.com/dictionary/redeem>. Accessed 27 Aug. 2023.

¹⁶⁶ Though the Law had not yet been given, Judah was following the Levitical law by calling for her burning; he could have even had her stoned (Lev 17:7; Deut 22:21).

[gift and sacrifice are used to differentiate the two's offering in the *Septuagint*]."¹⁶⁷ ¹⁶⁸ Cain's offering can be summed up as, greedy, withholding, unthankful, manipulative, and signifying the someday broken covenant. Saint Augustine (Bishop of Hippo, 354-430 AD) stated concerning Cain's offering,

This is what is done by all those who follow their own will, and not the will of God; that is, those who live with a perverted instead of upright heart, and yet offer a gift to God. They suppose that with this gift God is being bought over to help them, not in curing their depraved desires, but in fulfilling them...For the good make use of this world in order to enjoy God, whereas the evil want to make use of God in order to enjoy the world.¹⁶⁹

It is for these reasons that God rejected Cain's offering, yet He gave him a chance to turn around and do right. Instead, jealousy "fueled Cain's anger, and he blamed Abel rather than confessing his sin and bringing God an acceptable offering,"¹⁷⁰ sadly, this brought about the first murder. Abel's offering was from the first and best of his flock, prefiguring the tithe (being the first and the best), the priestly office (administering an offering), the burnt offerings later seen in scripture (since it was given to the LORD in its entirety), the Passover lamb, and even God's offering of His Son. On the other hand, Cain's offering signified the corruption of the priesthood. He administered his sacrifice just as his brother had done, yet in his withholding and offering of an inferior sacrifice, mimicked what later priests would do, such as Eli's sons.

First Samuel 2:12-16 showed these men robbing the sacrifice from both God and man, "therefore the sin of these young men was very great before the LORD, for men abhorred the offering of the LORD" (v 17). This same type of sin can be seen further into Israel's history.

¹⁶⁷ Byron, *Cain and Abel in Text and Tradition*, 42.

¹⁶⁸ Septuagint (LXX) is the Greek translation of the Hebrew Bible by seventy-two men, well versed in their country's law, six from each tribe. They were requested to translate this for the Library of Alexandria in Egypt at the request of King Ptolemaeus (285-247 BC), who in exchange for this good work set free a hundred-thousand Jewish slaves taken captive into Egypt by the Persians and Greeks. *The Letter of Aristeas* recounts the event originally written in the late 3rd to 2nd century BC. H. St. J. Thackeray, *The Letter of Aristeas; Translated into English* (London, England: MacMillan and Co., 1904), 12-13.

¹⁶⁹ Henry Bettenson, trans., *Saint Augustine: City of God* (London England: Penguin Books, 2003), 604.

¹⁷⁰ Chet Roden, *30 Days to Genesis* (Timmonsville, SC: Seed Publishing, 2016), 15.

Malachi 1:6-14 speaks of the polluted sick and lame sacrifices, and Malachi 2:1-9 speaks of the corrupt priesthood, and then chapter 3 calls out the nation as robbers of God. “Will a man rob God? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings. You are cursed with a curse, for you have robbed Me, even this whole nation. Bring all the tithes into the storehouse.” (Mal 3:8-10).

When Christ came on the scene of the first-century temple, He proclaimed concerning the priesthood of His day, “Is it not written, ‘My house shall be called a house of prayer for all nations’? But you have made it a ‘den of thieves,’” (Mark 11:17). The reaction of the priesthood to Him quoting Isaiah 56:7 but then applying Jeremiah 7:11 to them, caused the very same reaction with the scribes and the chief priests that caused Cain to raise his hand to murder his brother. For, “the scribes and chief priests heard it and sought how they might destroy Him” (Mark 11:18). This was part of the major chain of events that would bring about Christ’s death only days later, confirmed that out of jealousy/envy, He was handed over to Pilot (Matt 27:18). It exemplified their unrighteous hatred, of their younger righteous Brother. Just as Cain was “much more unrighteous in hating his righteous brother without cause...who was inflamed with the fires of jealousy against his brother, and longed to have him destroyed, when he ought to have imitated his example...He also symbolizes the Jews by whom Christ was slain, the shepherd of the flock of men, who was prefigured in Abel.”¹⁷¹

¹⁷¹ Saint Augustine, *City of God*, 605-606.

The Blood that Speaks

But what else was prefigured? Christ refers to Abel's death as being part of the prophetic act, "That the blood of all the prophets which was shed from the foundations of the world may be required of this generation, from the blood of Abel to the blood of Zechariah who perished between the altar and the temple. Yes, I say to you, it shall be required of this generation" (Luke 11:50-51). This indictment points to the ignored words of Christ, indicating the judgment that they were bringing upon themselves by not listening. This generation was about to kill the Prophet (Jesus), the was prophesied that would be like Moses. "I will raise up for them a Prophet like you (Moses) from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him" (Deut 18:18-19; John 6:14). Abel's death prophetically prefigured the Prophet who was to come, Christ's death; it bore similarities.

The prophetic office of Christ comes first, before His other two offices as Priest and King. It was required that this office be completed before He could assume the next role. Jesus of Nazareth, as the Prophet of God and teacher of men, ended upon His death. Upon His resurrection and ascension, His atoning and anointing work of Priesthood began as the mediator between men and God. Upon His arrival in the *parousia*,¹⁷² He will rule and reign supreme in His kingship. "The priesthood came into full exercise when the prophetic work ended, and the kingly begins where the priestly terminates. These lines of separation are not absolute, yet they indicate

¹⁷² A Greek term referring to the Second Coming of Christ. C. Marvin Pate, *Interpreting Revelation, and other Apocalyptic Literature* (Grand Rapids, MI: Kregel Academic, 2016), 237.

general facts. These three names likewise suggest man's relation and responsibility - Obedience to Him as Prophet; Faith in Him as Priest; Surrender to Him, as King."¹⁷³

It is to this point, that in Christ's prophetic office as Prophet, He was required to suffer and die, specifically in similar manner to the many prophets who had done so before Him. Just as He had matched them in word and deed He would now have to carry the likeness of their deaths. Hebrews 11:32-39 recounts so much of what the prophets went through both in their deeds and deaths,

What more shall I say...the prophets who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight armies. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented-of whom this world was not worthy. They wandered in deserts and mountains in dens and caves of the earth. All these, having obtained a good testimony through faith.

Abel, because of Cain's envy and anger, was beaten to death (Gen 4:8) by his brother over "a better sacrifice" (Heb 11:4). Christ was handed over out of envy (Mark 15:10) and beaten (Mark 14:65), killed by His older brethren against His will (the Jews, Matt 27:22-25), and would be the sacrifice. He was a better sacrifice than the thousands of insufficient animal and food sacrifices that proceeded Him (Heb 10:11-12). This is exemplified by God's preference to Abel's blood sacrifice which mimicked God's own sacrifice of animals (Gen 3:21) that had to be skinned, given to cover Adam and Eve. "The nakedness, that the element of sin now revealed, needed to be covered. But the covering required the death of several animals and so, for the first time in history, blood was shed. This provides the root meaning for the Hebrew word for

¹⁷³ Herbert Lockyer, *All the Divine Names and Titles in the Bible* (Grand rapids, MI: Zondervan, 1975), 224.

atonement, which is a ‘covering.’”¹⁷⁴ It is in this way that Christ’s blood, when spilled on the ground in a similar fashion to Abel’s, speaks better than Abel’s (Heb 12:24). His blood speaks of the atoning work He did on the cross. In fact, “glorious privileges here described are available because of the ‘mediator of a new covenant, Jesus’ and of his ‘blood’ that speaks pardon and cleansing rather than the judgment for which the blood of Abel cried (v 24).”¹⁷⁵

But why did both Jesus and Abel’s blood speak? It was by faith. Hebrew 11:4 confirms that “by faith, Abel offered a more excellent sacrifice, God testifying to his gifts, through it he being dead still speaks.” Jesus offered a more excellent sacrifice, the sacrifice of Himself, full of faith, He believed it would be sufficient, once for all. “Abel’s faith, and such a faith speaks, and the message is one of instruction. ‘Faith cometh by hearing’ and goes out to render good service by speaking. Abel’s lamb speaks of ‘the Lamb of God’ who was slain before Abel slew his lamb, even ‘from the foundation of the world’ (Rev 13:8). Murder did not silence Abel, just as Calvary did not silence Jesus. Faith is endowed with immortality and cannot therefore die.”¹⁷⁶

Abraham and Isaac: The Sacrifice of the Promised Son at Moriah

Abraham was called the first prophet of God in the text of Genesis 20:7 (though not the first prophet in function who was Abel). Abraham exhibited in this role, one who heard from God, obeyed God’s words, and believed that God would do what He said He would do, acting as an exemplar in obedience and faith, through which he obtained his righteous standing before God. Additionally in his role, he had “the power to save lives with his prayers. He is also the first

¹⁷⁴ Arnold G. Fruchtenbaum, *Messianic Christology* (Tustin, CA: Ariel Ministries, 1998), 129.

¹⁷⁵ Gareth Lee Cockerill, “A Wesleyan Arminian View,” in *Four Views on the Warning Passages in Hebrews*, ed. Herbert W. Bateman IV (Grand Rapids, MI: Kregel, 2007), 287.

¹⁷⁶ Lockyer, *All the Messianic Prophecies of the Bible*, 215

human in the Bible to show compassion for others, the first to call for justice for the innocent, and the first to have the courage and diplomatic skill to bargain with God.”¹⁷⁷ Both Abraham and his son Isaac died full of years and were gathered to their people (Gen 25:8, 35:29). If they had such peaceful deaths, how than did their lives reflect that of Christ’s death?

The Hope for Resurrection

Abraham’s son of promise was Isaac (Gen 18:10), given to him in his old age, he was one hundred and his wife ninety (Gen 17:17). Isaac was conceived through the help of the LORD in a miraculous healing of Sarah’s body, after the physical state of menopause (Gen 18:11; Heb 11:11). God had to reverse this condition and renew her reproductive organs for her to conceive. Because of the miraculous conditions that had to be met for Isaac to be born, it is a shock that God tells Abraham, “Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains,” (Gen 22:2). This statement “your only son Isaac, whom you love” is echoed multiple times in Scripture, (Ps 2:7; Isa 42:1)¹⁷⁸ and then conferred on Jesus in the Gospels in the baptism of Jesus when a voice is heard from heaven, the same way as the voice of God is heard from heaven in Genesis 22:11 and 15, saying “This is my beloved Son” (Matt 3:17; Mark 1:11; Luke 3:22) and further alluded to in John’s use of “His only begotten Son” (3:16, 18).

It is in this moment that a hope of *resurrection*¹⁷⁹ after death makes its way into Scripture. For Abraham would have to believe that Isaac could be resurrected, since he was supposed to

¹⁷⁷ Stephen Spector, “Abraham and Isaac: Human Frailty and Trauma in Genesis,” *The Jewish Bible Quarterly* 50, no. 4 (2022): 212.

¹⁷⁸ Christopher J.H. Wright, *Knowing Jesus Through the Old Testament* (Downers Grove, IL: InterVarsity Press, 1992), 104-107.

¹⁷⁹ Isaac would have to have a completely new body, for if his body were just re-enlivened it would carry the image of a body of charred ash. Abraham was confident that God would not only re-enliven Isaac but give him a

slice Isaac's throat to kill him and then burn him to ash. Isaac was the promise that was needed and required to fulfill God's words to Sarah, "I will bless her, and she shall be a mother of nations; kings of peoples shall be from her...Sarah your wife shall bear you a son, Isaac; I will establish My covenant with him for an everlasting covenant, and with his descendants after him" (Gen 17:16, 19). It is clear from the order of the text that Isaac had not yet been married, nor had children. In fact, his wife would have similar difficulties in bearing children that his mother had, to the point that he had to plead with God on her behalf (Gen 25:21), in which twenty years passed before his twins came into the world (v 26).

Despite this test (22:1) being the most difficult of his life, Abraham was prepared to respond properly to the test of faith for he had learned "that tests of faith demand a faith response."¹⁸⁰ They traveled three days from Beersheba in the south to the northern area of Salem near where the mountain was shown to him by the LORD called Moriah. He and Isaac ascend the mount, build the altar, set the wood. He then binds his son and placed Isaac upon the altar and raises the knife to kill him. Because there is no hint of struggle from Isaac in the story, Josephus (the first-century Jewish historian) postulated a conversation that Abraham had with

new beautiful unmarred body as well. This is distinct from the other resurrections that came later in Scripture, Elijah's raising of the widow of Zarephath's son, Elisha's raising the Shulamite's son, and Christ raising Jairus' daughter and the widow of Nain's son in the coffin. All these did not have to believe for a new body to be manifested. Lazarus's resurrection would come closest to this hope, for his body had been decomposing for four days, thus Martha's concern that he would stink (John 11:39). Christ when resurrected by the Spirit of the Father (Rom 8:11), has a new unmarred body, not carrying the bloody mess that was His body at death. However, He did retain the nail marks in His hands and the spear wound in His side, proving His death. He was recognizable yet looked different. He could go in and out through walls, yet He was tangible, for Mary Magdalene hugged Him tightly and Thomas touched His scars. He ate fish, honeycomb, and bread to prove He was not a spirit or ghost. Angels announced His resurrection as they had announced His birth. Lastly, the tomb was empty, burial cloths were left intact in place, but the folded head wrapping was placed separately, all by itself. The qualities of Christ's resurrected body will be the same qualities given to the believer on the Day of Resurrection at Christ's *Parousia*. For "in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality...then shall be brought to pass the saying that is written: 'Death is swallowed up in victory. O Death, where is your sting? O Hades, where is your victory?'" (1 Cor 15:52-55).

¹⁸⁰ Roden, *30 Days to Genesis*, 93.

Isaac, signifying that his sacrifice will transfer him to God where Isaac will function as a mediator between his father and God the Father.¹⁸¹ However, Saint Augustine contrives a fuller understanding of what Abraham thought. He says, “Abraham, we can be sure, could never have believed that God delights in human victims; and yet the thunder of a divine command must be obeyed without argument. However, Abraham is to be praised in that he believed, without hesitation, that his son would rise again when he had been sacrificed.”¹⁸² Augustine’s thought is clearly predicated upon what the Apostle Paul states concerning this moment in Abraham’s life, “By faith Abraham, when he offered up Isaac...concluded that God was able to raise him up, even from the dead, from which he also received him in a figurative sense” (Heb 11:19).¹⁸³

God knowing the faith that was in Abraham’s heart for the promise and was shown in his committed action (James 2:21-22, Heb 11:17), therefore He called from heaven, “Abraham, Abraham...Do not lay your hand on the lad...you have not withheld your son, your only son, from Me,” (Gen 22:11-12). There are strong allusions to Christ’s death in that it mimics His passive obedience to the Father, in that Isaac allowed his father to bind him and to almost kill him. Christ willingly and knowingly went to the cross at the Father’s request (Matt 26:29), because “God so love the world, that He gave His only Son,” (John 3:16). When Isaac sat up on that rocky altar, he was raised to life, just as Christ would be when He sat up that first Easter Morning from the rocky tomb. It was in this way that he was received back in a “figurative sense.”

¹⁸¹ Josephus, *Jewish Antiquities*, 1.13.3 (231).

¹⁸² Saint Augustine, *City of God*, 694.

¹⁸³ The church historian Eusebius wrote that Paul has fourteen epistles, which included Hebrews, all were well-known and undisputed. Eusebius, *Ecclesiastical History*, 3.3.5.

The Hope of the Gospel

There are other aspects of the story that are reminiscent of Christ's death other than His resurrected state. Isaac says, "Look, the fire and the wood, but where is the lamb for the burnt offering?" His question is filled with desire for one to look intently for the answer. For this lamb was a type of the one to come and is proclaimed to be found in John the Baptist's words "Behold the Lamb who takes away the sins of the world" (John 1:29). Concerning this searching, Saint Augustine concludes,

Then he went on, "Hence he brought him also to serve as a type" [Heb 11:17]. A type of whom? It can only be of him whom the Apostle says, "He did not spare his own son, but handed him over for us all" [Rom 8:32]. This is why, as the Lord carried his cross, so Isaac himself carried to the place of sacrifice the wood on which he was to be placed. Moreover, after the father had been prevented from striking his son, since it was not right that Isaac should be slain, who was the ram whose immolation completed the sacrifice by blood of symbolic significance? Bear in mind that when Abraham saw the ram it was caught by the horns in a thicket. Who, then, was symbolized by the ram but Jesus, crowned with...thorns before he was offered in sacrifice [John 19:1]?¹⁸⁴

To continue in this similar train of thought, there is a further connection than that of the wood equated to the wood of the cross and thicket to the crown of thorns. But that knife! The knife that was intended for Isaac on Mount Moriah was stopped by God, but on the mount of Calvary, it would not;¹⁸⁵ the Roman soldier would plunge his spear into the heart of our Lord Jesus Christ, then blood and water flowed out (John 19:34). "The Father did not produce a substitute for His Son at the final moment. 'He gave His only begotten Son,' because He, as the Holy Ram, was to be the Substitute for sinners who deserved to die."¹⁸⁶

Isaac had been a type of Christ, so too Abraham would illustrate God the Father, full of complete devotion to the word God had instructed. Abraham was not going to spare his only son, the son of promise. He was full of faith that despite his slaying and then burning his son to a

¹⁸⁴ Saint Augustine, *City of God*, 694-695.

¹⁸⁵ Lockyer, *All the Divine Names and Titles in the Bible*, 23.

¹⁸⁶ *Ibid.*, 23.

heap of ash, God would raise him up to life again, so that in Isaac his descendants would come. God the Father was full of faith that His Son's sacrifice would be wholly sufficient to reverse the curse of death, and that Jesus would resurrect to the new life God had planned for Him. It was in this way that the theme of this passage reflected "Abraham's willingness as a father to sacrifice his son, and Isaac's willingness as a son to be sacrificed."¹⁸⁷ Because of the complete obedience of these two in this moment, God once more brings up the promised Seed of Eve, passing now this same promise on to Abraham and Isaac, "In your seed all the nations of the earth shall be blessed, because you have obeyed my voice" (Gen 22:18). This is why in Matthew's Gospel, he links Jesus's lineage to Abraham, recalling this last sworn oath of God before Abraham's final years. Matthew is claiming that Jesus Christ is this specific prophesied Seed that would come from Abraham (Matt 1:1).

The Burnt Offering

One more thing needs to be examined before moving on to the next narrative in Genesis, the burnt offering. The word is used six times within the passage making it a central theme for Genesis 22, spoken of by all three persons in the narrative (vv. 2, 3, 6, 7, 8, and 13). The type of sacrifice was a whole *burnt offering* (עֹלָה; *olah*) or a *holocaust* (όλοκάρπωσιν, LXX). It "is entirely consumed and goes up in the flame of the altar to God expressing the ascent of the soul in worship. The entirety of the victim is laid on the altar except the hide and such parts as could not be washed clean."¹⁸⁸ Sacrifice is not only a central theme in this passage but central to the Old Testament itself, they are a primeval gift given from God.

¹⁸⁷ Wright, *Knowing Jesus Through the Old Testament*, 107.

¹⁸⁸ *Brown-Driver-Briggs Hebrew and English Lexicon*, Unabridged, Electronic Database, 2006.
<https://biblehub.com/hebrew/5930.htm>

To sacrifice seems as ‘natural’ to man as to pray; the one indicated what he feels about himself, the other what he feels about God. The one means a felt need of propitiation; the other a felt sense of dependence. The fundamental idea of sacrifice in the Old Testament is that of substitution, which again seems to imply everything else—atonement and redemption, vicarious punishment and forgiveness. The firstfruits go for the whole products; the firstlings for the flock; the redemption-money for that which cannot be offered; and the life of the sacrifice, which is in the blood (Lev 17:11), for the life of the sacrificer. Hence also the strict prohibition to partake of blood [Gen 9:4-6].¹⁸⁹

Because of the importance and meanings carried within sacrifices of the Old Testament, the further meaning for this burnt offering must be sought. The word for burnt offering is only said one other time prior to this instance before it makes its way into the rest of Scripture. Noah is said to be the first one to make an *olah* (Gen 8:20). Multiple clean animals and birds were given, were given for this burnt offering, not just one animal; this may well have been why God, in His foresight, called Noah to bring seven of the clean, verses two of the unclean into the ark (Gen 6:19, 20; 7:2, 3). This large burnt offering ascended to the LORD as “a soothing aroma.” This sacrifice brought the removal of the curse from the land and animals, “I will never again curse the ground for man’s sake, although the imaginations of man’s heart is evil from his youth; nor will I again destroy every living thing” (Gen 8:21). The removal of the curse brought a kind of salvation to the land and animals.

The Apostle Paul was able to see that the creation was waiting, waiting for the redemption of man, just as it had been redeemed (to at least some extent) several millennia past; it too sought for the redemption of man. Romans 8:20-22 states “For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope, because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now.” Because of the Fall of Man creation was subject to the curse, however in like manner it

¹⁸⁹ Edersheim, *Temple*, 75-76.

too might share in the same promised hope concentered within the curse, the coming Seed of the woman who would be the Lamb of God (Gen 3:15). God always makes provision in hopes to save that which He loves, it was with this intent that He placed a promise within the curse.

This Seed is revealed as Jesus Christ, who is the counterpoint of Adam (Rom 5:14-15). Just as sin reigned in man because of Adam's sin, through which the creation was cursed (being most violent because of the dinosaurs and the ground through weeds, thorns, and thistles), through Christ's obedience the free gift was offer to all men (5:21). The creation having salvation in part will be given the same free-gift to complete its salvation. The creation (just like Christ and man) will have to wade through the suffering of this life, till after the sons of God are revealed in the Second Coming (1 Thess 4:15-18 depicts this reunion), after which point the creation will than have its salvation complete. Thus, Christ will redeem both the sons of God and the whole of the creation (lights, land, plants, and animals) by restoring the creation to its state likened (though not exact) to a pre-fall state. Isaiah 11 conveys this same idea, the completed restoration of the land and animals after the coming of the Rod and Branch of Jesse, who is the Seed of David, Christ the Lord. Revelation 21-22 gives further detail into this newness of the creation, after the sons of God inherit the same type of resurrected body that Christ now exists in, not exact to their pre-fall state, though similar. The creation now shares in the labor pangs for the redemption of man, which will reach their peak in the tribulation, and this symbolic birth will bring forth Christ in His Second Coming, where the sons of God will be revealed in the rapture. Abraham's sacrifice did not take away a curse, but it spoke of God's burnt offering that would take away the curse of death on human life. "But the sacrifice of Isaac pictured the crucifixion of

the Savior, and the substitutionary lamb pictured Christ as the Substitute for us, just as the ram was the substitute for Isaac.”¹⁹⁰

This Ram that was caught in the thicket was freely given as a gift by God (Rom 5:23) to be the type of the Lamb of God who takes away sin. The Lamb of God would take away the sins of the world (John 1:29), by becoming the very curse (Gal 3:13) that was incurred by the sacrificer (the wages of sin is death, Rom 5:23), which would then be transferred upon an innocent who did not deserve nor was touched by the curse (the lamb was innocent of the crime it was bearing). It was in this way that Abraham was able to see Christ in his day (John 8:56).

Abraham joyfully cried out “*Yahweh-Jireh*” which is “Yahweh-Will-See-To-It” or “The-LORD-Will-Provide.” God had provided for Himself the lamb of sacrifice, but how was this name transmitted from see to provide? Herbert Lockyer states, “to foresee is one thing, but to provide is another. But when we come to deal with God the two are found to be one and the same. Are not our hearts comforted as we remember that His pre-vision means His pro-vision, which is what is meant by His combined name that Abraham gave... What He foresees, He can furnish.”¹⁹¹ Even the naming of the mountain that Abraham and Isaac stood upon rings out this very name of the LORD. Moriah is a derivative of *Jireh*, translated as the “Vision-Of-Jehovah” or “Jehovah-Seeing,”¹⁹² It can then be concluded that Jehovah had been seen (and would be seen again) on that mountain.¹⁹³

¹⁹⁰ John R. Rice, *Christ in the Old Testament* (Murfreesboro, TN: Sword of the Lord Publishers, 1969), 252.

¹⁹¹ Lockyer, *All the Divine Names and Titles in the Bible*, 21.

¹⁹² *Ibid.*

¹⁹³ The Angel of the LORD would hover above this place during the end of David’s reign when David offered up a burnt offering and peace offerings at this location. Solomon would then build the temple at this site. Christ (Jehovah incarnate) would walk here while teaching and preaching, proclaiming He was the Light of the World (2 Sam 24:25; 2 Chron 3:1; John 8:12).

Dinah: Innocent Suffering and War

From the Abel story, two prophetic cycles start. One cycle reveals that the Christ will be taken against His will, beaten, and violently murdered. As this cycle continues, it will be added to show that He will be stripped, mocked, accused falsely, and tormented by a crowd. All of this equates to afflicted, not all portions are necessary to affirm *affliction*. The word for afflicted (Heb: אָנָה, *anah*) is found in Isaiah 53:4 and has a broad range of meanings in both the Greek and Hebrew. The Greek uses two words (Greek LXX: ταπεινώω, *tapeinoó* or κακώσει, *kakōsis*) to cover the range this single Hebrew word does. It can mean; humbling oneself (Exod 10:3; Ps 35:13), humbled by another (Deut 8:16), afflicted (Exod 1:12; Judg 16:19), or even raped (Gen 34:2; Deut 22:24; Judg 19:24; and 2 Sam 13:22). The second cycle reveals that the Christ (at the same time) willingly went to be sacrificed, knowing that the Father needed Him to do so for a greater purpose, thus He humbled Himself (Phil 2:8, Greek: ταπεινώω). This cycle was exemplified in the Abraham and Isaac sacrifice. This word carries the same two-sided concept as the cycles produced from the Abel narrative. The Dinah incident of Genesis 34 picks up on the use of this word to depict her rape. Let me be clear; I am not implying Christ was ever raped. I am saying that elements of His life and death carry similar implications.

The Tender Shoot

Dinah, young and innocent, was violated (אָנָה) by Shechem, a Hivite Canaanite (Gen 34:1-2), when she went out to see the daughters of the land. It is believed by the Protestant reformer Martin Luther that Dinah was under marital age, “While the rape itself horrified Luther, it was Dinah’s young age that evoked particular horror. Because Moses (presumed by Luther to be the author of Genesis) refers to Dinah as *yaldah*, or infant, and because she was nearly

marriageable age, Luther concluded that Dinah was eleven or twelve years old at the time of the rape...She wished to visit other girls her age.”¹⁹⁴ Jacob had just moved back into the region after living in Padan Aram where he had lived for twenty years, returning from his own exile. He had bought land near Shechem to settle on from Hamor, Shechem’s father (Gen 33:19). This trek resembles the trek of his grandfather Abraham, who when arriving at the Promised Land, came to Shechem and built an altar (Gen 12:6). Dinah may have just become old enough that her parents would allow her out of the house unattended. It is not unreasonable for a young child to seek a friend of her same age and sex (Gen 34:1) when moving to a new place, especially when she is the only girl amongst twelve brothers, most of whom were older. She may have had a servant attend her on this walk, and when she was taken by force, was the person who ran to tell her father. Jacob hears about the event in verse 5, leaving time enough for her brothers to come in from the field where they are tending sheep, but does not talk with Hamor or Shechem till verse 6.

Several interpretations of this event have blamed the child for what happened to her in the story and even imply that she enjoyed it to an extent.¹⁹⁵ The text says that she was taken (לָקַח, *laqach*). This word also has the meaning to be captured, stolen, or carried off, implying she did not just walk into his tent with him as some have said.¹⁹⁶ The International Standard Version has rendered the translation of Genesis 34:2 as such, “When, Hamor the Hivite's son, Shechem the regional leader saw her, he grabbed her and raped her, humiliating her.”

¹⁹⁴ Joy A. Schroeder, “The Rape of Dinah: Luther’s Interpretation of a Biblical Narrative,” *The Sixteenth Century Journal* 28, no. 3 (1997): 782.

¹⁹⁵ Schroeder, “The Rape of Dinah: Luther’s Interpretation of a Biblical Narrative,” 775-780.

¹⁹⁶ Herbert Lockyer, *All the Women of the Bible* (Grand Rapids, MI: Zondervan, 1967), 45.

After Shechem sought to marry her, Jacob kept quiet, but her brothers recognized the disgraceful thing that was done (v 7). They determined retributive action was necessary, casting judgment against Shechem, for they would avenge their sister, when they slaughtered the towns men (vv. 25-26). They lied (v 13) by committing to Shechem's request to become one people by marriage (vv. 9-10) with he and his townsmen when they stipulated, they would, only if they would circumcise themselves (join in the covenant, Gen 17:10). Dinah had not yet been returned to them. Shechem convinced the townsmen to do this by revealing his further intentions, "Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us" (v 23). This implies that the town over time would plunder Jacob's household. The brothers were basically blackmailed into making a covenant with them since they held Dinah for three days (v 25). "The city of Shechem is bigger and more powerful than Jacob's household, and the Hivites have possession of the land. Even more telling, Hamor and Shechem have physical possession of Dinah (Gen 34:26). Ultimately, because of the varying strengths of each party, Jacob's family depends on the goodwill of Hamor and Shechem."¹⁹⁷

To step back and look at the situation differently, Israel was being easily promised the *land of promise*, to get what God had already planned to give them (Gen 12:7, 15:13-16) in the very place that God had already made the promise two generations prior (Gen 12:6-7). "Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land. Then the LORD appeared to Abram and said, 'To your descendants I will give this land.' And there he built an altar to the LORD who appeared to him." Yet, if they went about it the way offered by Shechem, it would violate the stipulations of God,

¹⁹⁷ Janell Johnson, "Negotiating masculinities in Dinah's story: Honor and outrage in Genesis 34," *Review & Expositor* 115, no. 4 (2018): 529–541.

just as Dinah was violated. Innocent Dinah, being just a tender shoot in her father's house, was violated (afflicted), and was held hostage for at least three days until after her brothers came to save her. Christ was innocent as a tender shoot (Isa 53:2), was afflicted, held hostage by death for three days, and was saved by the Father (Acts 3:26). Not only was Christ's innocents marred, as Dinah's, but He was tempted with a similar situation as Israel's.

The Temptation

In echoing this event and other temptations like it, Luke 4:1-13 recounts the temptation Jesus encountered. The devil showed Him the kingdoms of the world and promised them to Him if only He worshiped him, all would be His. Luke's arrangement of the temptation differs from Matthew giving it a climactic point and adding one extra line. Satan said, "To you I will give their glory and all this authority; for it has been given over to me, and I give it to anyone I please" (v 7). "The kingdoms of the world, which were under the power of the Roman imperium, are said to belong to Satan. Jesus' faithfulness to God entails rejecting the temptation to seize power for himself, and he overcomes the tempter precisely by clinging to the words of Deuteronomy."¹⁹⁸

Jesus responded "Get behind Me, Satan! For it is written, 'You shall worship the LORD your God, and Him only you shall serve'" (v 8). Simeon and Levi, knowing the Laws of God in their heart (Rom 2:14-16), though they had not yet been written (Deut 7:1-3), slaughtered all in the town so that no intermarriage would happen nor loss of property, for these people were idolaters. Just as Satan was trying to get Jesus to serve another "god," so too were these Canaanites inciting Israel to serve other gods (Deut 7:4). The temptation of monetary goods was

¹⁹⁸ Hayes, *Echoes of Scriptures in the Gospels*, 266.

to be traded for the people of God. Christ is the perfect example of Israel; He overcomes idolatry and other temptations through the very word of God (Deut 8:3; 6:13, 16) which empowers Him in the Spirit.¹⁹⁹

As stated, Dinah is often made out to be guilty in the account, but what happened here was the Kingdom of God was violently attacked in the person of Dinah. Jacob had just received his new name Israel (Gen 32:28), not long before this event. Right after this event, the name was confirmed (Gen 35:10). The kingdom of darkness, characterized by the Canaanites, took opportunity to commit violence against the Kingdom of God so that it might suffer (Matt 11:12a) by defiling a young maiden, to make her father shrink back in fear. He had just set up an altar in that place (Gen 33:20), just as his grandfather had done in the same location (Gen 12:8) when he had first entered the land, the commemoration and naming of the return from sojourn was marred. *El Elohe Israel* was what Jacob had named the altar “God-The-God-Of-Israel,” but now it looked like God had abandoned Jacob at this moment by allowing this event. Jacob was fearful. Had it not been for his two sons who violently took back their sister (Matt 11:12b), he would have allowed this covenant and intermarriage to go through since he was afraid of death (Gen 34:30).

His grandfather went through this same temptation to turn from God at a moment when the patriarch’s family had been attacked. Lot, Abram’s nephew, was captured (*laqach*) just as Dinah had been. When he had come back with Lot, in the Valley of the Kings (Gen 14:17), he was asked by the king of Sodom also the same question as Jacob and his sons “Give me the persons and take the goods for yourself” (14:22), “Give us your daughters, dwell and trade in the land” (34:8-10). Jacob’s fear kept him silent; by doing so he was allowing the covenant to take

¹⁹⁹ Hayes, *Echoes of Scriptures in the Gospels*, 266.

place, since the men were circumcised (34:24). Although Jacob's sons were deceitful in their response, their hearts were in the right place when they slaughtered the town. Their actions mimicked the *ban*²⁰⁰ that God would one day place on Joshua and the Israelites that had to be carried out when they would enter the promise land, which was continued by David until Solomon's reign would encompass the full size of the territory promised by God (Gen 15:18; 1 Kgs 4:21). The ban is communicated in Deuteronomy 7:1-3.

When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. For they will turn your sons away from following Me, to serve other gods; so the anger of the LORD will be aroused against you and destroy you suddenly.

Righteous Zeal

Leah, Jacob's first wife, was a wise woman. Her relationship with the LORD was close and intimate.²⁰¹ For she had poured out her pain and affliction to the LORD over the course of her marriage (Gen 29:32), and each time, God heard her and saw her (v 31). She was filled with godly wisdom in the naming of her children. In her naming of *Dinah* she proclaimed God's

²⁰⁰ The ban is likened to a "holy war." Defeat for the Canaanites during the conquest of the land under Joshua was seen as God's judgment on people whose religion and culture had become thoroughly corrupt. The ban was further performed by Samuel (1 Sam 15) and David (2 Sam 8). Solomon's earlier reign would exemplify the peace and extent of rule that was supposed to be had by Israel from expelling foreign corruption (1 Kgs 4:20-34). However, this was short-lived with the end of his reign ruined by pagan idolatry that infiltrated Israel through Solomon's many marriages to wives of these Canaanite people groups (1 Kgs 11). Pat Alexander and David Alexander, ed., *Zondervan Handbook of the Bible*, (Grand Rapids: MI: Zondervan, 1999), 234.

²⁰¹ Leah uses the covenantal name of Yahweh with the naming of her first four children and Elohim with the naming of her next three children. The other wives only referenced Elohim twice with the naming of the other six children. Rachel attempted to conceive by two other means (if not three) other than praying to God. She was the one found with her father's household idol (Gen 31:19). These idols were often used as fertility gods. Jonathan S. Greer, John W. Hilber, and John H. Walton, *Behind the Scenes of the Old Testament* (Grand Rapids, MI: Baker Academics, 2018), 175-176.

“Justice” or “One-Who-Judges.”²⁰² God was about to pass a partial judgment on the Canaanites for their wickedness and sin. For God had told Abram, “The iniquity of the Amorites is not yet complete” (Gen 15:16) during the cutting of the covenantal ceremony of Genesis 15. So for the Canaanites, who were akin to the Amorites (15:21) to attempt to infringe on God’s covenantal people, they were incurring the covenantal protection which led to death, which was administered through Levi and Simeon.

In Chapter Two there is a description of the steps in covenant, one step includes the giving of a weapon belt. To give the weapon belt means, “All of my strength-my ability, might and strength-now belongs to you. If someone comes against you, I will come against him.”²⁰³ If this covenant had been allowed to resume, the bloodline of Abraham would have been diluted, the spiritual fidelity to God would have been adulterated, and the promised Seed of Abraham may have been wiped out before it had the chance to be passed on to Judah, which had not happened yet (Gen 49:8-12). “God seems to have vindicated Simeon and Levi’s zealotry...when Jacob and his family traveled onward from Shechem, ‘the terror of God was upon the towns around them’ (Gen 35:5), and they were not harmed.”²⁰⁴ God filled these young men with zeal for His covenant, just as He would with Levi’s descendants in later times.²⁰⁵ Phinehas the son of Eleazar, the son of Aaron, the son of Levi, was filled with the zeal of the LORD, “he rose from among the congregation and took the javelin in his hand, and he went after the man of Israel into the tent and thrust both of them through, the man of Israel, and the woman through her body. So

²⁰² Lockyer, *All the Women of the Bible*, 45.

²⁰³ Jerry Dirmann, *God Swears to Keep His Promises* (Anaheim, CA: The Rock Church, 2016), 19.

²⁰⁴ Charlotte Katzoff, *Human Agency and Divine Will* (New York, NY: Routledge, 2020), 142.

²⁰⁵ Allen Browne, “Were Simeon and Levi justified? (Genesis 34:30-31)” November 2016, <https://allenbrowne.blog/2016/11/11/were-simeon-and-levi-justified/>

the plague was stopped [the plague of pagan harlotry]” (Num 25:1-13).²⁰⁶ Levi was restored from the curse his father had placed on him at his death (signifying he was still afraid of his sons, Gen 49:5-7), when God restored Levi to his rightful place as priest and defender of the covenant.

Christ would show this same type of zeal for the covenant of God in His cleansing of the temple (John 2:15-17), and even more so in His resurrection. Just as Levi and Simeon on the third day boldly came to take their sister back with their swords (Gen 34:25), so too Christ boldly came upon His adversary Death and Hades with His double-edged sword (Rev 1:18), taking back the keys on the third day. In his taking of the keys, He is able to release the captives who have been held there. For the Spirit of the Lord was upon Him to proclaim liberty to the captives (Luke 4:18; Isa 61:1). In fact, He took captivity captive (Eph 4:8; Ps 68:18) when He descended into the lower parts of the earth, He then ascended far above all the heavens that He might fulfill all things (Eph 4:8-10). He is our God, the God of Salvation, and God the LORD who escapes from death and frees His people from its chains (Ps 68:20).

Valley of Judgment

Following the events of Dinah, in Genesis 35:4-5, Jacob removed all the household idols, buried them by a tree in Shechem, and moved to *Bethel*, “House-Of-God.” By doing this he recommitted both himself and his household to God. As a result, no surrounding town came to attack Israel for the slaughter of Shechem. Israel (as a nation) would face these same questions of

²⁰⁶ Exodus 32 recounts the Gold Calf incident. It ended with war over idolatry in which the tribe of Levi killed 3000 people and the priesthood was confirmed on them at this point. Their blessing from Moses (Deut 33:8-11) is highly contrasted by the blessing pronounced by Jacob (Gen 49:5-7). However, Simeon was not restored, this is evident by the lack of blessing given by Moses to this tribe, and it was later absorbed into the tribe of Judah (Josh 19:1). Pat Alexander and David Alexander, *Zondervan Handbook of the Bible* (Grand Rapids: MI: Zondervan, 1999), 235.

loyalty as Abram and Jacob had when they reentered the *Promise Land*²⁰⁷ after their exodus from Egypt.

In fact, three choices would be offered at this spot throughout Israel's history. The choices can be summed up as; choose your God/gods, choose your covenant, choose your king. Joshua 24 recounts the rededication to God's covenant at the end of Joshua's life, it is at Shechem where this takes place with Mount Ebal to one side and Mount Gerizim to the other (Deut 27:11-13). One mountain the curses of the covenant were spoken from, the other the blessings of the covenant. Joshua's great statement of commitment to God and covenant is made at this place and moment, "choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house we will serve the LORD" (Josh 24:15).

An amazing archeological find has been found recently in which a curse tablet was recovered from Mount Ebal, at Joshua's altar, confirming the covenantal curse of Yahweh dating to the Bronze II era or thirteenth to fourteenth century BC, it says, "Cursed, cursed, cursed-cursed by the God YHW. You will die cursed. Cursed you will surely die. Cursed by YHW – cursed, cursed, cursed."²⁰⁸ This amulet tablet shows the severity of the choice to go into covenant with YHW. Deuteronomy 27:11-26 recounts 12 curses that were pronounced from Mount Ebal. Once a commitment to the covenant and Yahweh were confirmed, the removal of all other gods was enforced, "'Now therefore,' he said 'put away the foreign gods which are among you and

²⁰⁷ The Promise Land is the land of Israel/Palestine, when at its largest stretched from the river Euphrates down the board of Egypt at the Sinia Peninsula. Abraham was given this swath of land by God as a covenantal promise in Genesis 12:7, 13:14-18, 15:18-21.

²⁰⁸ Scott Stripling "ABR Researchers Discover the Oldest Known Proto-Hebrew Inscription Ever Found," March 2022. <https://biblearchaeology.org/current-events-list/4896-abr-researchers-discover-the-oldest-known-proto-hebrew-inscription-ever-found>

incline your heart to the LORD God of Israel...in Shechem.' Joshua wrote these words in the Book of the Law of God. And he took a large stone and set it up there under the oak tree" (Josh 24:23-26). They copied what Jacob had done (Gen 35:3-5), just before he went up to the "House-Of-God" (*Bethel*).

By Israel accepting Yahweh's covenantal relationship, God recognized Himself as their King, this is evident in His statement to Samuel when the people ask for a king in His place, "But the thing displeased Samuel when they said, 'Give us a king to judge us.' So Samuel prayed to the LORD. And the LORD said to Samuel, 'Heed the voice of the people in all that they say to you; for they have not rejected you, but they have rejected Me, that I should not reign over them'" (1 Sam 8:6-7). At Shechem, kingship was decided as well. Judges 8:33-9:57 depicts Israel abandoning the covenant of Yahweh for the Canaanite gods of Baal and *Baal-Berith*, "Lord-Of-The-Covenant." This was followed by Abimelech usurping God's kingship, for which he died, and a massacre happened once more at Shechem. Rehoboam was rejected from being king over the ten northern tribes at Shechem, where a battle almost ensued had God not prevented it (1 Kgs 12). Jeroboam took over from Shechem as the new founding king of the northern tribes, then set up worship to two golden calves to keep the people from going to Jerusalem (1 Kgs 13).

When Abram returns from the slaughter of the kings, he responded correctly when he met Melchizedek King and Priest of God Most High in the Valley of the Kings (the Kidron), "I have raised my hand to the LORD, God Most High Possessor of heaven and earth," (Gen 14:22-23). Abraham knew who his covenant was with and where his loyalty lay. Christ in a similar manner confirmed His covenantal loyalty to God, while standing atop the Mount of Temptation, which to get to He had to walk the steep road that was called the Ascent of Blood because it was infested

with robbers.²⁰⁹ Satan tells Christ to worship him in exchange for the kingdoms of the world (Luke 4:5-7). But Christ rightly responded when He said, “You shall worship the LORD your God and Him only you shall serve” (Luke 4:8). Someone or something is always trying to steal loyalty and kingship that is only deserving to God. Christ has left the same questions of covenantal loyalty and kingship, if He will be acknowledged as King and the covenant bearer, when He crossed the Kidron valley from the Mount of Olives heading to the house of the LORD, “Behold, your King is coming to you. Lowly, and sitting on a donkey, a colt, the foal of a donkey” (Matt 21:5; Zech 9:9).

To bring the point full circle, Shechem is the place of division, as David described it in Psalm 60:6 and 108:7. He wrote these psalms after his battle in the Valley of Salt, in these psalms he likens the valley to the valley at Shechem, “for he had administered judgment and justice for all his people...and Jehoshaphat recorded it” (2 Sam 8:15-17). This valley is akin to the Valley of Decision, the Valley of *Jehoshaphat* (the-LORD-Will-Judge),²¹⁰ the Valley of Judgment, the Valley of the Kings, the Kidron Valley²¹¹ described in Joel 3. The LORD calls all nations to be judged for their treatment of His people and their wickedness, and they must go to war with Him in this place. Joel 3:10-12²¹² is recalled in both Isaiah 2:4 and Micah 4:3.

This Valley of Judgment finds its ultimate fulfillment in the courtroom seen of the final judgement in Revelation 19-20 after Christ’s *Parousia*. Christ arrives not on the donkey He rode into Jerusalem, but on a white horse, white signifying “divine holiness, purity, and juridical

²⁰⁹ J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids, MI: Zondervan, 1981), 96.

²¹⁰ Alexander, *Zondervan Handbook to the Bible*, 489.

²¹¹ The Kidron has been identified with the Valley of Judgement since the fourth century. Elizabeth Achtemeier, *Minor Prophets I*, (Grand Rapids, MI: Baker Books, 1995), 222.

²¹² Traditional dating for the book of Joel is 835-830 BC at about the time of Joash’s reign, which would predate Isaiah and Micah. Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 2000), 474.

vindication of truth and judgment.”²¹³ On this Last day, the Day of the Lord, Christ in righteousness “judges and wages war” (19:11). All peoples from all time are brought before Him to be judged at the great white throne for their deeds (20:11-15). A great war ensues with the nations where the ground is filled with flesh (19:15-21). And in the midst of all this, Christ’s adversary the dragon, the serpent of old, who is the Devil, Satan, is cast into a bottomless pit that is sealed forever so he can never deceive the nations again (20:1-3). Shechem (Sychar in the NT) is the place where one crowns their King, Judge and God of the covenant, where one is judged righteous or wicked, and if righteous they are avenged from wrong done to them. Shechem is rippled, as a lake does when a stone is thrown into it, in Christ’s words in Luke 18:6-8, “Hear what the unjust judge said. And shall God not avenge His own elect who cry out day and night to Him, though He bears long with them? I tell you that He will avenge them speedily. Nevertheless, when the Son of Man comes, will He really find faith on the earth?”

Joseph: The Beloved Son that Died and was Alive

Joseph’s story picks up both cycles of the Abel story by walking the line between passive acceptance and affliction. Because both cycles are seen in this section of Scripture a larger portion of the life of Joseph follows that of Christ’s, more so than the other characters that have been examined thus far. Joseph’s story takes up the largest space in the book of Genesis; its prominence brings explanation for the subsequent books that follow it.

²¹³ Menn, *Biblical Eschatology*, 301.

Elements of Affliction

Joseph's points of affliction that are marks of the life of Christ are many. But they also carry a similar purpose to that of Christ's.

Although Joseph is not personally mentioned in the New Testament as a type of Christ, his history was eminently typical of that of our blessed Savior, alike in his, his elevation to highest dignity, and his preserving the life of his people, and in their ultimate recognition of him and repentance of their sin...And in this lies the mystery of Divine Providence, that it always worketh wonders, yet without seeming to work at all-whence also it so often escapes the observation of men. Silently, and unobserved by those who live and act, it pursues its course, till in the end all things are seen "to work together" for the glory of God, and "for good to them that love God, that are the called according to his purpose."²¹⁴

His brothers, out of envy over their father's preference (which reverberates of Cain's envy), sell him to foreigners after contemplating killing him not far from Shechem (Gen 37:14-28). This resulted in Joseph's captivity to Ishmaelites who were carrying myrrh, balm, and spices. These same types of items are seen in preparation for Christ's death (John 12:3-8; 19:39), just as Joseph's death will shortly be implied. Joseph was sold for twenty pieces of silver (the price of a young slave five to twenty years old).²¹⁵ Christ was sold into captivity for thirty pieces of silver (the price for a dead slave Exod 21:32, or a female slave Lev 27:4), handed over to foreign rule (Rome) by his brethren the Jews (represented in the ten brothers of Joseph). In this price for a dead slave, Christ's death was proclaimed. "The cross was the most disgraceful and one of the cruelest instruments of death ever invented. The Romans, who borrowed it from the Carthaginians, would not allow a Roman citizen to be crucified; but reserved crucifixion for slaves and foreigners."²¹⁶ Zechariah 11:12-13 picks up on this price for the dead slave, saying the Prince would be bought for that price. Matthew 27:3-10 applies this prophecy to Christ; however he states that it came from Jeremiah, not Zechariah. Jeremiah never expressly states this.

²¹⁴ Edersheim, *Bible History*, 100-101.

²¹⁵ *Ibid.*, 103.

²¹⁶ Pentecost, *The Words & Works of Jesus Christ*, 480.

Matthew is applying several aspects of Jeremiah's life to the Zechariah prophecy, to predict the impending judgment that was about to come upon the nation for the betrayal of the Innocent, Jesus. Jeremiah was thrown into a pit unjustly for prophesying the truth of God (Jer 38:1-13), just as Joseph (Gen 37:1-11), and Jesus were (John 19:41-42; Isa 53:8).²¹⁷ Jeremiah bought an earthen jar from the potter and smashed it in the Valley of Slaughter which would be filled with bodies until no more could fit (Jer 19:1-15). Matthew likens this to The Field of Blood where strangers would be buried (Matt 27:7-8). The breaking of the potter's jar proclaimed the impending judgment coming to Judah, Jerusalem, and the First Temple in the Babylonian invasion. Matthew was likewise proclaiming the impending judgment against the Second Temple, in Judas' throwing of the thirty pieces of silver in the temple; it would be a ruin in 70 AD in the Fall of Jerusalem under Titus, during the reign of Vespasian.²¹⁸

Zechariah 11:13-14 retrospectively became Messianic, though it may not have been understood as such at the time of its writing.

This is typology, where a pattern initiated in the Old Testament is continued and even heightened in some way when applied to Christ in the New Testament. The rejection of the prophet symbolized by paying him thirty pieces of silver anticipates Judas' betrayal of Jesus for the same price (Matt 26:15; 27:3, 9), and the actions of Judas are representative of Israel's national rejection of Jesus as Messiah. This pattern of Israel rejecting the leaders, prophets, and deliverers the Lord raised up from them could be traced through the entire Old Testament.²¹⁹

The brothers had stripped Joseph of his multicolor tunic²²⁰ and cast him into a pit.

Edersheim says the tunic "reached down to the arms and feet, such as prince and persons of distinction wore, and it betokened to Joseph's brothers only too clearly, that their father intended

²¹⁷ A pit and cistern were sometimes likened to a prison, see Isaiah 24:22. Edersheim, *Bible History*, 103.

²¹⁸ Paul L. Maier, commentary, *The Complete Works of Josephus*, trans. William Whiston (Grand Rapids, MI: Kregel Publications, 1999), 9.

²¹⁹ Richard Alan Fuhr Jr. and Gary E. Yates, *The Message of the Twelve* (Nashville, TN: B&H Publishing, 2016), 291.

²²⁰ A depiction of what the tunic given by Jacob to Joseph looked like is seen on a statue of Jacob at Avaris in Egypt. The tunic is long around the arms and legs, with colors of red, white, and a small amount of black about the neck. Douglas Petrovich, *Origins of the Hebrews* (Nashville, TN: New Creation, 2021), 246.

to transfer to Joseph the right of the first-born.”²²¹ Christ too wore such a coat that was fitting of the firstborn, in fact it was so nice, that the Roman soldiers would cast lots for it fulfilling the direct prophecy of Psalm 22:18. John 19:23 describes it, “Now the tunic was without seam, woven from the top in one piece.” The brothers took the tunic from Joseph, tore it, and smeared goat blood over the coat to prove his death to their father (Gen 37:31).

This stripping of the coat is a new element that will be echoed going forward in Scripture.

It is seen last on the Son of Man,

dressed in a robe reaching to the feet and girded around His chest with a golden belt, and His head and hair were white like wool, white as snow, and his eyes were like a fiery flame, and His feet were like fine bronze when it has been fired in a furnace, and His voice was like the sound of many waters, and He had in His right hand seven stars, and a sharp double-edged sword coming out of His mouth, and His face was like the sun shining in its strength (Rev 1:13-16).

This is similar in dress to how Pharaoh clothed Joseph, “in garments of fine linen, and put the gold necklace around his neck” (Gen 41:42). It has a remnant of Joseph’s dream recalling the image of eleven stars (Gen 37:9; 42:9).

Christ’s clothes were stripped from Him, a colored robe was placed over Him (scarlet, Matt 27:28; purple, Mark 15:16). His garments were soaked in blood from the stripes He bore across His back during the scourging (John 19:1; Isa 53:5).²²² This blood soak tunic of Joseph and Christ, is echoed in Revelation 19:13, depicting the Warrior on the white horse, “And He was dressed in an outer garment dipped in blood, and His name is called the Word of God.” This same blood soak garment also proved His death to His Father.

Christ was stripped once more when His garments were divided into four, mimicking the tearing of Joseph’s robe (John 19:23-24). The victim of crucifixion “was usually stripped naked,

²²¹ Edersheim, *Bible History*, 101-102.

²²² Isaiah 53:7 proclaims that the Servant will be led as a lamb before its shearers. Shearing a sheep’s coat cuts away the coat of the sheep in one full-length piece, from all four legs around the stomach and across the back from head to rump, when done correctly.

the garments falling to the lot of the executioners; but in the crucifixion of Jesus, tradition says that a loincloth was used.”²²³ Joseph would have his garment stripped a second time just as Christ was stripped twice. Potiphar’s wife attempted to force Joseph to sleep with her, grabbing his garment when he fled. For this supposed rape, he was cast into prison. He was falsely accused, just as Christ was when He was taken prisoner by the chief priests (Matt 26:60). After Joseph’s rise to power, he became second in command in the kingdom, just as Christ did. Joseph, at this point, understood that God had allowed all this so that he might save many, including his family, accepting, and acknowledging that the will of God was for salvation (Gen 45:4-8). The dead son was alive once more and reunited with his father (Gen 45:28, 46:29-30). The Son of Man confirms that He too was dead and now living, “Do not be afraid; I am the first and the last, and the living One; and I was dead, and behold, I am alive forevermore” (Rev 1:17). He is reunited with His Father after His death (Phil 2:7-10).

The Chief Baker and Wine Bearer

While Joseph is in prison (Gen 40), there is an intriguing story about the wine bearer and chief baker for Pharaoh; both have dreams in the same night that come to pass on the same day, giving the impression that the two dreamed the same dream.

Given the narrator’s apparent intentions, it should come as no surprise that the singular form of the word *dream* is used rather than the plural. It is not related that the two ‘dreamed dreams’ but rather that each ‘dreamed a dream’ (40:5). While this is grammatically acceptable—each dreamed his own dream—this language nonetheless created the impression that the two dreams might be one and the same. The singular form is even more salient in the ministers’ appeal to Joseph; “And they said to him, ‘We have dreamed a dream, and there is no one to interpret it’” (40:8). The implication is that, even if each minister dreamed his own dream, the two are deeply connected. In fact, the description that each dreamer is distraught at the same time and that they reply to

²²³ Pentecost, *The Words & Works of Jesus Christ*, 480.

Joseph's question as one, "Why do you appear downcast today?" (40:7) sustains the impression that their dreams are essentially the same, with a single interpretation.²²⁴

If these two dreamed the same dream, why were the endings different; the wine bearer lived, but the baker died (Gen 40:22)? If the historical situation is looked at, the answer remains ambiguous. However, if the situation is looked at through the lens of typology, the answer is clearer. It was one and the same dream, yet both men prophetically carried one side to the same coin.

The chief baker's death is reminiscent of Christ's death, for "on the third day he [the baker] should be crucified"²²⁵ just as Joseph had interpreted (40:22). Christ is crucified and imprisoned by death for three days. Though the chief baker's offense excludes similarity to Christ's sinlessness, both were cursed because they were hung on a tree (Deut 21:22-23). Christ's death on the tree brought redemption. "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written 'Cursed is everyone who hangs on a tree'), that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith" (Gal 3:13-14). The release of the wine bearer signified the release of the Spirit for all who would believe that Christ died for them.

The Holy Spirit who hovered over the waters at Creation (Gen 1:2) had not been heard from since before the flood of Noah (6:3). However at the release of Joseph from prison, suddenly, the Spirit is found once more. "And Pharaoh said to his servants, 'Can we find such a one as in whom is the Spirit of God'" (41:38). The wine bearer's release signified the wine of God being released once more, in the person of the Holy Spirit, which could now be given to

²²⁴ Jonathan Grossman, "Different Dreams: Two Models of Interpretation for Three Pairs of Dreams (Genesis 37–50)," *Journal of Biblical Literature* 135, no. 4 (2016): 723.

²²⁵ Josephus, *Jewish Antiquities*, 2.5.3 (73).

man. At Joseph's release from prison, when he was cleansed (41:14), this was likened to his *new birth* (or born again). Jesus had a clear expectation that the teachers of the law should know about the second birth from the Old Testament, this is revealed by His statement to Nicodemus, "You are the teacher of Israel, and yet you do not understand these things?" (John 3:10). It is this cleansing from Joseph's old life, that ushered in his new Spirit-filled life, likened to his being "born of water" and "born of the Spirit."²²⁶ "Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God" (John 3:5). This same cleansing Christ performs for the believer, "In other words, by becoming a man and dying on the cross Jesus spiritually cleansed the flesh of our bodies which allows the Spirit to live inside us."²²⁷ This ability to house the Holy Spirit is imparted to the believer upon baptism when one goes down under the water signifying unity with Christ's death, coming up fully surrendered to Him and the plan God has for the believer. The filling of the Holy Spirit guides and empowers the believer to achieve God's plan, through the abiding and indwelling of the Holy Spirit (John 14:23, 17; 15:26).²²⁸

The Old Testament repeatedly teaches that the glorious presence of the Holy Spirit will be given [fully] back to God's people in the age to come, and the New Testament reveals that the cross and resurrection of Jesus Christ have made it possible for the Holy Spirit to return...The original plan [of God dwelling with His creation] is being restored. Jesus' cross and resurrection did not just forgive our sins; He gave us back the "right to become children of God" (John 1:12).²²⁹

The Spirit dwelling within Joseph signified the hope that the Spirit would one day come to God's people to dwell in us all, helping us to function as effective citizens within His kingdom here on

²²⁶ When Christ was baptized it was not for the remission of sin, but to surrender to the plan God had for Him, which this plan He knew would lead to the cross. When the believer goes through the process of the new birth, they too symbolize a life of surrender and self-denial, and service to God. Just as Christ was filled with the indwelling of the Holy Spirit so too will the believer be filled with the Holy Spirit. Steve Schell, *John: Study Verse by Verse* (Federal Way, WA: Life Lessons Publishing, 2021), 66.

²²⁷ Steve Schell, *The Promise of the Father: Understanding and Receiving the Baptism with the Holy Spirit* (Federal Way, WA: Life Lessons, 2020), 31.

²²⁸ Schell, *John*, 67.

²²⁹ Schell, *The Promise of the Father*, 23.

earth by bringing His will to pass (Matt 4:23, 6:10, 9:35, 10:7-8; Mark 16:15-18; Luke 4:17-19; Acts 19:6-8).

Joseph says to the baker, “Within three days Pharaoh will lift off your head from you and hang you on a tree, and the birds will eat your flesh from you,” (Gen 40:19). Christ, who calls Himself the Bread of Life, says, “I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world...He who eats My flesh and drinks My blood abides in Me and I in him,” and many walked away after this saying (John 6:51-56, 66). This saying was one of the most difficult sayings of Christ’s ministry, it was one of His highest teachings, on par with His description of the New Birth spoken to Nicodemus.²³⁰ By His being lifted up, He would draw all men to Himself in His death (John 12:32). In this, they would share in His life-giving fellowship and benefits,

Eating the Flesh and drinking the Blood of the Son of Man, such was the necessary condition of securing eternal life. It is impossible to mistake the primary reference of these words to our personal application of His Death and Passion, and is to all time its remembrance, symbol, seal, and fellowship...every sentence and word sheds light upon the Cross and light from the Cross, carrying to us the twofold meaning: His Death, and its Celebration in the great Christian Sacrament.²³¹

At the lifting up of the Chief Baker, the eating of His flesh, and the release of the Wine Bearer to bring new wine to the King (God the Father), Christ’s Communion of the Saints was being prefigured.

²³⁰ Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Peabody, MA: Hendrickson, 2018), 497.

²³¹ *Ibid.*, 498.

The Son of Man to Bring Salvation

Elements of the Joseph story appear throughout Scripture and find a heightened typological connection to Daniel's story.

The texts of Genesis 37–50 (and 41 in particular) and Daniel 1–6 (and 2 in particular) portray the historical Joseph as typological of the historical Daniel, only situated in another role and context. In other words, the intentional literary strategy employed by the author of Daniel 1–6 was to construct his narrative in such a way to evoke and mirror the Joseph story in Genesis 37–50. This is to say that the author of Daniel noticed a pattern in Joseph that is then replicated in Daniel, and thus the author presents Daniel according to that Joseph-pattern because the author of Daniel recognizes (i.e. interprets) the repetition of the pattern to be significant.²³²

Why this connection between Joseph and Daniel is important, is because these two men formulate the typological connection to Jesus as the Son of Man, highlighted in the Gospels.

The expression the “Son of Man” alludes to Daniel's vision of an eschatological figure who ascends with the clouds to be enthroned alongside God and to have everlasting dominion over “all peoples, nations, and languages” (Dan 7:13-14). In its original context in Daniel 7, the Son of Man figure symbolizes Israel in its final vindication and triumph over oppressive foreign powers. In the synoptics, Jesus employs the title as an oblique form of self-reference, signifying both his representation of the suffering people Israel and his ultimate vindication and exaltation to a position of cosmic authority, a position from which he will judge the nations.²³³

The Son of Man is ultimately He who will bring salvation to many, just as Joseph brought salvation to many (Gen 45:7), and Daniel's salvation of the wise men (Dan 2:24).

The Son of Man is He who will first descend and then ascend, which is exemplified in both Joseph and Daniel's lives as those who have been cast down into the pit of death, where both men are raised to life, a life of exaltation in both prominence and power (Gen 41:37-52; Dan 2:48, 5:29, 6:3). Jesus uses the title Son of Man eighty-two times when referencing Himself.

The Son of Man sayings fall into three broad categories. First, there are those where Jesus uses it when he is talking about his then present, earthly ministry. These sayings tend to speak of his authority, over sin, or sickness or even nature (e.g. Mark 2:10, 28). Secondly, there is a larger group of Son of Man sayings, which speak of the Son of Man suffering rejection, dying and rising again...And thirdly, the largest group of all, there are sayings which talk about the Son of Man

²³² J. M. Philpot, “Was Joseph a Type of Daniel? Typological Correspondence in Genesis 37-50 and Daniel 1-6.” *Journal of the Evangelical Theological Society* 61, no. 4 (2018): 681.

²³³ Hays, *Echoes of the Scripture in the Gospels*, 332.

coming in eschatological glory, sometimes with the clouds (which represent deity), sometimes to act as judge on God's behalf (e.g. Mark 14:62, Matt. 13:41f., 19:28 etc.). Taken together, these three categories are remarkably comprehensive as a way of encapsulating how Jesus saw his own identity as well as how he envisaged his immediate and more long-term destiny.²³⁴

Joseph was second in command and Daniel's multiple positions equated to this role.

Joseph is thrown into a pit by his brothers and then thrown into prison by Potiphar, but his life is brought up to a point of ascent from the low places it was at prior. By the end, Joseph looks back over his life and states, "But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life" (Gen 45:5). And then further recognized, "And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance. So now it was not you who sent me here, but God" (vv. 7, 8). It is in these two statements that Joseph accepts what was done to him as the will of God. Christ, likewise, confirms the will of the Father, "Not My will be done, but Your will" (Luke 22:42).

After Christ's affliction (Phil 2:8) and being placed in the tomb or the pit of death, is raised to second in command in His exalted kingship, seated/standing (Acts 7:56, Eph 1:20) at the right hand of the Father, "Therefore God also has highly exalted Him and given Him the name which is above every name" (Phil 2:9). Joseph has been identified as Sobekemhat, who was given the position called "the controller of the entire land of Egypt, a position that is unprecedented in MK [The Egyptian Middle Kingdom] administrative title-strings."²³⁵ Joseph was raised to this position in 1885 BC under Sesostris II, who is pegged as the abundance Pharaoh. Over the course of Joseph's life he would gain five different names. Multiple names are not a strange occurrence amongst the Patriarchs, nor amongst Egyptian kings. His names included,

²³⁴ Christopher J.H Wright, *Knowing Jesus Through the Old Testament* (Downers Grove, IL: InterVarsity Press, 1992), 150.

²³⁵ Douglas Petrovich, *Origins of the Hebrews* (Nashville, TN: New Creation, 2021), 69.

(1) He-who-is-called, “He-who has-set-life-in-order” (Zephenath-paneah) [Gen 41:45], (2) Son-of-the-god-who-provides-for-Egypt-through-the-life-giving-water-of-the-Nile (Sa-Sobek), (3) The-king-of-the-gods-is-at-the-forefront (Horemḥat) Jr. [Jacob was called by the Egyptians Horemḥat as well. Joseph constantly deflected credit to God, not taking it for himself, thus forefront], (4) The-god-who-provides-for-Egypt-through-the-life-giving-water-of-the-Nile-is-at-the-forefront (Sobekemḥat), and (5) He-increases (Joseph), the Hebrew name that Rachael gave him at birth (Gen 30:24). Given that every Egyptian king possessed at least five names, seeing Joseph with five names presents no valid objections for anyone trained well in Egyptology or ANE History.²³⁶

Christ is likewise given multiple names throughout the New Testament. Here is a handful for example, Messiah/Christ, Good Shepherd, Bread of Life, Son of Man, The Lamb of God, The Alpha and Omega, The Author and Finisher of Faith. Christ, in fact at the close of Scripture while wearing His royal robe, has His name tattooed to His thigh “KING OF KINGS AND LORD OF LORDS” (Rev 19:16). He additionally has given Himself a name that no one knows (v 12). This multiple naming of Christ (and God the Father and Holy Spirit) may well not only be a description of God’s characteristics but also a *polemic* against all other gods.

Polemical theology is used by biblical writers of the thought forms and stories that were common in ancient Near Eastern culture, while filling them with radically new meaning. The biblical authors take well-known expressions and motifs from the ancient Near Eastern milieu and apply them to the persons and work of Yahweh, and not to the other gods of the ancient world. Polemical theology rejects any encroachment of false gods into orthodox belief; there is an absolute intolerance of polytheism. Polemical theology is monotheistic to the very core. The primary purpose of polemical theology is to demonstrate emphatically and graphically the distinctions between the worldview of the Hebrews and the beliefs and practices of the rest of the ancient Near East.²³⁷

The question of what the completed name Son of Man means is left pressing, can it just mean the Son of Adam, who was the first man? Or is it fuller, as in Luke’s (3:38) implied use of it, “the son of Seth, the Son of Adam, the Son of God?” The Son of Man would have to be implied through the inclusion of all of Seth’s lineage to Jesus Christ. Moses was the first to coin the term so to speak in Numbers 23:19 in Balaam’s prophecy proclaiming that a King is among

²³⁶ Petrovich, *Origins of the Hebrews*, 93.

²³⁷ John D. Currid, *Against the Gods* (Wheaton, IL: Crossway, 2013), 25.

Israel, who is like a lion. The implication in this text is a frail human, a son of Adam, who lies. Job 25:6 picks up on this mere humanness, being likened to a worm and maggot, as close to and in the dust of creation as possible. Ezekiel the prophet, who was called the son of man multiple times throughout his book, lay on the ground in the dirt to bear the sins of the nation of Judah and Israel for several days, in this sign act he prophetically exemplifies this lowly state (Ezek 4). All these illustrate the lowly state of the Son of Man signified by the descent and fall of the Son of Adam, His afflicted state, that is carried within this term. However further within these terms is the ascent of the Son of Man, the Son of God, who scales the height to His ever-intended exaltation as seen in Daniel 7:13-14, and echoed in Revelation 1,

And behold, One like the Son of Man,
 Coming with the clouds of heaven!
 He came to the Ancient of Days,
 And they brought Him near before Him.
 Then to Him was given dominion and glory and a kingdom,
 That all peoples, nations, and languages should serve Him.
 His dominion is an everlasting dominion,
 Which shall not pass away,
 And His kingdom the one
 Which shall not be destroyed.

It is through this title that Christ not only identifies with the fallen lowly state of Adam and humanity, but also with the exalted state Adam and his children should have lived in had the curse not happened (Gen 1:28). Adam was to “be fruitful and multiply, fill the earth and subdue it, and have dominion.” Joseph was the first son of Adam (son of man), who would exemplify this type of rule and dominion commanded by God. He provided a haven for his family to be fruitful and multiply in the land of Goshen. Avaris has been identified with the land of Goshen. It was built into a city with traditional Levantine houses, “the architectural hallmark of Israelite

residency in Canaan during the Iron Age.”²³⁸ It was further enlarged by the arrival of Ephraim and Manasseh, Joseph’s sons, who built a large palace.²³⁹ A smaller dyke, stylized after the large dyke Joseph had built at Lahun, was constructed as well. It was in this place that he formulated the “breadbasket” of Egypt with the offshoot from the Nile known as Bahr Yusef or “Waterway of Joseph.”²⁴⁰ Nations came to him to eat during the seven years of famine. These incredible feats saved not only the nation of Israel and Egypt but nations all around the ancient Near East.

Christ in His second coming will assert His fuller rule and authority as the Son of Man, when He comes on the clouds. Revelation 19-22 expresses how He will take final authority over the heavens and earth and will shut away the devil, that serpent of old (Rev 20:3; Gen 3:1) in the bottomless pit, sealed to never be seen or heard from again. And a river will flow from the tree of life (Rev 22:2), much like the dyke built by Joseph brought abundant life to the once empty place of Lahun.²⁴¹ All is restored to new life. The correlations between Genesis and Revelation confirm the fulfillment of the messianic promise of the protoevangelium,²⁴² first given to Adam and Eve. Joseph’s story confirms before the end of the book of Genesis that God is still on track to achieve this goal and to honor His never-ending covenant to bring the Seed of Promise.

²³⁸ Petrovich, *Origins of the Hebrews*, 86.

²³⁹ *Ibid.*, 244.

²⁴⁰ *Ibid.*, 96.

²⁴¹ *Ibid.*, 108.

²⁴² Menn, *Biblical Eschatology*, 326.

4: Narratives within Exodus

The opening of Exodus in the first four chapters foreshadow the beginning of Jesus life, ministry, and His eventual death. Matthew, Mark, Luke, and John all recall moments of the first chapters of Exodus, the theme of the Exodus and wilderness wanderings then run throughout the rest of their pages. The parallels between Moses and Christ are striking. When Moses says, “God will raise up a Prophet like me” (Deut 18:15), he was not being facetious. The life of Moses is another type of the life of Christ, more so than just in His administration of the law to the people. Christ’s interpretation and heightening of the Mosaic law is only one aspect of these similarities (the Sermon on the Mount of Matthew 5 is an example of this).²⁴³

A Prophet Like Moses

These parallels begin in the first chapter of the Gospels. All four writers were cognizant of the Mosaic similitude. Many of the fulfillment quotations are quoted from the latter prophets, but what lay at the heart of many of these quotes comes from the background of the Exodus and wilderness wanderings. The synoptic Gospel writers were concerned with making their readers aware that Christ was the Prophet like Moses who was to come again, who was to be heard. For example, Mark 1:2 is a conflation of Malachi 3:1 and Isaiah 40:3, what lies behind both of these is Exodus 23:20. Richard Hays says concerning this reference,

²⁴³ J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids, MI: Zondervan, 1981), 172.

The prophet's cry, in Isaiah, announces the end of exile, symbolically portrayed as a second exodus in which the power of God leads Israel through the wilderness and back to Zion. Isaiah's poetic image of the return from exile as a "new exodus" becomes the central organizing image of Mark's Gospel. Just as Isaiah employed the earlier exodus imagery to depict God's deliverance of Israel from the later Babylonian exile, so Mark draws on Exodus 23:23 and Isaiah 40:3 texts that evoke both of these past acts of God's deliverance of Israel, to introduce God's coming again in power through Jesus. The imagery is apocalyptic in character, emphasizing the inbreaking salvific power of God.²⁴⁴

John's presentation of Jesus in relationship to Moses does differ from the presentation found in the *synoptic*,²⁴⁵

The Fourth Gospel's interpretation of Jesus is illumined by these intertextual recollections. It should be noted, however, that Jesus is not portrayed by John as a "new Moses" or as "the prophet like Moses." Instead, he is one far greater. Even in this figurative evocation of the Moses story, Jesus himself is metaphorically equated with the bronze serpent or the bread from heaven, not with Moses. Moses plays a more instrumental, preparatory role. Or, to return more precisely to John's description, a witness-bearing role.²⁴⁶

Christ was sent with the purpose of saving His people, which was declared in the giving of His name by the angel Gabriel, Jesus (Luke 1:31). "Jesus' name was given him to describe what he would do. Jesus means 'YHWH is salvation,' and Jesus of Nazareth would 'save his people from their sins' (Matt 1:21)."²⁴⁷ This is the same name Moses would give *Hoshea*, "Salvation" the Son of Nun, who was declared to be *Joshua* "Yahweh-Is-Salvation" (Num 13:16), who was the predecessor of Moses. Joshua was one of the two who survived the wilderness wanderings and saw the salvation of God's people, the name described what God had

²⁴⁴ Richard B. Hayes, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 23.

²⁴⁵ The term "synoptic" is applied to Matthew, Mark, and Luke. These three Gospels share a similar viewpoint of Christ's life with overlapping material, sometimes sharing stories, words, or phrases verbatim. The word "synoptic" is Greek for *syn*, "together," and *optanomai*, "to see." Merrill C. Tenny, *New Testament Survey* (Grand Rapids, MI: Eerdmans, 1985), 139. Eusebius, the father of church history (260-339 AD), states concerning the writing of the three Gospels when presenting their order in *Ecclesiastical History*, Matthew wrote his in his native tongue and left it to the Hebrews (3.24.6). Then Mark wrote his in Rome under the reign of Claudius with Peter present (2.15.1), followed by Luke writing his gospel from speaking with eyewitnesses, whom Paul confirmed his approval upon by calling Luke's Gospel "my Gospel" (3.4.5-8). He confirms all three were in existence, published, and circulated before the writing of John, who wrote to fill in what was lacking: "an account of the deeds done by Christ at the beginning of his ministry" (3.24.7).

²⁴⁶ Hayes, *Echoes of Scripture in the Gospels*, 292.

²⁴⁷ Robert Stein, *Jesus the Messiah* (Downers Grove, IL: InterVarsity Press, 1996), 76.

done and would be a perpetual memorial for the people to remember God's gracious act of salvation. His name would find its ultimate fulfillment in Jesus whose name is a shortened form of Joshua.²⁴⁸ Yahweh's salvation is unfolded throughout Exodus, just as it unfolds throughout the Gospels.

Prophets, Priests, and Deliverers (King)

Exodus 1:11 opens with the Israelites in bondage as slaves. The same word for affliction (*anah*) that was discussed in Chapter Two (Gen 34:2 of the Dinah incident) is used here to describe their harsh bondage. They are in hard labor being beaten and forced to carry heavy loads while building supply or storage cities, most likely for military use. The city that has been uncovered that has been linked to this supply city has the given name Avaris or Tell el-Dab'a.²⁴⁹ The name recorded in Exodus 1:11 for this city is Raamses. However, this is an *anachronistic* application²⁵⁰ from later editors, given to help later readers trace where the city's location was in later times. The northern delta region suffered from the war between the Hyksos and Egyptians and needed reinforcement and repair.²⁵¹ Because the pharaoh was concerned and paranoid about

²⁴⁸ Stein, *Jesus the Messiah*, 76.

²⁴⁹ The enslaved Israelites built the storage city of Ramese, but a city by that name is unknown in the archaeological record of that Eighteenth Dynasty (1550-1292 BC)...Ancient Avaris (modern Tell el-Dab'a) had a large Asiatic (Semitic) population that abandoned the site in the mid-fifteenth century. Ramesses II rebuilt the northeastern sector of Avaris (modern Qantir) in the mid-thirteenth century and renamed it after himself. Later, scribes updated the name of the site so that readers in their times would know the location of the famed store city. Scott Stripling, "The Fifteen-Century (Early-Date) Exodus View" in *The Exodus: Historicity, Chronology, and Theological Implications*, ed. Mark D. Janzen and Stanley N. Gundry (Grand Rapids, MI: Zondervan, 2021), 51.

²⁵⁰ An anachronism is something that does not belong in the time context in which it occurs...sometimes anachronisms are intentional and meant to help later readers understand where events occurred after place-names changed. Stripling, "The Fifteen-Century (Early-Date) Exodus View," 50.

²⁵¹ The Egyptian Hyksos Expulsion was completed by Ahmose (ca. 1575-1550 BC), the pharaoh who did not know Joseph (Exod 1:8). During the time of the Hyksos, the Israelites grew and multiplied. Because of the Israelites' related Asiatic descent in coming from the same region as the Hyksos, this new pharaoh feared their uprising which is why he forced them into labor, enlarging and fortifying Avaris, which had been used as the Hyksos capital and was decimated during the war. A few of the building projects were the palace, a large wall, and several storage silos built during this time. Douglas Petrovich, *Origins of the Hebrews* (Nashville, TN: New Creation, 2021), 206.

the Israelites joining together in battle against the Egyptians, he began to afflict them. In exchange for this oppression, the Israelites multiplied and grew mighty (v 12).²⁵²

This pharaoh's predecessor Thutmose I (ca. 1529-1516 BC), would be the pharaoh who would kill the newborn babies of Exodus 1:16. The "implication of the passing of time is present, during which the Israelites population increased. This passage of time fits well with the progress at Avaris."²⁵³ Evidence of the cruelty of this time period has been substantiated by the multiple graves found of young foreign men 18-25 years old (working age) at Avaris. The bodies show signs of "brutal injury, occasionally committed by ritual execution. If some or many of these burials were of Hebrew slaves who were part of the workforce that built up Avaris during Dynasty 18, they would represent the age-group that physically was the fittest for performing the hard labor that was required."²⁵⁴ Additionally, a Proto-Consonantal Hebrew (PCH) inscription has been deciphered confirming the joint "bound servitude" of the author of the inscription and his people, "the highest Egyptian leadership was responsible for inflicting the Israelites with this bound servitude that had lingered for some extended period (Sinai 361)."²⁵⁵

Though this time period encapsulates several pharaohs, they are all qualitatively typified in the person of Herod the Great. "People can have personalities that follow a 'type'; events can be categorized by 'type.' This remarkable range demonstrates the power of typological

²⁵² This is like how the church grew and multiplied under persecution (Acts 5:40-6:1, 12:1-4, 24).

²⁵³ Petrovich, *Origins of the Hebrews*, 145.

²⁵⁴ *Ibid.*, 146.

²⁵⁵ The Sinai 361 (PHC) inscription is located in the Sinai Peninsula within Egyptian territory near the turquoise mines the Hebrews had helped mine at the site of Serabit el-Khadim. This inscription dates to 1446 BC and confirms the prolonged bound servitude of the Hebrews in conjunction with the name of Moses. Furthermore, on inscription 349 someone had sought to cut away the Israelites to barrenness. Sinia 376 confirms the name of Joseph's wife Asenath (Gen 41:45) along with matching in date range of her lifespan, and Sinia 375 confirms the name of a third biblical character matching in date to the time of the Exodus, Ahisamach who was the overseer of the minerals, which matches well with his artisan status in Exodus 31:6. Douglas Petrovich, *The World's Oldest Alphabet* (Jerusalem, Israel: Carta Jerusalem, 2016), 170.

exegesis.”²⁵⁶ Herod ruled Judea during the time period of Christ’s birth, ruling as king of the Jews (40 BC).²⁵⁷ Herod was a prolific builder, which is where his designation as “the Great” came from, building over twenty projects which the Jews were forced to assist in these projects.²⁵⁸ He had a brutal character to match the time period of Moses, so when the pharaoh ordered the death of the baby boys, and Herod does the same, it acts as a recall of the prior event (Matt 2:16). He had several of his own family members killed out of paranoia, “the ‘slaughter of the innocents’ in Bethlehem has no independent attestation but skepticism about its historicity is unwarranted. The story fits the character of Herod...and there was no reason for observers to take special notice of the killing of a few children in an obscure village in Judea.”²⁵⁹

Since this is a type and not a duplicate or a complete reproduction, the reverse order in the events of Christ’s life is not a problem. Prophecy often happens in part and not necessarily in sequential order. This is why the NT writers used terms such as “types,” “symbols,” “shadows,” “copies,” or “examples” when the reality of the NT fulfilled the past of the OT.²⁶⁰ Because of the reversal, the application of fulfillment in Matthew’s applying Jeremiah’s proclamation of Rachael weeping for the children to the event in Matthew 2:16-18 finds its prophetic type not only in Genesis 35:16-20 (as discussed in Chapter Two), but now Exodus 1-2 is compiled along with it.

²⁵⁶ John J. O’Keefe and R.R. Reno, *Sanctified Vision* (Baltimore, MD: John Hopkins University Press, 2005), 70.

²⁵⁷ Joel B. Green and Lee Martin McDonald, *The World of the New Testament* (Grand Rapids, MI: Baker Publishing, 2013), 58.

²⁵⁸ *Ibid.*, 63.

²⁵⁹ *Ibid.*, 65.

²⁶⁰ Jonathan Menn, *Biblical Eschatology* (Eugene, OR: Resource Publications, 2018), 12.

To show this reversal more clearly, *parallelism* is employed.²⁶¹ The parallels compound upon each other.

Table 4.2. Parallel Chiasm between Moses and Jesus

- | |
|---|
| <p>Table 4.2. Parallel Chiasm between Moses and Jesus</p> |
| <p>A. Baby boys are killed, and a baby boy deliverer is born (Exod 1:22, 2:1).
 B. Midwives act with wisdom to save the babies, as does Moses' mother act with wisdom to save him (Exod 1:17-2:3).
 C. Moses flees Egypt to save his life (Exod 2:15).
 D. Moses is called back to Egypt once those who sought his life are dead (Exod 4:19).
 C. Moses is called to ministry to save people and given a prophet to go before him (Exod 4:16, 7:1).
 B. Moses performs signs and wonders; the people are released.</p> <p>A' Baby boy deliverer is born, and baby boys are killed (Matt 2:1, 2:16).
 B' The wise men act with wisdom to seek out the baby the King of the Jews, and they and Jesus' father act on the wisdom given to them by the angel to save Jesus from Herod (Matt 2:1-15).
 C' Jesus flees to Egypt to save His life (Matt 2:13).
 D' Jesus is called back to Israel once those who sought His life are dead (Matt 2:20).
 C' Jesus is called to ministry to save people and given a prophet to go before Him (Matt 3:1-13, 4:23-25).
 B' Jesus performs signs and wonders; the people are spiritually released.</p> |

It is poetic, forming a *chiastic pattern*²⁶² through the latter events. By using chiastic parallelism between the lives of Jesus and Moses, the Gospel writers (specifically Matthew in this case), are proclaiming loudly (for the knowledgeable reader of the Pentateuch) to pay attention for the

²⁶¹ "Parallelism is that phenomenon whereby two or more successive poetic lines dynamically strengthen, reinforce, and develop each other's thought. As a kind of additional thought, the follow-up lines further define, specify, expand, intensify, or contrast the first." William W. Klein, Craig L. Blomberg, and Robert L. Hubbard, Jr., *Introduction to Biblical Interpretation* (Nashville, TN: Thomas Nelson, 2004), 284.

²⁶² Chiasm is another common structural device in which the word order of a parallel line is the reverse of its predecessor (a b / b' a') ... The use of chiasm is not limited to individual parallel lines. We also find examples of extended chiasm in the Bible, that is, chiastic structures that underlie entire passages and even entire books. When extended chiasm occurs, the second half of a text or book corresponds to its first half except in reverse order. Klein, Blomberg, and Hubbard, Jr., *Introduction to Biblical Interpretation*, 298-299.

long-awaited Prophet-Like-Moses has arrived. Thus heightening the Mosaic birth story to an exalted state found in Christ's birth narrative. The compounding web of Scripture continues.

In Exodus 2, Moses, when pulled from his ark, rises out of the watery grave of the Nile and now, becomes a prince of Egypt (Exod 2:10).²⁶³ This is like Noah coming out of the ark from the watery grave of the flood water (it could be interpreted that Noah acted as king over the world upon coming out of the ark). Christ is the prince of His Father's kingdom, He rises out of the grave as King, ready to judge the living and the dead (Acts 10:42; 2 Tim 4:1). Moses is accused by his brethren, "Who made you a prince and judge over us?" (Exod 2:14; Acts 7:27, 35). These men should have respected the position conferred upon Moses as prince (ironically later, Moses would sit over the Israelites as judge, Exod 18:13), but they did not. This is how Jesus was treated, being mocked for His position as King. In fact, He would die with this accusation across the top of His cross, "Now Pilate wrote a title and put it on the cross. And the writing was: Jesus of Nazareth, The King of the Jews" (It was written in Hebrew, Greek, and Latin, John 19:19-20).

Aaron was the prototype for John the Baptist,²⁶⁴ while Elijah would be the final type before John's arrival. Aaron and Elijah carried differing aspects that would find their compilation in John as the antitype. Aaron was the mouthpiece who came out to meet Moses in the wilderness and was glad in heart to see Moses. John leapt within His mother's womb overjoyed with the coming of the Savior. Jesus would go out into the wilderness to meet John (Exod 4:14,

²⁶³ Queen Hatshepsut (ca. 1506/4-1488 BC) was the daughter of Pharaoh who took Moses from the water. She abdicated the throne to Thutmose III, most likely after Moses killed the Egyptian (Exod 2:12-15). Thutmose III has been pegged as the Pharaoh who sought to kill Moses. His son Amenhotep II (ca. 1455-1418 BC) is the Exodus Pharaoh. After the Israelite Exodus, he sought to erase all memory of Hatshepsut from Egypt and "remove her spirit from the afterlife." Pretrovich, *Origins of the Hebrews*, 195.

²⁶⁴ John the Baptist and his death by Herod, are attested to in Josephus supporting the Gospel account, *Jewish Antiquities*, 18.117.

16, 27; Luke 1:45, 3:2). He was the prophet to Moses, as Moses was God to him. John was the prophet to go before the Son of God (Exod 7:1, 4:16; Isa 40:3; Mal 3:1; 5; Matt 11:11-14). He was a close relative to Moses, as John was a close relative to Jesus (Exod 4:14; Luke 1:36). Both Aaron and John were of the same Levitical line (Exod 4:14; Luke 1:5). All this resembles the relationship between John the Baptist and Jesus.

To add an additional type, Miriam, Aaron's sister, would be mirrored in Mary, the mother of Jesus. And Aaron married a woman with the same name as John's mother. *Elisheba* is the Hebrew form of *Elizabeth*; both have the meaning "God-Is-Oath." She connected the royal and priestly tribes to become the foundress of the entire Levitical priesthood²⁶⁵ (Exod 6:23; Luke 1:5). Elisheba was the sister of Nahshon the Judahite, who was the leader and commander of the Judahite army, and Miriam was the prophetess of the song of God's Salvation in Exodus 15:20-21. Since Elizabeth was a daughter of Aaron, and Mary was of the royal Davidic line of the tribe of Judah, Mary's mother may well have been Elizabeth's sister. This would make Jesus half Levite, and half Judahite. However, only the Judahite lineage would be recorded since this was passed down from the father's lineage, "Mary could claim kinship with the Priesthood, being, no doubt on her mother's side, a 'blood-relative' of Elisabeth, the Priest-wife of Zacharias (Luke 1:36)."²⁶⁶

This joining of the priesthood with the Davidic royal line never happened during the years of the united or divided monarchy. Saul attempted to act in the manner of a priest but was rejected for doing so (1 Sam 13:9-10). David would have more priestly influence than any of his predecessors (1 Sam 21:6; 2 Sam 6-7, 24:18-25), but never fully united the monarchy with the

²⁶⁵ Lockery, *Women of the Bible*, 51.

²⁶⁶ Edersheim, *Jesus the Messiah*, 105.

priesthood. The Prophet Zachariah's sign act brings these two offices close together in his crowning of Joshua the High Priest and proclaiming him to be God's Servant, the Branch, and one of the two anointed ones to build the temple (Zech 3:8, 4:3-14, 6:11-12). The Prophet Haggai calls Zerubbabel, who is the governor of Israel and descendent of the royal Davidic line, the same, God's Servant, and is pressed to work closely with the priesthood (Hag 1:4, 2:23). Ezra additionally hints at this united state, when Zerubbabel, Joshua, Zechariah, and Haggai rebuild the temple (Ezra 5:1-2). The trifold state would come to completion in Christ's threefold office, as Prophet, Priest, and King.

Only Melchizedek would hold this office in perfection during the Old Testament time, for he was King of Salem (Peace), Priest of God Most High, and prophetically symbolized the tithe and covenantal meal (Gen 15:18-24). He has been speculated to be a pre-incarnate Christ (a *Christophany*), though others confirm he was just a type.²⁶⁷ In either respect, he represents the unified office of priest and king. "What lay in germ in Melchizedek was to be gradually unfolded-the priesthood in Aaron, the royalty in David-till both were most gloriously united in Christ. Melchizedek was, however, only a shadow and a type; Christ is the reality and the antitype."²⁶⁸ Christ will hold His order forever with an oath for "the LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek'" (Heb 7:21),²⁶⁹ for Melchizedek had no beginning nor end (Heb. 7:3).

In the beauty of whose type these two women contain (Elisheba and Miriam), what a glorious concept is concealed, that we should see when retrospectively looking back through the Old Testament after being well acquainted with the New, the King-Priest.

²⁶⁷ Edersheim, *Old Testament*, 61.

²⁶⁸ *Ibid.*

²⁶⁹ This is a quote from David's Psalm (110:4), indicating David had access to the Genesis text (14:8-20).

Elisabeth and the Holy Mary are thus associated together; their types in the Old Testament are in like manner combined; for there is a remarkable circumstance which set forth beforehand what was now taking place, and there we find them brought in the Book of Exodus...Miriam or Mary, the virgin prophetess, who took the lead of all the other women in singing the song of thanksgiving for the miraculous deliverance of Israel. Thus even now the blessed Mary; the virgin and the prophetess, she leads the sacred company in the Church unto this day...She [Elisabeth] is therefore a person of no little dignity, coming forth prominently and pre-eminently as the true daughter of Aaron, as standing between the Law and the Gospel; fulfilling the Law, ministering to the Gospel; about to give birth to him who was to be the greatest of all that had been born of women; the kinswoman of her who was the Mother of our Immanuel; herself the parent of him who hereafter should point out and baptize the Son of God; and who bore witness to Him even, while yet in the womb.²⁷⁰

The inspiring connections between the Old and New Testament people of the pharaohs and Herod, Aaron and John the Baptist, Jesus and Moses, Mary and Miriam, and Elizabeth and Elisheba are striking. Clearly, the Gospel writers knew the book of Exodus well to recognize God's inspired foreshadowed types.

Women at the Well

When Moses flees Egypt and is found by a well (Exod 2:15), this is a recall of Jacob's flight from his brother who is also found by a well. Both men when watching the women water the flocks find their prospective brides, just as Abraham's servant found a wife for Isaac at the well (Gen 24:11-20, 29:1-14; Exod 2:15-21). Much of this scene is echoed in John 4 in Jesus's encounter with the woman at the well.

Christ likewise is away from His home territory, neither in Judea nor Galilee, but in Samaria, at the well of Jacob, near Shechem (Sychar) where Jacob had bought the parcel of land, Joshua and the Israelites would confirm their covenant to God, and this would be the first place where He would confirm His status as Messiah (Gen 33:18-19; Josh 24:1-28; John 4:4-5).²⁷¹

²⁷⁰ Isaac Williams, *Female Character of Holy Scripture* (London, England: Longmans, 1909), 202-203.

²⁷¹ The depth of the well was about 150ft deep and cut through limestone rock. In 1879 the well was reported only to be 75ft deep because it had been partially filled in. Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Peabody, MA: Hendrickson, 1993), 280.

Though there is no conversation recorded in Exodus 2 between the daughters of Ruel and Moses, the movement of the scene mimics Christ and the woman. In Moses' standing up and watering their flock, he gave them the life-giving water that a flock needs, additionally, this act brought food for Moses. The girls were so excited about his help, they ran to their father to tell him everything, leaving Moses behind. Ruel (Jethro) sends them back to retrieve Moses to give him something to eat, who is then content to stay with them and is given Zipporah as his bride. In Jesus's encounter with the woman at the well, she is asked to give Him a drink, in exchange He gives her a drink of the living water, His words that contain truth, Spirit, and life. She confirms His status as a prophet, in return, He confirms His status as Messiah. The woman is so excited about His coming, she leaves her waterpot and runs to tell her city about Him, acting as an evangelist. Upon their return, Christ is fed (John 4:34). They encourage Him to stay with them, which He is content to do so. The whole town becomes part of the body of the bride of Christ (Rev 22:17). The town confirms He is the Savior of the World (John 4:42). The "flock" of the town was given the living water that saves.

One more shadow is implied in this scene. When Moses drives off the wicked shepherds who are oppressing the daughters of *Ruel* ("Friend-Of-God" and Priest), who are trying to water their father's sheep (Exod 2:17), he acted as the Good Shepherd. Christ would likewise do the same, by driving off the wicked shepherds. The priesthood was rejected by Christ for the treatment of the Father's flock (Zech 11:3-17; Matt 11:15-18). For they had been stealing from the people of God. The night of Christ's first trial, Annas, who had been high priest from AD 6-15 arranged for Jesus to be brought to him first before Caiaphas and the Sanhedrin. "He may well have held a deep, personal grudge against Jesus because on two occasions Jesus had disrupted the sale of animals and the exchange of money in the Court of the Gentiles. Annas was

the one who had opened the courtyard to those activities in order to charge the vendors a percentage of their sales. So Jesus' actions had cost him a lot of money."²⁷²

In Jesus's actions of turning over the money changers' tables, this sign act became an indictment against the priesthood for the mistreatment of God's people and God's house, which was to be a house of prayer for all nations (Isa 56:7; Luke 19:46). The priesthood had fallen under Roman control and under the influence of the Herodian kings, it was to this point that Annas (Ananus) had five sons placed as High Priest and one son-in-law, all according to Roman patronage.²⁷³

The priesthood would go even further in their hatred toward Christ. Caiaphas,²⁷⁴ Annas' predecessor and son-in-law, would arrange for Christ's execution, but unwittingly he would confirm the purpose of Christ's substitutionary death for the nation in his statement,

"It is to our advantage that one man should die for the people, and not all the nation perish." Those words unintentionally expressed the principle of 'substitution' which in the Bible means some person (or animal) endures punishment due to someone else. For such a profound spiritual truth to have come out of such a degraded man's mouth was only possible because God had chosen to speak through him, He was honoring the office Caiaphas held, not his character.²⁷⁵

The rejection of the priesthood was not only foreshadowed in Moses driving off the wicked shepherds who were stealing water from the father's flock but in Jeremiah (23:1-4), a direct proclamation against these wicked shepherds was given.

"Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD. Therefore thus says the LORD God of Israel against the shepherds who feed My people: "You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings," says the LORD. "But I will gather the remnant of My flock out of all

²⁷² Steve Schell, *John, Study Verse by Verse with Dr. Steve Schell* (Federal Way, WA: Life Lessons, 2020), 318.

²⁷³ Martin Goodman, *A History of Judaism* (Princeton, NJ: Princeton University Press, 2018), 104.

²⁷⁴ In 1990, the tomb of Caiaphas was uncovered. Carved twice on one of the ossuaries in the cave was the name of Joseph, son of Caiaphas, five bodies are contained within the ossuary, with the sixth being a sixty-year-old man. This is the man who interrogated Jesus and then delivered Him over to Pilate. Alfred Hoerth and John McRay, *Bible Archaeology* (Grand Rapids, MI: Baker Books, 2005), 196.

²⁷⁵ Schell, *John*, 318.

countries where I have driven them and bring them back to their folds, and they shall be fruitful and increase. I will set up shepherds over them who will feed them, and they shall fear no more, nor be dismayed, nor shall they be lacking,” says the LORD.

Christ, after His resurrection, has a conversation with Peter that is recorded in John 21.

Peter is asked three times if he loves Jesus, Jesus follows each of his responses with, “Feed My lambs,” “Tend My sheep,” and “Feed My sheep.” After the Good Shepherd had come (John 10:1-30), who was rejected, He then instated several shepherds who would feed and tend His sheep, the Apostles being the leaders of these shepherds. The expulsion of the high priesthood would find its demise in the revolt of 66 AD, ending with the final destruction of the temple in 70 AD, but not before it had been taken over fully by Rome placing a commoner with no priestly descent in place, making a mockery of the position.²⁷⁶

Moses: The Servant of God

Chapter One asked a relevant question, “Did Isaiah have some understanding of righteous suffering and redemptive death from somewhere else in Scripture?” Time will be spent in this next section to give a resounding “yes” to that question. Exodus 3:4 states “So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses.’ And he said, ‘Here I am.’” This repetition of God calling to the prophet twice and the prophet’s response is first seen in Genesis 22:11 with God calling out to Abraham, with Abraham giving the same response to God. Jacob does the same in Genesis 46:2. When Moses does likewise, he, however, meets his calling with fear and reluctance with his request for God to send another in his place (Exod 4:13). When Samuel the prophet is called, he is zealous for the

²⁷⁶ Goodman, *A History of Judaism*, 104-105.

voice of God replying “Here I am” multiple times but is confused. He is instructed by Eli the priest how to respond to God beyond “Here I am.” He replies to God, “Speak, for Your servant hears” (1 Sam 3:10). Isaiah is the next to be called with a similar response, and when he hears the voice of the LORD, he replies, “Here I am! Send Me!” (Isa 6:10). He is ready to go, to do all God has need of.

Exodus 3-4 is recalled even further in Isaiah. Moses is told to take his shoes off for the place he is standing is holy (Exod 4:5). It is announced to Isaiah, “Holy, Holy, Holy is the LORD of Hosts” (Isa 6:3). Moses says to the LORD, “Oh Yahweh, my Lord, I am not eloquent, neither before nor since You have spoken to your servant, but I am slow of speech and slow of tongue” (Exod 4:10), Exodus 6:12 even claims Moses’s lips as uncircumcised. So when Isaiah says, “Woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips” (Isa 6:5), circumcision is necessary for both men. God’s response to Moses, is that He will be with Moses’s mouth, and later in the chapter there is a circumcision (Exod 4:12, 26). Isaiah’s mouth is cleansed by Seraphim who had taken a coal and touched his mouth to it. “Your iniquity is taken away to purge your sin” (Isa 6:7). This burning of lips and cutting away of flesh is a reenactment and reinstatement of covenantal loyalty (Gen 17:11). The scar is to remind both sides of who they are in covenant with. Zipporah proclaims of Moses, “You are a husband of blood to me” (Exod 4:26).²⁷⁷ This is, in essence, an application of the

²⁷⁷ Both Exodus 4:24-26 and the Passover of Exodus 12 threaten the nocturnal slaying of firstborn sons, from which YHWH’s people are protected through semiotic blood rites. Zipporah ‘touches (*ng*’) his feet’ with a bloody foreskin/knife/hand (Exod 4:25), which mirrors the Passover command to ‘take a bunch of hyssop, dip it in the blood that is in the basin, and touch (*ng*’) the lintel’ (Exod 12:22). Both of these blood rites signify YHWH’s people and remind YHWH of his covenant with them...this shared imagery to argue that Zipporah ‘smeared blood on him so that Yahweh would ‘see’ it and ‘pass over,’ i.e., desist from carrying out his intention to kill her husband. By drawing a distinction between Moses and Pharaoh, and Moses’ son and Pharaoh’s son, the semiotic blood rite performed by Zipporah differentiates these two doubles and halts the mimetic crisis. Simon Skidmore, “A Mimetic Reading of Exodus 4:24-26” in *The Heythrop Journal* 64, no. 1 (January 2023): 87-98.

prophet's relationship to God, for without the shedding of blood there is no remission of sin (Heb 9:22), and God looks on the blood to see the person as cleansed. This blood rite keeps both prophets in right standing before God before they are sent on their mission. Moses would later sprinkle blood on the people to signify they were in covenant with God (Exod 24:8). Christ too offers up this blood rite as proof of partnership in covenantal loyalty in His saying, "This is the new covenant in My blood, which is shed for you" (Luke 22:19).

Since there are sufficient similarities between the calling of Moses and the calling of Isaiah, it can be conferred that Isaiah had access to the Exodus text, further references from Exodus 3-4 are found in Isaiah within his messages. In Isaiah, he speaks often about the Servant of God, between Isaiah 40-66, which has been characterized as a "second exodus."²⁷⁸ The Servant has been applied to Isaiah the prophet (20:3), Israel as the nation (44:21), an unknown individual who has been interpreted to be the Messiah,²⁷⁹ also this figure has been interpreted as Moses. "The Servant has kingly and priestly qualities but is predominantly a prophet and is the new Moses (cf. Deut 18 and 34), whom Yahweh called 'my servant.' So here messianism goes behind David to Moses for its archetype."²⁸⁰ The Servant has been applied to Christ in a direct fulfillment by Matthew (Matt 12:17-21). As discussed in Chapter One there are further applications to Christ as not just the Servant, but the Suffering Servant. Moses correlated his servanthood to suffering in Numbers 11:11 "So Moses said to the LORD, "Why have You afflicted Your servant? And why have I not found favor in Your sight, that You have laid the

²⁷⁸ Geoffrey W. Grogan, "Messianism and the Servant Song" in *Proverbs–Isaiah* vol. 6, edited by Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan Academic, 2008), 298.

²⁷⁹ Andrew T. Abernethy, *The Book of Isaiah and God's Kingdom* (Downers Grove, IL: InterVarsity Press, 2016), 138.

²⁸⁰ Grogan, *Proverbs–Isaiah*, 298.

burden of all these people on me?” The Suffering Servant is called the Man of Sorrows in Isaiah 53:3; God has laid upon Him the sinful burden of the people in His death.

Isaiah says of the Servant “He is despised and rejected by men, a Man of *Sorrows* and *acquainted* with grief. And we hid, as it were, and we did not esteem Him.” These words sorrows and acquainted, are the same two juxtaposing words found in Exodus 3:7. It states, “God says ‘I have surely seen the oppression of My people who are in Egypt and have heard their cry because of their taskmasters, for I *know* their *sorrows*.’” *Makob* (מַכּוֹב) has the meaning of pain, sorrows, or suffering. When God says “For I *know* their sorrows” it is the same intimate term used in Genesis 4:1 and 1 Samuel 1:19 to indicate sexual union between a husband and wife.²⁸¹ Though the Second Person of the Godhead had not yet experienced what the Man of Sorrows, Jesus Christ, would experience in centuries to come, He was already *intimately acquainted* (*yada*, to know, the same word in Exodus 3:7) with man’s sorrows, griefs, and pains.

It was through God’s *omniscience* that Christ’s suffering and death were already done, and God knew it.

God is not conscious of an interval of several thousand years between his knowledge of Christ’s crucifixion and the occurrence of the crucifixion. For God, Christ was crucified from eternity, and the event was known and real to him from all eternity. Omniscience excludes both foreknowledge and subsequent knowledge. In this reference, Augustine (*Concerning Diverse Questions* 2.2.2) says: “What is foreknowledge but the knowledge of the future? But what is future to God? For, if divine knowledge includes all things at one instant, all things are present to him, and there is nothing future; and his knowledge is knowledge and not foreknowledge.”²⁸²

God already knew what He would do to save His people (and this world) from their sorrows. Peter says “But with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world but was manifest in

²⁸¹ See Chapter 3 in “Abel: The Sacrifice and Death of the First Prophet.”

²⁸² William G.T. Shedd, *Dogmatic Theology* (Phillipsburg, NJ: Presbyterian and Reformed Publishing, 2003), 286.

these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God” (1 Pet 1:20). Revelation 13:8 makes this even clearer, Christ is “the Lamb slain from the foundation of the world.” This Man of Sorrows is seen once more in Lamentations 3:1, “I am the Man who has seen affliction by the rod of His wrath.” The Man of Sorrows was placed on display for all to see before He had to walk to Golgotha where He would be crucified (John 19:17). He was mocked, stripped, spit on, beaten with a rod, had a crown of thorns pressed onto His head, and was scourged. “Jesus therefore came out, wearing the crown of thorns and the purple robe. And Pilate said, ‘Behold, the Man!’” (John 19:5). In Pilate’s²⁸³ offering Jesus as a spectacle to the Jewish onlookers, he in essence was saying, “‘Look at this poor sufferer, and consider whether His condition is not such as might lead you to have compassion on Him!’ Alas! However, the terrible, battered sight of Jesus only led those Jews to clamor the more for His blood. That which should have melted their hearts only hardened them.”²⁸⁴

Sickness, and the Serpent Rod

As God is trying to convince Moses, that He will use him to release the enslaved Israelites and He will lead them into the Promise Land, God assures Moses He will do this not only by His promise and oath made to their forefathers (Exod 3:8-17), but also through two signs He has Moses perform while talking with God. These two signs not only are to convince Moses that

²⁸³ A limestone slab that has been dated to 26-37 AD has been found confirming that Pontius Pilatus was the Prefect of Judea during the time of Christ, correlating with the Gospel accounts. J. Randall Price and H. Wayne House, *Zondervan Handbook of Biblical Archaeology: A Book by Book Guide to Archaeological Discoveries Related to the Bible* (Grand Rapids, MI: Zondervan, 2017), 275.

²⁸⁴ Herbert Lockyer, *All the Divine Names and Titles in the Bible* (Grand Rapids, MI: Zondervan, 1975), 200.

God is able to save the people but also are emblems of what God is saving the people from, in accordance with the emblem of His salvation. In Exodus 4:1-7, first, God has Moses take his shepherd's staff and throw it on the ground, which becomes a snake. Second, he places his hand into his bosom, and it becomes leprous.

Sickness

The Suffering Servant of Isaiah dies not only for the remission of sin, which came from the curse of Genesis 3:14-19, but sickness as well. For “by His stripes we are *healed*” (Isa 53:5) (*rapha*, רפָּא). In the statement, “dying, you shall surely die” of Genesis 2:17 (A Faithful Version), sickness and disease would bring premature death to humans that we were not meant to endure had paradise been able to persist. Sickness is therefore a byproduct of the curse.

Isaiah 53:3 says, “a Man of Sorrows and acquainted with *grief*,” this word grief means sickness. Of the twenty-four times the word (חֹלִי) *choli* is used in the Old Testament, only in Isaiah 53:3 and verse 4 is it translated as grief. All other times it is translated as sickness, illness, or disease. So when Moses pulls out his leprous hand, God is not just revealing His power and authority over sickness, but another aspect of what He will deliver His people from. “The significance of this power to take away the health of the body and then to restore it again so that the affected part is ‘like the rest of his flesh’ is to warn Pharaoh that this God who has sent Moses has the power to inflict or to save what he will with just a word or a gesture from his ambassador.”²⁸⁵

The LORD directly connects His love to the deliverance and removal of disease or sickness in Deuteronomy 7:12-15, “The LORD your God will keep with you the covenant and

²⁸⁵ Walter C. Kaiser Jr., “Exodus” in *Genesis-Leviticus*, edited by Tremper Longman III and David E. Garland, (Grand Rapids, MI: HarperCollins Christian Publishing, 2008), 448.

the mercy which He swore to your father. And He will love you and bless you...And the LORD will take away from you all the sickness and will lay on you none of the terrible diseases of Egypt which you have known.” God directly connects the healing of sickness/disease to His personal characteristics. It is part of the divine nature to heal. “I will put none of the diseases on you which I have brought on the Egyptians. For I am the LORD who heals you” (Exod 15:26). God is *Yahweh-Ropheka/Jehovah-Rapha*, the Great Physician, who has provided healing from sickness. Maria Woodworth-Etter said concerning the necessity and desire of God’s healing:

If ministers could cast out devils today in the name of Jesus and lay hands on the sick and have them restored to health, they would not preach to empty benches, nor mourn over the dearth of revivals. On the contrary, every minister who could do that would have crowded houses and a perpetual revival. And that is what God wants His ministers to do, and it is not His fault if they are not able to do it. There is nothing the devil hates with more infernal malignity than divine healing. That is something that is visible, tangible, real, and valuable. When a lame man is made to walk, or a poor epileptic made well, there is something the unsaved world can see and appreciate. And it convinces them of the goodness and loving-kindness of God.²⁸⁶

Jesus demonstrated this same desire that God had in Exodus, to heal and save His people, throughout His ministry. In fact, it was His signs of healing, casting out devils, and preaching the gospel to the poor, that proved He was the long-awaited One (the Prophet to come like Moses), to John the Baptist and his followers. Luke 7:20-22 confirms Jesus’s identity, “When the men had come to Him, they said, ‘John the Baptist has sent us to You, saying, Are You the Coming One, or do we look for another?’ And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight.” Matthew gives further insight regarding His offered proof of identity, “Jesus answered them, ‘Go tell John the things which you hear. The blind see and the lame walk; the leper are cleansed and the deaf hear, the dead are raised to life

²⁸⁶ Maria Woodworth-Etter was the Mother of the Pentecostal Movement. She was saved at 8 years old in 1857 and would work in a tongue-talking, Holy Spirit-led, healing ministry for about 70 years. Thousands of people were healed through her ministry because she believed it was the Love of God that healed. Robert Liardon, *Maria B. Woodworth-Etter: The Complete Collection of Her Life Teachings* (Tulsa, OK: Harrison House, 2000), 150.

and the poor have the gospel preached to them” (Matt 11:5). This confirmation goes along with the proclamation of His ministry in Luke 4:17-21 (Isa 61:1-2a). It is the evidence that what He proclaimed that opening day, had been done and was still continuing to be done. The Son of God, the God of Creation, had come down to restore and reverse, to make right what the curse had made wrong, just as God had done in Exodus.

The God of Creation was seeking to restore through Moses what was lacking for the people, yet Moses was resistant. Therefore God said, “Who has made man’s mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD?” (Exod 4:11). God’s authoritative right over Moses as Creator to the creation was asserted, it is His “divine goodness in bestowing their ordinary functions mirrors God’s ability to meet any emergency Moses may have suggested. So God announces, ‘I will help you speak.’”²⁸⁷ God is not the author of sickness, yet He has complete control over it. In His healing of it “the works of God in him can be revealed” (John 9:3). God is still offering the Light of the World, so that we too, might be a vessel of healing so that others may say as the one born blind said, “One thing I know: that though I was blind, now I see” (John 9:25).

Jesus has left His disciples with the expectation that they are to continue the work of healing because it is the work of the Father. Jesus, when healing the one born blind, said with urgency, “We must do the work of Him who sent Me” (John 9:4, NASB). “He said ‘we’ which means He was modeling something He expected His disciples to continue doing after He ascended into heaven. He had been vigilantly watching for the Father to guide Him to those

²⁸⁷ Kaiser Jr., “Exodus,” 451.

people to whom He was to minister. In the same way, He wanted them to be vigilant to watch for the Father's leading so that they too would do the 'works of the One who sent Me.'"²⁸⁸

In Christ's final words in the Great Commission of Mark 16:15-20, this same expectancy is left to be continued by the Apostles and any disciples made thereafter.

And He said to them, "Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will follow those who believe: in My name they will cast out demons, they will speak with new tongues, they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick and they will recover"...And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

The Serpent Rod

In Exodus 4:2-4, God used the plain shepherd rod of Moses to turn it into a serpent as a sign for the people to believe that God had come down to save them from enslavement. The serpent, in the past, has been linked to the cobra of Egypt, worn on the headdress of Pharaoh, though others feel this is a step too far in interpretation.²⁸⁹ No matter what the type of snake it was, it is clear from the text that it was dangerous and deadly. Exodus 7:9-12, where this sign is performed before Pharaoh, is the instance where God initiates war. This war is not necessarily against Pharaoh as the person in that office but against the gods of Egypt, whom he represented. Pharaoh, as the shepherd-king, was being deposed, "That is because pharaonic ideology declared that Pharaoh, the shepherd, was not only the son of Amon-Ra but also Ra incarnate. As such, Pharaoh also could be called the creator of Egypt and do miracles. He ruled Egypt on Ra's behalf and imparted the breath of life to all his subjects. These are cardinal ideas in Egypt,"²⁹⁰ which had

²⁸⁸ Schell, *John*, 179-180.

²⁸⁹ Kaiser Jr., "Exodus," 447.

²⁹⁰ Jeffery J. Niehaus, *Ancient Near Eastern Themes in Biblical Theology* (Grand Rapids, MI: Kregel, 2008), 35.

to be dealt with by Yahweh. Yahweh is the One and only Supreme God. Therefore, when Moses casts his staff on the ground, and it becomes a serpent, and Pharaoh's diviners are able to do the same, Yahweh's power over the Egyptian gods is asserted in the eating of these serpent staffs.

The staff or rod was seen as a source of power for the god they represented. "Such rods had their special priests and many a high priest had the title, 'the priest of the rod', sometimes with the mention of the god to whose service he was assigned as, for instance, 'a priest of the holy rod of Amon'. Sometimes by the addition of the hieroglyphic sign of a god-determinative the rod was more clearly characterized as divine."²⁹¹ The pharaoh would hold a rod at the coronation, as emblems of his royalty, power, and authority. The crook of the pharaoh "was simply the repository of the deific force of royalty."²⁹² Moses's rod thus stood in contrast since it was merely a shepherd rod, commonly used as a walking staff.²⁹³ Therefore when Yahweh's plain shepherd staff ate the other "divine" staffs, He was in essence, taking their power, authority, and knowledge. He devoured and took to Himself all that they were, signifying their complete defeat.²⁹⁴

The concept of the serpent was strong in Egypt during the Middle Kingdom, more specifically during the Second Intermediate Period (ca. 1668-1560 BC). At Wadi El-Hol, located in Upper Egypt, not far from Luxor and Hou, an inscription has been found and now, after a decade, has finally been translated.²⁹⁵ The Wadi El-Hol 2 inscription is written in Proto-Consonantal Hebrew. It reads "Surrounding the crooked one, your afflicter, is God."²⁹⁶ The word

²⁹¹ Abraham S. Yahuda, *The Accuracy of the Bible* (London, England: William Heinemann, 1934), 107.

²⁹² John Currid, *Against the Gods: The Polemical Theology of the Old Testament* (Wheaton, IL: Crossway, 2013), 114-15.

²⁹³ *Ibid.*, 113.

²⁹⁴ *Ibid.*, 129.

²⁹⁵ Petrovich, *The World's Oldest Alphabet*, 36.

²⁹⁶ *Ibid.*, 47.

for “God” here is *El*, “one of the many names in the Bible used for the God of the Hebrews, and its usage is connected to the Levantine concept of supreme deity.” This is the region where their forefathers originated. The inscription is best understood through illustration, the afflicter of the Hebrew would be surrounded by El, “the supreme God of Israel-whose actions can be symbolized by those of a boa constrictor-would surround the crooked Nubian, his afflicter, and slowly squeeze him until the life of the Nubian would be extinguished from him. In this scenario, the supreme God of the Hebrews is seen as the defender of the righteous person, acting on his or her behalf to bring the tormentor to justice.”²⁹⁷ The concept of the Israelites seeing a serpent as a good thing and a form of judgment is seen even prior to this time in Jacob’s blessing to his son. He said to Dan, “Dan shall judge his people as one of the tribes of Israel. Dan shall be a serpent by the way, a viper by the path, that bites the horse’s heels, so that its rider shall fall backward” (Gen 49:17).

The serpent in Ancient Near East (ANE) culture, was seen as the “lion of the ground.” It could be just as deadly as the four-legged beast, inflicting death on those who would pass by with just a bite to the ankle. The “Semitic terms for ‘lion’ and ‘serpent’ are not entirely distinct, and the fuzzy lines between these terms result from an ancient worldview in which animal categories were often mixed, even challenging modern boundaries between the mythical and the real.”²⁹⁸ Because of this blurred boundary in the domain of the animal kingdom (air, earth, dust, and water), “each domain has its own ‘lion.’ Thus, the eagle is the ‘lion’ of the sky, the eel the ‘lion’ of the sea, and the serpent the ‘lion’ of the earth. The four-legged king of beasts is the center term. So animals that might be quite distinct according to modern systems of classification

²⁹⁷ Petrovich, *The World’s Oldest Alphabet*, 51.

²⁹⁸ Scott C. Jones, “Serpents, and Lion-Serpents in Job 28:8 and Beyond,” *Journal of Biblical Literature* 130, no. 4 (2011): 663-686.

were sometimes connected metaphorically on the basis of their power and threat in the animal kingdom.”²⁹⁹

This composite of animals is seen in the terminology of the three terms for snake in the Hebrew. There is the general term for snake or serpent *nachash* (נָחָשׁ, Gen 3:1; Exod 4:3; Num 21:6; Deut 8:15; Isa 14:29, 65:25), used thirty-one times in the Old Testament. The second term is translated as fiery serpent, *saraph* (שָׂרָף, Num 21:8; Isa 6:2, 14:29), which may mean they are venomous.³⁰⁰ Two of the seven times *saraph* is used in the Old Testament (two in Numbers, once in Deuteronomy, and four in Isaiah), they are seen as flying serpents, and two as an angelic figure called Seraphim (Isa 6:6). And the last term *tannin* (תַּנִּינִי, Gen 1:21; Exod 7:9; Deut 32:33; Isa 51:9), is often translated as serpent, dragon, or sea monster. Several places in Isaiah (34:13, 35:7) and Jeremiah (10:22, 14:6) *tannin* has been translated as jackal, and it is even used as a description of Leviathan (Isa 27:1). All three terms are used either pre- or mid-Babylonian exile. The single time *tannin* is used post-exilic is in a name of a well of Jerusalem, not in reference to an animal (the Dragon Well, Neh 2:13). All three of these terms are used in Deuteronomy and Isaiah, but nowhere else.

The *saraph* and *nachash* are next seen in Numbers 21. Israel has been complaining against the LORD and Moses during their wilderness wondering. “Why have you brought us out of Egypt to die in the wilderness? For there is no food and no water, and our soul loathes this worthless bread,” referring to manna, the heavenly bread (Num 21:5). Jesus equates Himself with God’s provision of the bread from heaven, the manna which the Israelites ate for 40 years,

²⁹⁹ Jones, “Serpents, and Lion-Serpents in Job 28:8 and Beyond,” 671.

³⁰⁰ This word can also be translated as “to burn,” coming from the image of Isaiah 6 with burning or fiery angels flying having six wings. “The winged serpent was a frequent image in the ANE, including Egypt, where it is seen as a spirit that wards off evil from the king. Two- and four-winged cobras in fact appear on Hebrew stamp seals during the relevant period.” Witherington III, *Isaiah Old and New*, 59.

in the feeding of the five thousand in John 6. He expressly called Himself the living bread which came down from heaven (v 51). The symbol of the bread that was rejected in the wilderness was prefiguring the rejection of Christ. Even after seeing the miracle of feeding the 5000, many who had believed murmured against Christ, refusing Him because He said they would have to eat His flesh (vv. 41-66). God allowed fiery serpents (*nachash* and *saraph* are placed next to each other in Num 21:6) to bring death to the Israelites who had murmured against God and Moses. The people quickly repented, God told Moses to make an image of a fiery serpent lifted on a pole (a standard or banner), and all who looked on it would be healed (Num 21:8). Moses made a bronze serpent (*nachash*) and placed it on a *standard*,³⁰¹ and all who looked at it were healed (Num 21:9). Moses connected the people's salvation to the serpent *nachash*, not to the *saraph* that God had told him to make the image of. Christ directly connects Himself to this lifted bronze serpent in John 3:14. This serpent is intimately connected to one of the greatest passages in all Scripture.

And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved (John 3:14-17).

The symbolic act of the Son of God being lifted up to bring about eternal life, to save a world that seemingly was condemned, the world He loved, carried two implications.

The figural linkage carries two enormously significant theological implications: *it portrays the Son of Man figure as one whose 'lifting up' effects atonement from sin, just as the bronze serpent protected the Israelites from the punishment for their rebellion and complaining against God' and it transmutes the image of 'lifting up' from a picture of the Son of Man's exaltation in the clouds to the gruesome visual image of Jesus impaled on the cross.*³⁰²

³⁰¹ A standard is a pole with a banner attached to the top of it. They were used to separate military divisions within an army. The image on the banner depicted the symbol of that division or tribe. They were used as a rallying point during encampment or in battle (Num 2:2-3). The symbols came from Genesis 49.

³⁰² Hays, *Echoes of Scripture in the Gospels*, 334.

The prophetic act of the object that was killing the people (*nachash*) being lifted up, and Christ symbolically taking the very place of that *nachash*, came to represent what God's Son would do for humanity. He would take on the curse brought about by the serpent, the adversary of the people. In Moses's act of creating that type of serpent, he made it the same type of serpent first seen in the Garden of Eden (Gen 3:1, 2, 4, 13, 14), not the *saraphs* that were plaguing the people. This directly connects to how God was going to defeat the serpent in the Garden, a promise which He made to Adam and Eve (Gen 3:15). In Christ's placement of taking on the guilty, He took the curse upon Himself identifying Himself with the images that brought the punishment on (sin, death, and the adversary). By Him taking the place of these three, He was able to redeem from sin (Rev 5:9), take back the keys of death (Rev 1:18), and defeat the *Nachash* of Old (Rev 20:2).

This defeat is further described as bruising the head (Gen 3:15), wounding the *Tannin* (Isa 51:9), piercing the hand of the *nachash* fleeing (Job 26:13), laying hold of the dragon (Rev 20:2), and casting out the great dragon (Rev 12:9). Perhaps Isaiah 27:1 says it best, "In that day the LORD with His severe sword, great and strong, will punish Leviathan the fleeing serpent, Leviathan that twisted serpent, and He will slay the reptile that is in the sea." Leviathan has been connected to Satan by Robert S. Fyall.³⁰³ He says concerning the defeat of Satan while humanity awaits the second coming,

Standing at the other side of the cross and the resurrection we know that the evil one has been defeated, that Christ has the victory. The vindication of Job is part of the biblical witness pointing to Satan's defeat and yet it shows vividly the many agonies and stern challenges to faith which still remain. In this world the realities of God's providence and victory can be perceived only by faith, and that is the victory which overcomes the world.³⁰⁴

³⁰³ Robert S. Fyall, *Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job* (Downers Grove, IL: InterVarsity Press, 2002), 168.

³⁰⁴ Fyall, *Now My Eyes Have Seen You*, 174.

Within Judah's heir, Nahshon (brother to Elisheba, Exod 6:23), this act of God's serpent conquering through "lifting up" was predicted. He was the commander of the tribe of Judah and led the people out from the wilderness of Sinai, carrying Judah's standard or banner before all the tribes (Num 1:7). This standard is captured in the pole of the Bronze Serpent (*nes*, נֶסֶף, Num 21:8).³⁰⁵ Upon the banner that was atop his pole, was depicted a lion on blood-red ground (the sardian stone or sard).³⁰⁶ The name *Nahshon* means "The Diviner" or "Foretelling," but it has further connections. "The name Nahshon is derived from a serpent [*nachash*]. Without indulging in fanciful speculations, we may be allowed to suggest that this may bear prophetic reference to the Great Prophet who was to bruise the head of the serpent."³⁰⁷

This prince of Judah³⁰⁸ was in the lineage of Christ Jesus (Luke 3:32; Matt 1:4) and prefigured Christ being lifted as a banner of war that would save the people. He is *Jehovah Nissi*, "The-LORD-Our-Banner" (Exod 17:15). He was the Lion of Judah and the Bronze Serpent, just as Nahshon had signified by his prophetic type. When the cross was raised up from the ground with Christ fixed atop, He was the Serpent of God on His Banner. At that moment a stake was driven into the serpent of old, signifying his defeat. When Christ came out of the grave He had conquered as King, as the Lion of Judah. The prince and commander Nahshon (the Serpent) with his banner of the Lion of Judah, had been fulfilled in this final battle between Christ and Satan.

God has once again devoured the power and authority of the serpent. He has restored the power and authority humanity relinquished in the Garden. It is to this point that Luke 10:19 says "Behold, I give you the authority to trample on serpents and scorpions, and over all the power of

³⁰⁵ Andrew T. Lincoln, *The Gospel According to Saint John* (Peabody, MA: Hendrickson, 2005), 153.

³⁰⁶ Alfred Edersheim, *Bible History: The Old Testament* (Peabody, MS: Hendrickson, 1995), 233.

³⁰⁷ *Ibid.*, 230.

³⁰⁸ *Ibid.*

the enemy, and nothing shall by any means hurt you” and “He called His twelve disciples together and gave them power and authority over all demons, and to cure disease” (Luke 9:1).

We must remember that Christ has placed His banner over us and it is love (Song 2:4).

Therefore, we can go out to work the works of the Father without fear of the adversary.

5: Narratives within Judges

The book of Judges records events that took place in Israel's history between the time of the end of the conquest to just before the birth of the monarchy, covering a span of nearly three-hundred years.³⁰⁹ The book provides reasons as to why the conquest was not completed in its entirety, though Joshua did much of the work (Josh 23:1-7; Judg 1:1-2:10), the need for judges (2:11-23), and why there was a need for a king. The people had fallen victim to invaders because of the sin of idolatry, and both their moral and religious values had been corrupted. "The central section of the book dealt with a series of external threats to Israel's existence in the form of foreign invasion and oppression. The epilogue focuses on the internal threat to its existence posed by its near collapse into moral and spiritual chaos."³¹⁰

Samuel is attested to be the author of the books of Judges, Ruth, and parts of his own book by the Talmud.³¹¹ Each of these books has a focus on kingship. Ruth gives an explanation for King David's lineage. Judges expresses the need for a king with the four chiasmic glosses³¹² in the epilogue "In those days there was no king; everyone did what was right in their own eyes" (17:6, 18:1, 19:1, 21:25). Compile these statements with the central story of stolen kingship (8:22-9:6) and God's retributive action (9:7-57), the book has a thrust that leads up to the need for the Davidic monarchy, which 1 and 2 Samuel brings the good of the Davidic monarchy into

³⁰⁹ The Judges' period ranges from 1326 to 1092 BC and it is speculated that a few of the judges were in office simultaneously, covering a 234-year period. This is in close relation to the time recorded in the book itself, 296 years. Barry G. Webb, *The Book of Judges* (Grand Rapids, MI: Eerdmans Publishing, 2012), 12.

³¹⁰ *Ibid.*, 420.

³¹¹ Norman Solomon, *The Talmud: A Selection* (New York, NY: Penguin Classics, 2009), 483-484.

³¹² Webb, *The Book of Judges*, 419.

clear view. The degradation within the judgeship, from the height of the Judahite Othniel as the most suitable leader, down to Samson as the poorest example, adds an additional element to the book creating a need for an ideal ruler, who would only be found in David as the book of Kings makes clear.

We think we know what a judge is. But almost at once that initial understanding is challenged: Ehud is a devious assassin rather than a warrior, Shamgar is probably not an Israelite, Deborah is a woman, and so on, until finally we are presented with Samson, who is the polar opposite of Othniel: Othniel's marriage is exemplary, Samson's liaisons with foreign women are the reverse; Othniel leads Israel in holy war, Samson is a loner who doesn't even want to fight the Philistines; Othniel saves Israel and ushers in an era of peace, Samson leaves the Israelites under the Philistine yoke. And yet the narrator insists that Samson was a judge, and the point is made with particular emphasis.³¹³

The conundrum of Samson will be looked at in relationship to Christ, and later in the chapter an in-depth look at Judges 19.

Samson: The Death of the Promised Son

The Samson narrative is a strong example of Hebrew literary artistry, perhaps even the finest in the Old Testament.³¹⁴ The birth narrative follows that of Isaac, the first miraculous birth in the Bible where God corrects physical barrenness to bring about a promised child with the complete addition of a visitation from heavenly beings (Gen 17:15-18:15; Judg 13:2-3). Because it is reminiscent of previous birth stories, it sets high expectations that Samson will be a great leader and perhaps save Israel from the downward spiral they have been in throughout the rest of the book. However, the first frustration of the reader comes when Samson's mother's name is not recorded, while Sarah (Isaac's mother) and Jochebed, the mother of the first deliverer judge

³¹³ Barry G. Webb, "The Book of the Judges: An Integrated Reading," *Journal for the Study of the Old Testament Supplement Series*, vol. 46 (Sheffield, England: Sheffield Academic Press, 1987), 170-171.

³¹⁴ Adel Reinharts, "Samson's Mother: An Unnamed Protagonist," *Journal for the Study of the Old Testament* 17, no. 55 (1992): 26.

Moses, were (Gen 18:15, 19; Exod 6:20). Samson's mother was privileged to have not just one encounter with the Man/Angel of the Lord, but two. Yet her name is not even recorded.

The absence of the woman's name in chapter 13 is all the more striking when we consider the fact that she has a central role here and is more favorably pictured than her husband. These commentators are reacting to the rather anomalous characterization of the female protagonist of this narrative. Whereas in the majority of biblical stories the important characters are named and lesser characters may not be, in this story it is the main character who is anonymous, while other lesser characters are named. This anomaly is all the more striking in the context of the book of Judges as a whole, which provides us with two other examples of unnamed women, Jephthah's daughter (Judg 11) and the Levite's concubine (Judg 19).³¹⁵

This disappointment is furthered by the realization that she followed the commands of the heavenly being, yet the promised child did not. By chapter 14, the realization that Samson is not following the law (Deut 7:3; Judg 14:3) nor his required Nazirite lifestyle is evident (14:9). Because this birth story is repeated elsewhere in scripture details that make their way into the rest of Scripture will be looked at.

Sun of Righteousness

Abraham and Sarah, Gideon, and Samson's parents' encounters with the Angel of the Lord have been reported as theophanic sightings of God. Furthermore, some have not just called them theophanies but *Christophanies*; sightings of Christ in His preincarnate state. "The term 'christophanic exegesis' [is] to designate this performative, experientially (liturgically) located exegesis that discerns and affirms the presence of Christ—not a literary reality but an epiphanic 'real presence'—in the theophanic accounts of the Old Testament and in the very act of exegeting such texts."³¹⁶

³¹⁵ Reinharts, "Samson's Mother: An Unnamed Protagonist," 27.

³¹⁶ Bogdan Gabriel Bucur, "Chapter 3 Ὁ ὢν εὐλογητός Χριστός ὁ Θεός ἡμῶν: Re-Envisioning the Burning Bush (Exodus 3)," *In Scripture Re-envisioned: Christophanic Exegesis and the Making of a Christian Bible* (Leiden, The Netherlands: Brill, 2019), 71-118.

The church father Tertullian confirms Christ's involvement with man in His preincarnate state as the agent of the Father.

For he [the Son] it always was who came down to converse with men, from Adam even to the patriarchs and prophets...he, the Most High, should have walked in paradise in the evening looking for Adam, should have shut up the ark after Noah had gone in, should have rested under an oak with Abraham, should have called to Moses from the burning bush, and should have appeared with three others in the Babylonian king's furnace...the Father has always done those things which have been performed by the Son.³¹⁷

This does not at all seem like a misinterpretation of the events recorded in these encounters. All people involved interpret the visitor as God (*Elohim*) and more specifically *Yahweh*. Just as Gideon has a sign performed by the Angel of *Yahweh* to prove His identity as *Yahweh* (Judg 6:17, 21),³¹⁸ so too does the wise woman, Samson's mother, interpret the sign shown to them (the Angel of the Lord ascending in fire) to be proof that they had been in the presence of *Yahweh* Himself. This is seen in her reply to her husband's fearful statement, "We shall surely die, because we have seen God (*Elohim*)" (13:22). Her statement confirms they had not just seen God but *Yahweh*. "If the LORD (*Yahweh*) had wanted to kill us, He would not have accepted the burnt offering and grain offering from our hands, nor shown us all these things" (13:23). She clearly identifies the Angel or Messenger of the Lord, the Man of the Lord, as none other than *Yahweh* Himself.³¹⁹ The identity of "the Messenger" which is a truer translation of the word *malak* (מַלְאָךְ), may or may not be rendered as a heavenly angelic being, "angel" is just one interpretation of the word.

The Messenger had an appearance that conveyed He was a Man, yet His countenance was "very awesome" (13:6). This very awesome countenance is similarly seen in the Psalms

³¹⁷ Trans. Ernest Evans, *Tertullian's Against Praxeas* (Eugene, OR: SPCK, 1984), 153–54.16.

³¹⁸ *Yahweh* often responds to prove His identity, presence, and power with fire (Gen 19:24; Exod 3:2, 9:23, 13:21, 19:18, 24:17, 40:38; Judg 6:21, 13:20; 1 Kgs 18:38; 2 Kgs 1:10, 12; 1 Chron 21:26; 2 Chron 7:1; Acts 2:3; Rev 1:14).

³¹⁹ Webb, *The Book of Judges*, 228.

(44:3, 89:15, 90:8) where it is conveyed as light. Moses would have his face shine with light from the glory of God's presence (Exod 34:29; 2 Cor 3:7). The countenance and shining face of God are contained within the Priestly Blessing of Numbers 6:24-26. When Christ was on the Mount of Transfiguration He had a very awesome countenance, "and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light" (Matt 17:2). When He is revealed in His eschatological glory in Revelation it says concerning this, "His eyes like a flame of fire...His countenance was like the sun shining in its strength" (1:14, 16). This sun shining in its strength correlates to Judges 5:31 from the song of Deborah "Thus may all your enemies perish, Yahweh. But may those who love Him be like the sun when it comes out in full strength." This sun shining in its full strength is a play on the Samson Saga.

Samson's mother wisely gave him his name, Samson (*šimšōn*, שִׁמְשׁוֹן). It "expressed her confidence that what the Messenger had said about him would be fulfilled. It is related to the word *šemeš* (sun, שֶׁמֶשׁ), and recalled the closing lines of the Song of Deborah and Barak...She knows the child's destiny and expects it to be fulfilled. Like the sun he will be strong, and go forth in that strength to defeat Yahweh's (and Israel's) enemies."³²⁰ As the Messenger ascended in fire with His own countenance shining brightly, the image of the sun may well have been what was burned into her memory, which was recalled on the day of his birth. She had been given the promise and healing of Yahweh. She had seen and experienced, the Sun of Righteousness arise with healing in His wings (Mal 4:2).

³²⁰ Webb, *The Book of Judges*, 358.

Birth Announcements

Samson's conception is one of only two other birth announcements by heavenly messengers in the Old Testament; Isaac's was the other. When John the Baptist and Jesus's conceptions are announced by an angel, who calls himself Gabriel,³²¹ it recalls both former announcements. The four mothers carry not only similarities in the birth announcements but are used by God as prophetesses. Sarah, by her sending out of Ishmael, proclaimed, "Cast out the bondwoman and her son; for the son of this bondwoman shall not be heir with my son, namely with Isaac" (Gen 21:10). Galatians 4:21-31 confirms her statement as a declaration of the New Covenant with the deposition of the Old. Elizabeth proclaims a blessing over Mary (Luke 1:41-45), and Mary prophesied by breaking out into song (Luke 1:46-55). However, Samson's mother adds to the Man/Angel's words, proclaiming that his Naziriteship will be till her son's death. "Is it a premonition, perhaps? A gnawing dread of what must be? Whether she knows it or not, her words are prophetic, and will be shown to be so by the way his story ends. Samson's destiny as a Nazirite of God from his mother's womb will be consummated in his death."³²²

Barrenness of the womb had been reversed with Sarah, Elizabeth, and Samson's mother. God's intervention on their part stands in stark contrast to Mary's virgin conception, which serves to heighten the desire of fulfillment from the other three women. Isaiah recognized this ultimate fulfillment; he takes the words "shall conceive and bear a son" (Judg 13:5) and

³²¹ Gabriel was the angel of Daniel 8 and 9. He told Daniel what his vision in chapter 8 meant. In chapter 9, he gave the prophecy that the Messiah, the Prince, would come and be cut off in 70 weeks. Josephus confirms that the Jewish people read his works and understood their time fulfillment (*Antiquities* 10.11.268). This is one of the few *time fulfillments* given within the Bible. This "70 weeks" set up the expectation that the Messiah would come around the time frame in which Christ did. That is why people were looking for Messiah around the time of the first Roman emperors. Other examples of time fulfillments are Jonah's 40 days (3:4), Isaiah's one year (21:16), the immediate death of a son in 1 Kings 14:12, and Jeremiah's 70 years (29:10). Gary V. Smith, *Interpreting The Prophetic Books* (Grand Rapids, MI: Kregel Academic, 2014), 129.

³²² Webb, *The Book of Judges*, 353.

implements them in the direct prophecy concerning this heightening, “Therefore the LORD Himself will give a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name *Immanuel* (God-With-Us)” (Isa 7:14). Mathew picks up this direct prophecy claiming its fulfillment over Christ (Matt 1:20-23). Luke 1:34 alludes to the prophecy, yet does not claim it outright, in Mary’s question to the angel, “How can this be, since I do not know a man?” This confirms her virgin status. The angel confirms Isaiah’s statement, “The LORD will give you a sign,” when he says, “The Holy Spirit will come upon you and the power of the Highest will overshadow you, therefore, also, that Holy One who is to be born will be called the Son of God” (1:35). Jesus and John’s birth announcements are inextricably linked.

John’s birth announcement swirls around Christ’s in Isaiah 7, just as it does in the proclamation of Samson’s birth. Samson was a Nazirite as was John, yet Jesus was not, this is what brings confusion to understanding Matthew’s application of fulfillment to Jesus (2:23), as to whether or not it should be applied to Judges 13:5.³²³ However Luke detangles this confusion. In Luke 1:15 concerning John’s Nazirite status from the womb, he quotes half of Judges 13:5. Compare the Judges’ birth announcement to the two Lucian birth announcements. All three men would serve the LORD in the Spirit till the day of their deaths.

³²³ This is not a direct quote from a single prophet but a summary fulfillment from multiple prophets. At least three different interpretations have come forth in understanding Matthew’s application of the word “Nazarene.” Michael A. Rydelnik and Edwin Blum, *The Moody Handbook of Messianic Prophecy* (Chicago, IL: Moody Press, 2019), 113.

Table 5.3. Naziriteship of Samson as it relates to John the Baptist and Jesus		
Samson	John the Baptist	Jesus
“For behold, you shall conceive and bear a son” (Judg 13:5 a)		“And behold, you will conceive in your womb and bring forth a Son,” (Luke 1:31)
“Now drink no wine or similar drink, nor eat anything unclean, for the child shall be a Nazirite to God from the womb to the day of his death” (13:7).	“And shall drink neither wine nor strong drink. He will also be filled with the Holy Spirit, even from his mother’s womb,” (Luke 1:15).	
“The child grew, and the LORD blessed him. And the Spirit of the LORD began to move upon him” (13:24-25).	“The child grew and became strong in the Spirit and was in the desert” (1:80)	“The Child grew and became strong in the Spirit” (2:40).

Luke separates one more aspect of Samson’s birth announcement between the two New Testament counterparts. When Manoah asks the Angel of Yahweh, “What will be the boy’s rule of life and his work,” Luke splits the two answers. He applies the Naziriteship to John as his manner of life, and Jesus is given the work of deliverer or savior. The Greek word (Σωτήρι) *Sōtēri* is applied to Jesus in the angel’s announcement to the shepherds (2:11). This is the same Greek word applied to Samson in the LXX (Judg 13:5). “Deliverance often comes about through human agency (which of course does not exclude Yahweh’s ultimate agency), and in some cases the account may lack a practical theological significance. Thus the action in view may involve

helping someone in battle (Judg 12:2-3), relieving a besieged city (1 Sam 11:3), or rescuing the inhabitants of a town.”³²⁴

This same tangle of birth and manner of life is seen in Isaiah 7. In Isaiah 6-11, elements from Judges hang in the background, specifically from the two theophanic encounters between Gideon and the Angel of the Lord and the Samson saga. Take for example the several implements that are pulled from the Samson saga into Isaiah 7. Isaiah hints at the Nazirite vow in verse 15, “Curds and honey he shall eat, that he may know to refuse the evil and choose the good.” The honey is found in both Samson’s and John’s diet (Judg 14:8; Mark 1:6). Yet the Immanuel name and virgin birth would be applied to Jesus in Matthew 1:23. Compare the compounding elements.

Table 5.4. Nazirite elements shared between Samson’s saga and Isaiah 7		
Elements	Judges 13- 16	Isaiah 7
Honey	14:8	v 15
Bees	14:8	v 18
Cleft of the rock	15:11	v 19
Razor to cut hair	13:5	v 20
Heifer	14:18	v 21

³²⁴ Moises Silva (Ed.), *New International Dictionary of New Testament Theology and Exegesis* (Grand Rapids, MI: Zondervan, 2014). Credo Reference: <https://go.openathens.net/redirector/liberty.edu?>

Large sum of silver	16:5	v 23
Vine	13:14	v 23

John would be the one who was bound by the Nazirite vow, just as Samson was. He would die a Nazirite just as Samson did, yet Christ's ministry would actually resemble that of Samson's, as well as His death.

Nazirite, to Be or Not to Be

Samson, though he was not supposed to, would break his Nazirite vow. His lack of care concerning the vow (not eating defiled food or touching the dead) was evident in his taking honey from the carcass of the lion and eating it (14:9) and picking up the jawbone of a donkey (15:15). He was also not to drink alcohol, though the text does not say he broke this part directly, it seems implied with his seven-day feast that appears right after the lion and honey. He would speak with figurative language consisting of riddles, poetic language, and prophecy. Lastly, he was not to cut his hair. Doing any of this would make him ceremonially unclean, breaking his vow to God. In Numbers 6 the shaving of hair meant either the completion of the vow, in which the hair would be offered on the altar, or that the person had broken the vow and the hair would have to be grown once more to make a fresh start. "In Samson's case the separation is not voluntarily assumed, nor is it temporary. He remains *nazir* (separate) 'to the day of his death'. He may wish to be as other men but Yahweh will not let him be so. His hair is shaved off only to

grow again, and at the climax of the narrative it is not his hair only that is offered in sacrifice, but Samson himself.”³²⁵

Christ was accused of being a winebibber, “The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, a friend of tax collectors and sinners!’ But wisdom is justified by her children” (Matt 11:19). He would touch dead bodies, “He put them all outside, took her by the hand and called, saying, ‘Little girl, arise.’ Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat” (Luke 8:54-55). He additionally raised a boy, “Then He came and touched the open coffin, and those who carried him stood still. And He said, ‘Young man, I say to you, arise.’ So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, ‘A great prophet has risen up among us’; and ‘God has visited His people’” (Luke 7:14-16). He would be associated with defiled food, “Now when they saw some of His disciples eat bread with defiled, that is, with unwashed hands, they found fault” (Mark 7:2). He will later clarify what truly would defile a man (Mark 7:17-23). Samson’s speech consisted of riddles³²⁶ (Judg 14:14), poetry (15:16), and prophecy (16:30). All were mirrored in Christ’s language (parables, eloquent speeches, and prophecy), as He would talk with figures of speech (John 10:6, 16:25, 16:29).

Samson’s love interest in Philistine women would go against the Deuteronomic Law (Deut 7:3). He was not to intermarry with the foreign nations in the land of Canaan. Samson would take a wife from the Philistines (Judg 14:1-2), lay with a harlot of the Philistines (16:1),

³²⁵ Webb, “The Book of the Judges: An Integrated Reading,” 170.

³²⁶ The Hebrew terms *mashal* and *chidah* carry the idea of a dark saying, riddle, parable, or proverb. In essence, Samson and Christ’s speech were the same. Further explanation of the similitude of riddles and parables is given in Grant Osborne, *The Hermeneutical Spiral* (Downers Grove, IL: InterVarsity Press, 2006), 292.

and eventually would love Delilah who was also a Philistine (16:4). Christ would interact with several women whom He was socially not supposed to and display a more righteous love towards them. He would allow a woman of ill repute to love Him,

He turned to the woman and said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she has washed My feet with her tears and wiped them with the hair of her head. You gave Me no kiss, but this woman has not ceased to kiss My feet since the time I came in. You did not anoint My head with oil, but this woman has anointed My feet with fragrant oil. Therefore I say to you, her sins, which are many, are forgiven, for she loved much. But to whom little is forgiven, the same loves little.” Then He said to her, “Your sins are forgiven.” (Luke 7:43-48).

Christ would later heal a Canaanite woman’s daughter (Matt 15:21-28). He would forgive a woman caught in the very act of adultery (John 8:1-12). And He spoke with a Samaritan woman at a well (Jews did not associate with Samaritans, John 4:9). Christ is the antitype of Samson.

Because Samson is a conundrum the connections are elusive, but they are there, which is what makes Matthew’s fulfillment application so difficult to interpret, “And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene” (2:23). Much debate has been done over the meaning of this small verse. “This text is introduced very similarly to the other four explicit OT quotations in Matthew’s infancy narrative. But no OT text ever declares that anyone will be called a Nazarene! Nor does any known apocryphal or pseudepigraphal text include such a statement. How, then, can Matthew think that prophecy is fulfilled?”³²⁷

The three main explanations for this fulfillment proclamation are as follows. First, it was a play on words between “Nazarene” and the Hebrew *nēšer* (“branch”) referring to Isaiah 11:1. Second, “Nazarene” was a derogatory term describing the insignificance of the little town of Nazareth in Galilee as expressed by John 1:46 “Can any good thing be from Nazareth?”

³²⁷ Craig L. Blomber, “Matthew,” in *Commentary on the New Testament Use of the Old Testament*, edited by G. K. Beale, and D. A. Carson, (Grand Rapids, IL: Baker Academic, 2007), 11.

characterized in Isaiah 53:2 in the description of the Suffering Servant, and even in Hiram's description of the towns in Galilee given to him by King Solomon. They were to him "*Cabul*," translated as "Nothing Good" (1 Kgs 9:13). Third, the application may be Matthew alluding to Judges 13:7, with Samson's "Naziriteship" signifying Christ's "separateness" or "holiness," as captured in Isaiah 4:3. "The fact that this is the only place in the entire Gospel where Matthew makes reference to 'prophets' in the plural (rather than a singular 'prophet') as the source of an OT reference suggests that he knows that he is not quoting one text directly but rather is summing up a theme found in several prophetic texts."³²⁸ As stated previously several elements of Judges can be found within Isaiah 6-11, if Matthew's idea of Nazarene is born from these chapters and Judges, looking further into Judges may shed more light on this application fulfillment.

Immanuel

In Judges 6, Israel is under Midianite oppression, and Gideon (a seemingly nobody) is threshing wheat in a wine press to hide it from the Midianites. The Angel of the LORD, bearing all the same qualities as the Messenger of Judges 13, appears and sits under a terebinth tree (Judg 6:11). This harkens back once again to Genesis 18, where not only is Isaac's birth announced to Sarah (18:9-15), but the LORD appears to Abraham by terebinth trees (18:1). Abraham made food for the Lord and His two angels that accompany Him (18:8). Gideon likewise does the same for the Angel of the LORD, but instead of eating as the three do in Genesis, something else is done with Gideon's, it is offered as a burnt offering (Judg 6:18-21). Samson's parent's food will likewise be taken as a burnt offering (13:19).

³²⁸ Blomber, "Matthew," 11.

The burnt offering of Gideon was taken as a sign to prove the identity of the Messenger, that He truly was God. For the Messenger, who was called the Judge of all the earth by Abraham (Gen 18:25), had called him to be judge and deliver Israel. Gideon mimics the rebuffs of Moses (Exod 3:11, 4:10, 13), refusing to take the call (Judg 6:13-15). However, he is assured, “Have I not sent you” (6:15). This is a recall of God’s words to Moses “I will send you” (Exod 3:10), which will find a resting place in Isaiah 6:10 ““Whom Shall I send, and who will go for Us?” Then I said ‘Here I am! Send me!’” The calling of God is irrevocable as Romans 11:29 reminds us, for the presence of the Lord is assured to those whom He sends; He will not be refused. “The promised ‘presence’ of God, in the sense of divine enablement, makes all pleas of inadequacy irrelevant (Judg 6:16). The statement ‘Surely I will be with you’ is exactly the same as was spoken to Moses in Exodus 3:12...Here it is an unsubtle way of forcing into Gideon’s consciousness the awareness that he is having an encounter with God himself.”³²⁹

When Gideon asked for the sign from *Adonai* to prove that He is *Yahweh* (Judg 6:13), he uses the same formulaic statement of Abraham “My Lord [*Adonai*], if I have now found favor in Your sight, do not pass by your servant” (Gen 18:3). Gideon says, “If now I have found favor in Your sight, then show me a sign that it is You who talk with me” (Judg 6:17). The Angel of the LORD in Judges 6:21 has in His hand a staff, from which fire proceeds to light the burnt offering on fire. Gideon then names the place the LORD-Is-Peace (*Yahweh-Shalom*). “Gideon has been given the sign (*'ōt*) he sought (v 17), and is no longer in any doubt that the *messenger* is *Yahweh* himself.”³³⁰

³²⁹ Webb, *The Book of Judges*, 231.

³³⁰ *Ibid.*, 232.

In Isaiah's call into ministry in Isaiah 6, it was discussed in Chapter Four that it was reminiscent of Moses's call in Exodus 3-4; so too Gideon's call is pulled into the forefront at the end of Isaiah 6.³³¹ Verse 13 states, "as a terebinth tree or as an oak, whose stump remains when it is cut down so the holy *seed* shall be its stump." The terebinth tree of Gideon and of Mamre, where the promised *seed* was confirmed with a set time, has made its appearance in Isaiah. When the word *seed* is brought up here, it recalls the *protoevangelium* of Genesis (discussed in Chapter Three). Eve's promised seed had been passed to Abraham and confirmed on Isaac in Genesis 22:18. This confirmation was spoken by the Angel of the LORD speaking from heaven (Gen 22:11-18). Adding this appearance of the Angel of the LORD to the two from Judges, Isaiah will then spend chapters 7-11 speaking of births of children as signs and wonders, proclaiming what those children will do as a sign and wonder.

He speaks of his son Shear-Jashub (7:3), then promises the conception of Immanuel (which may be considered as a throne name)³³² as a sign for the King of Judah (7:14), the conception of his second son (Maher-Shalal-Hash-Baaz) conceived by the prophetess his wife (8:3), refers to Immanuel two more times (8:8, 8:10), and then proclaims of himself as prophet and the children, "We are for signs and wonders in Israel from the LORD" (8:18). He follows this statement with a second confirmation of a promised Child, "For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder" (9:6). There then seems to be a lull in the discussion concerning children, until Isaiah 11:1-10. He recalls the seed, tree, and stump image of 6:13 and says of this stump, "There shall come forth a Rod from the stem of

³³¹ Joseph Blenkinsopp, *Isaiah 1-39: A New Translation with Introduction and Commentary*. First edition. (New York, NY: Doubleday, 2000), 227.

³³² Ben Witherington III, *Isaiah Old and New: Exegesis, Intertextuality, and Hermeneutics* (Minneapolis, MN: Fortress Press, 2011), 78.

Jesse, and a Branch shall grow out from his roots. And shall rest upon Him the Spirit of Yahweh.” The phrase used here is the same phrase used in Judges 14:6 concerning Samson, “upon Him the Spirit of Yahweh.” Matthew 3:17 picks up this phrase and applies it to Christ at His baptism.

The application of Branch (*Tsemach*) would become a major theme for Israel in referring to the Davidic heir who was to fulfill this seed promise. Eight designations for the Messiah would come from this name. The Branch is most prominent because it has the clearest Scripture-testimony and it also

occupied the foremost rank in Jewish thinking, being embodied in this earliest portion of their daily liturgy...Now, what is expressed by the word *Tsemach* is also conveyed by the term *Netser*, ‘Branch,’ in such passages as Isaiah 11:1, which was likewise applied to the Messiah. Thus, starting from Isaiah 11:1, *Netser* being equivalent to *Tsemach*, Jesus would, as *Notsri* or *Ben Netser* bear in popular parlance, and that on the ground of prophetic Scripture, the exact equivalent of the best-known designation of the Messiah.³³³

This Branch paired along with the Seed promises betokens to the true “Tree of Life” (Gen 2:9) which was found to be walking in the Garden of Eden in the cool of the day (Gen 3:8). To push the Judges connections further, Isaiah recalls Samson’s status as Judge, “But with righteousness, He shall judge” (11:4). Isaiah then comes full circle back to Genesis for this Judge will restore the garden state of Eden (11:6-9) in which children will play with the lion and serpents. David was the last to inherit the seed promise (2 Sam 7:12-14), which is why Isaiah was able to tie the Root of Jesse to the promised seed of Genesis.

Already in Jacob’s blessing, it was recognized that the “scepter” and “ruler’s staff” would belong to the tribe of Judah ‘until he comes to whom it belongs’ (Gen 49:10). With the Davidic covenant the kingly line was established in Judah, but it would rest finally in a particular person. The prophetic naming of the eschatological leader as “David their King” (Jer 30:9; Hos 3:5) and “my servant David” (Ezek 34:23; 37:24) clearly links the ultimate hope of the Messiah to the David

³³³ Alfred Edersheim, *Jesus the Messiah* (Peabody MA: Hendrickson, 2018), 154.

promise. The promise of a specific Branch from David's line similarly refers to the Messianic meaning found in the Davidic kingly promise (Jer 23:5, 33:15; cf. Isa 4:2; 11:2; Zec 3:8; 6:12).³³⁴

Isaiah then says of the Rod or Root of Jesse, that He “shall be a banner for the people” (11:10). The banner status of the Root/Rod is a recall to the name of the LORD, The LORD-My-Banner (*Yahweh-Nissi*, Exod 17:15), and the standard that was lifted up with the bronze serpent (Num 21:8). This connection is further made by references to the rod or staff that the Angel of the LORD was holding when lighting the burnt offering of Judges 6:21, which is referenced twice in these passages of Isaiah (9:4, 10:26). The second reference is the clearer of the two to the staff the Messenger had with Gideon and the staff Moses used to part the Red Sea, for Isaiah speaks of Gideon's slaughter of Midian at the rock of Oreb and the sea's parting (Judg 7:25; Exod 14:14-15). This verse directly connects this rod back to the “Rod of God” which Moses had lifted up at the battle of the Amalekites and was used to part the Red Sea, and that had turned into a serpent (Exod 4:20, 14:16, 17:9).

When Isaiah names the Child of Isaiah 7:14 *Immanuel* “God-With-Us,” he takes the “name” from the encounter between Gideon with Yahweh. The repetition of the name rings in these three statements in Judges 6, “The LORD is with you,” “The LORD is with us,” and “I am with you” (Judg 6:12, 13, 16). Similar repetition is seen within Isaiah “God with us,” “God will be with us,” and “God is with us” (Isa 7:14, 8:8, 8:10). “The name Immanuel, if we are talking about a royal Davidic heir, need not be seen as the Child's personal name but as a throne name, as for instance the names in Isaiah 9:6...Immanuel is simply something that the child would be called, as descriptive of what he meant to his people and family...Jesus was the more perfect fulfillment of Isaiah's word about Immanuel.”³³⁵

³³⁴ Robert L Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids, MI: Zondervan, 1993), 62.

³³⁵ Witherington III, *Isaiah Old and New*, 78.

The throne names of Isaiah 9:6 can even be seen within the theophanic encounters of Judges 6 and 13. The Angel of the LORD said in 6:12, “The LORD is with you, you *mighty* man of valor.” Then He said, “*Peace* be with you” and Gideon then called the LORD, *Yahweh-Shalom* “The-LORD-Is-Peace” (vv. 23-24). In Judges 13:18 the Angel of the LORD says, “Why do you ask my name seeing that it is *wonderful*?” Isaiah compiles all of these into one beautiful statement applied to the promised Child to come,

For unto us a Child is born,
 Unto us a Son is given;
 And the government will be upon His shoulder.
 And His name will be called
Wonderful, Counselor, Mighty God,
Everlasting Father, Prince of Peace.
 Of the increase of His government and peace
 There will be no end
 Upon the throne of David and over His kingdom (9:6-7).

It is here in Chapter 9 of Isaiah, that the prophecy of a *great light* coming from Galilee of the Gentiles is found. It is not just coming from Galilee, but from Zebulun and Naphtali (9:1-2). It is in the territory of Zebulun where Nazareth can be found, not far from the Naphtali border. Galilee would eventually take over the three territories of Naphtali, Zebulun, and Issachar.³³⁶ “Nazareth was located in the rocky limestone hills overlooking the Jezreel Valley. Although only three or four miles from Sepphoris, Nazareth was a small village from which little could be expected note Nathanael’s remark, ‘Can anything good come out of Nazareth?’ (John 1:46). Other villages in the area, like Japha, were more important.”³³⁷

This despise of Nazareth can be seen further in the traditional Jewish understanding of the North to the South in relation to religious matters. “It was a common saying: ‘If a person

³³⁶ Two maps can be examined to see the cross-over of territories and placement of Nazareth in relation to the two territories. Compare map 41 and 107 in Thomas Brisco, *Holman Bible Atlas* (Nashville, TN: B & H Publishing, 1998), 90, 220.

³³⁷ *Ibid.*, 221.

wishes to be rich, let him go north; if he wants to be wise, let him come south'-and to Judaea, accordingly, flocked, from ploughshare and workshop, whoever wishes to become 'learned in the Law'...Galilee was to Judaism 'the court of the gentiles'-the Rabbinic Schools of Judaea its innermost Sanctuary."³³⁸ This negative outlook, the despise, is often placed on the person of Samson. He is seen as the worst of the Judges, inferior in character though mighty in strength. Yet by contrast he was the promised child, used as a sign and wonder for God's purpose. So even in this positive and negative dichotomy, he was like Christ. Matthew chose an all-encompassing term when he proclaimed that Christ fulfilled the Scriptures as "Nazarene.

The Kiss of Death

Though Samson's saga started in a blaze of glory, it would end in a pile of rubble. His entanglement with women would cause his demise. In Christ's ministry several times, the religious leaders sought to trap Him in His words so that they might arrest Him, Samson with the Philistines is a type of their actions. He would say a parable or give a teaching against them, their anger against Him would drive them to send someone to catch Him with the answers they were seeking so that they might arrest Him. Samson would pose a riddle to the Philistines, and they would seek to catch him by the answers he would reveal (Judg 14:14, 16:6-15). Christ would likewise have the Pharisees do this several times to Him, Mark 12:13 states, "Then they sent to Him some of the Pharisees and the Herodians, to catch Him in His words." Luke would record, "And as He said these things to them, the scribes and the Pharisees began to assail Him vehemently, and to cross-examine Him about many things, lying in wait for Him, and seeking to catch Him in something He might say, that they might accuse Him" (11:53-54). John records His

³³⁸ Edersheim, *Jesus the Messiah*, 155.

escape in one of these instances and reveals it was the timing of God that was providing protection from them. “Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come” (7:30, 8:59). He would habitually sneak away from them from the beginning of His ministry till that fateful night in the end at Gethsemane (Luke 4:28-30, 22:1).

The Philistines perceived Samson’s weakness for Philistine women and decided to exploit it to gain an advantage, since every attempt that was made to capture him failed in the deaths of their countrymen at the hands of Yahweh’s strong man. Intimate betrayal seemed to be the only option. “Afterward it happened that he loved a woman in the Valley of Sorek, whose name was Delilah. And the lords of the Philistines came up to her and said to her, ‘Entice him, and find out where his great strength lies, and by what means we may overpower him, that we may bind him to afflict him; and every one of us will give you eleven hundred pieces of silver’” (Judg 16:5). The idea was this, that Delilah’s kiss and caress would lead to Samson’s death. So too Jesus would be brought down by intimate betrayal from a friend, Judas, one of the twelve that were closest to him. The Gospels record a strong parallel to the Judges’ account, “So he went his way and conferred with the chief priests and captains, how he might betray Him to them. And they were glad and agreed to give him money. So he promised and sought opportunity to betray Him to them in the absence of the multitude” (Luke 22:4-6). They would take Christ at night, long before daylight, as Samson was taken before daylight.

Samson would escape the Philistine so many times that when his moment came, he said to himself, “I will go out as before, at other times, and shake myself free!’ But he did not know that the LORD had departed from him” (Judg 16:20). With Delilah’s final kiss, the LORD would leave Samson just moments before his last attempt to escape the Philistines. Jesus would

likewise accept the kiss of death and feel the abandonment of the LORD. He cried out “My God, My God, why have you forsaken me” (Matt 27:46; Ps 22:1). It is in this way that typology finds fulfillment in “similarities in essentials, not simply for the fulfillment of external features. There are no explicit statements that prophecy has been fulfilled, such as we might have expected, especially from Matthew; the passages are simply alluded to. The distress of the saint that is portrayed by the psalmist [or OT character] is fulfilled in Jesus.”³³⁹

In Samson’s example of being betrayed, he was lulled to sleep on the knee of Delilah, which gave the Philistines the opportunity to cut his hair, thus robbing him of his hair and might.³⁴⁰ This may well be why Christ pressed His disciples not to sleep that night. “Then He said to them, ‘Why do you sleep? Rise and pray, lest you enter into temptation.’ And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and drew near to Jesus to kiss Him. But Jesus said to him, ‘Judas, are you betraying the Son of Man with a kiss?’” (Luke 22:46-48). The kiss of betrayal that Christ would experience from Judas that night would reverberate as the kiss of Delilah, last given to Samson before he slept that night. As Luke underscores Judas as one of the Twelve, the depth of his betrayal becomes evident. “After following Jesus for three years, hearing his teaching, and seeing his healings and exorcisms, Judas turns against Jesus and approaches Jesus to kiss him, as if they were still friends. But Jesus identifies what is really going on, speaking his last words to Judas. Judas is betraying Jesus as the Son of Man with a kiss of affection, showing the extent to which evil has filled his heart.”³⁴¹ At the moment of Judas’s kiss, Matthew’s designation of Nazarene

³³⁹ Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New* (Grand Rapids, MI: Eerdmans, 1982), 103.

³⁴⁰ David M. Gunn, *Judges* (Carlton, Australia: Blackwell Publishing, 2005), 179.

³⁴¹ Thomas R. Schreiner, “Luke” in *ESV Expository Commentary Volume 8: Matthew-Luke*, ed. Iain M. Dugid, James M. Hamilton Jr., and Jay Sklar (Wheaton, IL: Crossway, 2021), 1470.

finds its way into John's Gospel. The mob is asked who they are seeking, and their response is "Jesus the Nazarene" (John 18:5). Their contemptuous response is indignation, meant to insult Him, "It was important to the religious leaders to emphasize that Jesus came from a small, insignificant worker village in the Galilee because it was widely known that the Messiah must be a descendant of David and be born in Bethlehem. Of course, Jesus was a descendant of David and had been born in Bethlehem, but in order to discredit Him, these leaders chose to ignore that fact (John 7:41-42, 52)."³⁴²

Though Samson attempted to escape, Christ would not, "Jesus waited for Judas, He was fully aware of everything that was about to happen to Him. He wasn't trapped. He literally waited for His captors to arrive and then boldly walked out and addressed the crowd."³⁴³ Christ was taken from the garden, bound, tormented, and afflicted, so too Samson was bound with bronze fetters, tormented, and afflicted when they put his eyes out (Judg 16:5, 19, 21). Yahweh's servant (Judg 15:18) was once again afflicted, the same word studied in the Dinah Incident of Chapter Three. Samson's capture directly correlated to the loss of his hair by the narrator (Judg 16:19-21). Though the text does not expressly say that Samson was flogged, it does say he lost his eyesight and was bound; flogging may well have accompanied these two. There is an interesting note within the Talmud regarding the broken Nazirite vow and what was instore for one who broke the promise, "if he cuts his hair, drinks wine, or defiles himself for the dead. He is liable to forty lashes. If you agree that the vow comes into being, that explains why he is liable

³⁴² Steve Schell, *John: Verse by Verse with Dr. Steve Schell* (Federal Way, WA: Life Lessons, 2021), 314.

³⁴³ *Ibid.*

to flogging.”³⁴⁴ Samson had broken all of this and possibly was flogged. Christ likewise had done all of these (yet without sin), and He was flogged.

The flogging of Christ was performed with the cat-o-nine-tails, consisting of long leather straps that were tied with pieces of bone or iron. The traditional thirty-nine lashes were given save one since only forty were permitted. Often the victim would die from these blows alone without the following crucifixion.³⁴⁵ Pilate was hoping that this would appease the mob, but it did not. The sight of the battered Man instead brought further torment. The soldiers would bring Christ into the quarters of the Praetorium. They would force Christ to perform for them in a forced-mocked coronation.³⁴⁶ Samson would be forced to perform for onlookers at the feast for Dagon (Judg 16:25). For he was “a hapless entertainer... more fun than a corpse.”³⁴⁷

Furthermore, Christ was blindfolded (foreshadowed in Samson’s blindness), spat on, struck in the face, and commanded to “Prophecy! Who is the one who struck You” (Mark 14:65; Luke 22:64). Samson’s torment most likely consisted of similar treatment. His “performing” may well have been what lies at the heart of the direct prophecy of Isaiah 50:6 which Christ fulfilled in His blindfolded torment. It reads “I gave My back to those who struck Me, and My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.” Samson would be so exhausted after his performance that he could “barely stand, and he asks the boy to help him get some respite for a moment or two by leaning against the pillars.”³⁴⁸ These two

³⁴⁴ Solomon, *The Talmud*, 364.

³⁴⁵ J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids, MI: Zondervan, 1981), 474.

³⁴⁶ *Ibid.*, 477.

³⁴⁷ Victor P. Hamilton, *Handbook on the Historical Books* (Grand Rapids, MI: Baker Academic, 2001),

³⁴⁸ Webb, *Judges*, 412.

pillars were at the center of the Philistine temple and were load-bearing (Judg 16:26, 29).³⁴⁹ Christ would fall from exhaustion unable to continue after the mockery, flogging, and torment so “they found a man of Cyrene, Simon by name. Him they compelled to bear His cross” (Matt 27:32). The crossbar (*patibulum*) alone weighed 75 to 125 pounds with the entire cross weighing around 300 pounds.³⁵⁰ Under the intensity and exhaustion, it is no wonder He needed this help from Simon, who would later become a Christian along with his two sons Rufus and Alexander (Mark 15:21).

The religious leaders once more find themselves in the place of the Philistine. The Philistines proclaimed, “Our god has delivered into our hands our enemy” (Judg 16:24). The religious leaders must have thought the same; they had won when handed Christ. They proclaimed against their enemy, “‘Crucify, Crucify!’ Pilate said to them ‘Take Him yourselves and crucify Him’” (John 19:6).

Temples and Thirst

Samson would be gifted his strength one last time, as he stood between the pillars of the Dagon temple, which housed three thousand onlookers (Judg 16:27). Christ would be strengthened once more to endure the passion that was ahead of Him (Luke 22:43). Samson cried out to the LORD, “O Lord, Yahweh, remember me I pray! Strengthen me, I pray just this once, O God, that I may with one blow take vengeance for my two eyes” (Judg 16:28). In this prayer, Samson would unite with the will of God for the purpose for which he was born, just as Christ would submit to the will of God for the task for which He was born (Luke 22:42). In this one

³⁴⁹ A Philistine temple was unearthed in 1972 at Tell Qasile. This tell dates back to the Judges period; it has been found that the temple did contain two central pillars that supported the weight of the roof; this lends credibility to Judges 16. Amihay Mazar, “A Temple at Tell Qasile,” in *The Biblical Archaeologist* 36, no. 2 (1973): 42-48.

³⁵⁰ William D. Edwards, “On the Physical Death of Jesus Christ,” in *The Journal of the American Medical Association* 255, no. 11 (April 1986): 1459.

prayer, he would finally accept his calling as deliverer/judge (*Sōtēri*) of Israel, just as Christ accepted His role as Savior. “All Samson wants is vengeance for personal wrongs he has suffered. God wants something more, but at least there is a confluence of their two desires: what Samson wants for his own reasons, God wants for other greater reasons.”³⁵¹ In this instance, Samson would fulfill the prophetic statement his mother had made concerning his Nazarite vow in relation to his death. For in his death, he killed more than he had in his life (Judg 16:30).

The deliverance of Christ that came through His sacrificial death would mimic that of Samson. He would destroy the temple of His body and rebuild it in three days (John 2:21). As Samson stood in the crucifix position between the two central pillars of the temple,³⁵² Christ would be lifted up in the crucifix position upon the two posts of the cross. In so doing through His sacrificial death, He would defeat the enemies of man (Sickness, Death, Hades, and Satan). He would take vengeance on these ancient enemies for the taking of His “eye,” “for he who touches you touches the apple of His eye” (Zech 2:8; Deut 32:10). God said, “I will render vengeance to My enemies and repay those who hate Me,” (Deut 32:41; Rom 12:9; Heb 10:30). It was in this way that Christ killed more at His death than in His lifetime, just as Samson. “Every aspect of Jesus’ prediction of his passion-his suffering, death, and resurrection-have their scriptural basis in the typology of the prophets.”³⁵³

While Christ is hanging on the cross, He makes a handful of statements one of which is in John 19:28. John proclaims concerning this statement “Jesus, knowing that all things had already been accomplished, in order that the Scriptures might be fulfilled said ‘I thirst.’” At this, someone offered Him sour wine to drink. Two Psalms have been connected to this as the

³⁵¹ Webb, *Judges*, 414.

³⁵² Webb, *Judges*, 414.

³⁵³ Goppelt, *Typos*, 81.

fulfillment of this statement, Psalm 22:15 says “And my tongue clings to My jaws” and 69:21 says, “For my thirst they gave me vinegar to drink.” This type of thirst in the Samson saga is connected to the deliverance of God. “Then he became very thirsty; so he cried out to the LORD and said, ‘You have given this great deliverance by the hand of Your servant; and now shall I die of thirst’” (Judg 15:18). In Christ’s knowledge of all things accomplished, He knew full well that the great deliverance of God had been completed. Just after He takes His drink of sour wine, He cries out “It is finished,” He bowed His head and gave up His spirit (John 19:30). Samson had prophesied the Savior’s death.

Christ’s resurrection can be found within Samson’s story just as His death is. When Samson spoke to the rock as Moses was supposed to speak to the rock at the second request for water (Num 20:8), “God would cleave first, as it were, the rock of Samson’s heart, so that the living waters of faith and prayer gush forth, before He cleaves the rock at Lehi.”³⁵⁴ This living water is captured in the water that flowed from the fount of Christ’s body. Christ would have His chest cavity split by a spear that would pierce His heart. When it was pulled out, blood and water flowed immediately (John 19:34).³⁵⁵ Christ’s blood would symbolize the atonement completed for the sin of the world (Rev 1:5), and water, the release of the Holy Spirit, the living water (John 7:37-38). Three days later His spirit would return and revive Him.

The rock of Lehi that Samson spoke to was as the rock of Kadesh. For at the rock at Horeb it was to be struck since it was a type of Christ, with the striking symbolizing His death (Exod 17:1; 1 Cor 10:4). Yet the rock of Kadesh, Moses was to speak to it in the second request

³⁵⁴ Alfred Edersheim, *Bible History: The Old Testament* (Peabody, MA: Hendrickson, 1995), 386.

³⁵⁵ The “water” that proceeded from His heart was captured in the pericardial sack that surrounds the heart called the pleura creating a pericardial effusion. This creates a larger volume of water that would be distinguishable from the blood that most likely flooded from the right atrium and/or ventricle. Tradition supports the right side being the side that was pierced. All this confirms that Christ was truly dead, and the professional Roman executioner ensured it was so. Edwards, “On the Physical Death of Jesus Christ,” 1462-1463.

for water, using the word of faith. Though God honored the need for water, however, because of his disobedience, he was prevented from entering the promised land. However, Samson was obedient in this instant.

God answers Samson's plea by splitting a hollow and "raised him up a plentiful fountain of sweet water at a certain rock; thus it was that Samson called the place *Jawbone*, and so it is called to this day."³⁵⁶ In the Song of Moses we see God foreshadow the act of Samson in this great deliverance in which Samson killed a thousand with a jawbone of an ass (Judg 15:15). He sang, "How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them, and the LORD has surrendered them? For their rock is not like our Rock" (Deut 32:30-31). After Samson drank this water, his spirit returned to him (Judg 15:19), it was as though he had resurrected from death. He received back his once dead spirit unto life as though he had experienced new birth. "Of the many typical persons in the Old Testament who prefigure the Lord Jesus Christ, the striking, the accurate, and the manifold lights, in which each exhibits Him is truly remarkable. No two of them represent Him from exactly the same viewpoint. Each one contributes a line or two to the picture, but all are needed to give a complete delineation."³⁵⁷

Just as water flowed from the rocks of Lehi, Kadesh, and Horeb, the Rock of God had finally been split once and for all. The two fluids of Christ's body were given as physical representations of what God had done through the work of Christ on the cross. With these, the water, the blood, and the Holy Spirit bearing witness to this great deliverance (1 John 5:4-8), Christ offers all to drink this living water. In the baptism of the Holy Spirit there is a two-part process; first Jesus pours out the "water," and second, the thirsty person must drink it. "In other

³⁵⁶ Josephus, *Jewish Antiquities*, 5.8.9 (303).

³⁵⁷ Arthur W. Pink, "The Typical Significance of the Scriptures Declare Their Divine Authorship" in *The Divine Inspiration of the Bible* (Swengel, PA: Bible Truth Depot, 1917), Chapter 6.

words, Jesus gives the Spirit, but it's our responsibility to receive the Holy Spirit. Jesus used a similar illustration when He breathed on His disciples and said, 'Receive the Holy Spirit' (Jn 20:21): He breathes out the Holy Spirit, but we must breathe Him in."³⁵⁸ Jesus stands calling in a loud voice, "If anyone is thirsty, let him come to Me and drink. The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water,'" (John 7:37-38).

The Concubine of Bethlehem: The Death of a Servant

Judges 19 sits towards the end of the book of Judges and records the darkest story in all of the Bible. The Levite's concubine is gang-raped, murdered, and dismembered with her body parts being used to call for civil war, so what in the world could this have to do with Christ the innocent, the holy, the righteous Son of God? It is said that God is nowhere in Judges 19,³⁵⁹ but this is an overstatement. Jesus, our High Priest, is like us in *all* things (Heb 4:15). He became sin for us, bearing humanities wrongdoings, so that He was able to take the full punishment for sinners (2 Cor 5:21; Isa 53:10-11). How could He be like us in all things if He too has not experienced what so many people have? He is the Word of God according to John 1:1 and the patristic fathers confirm, they show "in countless digressions into the details of biblical history that Jesus Christ is the Key to all the inconclusive patterns and open questions raised by scripture."³⁶⁰ These patterns will be looked for, to answer the open question, "Is God in Judges 19?" Though the text does not outright claim He is, the answer will be shown to be "yes." In fact,

³⁵⁸ Steve Schell, *The Promise of the Father: Understanding and Receiving the Baptism with the Holy Spirit* (Federal Way, WA: Life Lessons, 202), 51-52.

³⁵⁹ Isabelle Hamley, "What's Wrong with 'Playing the Harlot'? The Meaning of זנה in Judges 19:2," *Tyndale Bulletin* 66, no. 1 (2015): 41.

³⁶⁰ John J. O'Keefe and R.R. Reno, *Sanctified Vision* (Baltimore, MA: John Hopkins University Press 2005), 39.

reasons will be shown that Christ is held in the person of the concubine, in the image of God she carried. Christ was marred right along with her. He endured the torture, the pain, the force, the beating, the stripping, and the relentless darkness of that night.

“If I ascend to heaven, You are there; if I make my bed in Sheol, behold, You are there. If I say, ‘Surely the darkness will overwhelm me, and the light around me will be night.’ Even darkness is not dark to You, and the night is as bright as the day. Darkness and light are alike to You” (Psalm 139:8, 11-12). Christ will be found in the darkness. As Psalm 139 reminds us, we are not alone, nor was this concubine. Since Christ is the divine Logos, the Word incarnate, we can trust that He will show Himself, just as He revealed Himself in the Scriptures on the road to Emmaus. There is a point where the future is played out in the past, where once they catch up to Christ’s time, the events of the past are relived in Christ’s present “One of the basic goals of early Christian exegesis was to situate Christ himself within the sacred narratives of the past in the sense that he both participates in and fulfills those narratives.”³⁶¹

The time is set within the early part of the Judges period since the text records, Phinehas son of Eleazer, officiating as high priest in Shiloh, which places the setting in the mid to late 13th century (Judg 20:28). Phinehas is first introduced in Exodus 6:25 as the grandson of Aaron, and then later in Numbers 25, where he is zealously defending the covenantal relationship with Yahweh. He had taken over the position of high priest after the death of his father in Joshua 24:33. It is most probable that the events of Judges 19-21 took place after Ehud the left-handed

³⁶¹ O’Keefe and Reno, *Sanctified Vision*, 73.

Benjamite judge arose (Judg 3:12-30)³⁶² but before Deborah and Barack (4:1-5:31),³⁶³ during the eighty years of rest from foreign invaders that followed after Ehud (3:30).

Setting the Stage

The story opens with a catchphrase that is used heavily in the book of Judges; it has its start in the book of Joshua, which sets the stage for something that is about to happen. “Often catchwords will link a seemingly disorganized series...[Repetition] is certainly the most frequent rhetorical pattern in the Bible.”³⁶⁴ “The hill country of Ephraim” is a pregnant catchphrase, that marks a disastrous noted event of some kind (Judg 17:1, 8, 18:2, 13), the completion of a promise (Josh 19:50, 21:21), a call to war (Josh 17:15; Judg 3:27, 4:5, 7:24), or the death of a leader (Josh 24:30, 33; Judg 2:9, 10:1, 12:15). This phrase is repeated three times within Judges 19 (vv. 1, 16, 18) creating a building up in the story. By saying it three times in one chapter it creates drama that you do not see anywhere else, with exclusion to the previous two chapters where it was used twice in each. A priest chooses idolatry over the worship of the LORD, as does the tribe of Dan. Its use in Judges 19 does follow the other usages for the phrase, but it is drawn out over a few chapters instead. There is a major disastrous event with the grave sin of Gibeah, that leads to the concubine’s death, culminating with the ensuing war, ending with

³⁶² Eglon’s palace dates from 1356-1339 BC and is located in the City of Palms which correlated to the outskirts of Jericho as confirmed by 2 Chronicles 28:15. This lack of a larger city correlates to the destruction of Jericho in 1406 BC. It was first excavated in 1930 AD by John Garstang, who identified the palace as Eglon’s because it matched the architectural description of the text and timing as the Biblical account describes. See Dr. Bryant Wood in “Judges: Forgotten History” parts 1-3. <https://biblearchaeology.org/research/chronological-categories/israel-in-the-era-of-the-judges/4714-judges-forgotten-history-with-dr-bryant-wood>.

³⁶³ Deborah and Barack have been dated to 1234 BC with the second destruction of Hazor confirmed by the top burn layer and cultic decimation of idols and statues. The first destruction has been dated to the period of Joshua in 1400 BC during the initial invasion into Canaan by the lower burn layer. See Douglas Petrovich, “The Dating of Hazor’s Destruction in Joshua 11 by Way of Biblical, Archaeological, and Epigraphical Evidence,” in *JETS* 51, no. 3 (September 2008): 489-512. See also Dr. Douglas Petrovich in “Biblical Destruction of Hazor” (October 19, 2021). <https://www.youtube.com/watch?v=gMJOC9WgTO8>.

³⁶⁴ Grant Osborne, *The Hermeneutical Spiral* (Downers Grove, IL: InterVarsity Press, 2006), 52.

provision to ensure the promised preservation of the twelfth tribe. This story covers all areas that are signified by the phrase.

There is a second catchphrase that is of importance in the opening verse as well, “there was no king in Israel” (Judg 19:1). This phrase is true in that there was no king during the time of the Judges, but false also in that God was supposed to be Israel’s King. This emphasizes the depravity in which His subjects were not obeying the covenantal laws that had been clearly delineated in the Pentateuchal books. “Gideon (Judg 8:23) is offered kingship after the Midianite defeat and dynastic kingship to boot! But with an affirmation that not he but Yahweh will reign over Israel, Gideon declines.”³⁶⁵ This is even emphasized further in 1 Samuel 8:4-9, highlighted in this statement, “They have rejected Me from being King over them. Like all the deeds which they have done since the day that I brought them up from Egypt even to this day—in that they have abandoned Me and served other gods.” The people were attempting to dethrone God. Hence the evidence of this is Judges 17-21, which is also punctuated by the final statement of the book, “In those days there was no king in Israel; everyone did what was right in his own eyes” (Judg 21:25).

Playing the Harlot

Judges 19, the death of the Levite’s concubine, is probably one of the hardest passages in Scripture to understand, for not only why it happened, but also the seeming silence of God on the matter. This quote presents the dilemma clearly.

³⁶⁵ W.J. Dumbrell, “‘In Those Days There Was No King in Israel; Every Man Did What Was Right in His Own Eyes.’ The Purpose of The Book of Judges Reconsidered,” New South Wales, Australia: Moore Theological College Newtown, *Journal for the Study of the Old Testament* 25 (1983): 28.

The story of the concubine of Gibeah in the book of Judges is relatively well-known among scholars, but seldom preached on or referred to in popular worship; even among scholars, it is often subsumed into a discussion of the civil war that follows, dissolved into intertext, or even treated dismissively as part of an appendix to the main body of the book...It is an uneasy, ambiguous text, which has lent itself to many interpretations, depending on how it is seen to fit—or not—with the rest of the book, and what its moral message may be, given the conspicuous absence of God in this chapter.³⁶⁶

In studying this passage it can quickly be seen that there is a hinging verse that could change the interpretation of the story very quickly. “But his concubine *played the harlot* against him and went away from him to her father’s house at Bethlehem in Judah and was there four whole months” (Judg 19:2 KJV). The word has a range of meaning which includes, “prostitution, promiscuity, and unexpected or deviant female behaviour.”³⁶⁷ However, it is possible that there was a scribal error because the Greek Septuagint renders the word softer, “One of the most frequent arguments is to change, זנה [zana] to זנח [zanach]. This would involve a relatively minor and plausible emendation on the grounds of scribal mistake, and give the meaning ‘spurn, reject’...this could explain the LXX and the Old Latin translation-ὀργίσθη and *irata est* (she was angry [with him]).”³⁶⁸ If the softer rendering is applied then Judges 19:2 in the NASB is a closer translation, “But his concubine found him *repugnant*, and she left him and went to her father’s house in Bethlehem in Judah and remained there for a period of four months.”

One more note on the word that most scholars think does not support the softer rendering. “However, זנה [zana] is never used with the preposition על [ál], which is ironic given that an argument often touted for refuting זנה [zana] is that it is almost never constructed with על [ál]. Indeed, out of 19 uses, זנח [zanach] is never used with a preposition at all. In its 16 uses in the *Qal*, it refers only to *rejection between Israel and Yahweh, or rejection of what is good or right*

³⁶⁶ Hamley, “What’s Wrong with ‘Playing the Harlot,’” 41.

³⁶⁷ *Ibid.*, 44.

³⁶⁸ *Ibid.*, 46.

by *Israel* [emphasis is mine].”³⁶⁹ If it is the harder word, the *Qal* stem or conjugation is then indicating Yahweh is not in agreement with Israel as a nation at the time and not just the tribe of Benjamin. He does not support their actions further in the story and is even building a case against them because of their rejection of Him which will bring punishment further in the story to all the tribes, not just Benjamin (Judg 20:21, 25, 35, 44-46, 21:11). This case has been building throughout the entirety of the book of Judges and culminates in chapters 20 to 21. Therefore both renderings will fit going forward.

This word *zana* “playing the harlot” was often applied to Israel in relationship to idolatry. In the book of Hosea it was used fourteen times to express Israel’s actions against their marriage with God, amongst five other terms that were used. “The metaphor and the message of the book are not simply about wayward Israel-it is, in fact, a book about the suffering of God and the extent to which the sins of his people affect him...Due to Israel’s unfaithfulness, Yahweh, the jilted husband, will bring judgment against his wayward spouse...God suffers as a jilted husband precisely because he loves his wayward spouse and her children.”³⁷⁰ If this same principle is applied to Judges 19, in short, either the concubine is rejecting the Levite for his treatment of her, or God is rejecting Israel for their treatment of Him, for they had quickly turned from His good and righteous laws.

Moses in his closing statements to the nation predicted they would do this shortly after his death (though he hoped they would not), “If today, while I am yet alive with you, you have been rebellious against the LORD, then how much more after my death...For I know after my death you will become utterly corrupt, and turn aside from the way which I have commanded

³⁶⁹ Hamley, “What’s Wrong with ‘Playing the Harlot,’”46.

³⁷⁰ Richard Alan Fuhr Jr. and Gary E Yates, *The Message of the Twelve* (Nashville, TN: B&H Academic, 2016), 84-85.

you” (Deut 31:27-29). Deuteronomy 31 explains why Moses was given the Song of Moses (Deut 32) as a reminder, a memorial, and a witness between Israel and God (31:19). It was written down that day and taught to the congregation, and instruction was given to teach the children, so future generations would know and understand the great mercies and severity of what entails the Covenant with God. This marriage,³⁷¹ adoption,³⁷² treaty,³⁷³ the Covenant, were not to be taken lightly, it was going to be either life or death to the people. “I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live” (30:19). For God was giving them ample warning that if they transgress against the covenant, repercussions (that they were well aware of and confirmed they knew about) were instore if they broke covenant. In fact, the “plague” of idolatry had already been seen in Israel, before even entering the land while Moses was still among them. God did not take it lightly, nor did Phinehas. The people began to *play the harlot* with the daughters of Moab (Num 25:1). When Phinehas saw it, “he arose from the midst of the congregation and took a spear in his hand, and he went after the man of Israel into the tent and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was stopped. Those who died by the plague were twenty-four thousand” (Num 25:7-9). Idolatry and playing the harlot are clearly linked and likened to a plague that spread rapidly amongst the people. The seriousness of this must be considered to

³⁷¹ YHWH viewed His covenant with Israel as a marriage covenant often speaking of Israel as the bride, being betrothed to one husband, Himself. Thus no form of idolatry would be tolerated since this was a breach of covenant; marital fidelity is required (Jer 2:2; Hos 1-3). Fuhr and Yates, *The Message of the Twelve*, 60.

³⁷² YHWH saw His relationship with Israel as a Father-Son relationship, in which He felt reciprocal familial love would be shared between them. Daniel I. Block, *The Gospel According to Moses* (Eugene, OR: Cascade Books, 2012), 246.

³⁷³ Deuteronomy is reminiscent of ancient Near Eastern treaty form, especially second-millennium Hittite suzerainty treaties with YHWH being the suzerain and Israel being the vessel, making YHWH their King-God. Block, *The Gospel According to Moses*, 8.

understand the gravity of what is about to happen landing the nation in a civil war where 65,000 die between all the tribes not including those who were killed at Jabesh Gilead (Judg 20:21, 25, 46; 21:10).

All the people were aware of not only the blessings of the covenant but the curses as well, in Deuteronomy 28, Joshua 8:33-35, and 24:22 the people stood atop two adjacent mounts to proclaim the blessings and the curses. In the curse pronouncements, Deuteronomy 28:30-31 reads “You shall betroth a wife, but another man shall lie with her...your oxen shall be slaughtered before your eyes, but you shall not eat of it,” Judges 19 and 1 Samuel 11:7 are reverberations of these curse pronouncements. The people’s sin had grown so great, it was to the point that it matched that of Sodom and Gomorrah (Gen 19:1-29). The Song of Moses foreshadowed this great sin, “For their vine is the vine of Sodom and of the field of Gomorrah; their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of serpents, and the cruel venom of cobras” (Deut 32:32-31). It is in this poetic foretelling that God would say to Moses, “Behold, you will rest with your fathers; and this people will rise and *play the harlot* with the gods of the foreigners of the land, where they go to be among them, and they will forsake Me and break My covenant which I have made with them” (Deut 30:16).

It could be contended that the author/editor (Samuel or the Great Synagogue) would place this story after Judges 17 and 18 to explain the purpose as to why this murder happened and why God would allow the devastation of the civil war; in which all tribes involved would lose people, and not just Benjamin who by the end of it would be dwindled down to only six hundred men. God was judging His people for their persistent sin of idolatry that has been mounting throughout the entirety of the book. He would use her death as a means to carry out the judgment described in Deuteronomy 13:6-18 for the vile wickedness that had been done by

corrupt men. It was in this way that He would bring retribution for her death. Death to the people of the town and burning everything with fire was required for those who would entice the people away into sin, the sin of idolatry. Verses 14 and 15 highlights this, “And if it is indeed true and certain that such an abomination was committed among you, you shall surely strike the inhabitants of that city with the edge of the sword, utterly destroying it, all that is in it and its livestock—with the edge of the sword. And you shall gather all its plunder into the middle of the street, and completely burn with fire the city and all its plunder, for the LORD your God.”

Judges 17 and 18 reflect the idolatry within the Levitical priesthood and within the tribes of the nation. Though these events took place towards the end of the Judges period (about 1175 BC),³⁷⁴ however, the editor placed the events before the events of chapters 19-21 to substantiate why this was allowed to befall the people. The nation had “played the harlot” with the foreign gods of Canaan upon entering the land and would escalate to make their own idols as well. Judges 18:31 reads “So they set up for themselves Micah’s carved image which he made, all the time that the house of God was at Shiloh.” This is after the idolatry of Gideon’s ephod in which “all Israel *played the harlot* with it there. It became a snare to Gideon and to his house” (8:27). “Yet they would not listen to their judges, but they *played the harlot* with other gods and bowed down to them. They turned quickly from the way in which their fathers walked, in obeying the commandments of the LORD; they did not do so” (2:17). It is in this way that Judges 2 and 19 encapsulate the iniquity marked by the sin of idolatry of the Judges period contrasted by the righteousness of God as Judge over the people, yet the people would persist in their sin. “They

³⁷⁴ Laish, renamed Dan in Judges 18:29, has been excavated and is shown to match the historicity of Judges 18 by the burn layer which Dan burned the city with fire in verse 27. The burn layer of stratum VII at Tel Dan/Laish dates to the early 12th century. This is in keeping with the chronology previously set forth in the Biblical record. See, Bryant G. Wood, “Let the Evidence Speak” (March 28, 2007), <https://biblearchaeology.org/research/chronological-categories/conquest-of-canaan/4137-let-the-evidence-speak>.

did not cease from their own doings nor from their stubborn ways” (2:19), for “In those days there was no king in Israel; everyone did what was right in his own eyes” (21:25).

The Prodigal Son

The woman was from Bethlehem of Judah,³⁷⁵ Christ was born in Bethlehem of Judah according to Luke 2:4. The woman left her husband out of anger and frustration with him (if the Greek interpretation is correct in Judges 19:2) and did not see her husband for four months. God was angry and frustrated with the priesthood at the close of the Persian Period, the prophetic voice was silent for four-hundred years. This is evidenced by the final book of the writing prophets, Malachi.³⁷⁶

“I have loved you,” says the LORD. “Yet you say, ‘In what way have You loved us?’” “A son honors his father, and a servant his master. If then I am the Father, where is My honor? And if I am a Master, where is My reverence?” Says the LORD of hosts to you priests who despise My name. “For I am a great King,” Says the LORD of hosts, “And My name is to be feared among the nations.” Yet you say, ‘For what reason?’ “The LORD has been witness between you and the wife of your youth, with whom you have dealt treacherously; yet she is your companion and your wife by covenant. Your words have been harsh against Me,” Says the LORD, “Yet you say, ‘What have we spoken against You?’ You have said, ‘It is useless to serve God.’”³⁷⁷

The LORD was supposed to be their King, their Father, their Master, and their Spouse, yet He was despised, rejected, and treated treacherously, just as this woman would be treated. They had

³⁷⁵ The story of the Bethlehem Concubine is the second of the “Bethlehem Trilogy” the first starting with the Levite and Micah in Judges 17-18, followed by the book of Ruth. These three stories provide reasoning for the transfer of power from the tribe of Benjamin to the tribe of Judah, and specifically the Davidic line. All three stories happen early in the book of Judges, about the same time, but they were clearly arranged after the transferred kingship to David. “King David; The Bethlehem Trilogy,” in *The Herald of Christ’s Kingdom Magazine* (Jan- Feb 2003), http://www.heraldmag.org/2003/03jf_10.htm.

³⁷⁶ Though Malachi is called the last book of the Old Testament it dates to a broad range 500-400 BC. The book offers little support for historical context, though it fits in with the messages of Ezra-Nehemiah. The compiler and editors of the Great Synagogue were active during the time of Ezra-Nehemiah, so this may not have been the final book written. Ezra-Nehemiah and Chronicles all fall under the category of Wisdom literature and historical books which they may well have been in the process of being composed, but Malachi is the last of the writing prophets. Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 2000), 543-545.

³⁷⁷ Malachi 1:2, 6-7, 14, 2:14, 3:13-14.

lost their fear and reverence for the LORD and despised worshipping Him. So just as the concubine had grown tired of the ill-treatment from her husband, she left her husband for four months. The father has cared for the young woman; she had gone after no other to live with but her father.

The intertestamental period consisted of four-hundred years.

The reason that historians and others have referred to this as the 400 silent years is because of The Old Testament with Malachi and Nehemiah being kind of equivalent books at the close, and the beginning of The New Testament when you walk your way into Matthew, you have this 400-year period, which by Jewish reckoning, there were no prophets who spoke in the land. So it looks as if the prophetic voice was silent...the prophetic voice had come to a close.³⁷⁸

Once the Levite arrived to retrieve his runaway bride, he was met with the open accepting arms of his father-in-law, he was fed well, lodged for three days, and then pressed to stay an additional two and a half days. So they ate and drank, and the father said, “Let your heart be merry” (Judg 19:6). This sounds reminiscent of the parable of the Prodigal Son in Luke 15:23, the Father said, “Let us eat and be merry.” As the father seeks to restore the relationship with the younger son, he does likewise with the older son as well, pleading with him to join the celebration over the return of the younger son. The older son is angry at the younger brother who devoured the father’s inheritance “with harlots” (v 30). Will he, this dutiful, resident brother, come home when it matters most? He must face his own self-imposed alienation from the father’s compassionate heart. He, too, is beckoned to return from exile to full fellowship in the father’s house. Jesus leaves the response of the older son hanging in the balance.³⁷⁹

³⁷⁸ Bert Downs, *Lecture 6: “The Inter-Testamental Period, 400 Not-So-Silent Years,”* Camas, WA: Western Seminary, 2021.

³⁷⁹ Kenneth E. Bailey, in his book *Jacob and the Prodigal: How Jesus Retold Israel's Story* (Downers Grove, IL: InterVarsity Press, 2003), has connected the Jacob and Esau reunion to the Prodigal Son story of Luke. “This allows Jesus to cast his opponents in a harshly unfavorable light. As Bailey comments, ‘if Jesus is retelling the Jacob saga, in that story the older son is Esau (that is Edom). It then follows that Jesus' audience, if it rejects sinners, becomes Esau and thus Edom’ (p. 192). Jesus' critics, therefore, become bad guys like Esau.” Mark S. Krause, “Jacob and the Prodigal: How Jesus Retold Israel's Story,” *Journal of the Evangelical Theological Society* 47, no. 3

The Levite of Judges 19 resists the Father’s love and care and persists in leaving (Judg. 19:10). So too, by analogy, the Pharisees and scribes whom Jesus addressed would stay alienated from the Father, resisting His open arms. “God as Father in the Hebrew Bible connotes the vision of a human father who carries in his arms a helpless infant and later a rebellious child, so that this child may mature into full adulthood.”³⁸⁰ If the father does represent God the Father, it is no wonder that He would receive the son-in-law with open arms, make merry with him, eat, drink, and celebrate together, hoping to even further the fellowship longer. However, “the tone of the conversation changes; suddenly the father is begging, pleading with the Levite to remain in a place where he knows his daughter is safe. The ‘power dynamics’ have shifted; instead of demanding that his son-in-law spend the night again, the father is asking politely or perhaps even begging. The Levite, however, insists on leaving.”³⁸¹ The wisdom, comfort, and safety the father was offering was refused. “There are accounts, two, of women returning to their father’s house after they are married, such as the Levite’s wife (Judg 19:2)—or following widowhood (Gen 38:11), or divorce (Lev 22:13). It appears to be the case, however, that the Levite’s spousal authority exceeds the paternal authority of the woman’s father: when the Levite chooses to leave his father-in-law’s house he does so, taking his wife with him (Judg 19:9-10).”³⁸² As the following scene unfolds it becomes evident, he still held unforgiveness towards his young wife.

(2004): 526-528. It seems that Jesus interwove both Genesis 33 and Judges 19 together to formulate the Prodigal Son parable. Thus adding an even darker indictment to His characterization of His religious critics. They are now not just Edomites, but the unforgiving, unloving, uncompassionate Levite of Judges 19.

³⁸⁰ Johanna Stiebert, *Fathers and Daughters in the Hebrew Bible* (New York, NY: Oxford University Press, 2013), 9.

³⁸¹ Leah R. Schulte, *The Absence of God in Biblical Rape Narratives* (Minneapolis, MI: Fortress Press 2017), 39.

³⁸² Stiebert, *Fathers and Daughters in the Hebrew Bible*, 19.

The Last Supper

The Levite does not just leave with his concubine, but with *two* donkeys, and a servant. They then walk past Jebus, which is Jerusalem (v 10), which would become under King David's rule the nation's capital and the religious center, the place of Christ's triumphal entry, and shortly after, the place of His death. Matthew catches a detail the other three gospels do not, that there were two donkeys on the walk to Jerusalem, just as there were on the Levite's walk past Jerusalem.

As they approached Jerusalem and came to Bethpage on the Mount of Olives, Jesus sent out two disciples, saying to them, "Go into the village ahead of you, and at once you will find a donkey tied there, with her colt beside her. Untie them and bring them to Me... This took place to fulfill what was spoken through the prophet: "Say to the Daughter of Zion, 'See, your King comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.' They brought the donkey and the colt and laid their cloaks on them, and Jesus sat on them (Matt 21:1-6).

Interestingly, there are two men with Jesus' donkeys, just as there are two men with the concubine and donkeys. This concubine departs from her birthplace, the "House-of-Bread" (*Bethlehem*)³⁸³ to walk past Jerusalem on the eve of her death. Jesus's donkeys depart from the "House-of-Unripe-Figs" (*Bethpage*),³⁸⁴ and Jesus starts the triumphal entry from the "House-of-Dates" or "House-of-Affliction" (*Bethany*).³⁸⁵ His walk into Jerusalem would begin the final week of His ministry culminating in His death.

Once they begin their journey, the servant asks his master, "Please, let us stop at this Jebusite city and spend the night here" (Judg 19:11). The Levite has now rejected wisdom twice, once from the father and now from his servant, "Once again, the usual exclusion of *nā*' here in

³⁸³ NAS Exhaustive Concordance, <https://biblehub.com/greek/965.htm>.

³⁸⁴ NAS Exhaustive Concordance, <https://biblehub.com/greek/967.htm>.

³⁸⁵ NAS Exhaustive Concordance, <https://biblehub.com/greek/963.htm>.

English translations clouds the interpretation of the Levite's character. With *nā'* included, the Levite appears foolish; he ignores advice from others that may have kept him and his *pīlegeš* safe."³⁸⁶ Even Ramah, that the Levite suggests himself, would have been a good option, but he even refuses his own wisdom.

They then stayed in the city square of Gibeah as the night starts to fall, an old man offered them hospitality to stay with him. During the course of the conversation, the woman is referred to as “servant” instead of “wife” or “concubine.” “What is interesting in Judges 19:19 is the brief change in status for the *pīlegeš*, who is referred to as a “maid” or even “slave” by the usage of *'āmâ*. Other male characters in the Hebrew Bible use “my wife” to refer to their wives, even when making a request; so the Levite's usage of *'āmâ* emphasizes her lowered status in his eyes.”³⁸⁷

One more note about this conversation that should not be missed. The Levite lists all the supplies he has brought with them and says in the final statement, “there is no lack of anything” (v 19). This is reminiscent of part of the conversation from the Last Supper, “And He said to them, ‘When I sent you without money bag, knapsack, and sandals, did you lack anything?’ So they said, ‘Nothing.’” (Luke 22:35). This woman with feet washed (Judg 19:21), who had been reduced to a servant (v 19), would eat her last supper, including bread and wine before she endured affliction. Jesus, at the Last Supper, would gird His waist with a towel, stooping to wash the feet of His disciples, He acted as a Servant to them one last time (John 13:4-17). Jesus took the tradition of washing hands before the Passover meal³⁸⁸ and adapted it to offer one last

³⁸⁶ Schulte, *The Absence of God in Biblical Rape Narratives*, 40.

³⁸⁷ Schulte, *The Absence of God in Biblical Rape Narratives*, 42.

³⁸⁸ Two hand washings are typically done at the Passover meal to accord with ritual purity. One is called the *Urchatz* (washing or cleansing) and the second is called *Rachtzah* (to wash or bathe). Darrell L. Bock and Mitch Glaser, *Messiah in the Passover* (Grand Rapids, MI: Kregel, 2017), 95.

teaching on servanthood for He said, “A servant is not greater than his master; nor is he who is sent greater than he who sent him.” In Philippians 2:7 Paul wrote, Jesus “made Himself of no reputation taking the form of a bondservant.” He allowed His identity to be caught up in the status of this woman on the day of her death. He would then eat the bread of affliction (Deut 16:3) on the eve of His death having come from the House-Of-Affliction, as she had come from the House-Of-Bread and would undergo affliction on the eve of her death.

Matzah (the bread of affliction) was given this name as a reminder of the affliction the Israelites suffered in Egypt (Exod 3:7), which has stripes and piercings throughout it. “Perforating the Matzah has always been the tradition in order to slow down the fermentation process.”³⁸⁹ The bread is to be unleavened, representing a state of sinlessness. Messianic believers have come to see that the Matzah stripes represent the stripes of the sinless Jesus who was given these by the Roman whip. The piercing of the Matzah represents the piercing that Jesus would undergo from the soldier’s spear and nails of the Cross, prophesied multiple times throughout Scripture, this was all to redeem from slavery under sin.³⁹⁰ “The matzah is essential both to the story of the Exodus and to the life and witness of Yeshua and His suffering. It reveals a crucial element of the good news.”³⁹¹

Taking several statements concerning the Last Supper builds further on the image between these two nights, “The Lord Jesus on the same night in which He was betrayed [handed over]³⁹² took bread; and when He had given thanks, He broke it and said, ‘Take, eat; this is My

³⁸⁹ Bock and Glaser, *Messiah in the Passover*, 202.

³⁹⁰ Isaiah 53:4-5; Ps. 22:16-18; Zechariah 12:10.

³⁹¹ Bock and Glaser, *Messiah in the Passover*, 203.

³⁹² “Betrayed” or “handed over” is the Greek word *paradidomi*, it harkens back to the Greek version of Isaiah 53, where the same word is used to describe the Messiah being “given over” for our sins (Isa 53:12 LXX). Consequently, the early believers probably understood Judas’ act of betrayal as a fulfillment of the prophecies in Isaiah 53. Bock and Glaser, *Messiah in the Passover*, 105.

body which is broken for you; do this in remembrance of Me” (1 Cor 11:23). Her body would be broken within hours of this meal. “In like manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood, which is shed for you. But behold, the hand of My betrayer is with Me on the table’” (1 Cor 11:24). This cup has been linked to the third cup of the Passover Seder, the cup of redemption. “The cup of redemption symbolizes the purchase price paid for the release of the people of Israel from Egypt. It also speaks of the greater purchase price, for our redemption from sin and death through the shed blood of Yeshua.”³⁹³ Her blood would be spilled because of the great sin of Gibeah, it would call for the removal of sin from Israel (Judg 20:13).

Her betrayer was seated at the table with her, just as Jesus would sit near His. Jesus passed Judas a morsel of bread at the meal (John 13:26), it is probable that she too had passed bread to her betrayer. Jesus had “dipped” this bread prior to giving it to him, even this carried significance. Since this was towards the beginning of the meal, the “sop” may have been dipped into the salty water of the bitter herbs (*maror*).³⁹⁴ The saltwater signified the tears shed in the Egyptian slavery and the bitter herbs, the bitterness of slavery. It is also possible that Christ had dipped this sop into the *Charoset*, signifying the mortar of Egypt. It consisted of apples, dates, and sour wine. The apple signified Israelite women in Egypt who had to give birth under apple trees to hide and protect the newborns. The sour wine signified “the shed blood leading to divine deliverance, symboling either the first or last plague; or the redemption brought by the blood of the lamb that was smeared on the doorposts of Israelite homes...the charoset should be thick, but red wine should be added in memory of blood.”³⁹⁵ Although Scripture does not make it clear

³⁹³ Bock and Glaser, *Messiah in the Passover*, 205.

³⁹⁴ *Maror* has been part of the Passover meal since the first Passover in Egypt, found within Exodus 12:8 and Numbers 9:11. Bock and Glaser, *Messiah in the Passover*, 163.

³⁹⁵ *Charoset* is not mentioned in the Bible however, it is recorded in the Mishnah and can be traced back to the first century discussed by Rabbi Eleazar ben Zadok. Bock and Glaser, *Messiah in the Passover*, 164-165.

which Jesus dipped into, the Hillel tradition has all three eaten together at once, in a sandwich of sorts, matzah, maror, and charoset. Christ would experience the bitterness of this night to the point, He would agonize so greatly that great drops of blood would fall from His brow (Luke 22:44).

Jesus says this action was to fulfill the Scripture “He who eats bread with Me has lifted up his heel against me” (John 13:18). Satan would enter Judas (v 27) so that he might “bruise His heel” (Gen 3:15). Psalm 41:9 speaks of this betrayer as a friend, a friend so close as though family when it states, “Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me.” This close relationship is typified in the marriage of this woman.

Just a few days earlier he came to woo her heart back to him (Judg 19:3), do you think he never kissed her in that few days, possibly even the day of her death? But who would kiss Jesus in just a few hours from this dinner, but Judas! He did not just kiss Him once but repeatedly, most likely as she had been kissed repeatedly over the course of those 6 days. Judas “saluted Him ‘Hail Rabbi,’ so as to be heard by the rest, and not only kissed but covered Him with kisses, kissed Him repeatedly loudly, effusively (Κατεφιλησεν).”³⁹⁶ But woe to that man by whom He is betrayed (Luke 22:22)! This Levite was just as guilty as Judas in his betrayal of his wife. The several parallels between these meals proclaim, “For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” (1 Cor 11:26). What happened in the Concubine’s last meal was a foreshadowing, a heralding of the Lord’s death to come.

The Hour of Darkness

³⁹⁶ Edersheim, *The Life and Times of Jesus the Messiah*, 848.

Though dinner was not yet complete, the evil ominous knock at the door came, “The narrator identifies them as ‘the men of the city,’ adding that these were ‘worthless men’ or ‘men lacking honor.’ They demand that the host release his male guest so that they may ‘know him’ [yada] (v 22b), a common euphemism in the Old Testament for sexual intimacy, which is clearly its use here.”³⁹⁷ The host does not offer the man. “In fact, in a bizarre and horrifying twist, he will sacrifice his own virgin daughter (cf. Jephthah) and the Levite’s concubine to preserve the honor of the Levite and his own honor as the Levite’s host... This is indeed a twisted sense of hospitality and would only be proposed as an acceptable alternative to homosexual rape in a world in which Yahweh’s kingship has been abandoned.”³⁹⁸ Just as heaven can invade the earth through our words and actions, so can hell. Humans often forget that we have a fallen nature (Rom 7:5-25), this world is fallen (Eph 6:11-13), and we have an adversary the devil prowling around with control of the demonic forces (1 Pet 5:8). It is so easy to dismiss these as fictional.

As stated, earlier Israel had been practicing *idolatry*,³⁹⁹ the Bible equates idol worship with the worship of demons. Take for example Leviticus 17:7 which equates sacrifices to demons as playing the harlot, Deuteronomy 32:17 “They sacrificed to demons, not to God, to gods they did not know, to new gods, new arrivals,” or even 1 Corinthians 10:20-21 which confirms the Gentiles sacrifice to demons having fellowship with them. Revelation 16:14 confirms that demons have power to perform signs. The Gospels record Jesus casting out multiple demons many times, as does Acts; with Acts 16:18-19 being one of the most intriguing. “Paul being, greatly annoyed, turned and said to the spirit, ‘I command you in the name of Jesus

³⁹⁷ David J. H. Beldman, *Judges* (Grand Rapids, MI: Eerdmans Publishing Company, 2020), 161.

³⁹⁸ Beldman, *Judges*, 161.

³⁹⁹ Whatever your heart clings to and relies upon, that is your God; trust and faith of the heart alone make both God and idol. It is whatever your heart clings to or relies on for ultimate security. The idol is whatever claims the loyalty that belongs to God alone. Worship or reverence to an image is at the basis of idolatry. G. K. Beale, *We Become What We Worship: A Biblical Theology of Idolatry* (Downers Grove, IL: InterVarsity Press, 2008), 17.

come out of her.’ And he came out that very hour. But when her masters saw that their hope of profit was gone, they seized Paul and Silas and dragged them into the marketplace to the authorities.” These men were unified with the demonic spirit because they used it for profitable gain.

The idea is this: people become one with and, thus, identified with that to which they fully devote themselves. And this is why in Hosea 4:16 that Hosea refers to Israel as a “stubborn heifer”- because, like a harlot, Israel had become one spiritually with the calf idol with which it had had spiritual intercourse and which the nation wholly adored instead of Yahweh...Just as Scripture indicated that human marriage points beyond itself to the eschatological marriage between God and his people in the Old Testament (note just earlier in Isa 62), and Christ and believers in the New Testament (Eph 5:28-33), so also literal adultery and harlotry are used by biblical writers to explain the unfaithfulness of God’s people to him as their husband. This background for idolatry enforces the notion already argued that what we are committed to we are joined to and share in its nature in some significant way.^{400 401}

The demonic forces that lay behind the practices that Israel had been doing, entered these men. This is the same spirit that entered the men at Sodom, which is why it bears so much similarity to Judges 19 and would culminate in the mob at Christ’s crucifixion. Jesus recognized the demonic forces that lay behind the work of these men who orchestrated His death in His statement, “When I was with you daily in the temple, you did not try to seize Me. But this is your hour, and the power of darkness” (Luke 22:53).

The next moment grows even darker as the concubine is thrown to the wolves by her own master. “The narrator no longer refers to the Levite as ‘her husband’ (v 3) but now as ‘her master’ [v 26], reflecting the reality of their relationship—she is his slave.”⁴⁰² The next moments are shrouded in sinister darkness, “So the man seized his concubine and brought her outside to them, and they raped her and abused her all night until morning, then let her go at the

⁴⁰⁰ Beale, *We Become What We Worship*, 237-239.

⁴⁰¹ Idolatry would oftentimes include sexual intercourse with male or female temple prostitutes (1 Kgs 14:24, 15:12; Hos 4:14).

⁴⁰² Beldman, *Judges*, 162.

approach of dawn” (v 25). This event is not isolated in human history, people have been sexually assaulted and abused (some much more violently than others for sure) over the millennia; the feeling of being forsaken takes over, but even in darkness like this Christ is there.

With her lowered status to that of slave, Christ would identify with her status once more, dying the death of a slave. “Although the Romans did not invent crucifixion, they perfected it as a form of torture and capital punishment that was designed to produce a slow death with maximum pain and suffering. It was one of the most disgraceful and cruel methods of execution and usually was reserved only for slaves, foreigners, revolutionaries, and the vilest of criminals. Roman law usually protected Roman citizens from crucifixion, except perhaps in the case of desertion by soldiers.”⁴⁰³

Christ cried out in His common tongue (Aramaic), in one of His final statements while on the Cross, “‘*Eli, Eli, lama sabachthani?*’ That is, ‘My God, My God, why have You forsaken Me?’” (Matt 27:46). Truly as Christ underwent an extreme death with the beatings, the plucking out of His beard, the multiple stripping of His clothes, the stealing of His garments, the defilement of His body, dragged before men in the streets and courts, surrounded by a mob jeering, having His body put on display before all of the nation of Israel to see, similarly as her body parts were displayed before the nation, finally His heart would give out. Surely, He felt in that cry, the forsakeness of this woman so many centuries before. Her “husband” opened the door to tell her so callously, “Get up and let us be going” (Judg 19:28). Did not the pharisee and the robber both imply that Jesus should get down and save himself (Luke 24:35, 39)? But she

⁴⁰³ Crucifixion had its start in the Persian period, carried on by Alexander the Great in Egypt and Carthage, with Carthage being the place where the Romans learned it. It was originally performed on a tree, then an upright post, followed by a *Crux Acuta*, with a series of crux consisting of a *stipes* (upright post) and *patibulum* (cross beam). Christ was most likely crucified on the Latin Cross, which had space above the victim’s head to place the *titulus*, the sign dictating the charges against the victim. Edwards, “Death of Christ,” 1458-1459.

could not, and Christ did not. Her death was horrific, as was Christ's, "Death by crucifixion was, in every sense of the word, excruciating (Latin, *excruciat*, or 'out of the cross')." ⁴⁰⁴

Surely, there can be found even more congruency in this Psalm of David that Jesus cried out than just her and His "forsakenness." Here are just a few quotes from Psalm 22:12-18.

Many bulls surround me; strong bulls of Bashan encircle me. They open their jaws against me like lions that roar and maul. I am poured out like water, and all my bones are disjointed. My heart is like wax; it melts away within me. My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth. You lay me in the dust of death. For dogs surround me; a band of evil men encircles me; they have pierced my hands and feet. I can count all my bones; they stare and gloat over me. They divide my garments among them and cast lots for my clothing.

A band of evil men surrounded her, encircling, as dogs would encircle before jumping. When they jumped on her they were like roaring lions, ripping at her body. They were as forceful as bulls in heat. Her heart melted with fear as though it was wax. She was poured out to the point where she had no strength to defend herself, her tongue clung to the roof of her mouth from cries and thirst. She was laid down in the dust, even having to crawl in the dust with what little strength she had left and came to death. Her garments were stripped and torn from her body. And lastly, her bones were disjointed by dismemberment. Surely, all Israel was able to count all her bones.

Sacrifices and Lambs

Christ was in her death, just as she was in His death. He understands our afflictions, trials, sin committed against us, and sin we commit. He is like us in all things, yet without sin. Nothing is hidden from His eyes, all things are uncovered and exposed, we all must give an account. We have such a great High Priest who can sympathize with our weaknesses (Heb 4:13-15).

⁴⁰⁴ Edwards, "Death of Christ," 1461.

This suffering that she underwent, is knit even closer to Christ's suffering by the word the old man used to describe what he offered to be done to both the women, "to ravish them" (עָנָה, *anah*; Judg 19:24 NASB, the same word studied in the Dinah incident of Genesis 34), meaning to be humbled, to humble oneself by fasting, to be afflicted, to be bowed down, or raped. It is at this point that Isaiah's Suffering Servant comes into view as this man's servant was afflicted when looking through the lens of Christ, "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and *afflicted*" (Isa 53:4). "He was oppressed, and He was *afflicted*, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth" (v 7). Jesus would keep silent (Mark 15:5). The concubine was silent, she did not say one word in the entire narrative; she is, the silent character. She plays a major role throughout the narrative, much like Manoah's wife in Judges 13. She is the sheep being led to her slaughter.

The conclusion of the story takes place in the intimacy of the Levite's home. There, the Levite callously carves up the concubine's body like nothing more than a slab of meat. Up to this point the narrator has not explicitly stated that she was dead, and we are left to wonder if in the end the Levite killed her himself. The twelve pieces of her dismembered body are sent, presumably one piece each to the twelve tribes, as a summons to action (v 29).⁴⁰⁵

This action would so mark the Israelite nation that the "significance of this gruesome act" would reverberate in a similar act by Saul, the first king of Israel (the Benjaminite of Gibeah) in 1 Samuel 11:4-7. Saul slaughtered and dismembered his yoke of oxen, and sent the pieces throughout the territories of Israel calling for war, with the warning that any who did not respond would end up as these oxen. "In this light, the concubine is indistinguishable from an animal carcass, to be divided and exploited."⁴⁰⁶ Hosea writing some three hundred years past the time of

⁴⁰⁵ Beldman, *Judges*, 162.

⁴⁰⁶ *Ibid.*

Saul,⁴⁰⁷ would recall this event and proclaim it over the current state of Israel in his words “They are deeply depraved as in the days of Gibeah; He will remember their guilt, He will punish their sins.” And further in Hosea’s “Retribution of Israel’s Sin” where they had proclaimed “We have no king” it further goes on to say, “Since the days of Gibeah you have sinned, Israel... I will discipline them, when they are bound for their double guilt. Ephraim is a trained heifer that loves to thresh” (10:9-11).

As the knife of the Levite would pierce through her skin and muscles, going between the sinews and bone, blood would flow, thus ensuring she was dead. Because Christ died so quickly on the cross, Roman executioners had to ensure that He did not just seem dead, as this woman seemed dead at the threshold of the door, they had to ensure it, lest they lose their job and possibly their life. Thus they sunk a spear into Christ’s heart and when removed blood and water flowed, confirming it was so (John 19:34).

This woman when cut up as an animal sacrifice would resemble a *sin offering* (Lev 5:6). The sin offering (or guilt offering) was for moral failure. It was the primary atonement offering involving blood-related closely to the burnt offering. Though required, it seemingly was offered less frequently than others. And it was an offering that could use a *female* goat or lamb.⁴⁰⁸ The “sin-offerings, having a retrospective effect on the worshippers, were brought at the various festivals, and also for purification in such defilements of the body as symbolically pointed to the sinfulness of our nation (sexual defilement) ... This was the highest kind of sin-offering.”⁴⁰⁹

The idea that this young woman could represent Christ as a sin offering is probable. After all, Paul likens his gentile convert to a firstfruits offering in Romans 16:5. And calls the giving of

⁴⁰⁷ Hosea wrote roughly 740-720 BC with Saul reigning from about 1050- 1010 BC.

⁴⁰⁸ Osborne, *Hermeneutical Spiral*, 197.

⁴⁰⁹ Alfred Edersheim, *The Temple: Its Ministry and Service* (Peabody, MA: Hendrickson, 1994), 95-96.

the Philippians, “fruit,” that is “a sweet-smelling aroma, an acceptable sacrifice, well pleasing to the Lord” (Phil 4:18). This would not be the first time that Christ’s death would be depicted as a sacrificial burnt offering, take for example the almost death of Isaac. In Genesis 22, Abraham’s sacrifice represented, “the burnt offering described in Leviticus 1...It was totally burned on the altar, with the aroma ‘ascending’ to God...The purpose was a gift presented to God to please him and effect atonement. It does not so much remove sin as appease God’s wrath and make fellowship possible.”⁴¹⁰ To add to this, “As the Old Testament and Jewish tradition taught that the object of a sacrifice was its substitution for the offender, so Scripture and the Jewish fathers also teach that the substitute to whom all these types pointed was none other than the Messiah.”⁴¹¹ Accepting the concubine as a representation of a sin offering is plausible, not just because she was female, silent, cut up, her blood was shed, she was used as a call to cleanse the nation from sin, but most notably because, where the level of sin in Israel had reached, which culminated in the vilest kind of sexual sin. Isaiah even likens the Servant’s death to a sin offering “You make His soul a guilt offering” (53:10).

This act was equal to that of Sodom and Gomorrah, for “Lot callously offered his daughters to the men of Sodom in Genesis 19. Many modern commentators see these tales as mutually influenced, if not a doublet.”⁴¹² Because of the stark similarities between the two events allowing light to be shed between the two aids in interpretation. These vile multitudes could be one in the same, not in the physical, but in the spiritual sense, as stated before. The same demonic force that set out to destroy the two representatives of God and “righteous Lot,” who in

⁴¹⁰ Edersheim, *The Temple*, 196.

⁴¹¹ *Ibid.*, 90.

⁴¹² John L. Thompson, *Writing the Wrongs: Women of the Old Testament among Biblical Commentators from Philo through the Reformation* (New York, NY: Oxford University Press 2001), 15.

the Sodomites' eyes was "acting as a judge" in Genesis 19:9, acted as these in Judges 19, and even as the multitude set out to destroy Christ.

Within a week's time, they went from shouts of praise to shouts of death. "Then the multitudes who went before and those who followed cried out, saying: 'Hosanna to the Son of David! Blessed is He who comes in the name of the Lord!' Hosanna in the highest" (Matt 21:9). "Pilate reminded the people that they are judging their king, but they ask for his death by crucifixion."⁴¹³ In like manner the Sodomites were judging Lot for him standing righteous before them, these scenes match the statement found in Judges 21:25, "there was no king in Israel: everyone did what was right in his own eyes." The Jews even confirmed this in John 19:14-15, "Behold your King!" But they cried out, "Away with Him...Crucify Him! We have no king but Caesar!" Oddly enough, these episodes all coincide in the nineteenth chapter of Genesis, Judges, John, and even Luke 19 resonates with this correlation.

Next is the scene that sounds familiar to that of the concubines.

And there was one named Barabbas [a rebel murder], then the multitude, crying aloud ... But Pilate answered them, saying, "Do you want me to release to you the King of the Jews?" For he knew that the chief priests had handed Him over because of envy. But the chief priests stirred up the crowd, so that he should rather release Barabbas to them. Pilate answered and said to them again, "What then do you want me to do with Him whom you call the King of the Jews?" So they cried out again, "Crucify Him!" Then Pilate...released Barabbas to them; and he delivered Jesus, after he had scourged *Him*, to be crucified (Mark 15:7-15).

The similarities are there in her story. The crowd first asks for her master, who then turns out to be her murderer or at least an accomplice, just as Barabbas was a murderer. There were two people being offered up to the crowd, just as there were two women that were offered up. Pilate knew Jesus was handed over out of envy. The word envy here is "*phthonos*, φθόνος, which means to envy, grudge, spite...strong feeling (desire) that *sours*, due to the influence of sin;

⁴¹³ Francis J. Moloney, *The Gospel of Mark: A Commentary* (Grand Rapids, MI: Baker Academic, 2012), 50.

(figuratively) the miserable trait of being *glad* when someone experiences misfortune or pain.”⁴¹⁴

It seems to fit that the Levite, may have been holding a grudge against his wife for leaving, so it was easy for him to throw her out the door, which explains his callousness towards her in his response when opening the door. Pilate wanted to please the crowd (just as the Levite wanted to please the crowd), handed over Jesus, and the concubine was handed over. It says He was scourged just after, and she was abused just after.

“The careful description of Barabbas in [Mark] 15:6-8, associated with Pilate’s presentation of Jesus as the King of the Jews, is a further example of Markan irony.”⁴¹⁵ This irony is matched in Judges 19 with the contrast between the “righteous” Levite and his “harlot” concubine, “an ancient audience would expect a Levite to be a passionate defender of the law and community, even to the point of violence; instead, in Judges 19, we will see a Levite who lies, allows sexual violence and ultimately cuts a woman’s body as a priest would cut a sacrificial animal. Every correct form of behavior we would expect of a Levite is ignored to extremes.”⁴¹⁶ The only negative description of her hangs on the word זנה or זונה from Judges 19:2.

What if the burning of Sodom and Gomorrah and Gibeah were to be as a burnt offering to “appease God’s wrath,” for the great sin committed within them? Like the way God accepted Noah’s offering after the flood washing away the vile wickedness of the earth, or the burning of Jericho was representative of the punishment for the great sin of the Canaanite (Gen 15:16; Deut 13:15-17; Josh 6:17-21)? “Noah built an altar to the LORD and took of every clean animal and of every clean bird, and offered burnt offerings on the altar, And the LORD smelled a soothing aroma,” (Gen 8:20-21). It does say after the burning that Abraham, “looked toward Sodom and

⁴¹⁴ Strong’s Concordance and Help Word Studies, <https://biblehub.com/greek/5355.htm>.

⁴¹⁵ Moloney, *The Gospel of Mark*, 49.

⁴¹⁶ Schulte, *The Absence of God in Biblical Rape Narratives*, 35.

Gomorrah, and toward all the land of the plain; and he saw and behold, the smoke of the plain which went up like the smoke of a furnace,” (Gen 19:28). This sounds reminiscent to Judges 20:40 “But when the cloud began to rise from the city in a column of smoke, the Benjaminites looked behind them, and there was the whole city up in smoke to heaven.” The depravity of the priesthood and the tribe of Dan from the previous chapters of 17 and 18 is just as shocking as the behavior of the Levite and the Benjaminites of chapters 19, 20, and 21. And if the priesthood was not offering sin offerings or burnt offerings to “appease God’s wrath” it seems plausible that He would work through the situation to proclaim His own judgment and provide a sacrifice to appease Himself.

Jesus would taste gall at the beginning of His crucifixion (Matt 27:34). This was of course to fulfill the direct prophecies of Psalm 69:21 and Lamentations 3:15, 19, but where gall is first seen is in relation to Sodom and Gomorrah. “For their vine is of the vine of Sodom and of the fields of Gomorrah. Their grapes are grapes of gall, their clusters are bitter. Their wine is the poison of serpents, and the cruel venom of cobras” (Deut 32:32-33). Christ even died for the great sin of Sodom and Gomorrah and Gibeah, taking on the cruel venom of the cobras and vipers brought on by the mobs of those cities. Jeremiah connects gall with the destruction of Jerusalem because “they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them,” therefore the LORD will give them gall to drink and would scatter them among the gentiles (Jer 9:14-16).

Take this even into consideration, Jesus predicts the fall of Jerusalem, during the Triumphal Entry into Jerusalem. Luke 19:41-44 states,

Now when He drew near, He saw the city and wept over it, saying, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eye. For the days will come upon you when your enemies will build an embankment around

you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another because you did not know the time of your visitation.”

Eusebius sites that this happened almost verbatim,

The terrors of those who fled for refuge to Jerusalem as an “impregnable fortress.” They can study all the details of the entire war and how in the end the Abomination of Desolation, declared by the prophets, was set up in the very temple of God, celebrated of old, when it was utterly destroyed by fire. I must, however, point out how Josephus estimates that the people from all of Judea who at the time of the Passover thronged into Jerusalem, as if to a prison, numbered three million. It was indeed appropriate that in the very days on which they perpetrated the Savior’s passion they should be shut inside a prison, as it were, and receive the destruction meted out by divine justice.⁴¹⁷

Here is a bit more detail about the destruction, which culminated in fire. “By late May the first and second north walls had been breached. In July, Titus ordered a siege wall erected around the city to prevent escape. Starvation and factional infighting took a deadly toll upon the besieged Jews. The Antonia Fortress fell, and on August 6 sacrifices ceased in the temple. On the ninth of Ab (August 28, 70 AD) Roman troops torched the temple.”⁴¹⁸ Only one wall remains to this day of the Herodian temple complex, today it is called the Wailing Wall or Western Wall. No wonder Jesus wept over the city. Upon viewing the Holy City once more as He was led down the mount from the garden, He would recognize His going forward was “to ‘accomplish His death’ in Jerusalem; to fulfill type and prophecy, and to offer Himself up as the true Passover Lamb-‘the Lamb of God, which taketh away the sin of the world.’”⁴¹⁹

Now to return to the main text. “As the day began to dawn, the woman came and fell down at the doorway of the man’s house where her master was, until full daylight...fallen at the door of the house with her hands on the threshold” (Judg 19:27). She fell as though dead at

⁴¹⁷ Paul L. Maier, *Eusebius the Church History* (Grand Rapids, MI: Kregel Publications 2007), 83.

⁴¹⁸ Brisco, *Holman Bible Atlas*, 261.

⁴¹⁹ Edersheim, *Temple*, 179.

the lintel posts, just as Jesus had died on the lintel of the Cross. Her hands stretched out to the threshold, just as His hands were stretched out. Blood once again covered lintel posts, reminiscent of that first Passover night, “And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning” (Exod 12:22). No one would leave the house that night, all who stayed inside were safe from the death that lurked in the night. The word that brings this into clarity is that of *caph*, כַּף, meaning; threshold, door post, basin, and cup.⁴²⁰ She lay as though dead at the threshold, the blood of the lamb was dipped from the basin, Christ asked, “Let this cup pass from Me” (Matt 26:39). Christ died on the posts of the cross. This Cross represented the Door to the Father (John 10:9). At the close of this moment, when Christ cried with His last breath, “Father, into Your hands I commit My Spirit,” the veil of the temple was torn in two (Luke 23:44-46), creating the Door to the Father.

Both Christ’s and the Concubine’s death were redolent of Zechariah’s who died near the doorway of the temple just past the altar, coldly murdered by the leaders of Judah. The prophets’ blood the Lord said still cries out,

Because of this, I am sending you prophets and wise men and teachers. Some of them you will kill and crucify, and others you will flog in your synagogues and persecute in town after town. And so upon you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. Truly I tell you, all these things will come upon this generation. O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing (Matt 23:34-37).

“It is sometimes suggested that Jesus refers to Abel and Zechariah in order to encompass the whole of Scripture’s witness; that is, from the first book (Genesis) to the last book (2 Chronicles)

⁴²⁰ *Strong’s Exhaustive Concordance*, <https://biblehub.com/hebrew/5592.htm>.

as the biblical books are arranged in the Hebrew Bible.”⁴²¹ Their blood was coming upon this generation.

The final verse of Judges 19:30 draws this conclusion of Passover Lamb similarities just a bit closer. “And so it was that all who saw it said, ‘No such deed has been done or seen from the day that the children of Israel came up from the land of Egypt [the day after Passover] until this day. Consider it, confer, and speak up!’” In an eerie foreshadowing of these events, Exodus 11:4-6 says, “Thus says the LORD: ‘About midnight I will go out into the midst of Egypt...even to the firstborn of the female servant...there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again’ (Exod 11:5-6). The shocking event produced the same type of astonishment that the people felt on the night of the first Passover as the death angel touched all of the firstborn. The shock was astounding, this female servant had been prepared as a sacrifice like that of a Passover lamb.

A great cry would wring throughout the land of Israel, not only because of this woman’s death but because of the thousands of lives lost at the hands of the mighty lefthanded Benjaminites (Judg 20:16, 23, 26), and due to the almost annihilation of the Benjaminites themselves (Judg 21:2, 6, 15). The tribe of Benjamin, in these dark days would live up to the original name given to their forefather by his dying mother Rachel, *Ben-Oni*, “Son-Of-My-Sorrow;” instead of the name given by his father, *Benjamin*, “Son-Of-My-Righthand.”⁴²² Everything was backward, everything needed to be restored. Yet God would restore them

⁴²¹ Craig A. Evans, *Matthew: New Cambridge Bible Commentary* (Wolfville, Canada: Cambridge University Press, 2012), 397.

⁴²² Arguably, the Apostle Paul would be the fulfillment of the second name of this twelfth son of Jacob, going from a Son-of-Sorrow to a Son-of-My-Righthand. He was of the tribe of Benjamin and wrote fourteen epistles of the New Testament according to Eusebius' count. As Saul, he was murderous against the Christian, than after his conversation, would become Paul, the most faithful, dutiful, and committed son of God suffering greatly at the hands of man.

through the remnant of the six hundred, just as He would restore the position held by Judas with the placement of Matthias in his office (Acts 1:25-26).

The Third Hour

Nearing the conclusion, one more similarity must be brought forth, the time frame of her death and that of Christ's. She was taken in the night just as supper was ending, she was released at dawn, and then at full daylight taken to be dismembered. Christ, just after the Last Supper, went to the Garden of Gethsemane where He began His passion around about the same time hers started. "It is asserted that Satan was seeking to put Christ to death in the garden before he could be offered as a sacrifice for sins on the cross. It is true that Christ was undergoing an attack from Satan in the garden...God sent an angel to strengthen Christ [Luke 22:43]."⁴²³ Sometime between 1 am to about 3 am, Jesus was arrested, when the first of His four trials started, "Jesus was taken to the house of Annas to the house of Caiaphas 'where the teachers of the law and elders had assembled' (Matt 26:57). Such a meeting of the Sanhedrin during the night was illegal."⁴²⁴ Followed by, "At daybreak the Sanhedrin reassembled."⁴²⁵ This would have been about the time the concubine was released from her captors roughly between 5 to 6 am, "at the approach of dawn, as the day began to dawn" (Judg 19:25-26). "Pilate finally sentenced Jesus at about nine o'clock in the morning (John 19:14),"⁴²⁶ which was the third hour (Mark 15:25). Hosea 10:15 warns all of Israel that "At dawn, the king of Israel will be completely destroyed."

⁴²³ J. Dwight Pentecost, *The Words and Works of Jesus Christ* (Grand Rapids, MI: Zondervan, 1981), 454.

⁴²⁴ *Ibid.*, 462.

⁴²⁵ Pentecost, *The Words and Works of Jesus Christ*, 464.

⁴²⁶ Schell, *John*, 232.

The Levite slept soundly and does not even open the door to look for his concubine until after it is fully light, after he is ready to leave, probably around this same hour. While Christ is hanging on the cross, there is from “the sixth hour until the ninth-hour darkness over all the land” (Mark 15:33). The time frame is noon to 3 pm.⁴²⁷ Assuming the Levite woke up at 9 am and had a three-hour walk to his house in the hill country of Ephraim, he would have been dismembering and packaging her body from about noon to 3 pm, reflecting the time that the eclipse was over the land. There is a documentary called *The Star of Bethlehem* that claims the date of this eclipse happened on Nissan 14, Friday, April 3, 33 AD, this was the day of the Cross.⁴²⁸

Inclosing, it is hoped that Judges 19 was depicted as; deciphering “the meaning of the historical-theological text in the biblical narrative,”⁴²⁹ while looking at the author’s intended message,⁴³⁰ and it revealed God behind the story, permeating His message behind the whole⁴³¹ through the use of typology. The Concubine of Bethlehem poured herself out before us, with very costly fragrant oil, at the feet of Jesus.⁴³² Even though she has been seen with indignation, scorned by men and despised by the people; all who see her mock her; they sneer and shake their heads at her,⁴³³ calling her a harlot. But I hope from now on we may see the good work she did for Christ. He said to them, “For in pouring this fragrant oil on My body, she did it for My burial. Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman

⁴²⁷ Robert L. Thomas and Stanley N. Gundry, *A Harmony of the Gospels* (New York, NY: Harper One, 1978), 242.

⁴²⁸ Rick Larson, “The Star of Bethlehem,” 2012, video time stamp 55:20
<https://www.youtube.com/watch?v=exmbuX1NffU>.

⁴²⁹ Osborne, *Hermeneutical Spiral*, 200.

⁴³⁰ *Ibid.*, 204.

⁴³¹ *Ibid.*, 206.

⁴³² Matthew 26:6-8.

⁴³³ Psalms 22:6-7.

has done will also be told as a memorial to her.”⁴³⁴ Truly she was poured out as a drink offering on the sacrifice and service of our faith.⁴³⁵

⁴³⁴ Matthew 26:12-13.

⁴³⁵ Philippians 2:17.

6: Narratives within the Book of Samuel

The books of Samuel and Kings relay the lives of the kings of Judah and Israel, but mostly the interplay between the kings and the prophets of God. God uses the prophets to anoint, bless, direct, guide, correct, and punish the kings for their obedience or disobedience to the Mosaic covenant. Several of the prophets authored these two books which are broken into two sections each: 1 Samuel, 2 Samuel, 1 Kings, and 2 Kings. Samuel wrote a portion of his book, followed by Nathan and Gad (1 Chr 29:29), though Gad may not have been the final editor. Based on the literary evidence this likely places the material within the book recorded during its historical time period (1100-960 BC). David did have a body of government that assisted in recording events within his reign, as did the kings that followed (1 Kgs 4:2-7). David's recorder was Jehoshaphat, and his scribe was Sheva, according to 2 Samuel 20:24-25. The bulk of the Kings material was composed from three annals, the Book of the Acts of Solomon (1 Kgs 11:41), Chronicles of the Kings of Judah (15:23), and the Chronicles of the Kings of Israel (15:31). These books are referenced at the end of each king's life. David and Solomon are given more attention because they followed the Mosaic law more so than the kings that preceded or followed after them, up until the time of Hezekiah (2 Kgs 18:6) and Josiah (22:8).

David had studied the law after the death of Uzzah to learn how to transport the Ark of the Covenant safely (2 Sam 6:7, 13), he studied it further to learn how to design the temple, for he provided the plans for the temple to his son (1 Chr 28:11-12). This study of the law of Moses is further seen in David's song, praising God with his love for His law, Psalm 19. "There are

only three ‘Torah’ psalms in the Psalter, which might not seem like very many: Psalms 1, 19, 119. But when we remember the gigantic size of Psalm 119, the concern with Torah looms larger on the landscape of the Psalter than we otherwise might suspect.”⁴³⁶ He then entrusted the law to Solomon (1 Kgs 2:3). They also both function as prophets/authors within the biblical corpus composing much of the Psalms, Proverbs, Song of Solomon, and Ecclesiastes.

Central characters within the books of Kings are prophets, especially Elijah, Elisha, and Isaiah. At least thirteen prophets are listed, most with names, some without. The book records the interactions of the prophets with the kings more so than the lives of the kings. “The prophetic voice has a prominent place in the story of kingship because those divinely appointed messengers function as the conscience of the monarchies.”⁴³⁷

There are *authorial notes*⁴³⁸ within the book that comment upon the situation giving an explanation from the current writer. The books seem to have been passed down, entrusted to those who would continue with the same *authorial intent*.⁴³⁹ These authorial notes make this conclusion seem most probable: 1 Kings 12:19 provides reasoning for why the house of Israel was in rebellion with the house of Judah to “this day,” thus implying at least 1 Kings was written

⁴³⁶ Andrew J. Schmutzer and David M. Howard Jr., *The Psalms: Languages for All Seasons of the Soul* (Chicago, IL: Moody Publisher, 2013), 202.

⁴³⁷ Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 2000), 236.

⁴³⁸ Authorial notes are also called “authorial comments” or “scribal glosses.” They are intended to explain obscure texts by bringing them more in line with the major theme of the book. The intent is to update an earlier document. These shed light on the author’s or later scribe’s understanding of the narrative, expressing their intimate knowledge of the written material in the sources he was using. Every detail of the text was significant. Finding one of these “is like finding the author’s fingerprints in the text.” John H. Sailhamer, *Meaning of the Pentateuch* (Downers Grove, IL: InterVarsity Press, 2009), 445-446.

⁴³⁹ The authorial intent, lies in the collecting of various written documents, sorting them, preparing them by filling in missing details, and forming them into a new coherent book that fits into the larger compositional strategy of the whole OT, thus following the main hope of the *Tanak* by developing a messianic hope already imbedded in the previous books written and relied upon. Sailhamer, *Meaning of the Pentateuch*, 55-56.

before the Assyrian exportation of the northern nation (722 BC)⁴⁴⁰ because it was still present. For, 2 Kings 17:33 gives an explanation for why the house of Israel was gone, having been in exile “until this day.” 1 Kings 8:8 states that the temple and the poles of the Ark of the Covenant were still present, so it had to have been written before the Babylonian exile of Judah. While 2 Kings 25 is clearly written after this point of destruction (586 BC).⁴⁴¹ Jeremiah the prophet has been cited as the final composer of this book.⁴⁴²

Persecution and Division

David is the most prominent king in Israel’s history. All other kings were expected to attempt to live up to him with comments such as “And he did what was right in the sight of the LORD, yet not like his father David” (2 Kgs 14:3). This set a high precedence for all kings following him, creating a type of funnel that only one of his predecessors would be able to pass through. To be the king like David, that King would have to pass beyond David in righteousness and surpass Solomon in wisdom since Solomon fell victim to idolatry through the many wives he obtained, who “turned his heart after other gods; and his heart was not loyal to the LORD his God, as was the heart of his father David” (1 Kgs 11:4). David’s laps in righteousness (his adultery with Bathsheba and murder of Uriah the Hittite, 2 Sam 11) opens the door to find those links to Christ’s suffering and death, who was the King like David (Rev 22:16) and surpassed Solomon in wisdom (Luke 11:31).

⁴⁴⁰ Thomas Brisco, *Homan Bible Atlas* (Nashville, TN: B&H Publishing, 1998), 141.

⁴⁴¹ *Ibid.*, 156.

⁴⁴² Hill and Walton, *A Survey of the Old Testament*, 228.

Tamar and Amnon

David allowed his eyes to wander when he was not where he was supposed to be, for he was supposed to be in battle, during “the time when kings go out to battle” (2 Sam 11:1). His eyes lusted after Bathsheba, whom he had brought into his palace and laid with her. She conceived, leading to the need to cover up his affair, culminating with the death of Uriah her husband. Nathan the prophet proclaimed God’s judgment against David’s sin, by raising up an adversary from his own house and allowing his wives to be publicly lain with before all Israel, “before the sun” (2 Sam 12:12). Tamar, David’s only recorded daughter, would be the catalyst of the fulfillment of these events spoken of by Nathan.

Tamar’s story relates to several of the stories that have been covered so far. First, she quotes Dinah’s story (Gen 34:7), the Concubine of Judah’s story (Judg 19:23), and Deuteronomy 22:21 when she says, “No, my brother, do not force me, no such thing should be done in Israel. Do not do this disgraceful thing” (2 Sam 13:12).⁴⁴³ For he was treating her as a harlot, an act she could be stoned for at the door of her father’s house (Deut 22:21). Second, when she says, “do not *force me*,” this is the same word afflicted (אָנָה, *anah*) adding further connection to previous stories. But her story has a bitter twist from the Dinah story, for her brother is the one afflicting her, and not saving her. She echoes back to Genesis by telling Amnon to ask the king to marry her (2 Sam 13:13). This recalls Abraham, who was married to his half-sister Sarah, whom God told King Abimelech to give back to Abraham before he slept with her, defiling the marriage (Gen 20:12). It also bears a resemblance to Joseph’s story, who tried talking his assailant out of the action she had planned for him (Gen 39:8-9). Connections can also be found in Abel’s story,

⁴⁴³ Hamilton gives extensive connections to both Genesis 34, 2 Samuel 13, and Judges 19 (beyond this quote) in two charts, breaking down the parallels between the three events. Victor P. Hamilton, *Handbook on the Historical Books* (Grand Rapids, MI: Baker Academics, 2001), 340-341.

in Tamar's mimicked warning to her brother. God had warned Cain not to harm his brother when He said, "Sin is crouching at your door. And its desire is for you, but you should rule over it" (Gen 4:7). Had Amnon mastered the sin in his heart, he could have spared Tamar the humiliation and gained her for a wife, but his sin led to his death and eventually a second civil war.

Tamar attempted to change her brother's heart by preaching God's law, showing him the error of his ways, and even offering a lawful solution to his desire. The story is artistically crafted using speech, speeches, and silence as a way to move the story along. Of all the biblical rape stories, Tamar's story is the only one in which the female victim's dialog is recorded. Bathsheba's situation has been considered rape by some,⁴⁴⁴ in which she has one verse recording her words, "I am with child" (2 Sam 11:5). Tamar contrasts this with several verses recorded, "Her words devolve through levels of dramatic mimesis, from the poetic [2 Sam 13:12] to the prosaic (v 13) to the inarticulate (v 16) to the unintelligible (v 19) to the nonexistent (v 20)."⁴⁴⁵ The author would continue this literary artistry in Jonadab's reply to David concerning the death of Amnon, using a play on words, using "anah" (אָנָה, forced or raped), alongside "'anah" (אָנָה) meaning to answer or respond (v 32). Absalom, in killing Amnon, was acting as the avenger of blood,⁴⁴⁶ when in essence that was David's job (Deut 22:25-26). He too knew the word of the LORD for when convincing his servants to kill Amnon, he said, "Do not be afraid. Have I not commanded you? Be courageous and valiant" (2 Sam 13:28). He had taken these words from Joshua 1:9.

⁴⁴⁴ Hamilton, *Handbook on the Historical Books*, 336.

⁴⁴⁵ Ryan S. Higgins, "He Would not Hear her Voice: From Skilled Speech to Silence in 2 Samuel 13:1-22." *Journal of Feminist Studies in Religion* 36, no. 2, (2020): 26.

⁴⁴⁶ He may have had two purposes in this murder, first to avenge his sister, but second, to usurp the right to the throne. Amnon was the oldest child who, in general, would have first right to the throne. Hamilton, *Handbook on the Historical Books*, 341.

The preaching of Tamar fell on deaf ears, and hatred for her arose in his heart (2 Sam 13:15). She is left not only defiled but now rejected. Christ preached the law and instructed the religious Jewish leadership on the error of their ways. They loved to see His signs and wonders but His preaching fell on deaf ears, and hatred hardened their hearts (Matt 13:13-15) until they rejected Him to the point that they planned His death. Tamar exposed the evil in Amnon's heart, bringing about his hostility and rejection of her. Christ exposed the corruption of their heart through the intents that would flow through them, "For everyone practicing evil hates the light and does not come to the light, lest his deeds should be exposed" (John 3:20). And further, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man" (Matt 15:19-20). She had spoken with the Spirit of the Father, for her words were true, yet her brother persisted in afflicting her.

Christ said that His disciples would be persecuted for speaking the words of the Spirit of the Father (Matt 10:20). This persecution would go to the extent that "brother will deliver up brother to death, and father his child, and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name's sake. But he who endures to the end will be saved. When they persecute you in this city, flee to another" (Matt 10:21-23). Tamar's affliction was the spark that set off this same chain of events. It led to the death of Amnon at the hand of Absalom. Absalom revolted against David, causing a civil war, David fled from city to city, and eventually, the death of Absalom.

Amnon and Absalom

Absalom (Tamar's full brother) quieted his sister's cries and took her into his home for the remainder of her life, honoring her by naming his daughter Tamar (2 Sam 13:20, 14:27).

Absalom secretly hated Amnon for what he had done, biding his time until he could take blood revenge on his brother. It is during 2 Samuel 13-14 that Genesis 4 comes into view, with several similarities that play out in the reverse. Absalom's quiet hatred is seen in the fallen countenance of Cain. Furthermore, both younger brothers (Abel and Absalom) are shepherds. Though in this instance it is the younger brother who killed the older creating an ironic twist, furthered by the meaning of both the boys' names. *Absalom* means "Father-Of-Peace"⁴⁴⁷ and *Amnon* "Faithful." Both did act in the reverse of their names. As Cain was forced to be a fugitive and vagabond, driven out before the face of God, (Gen 4:12-14), so too would Absalom flee from his father's face as a fugitive (2 Sam 13:38).

In 2 Samuel 14, the wise woman of Tekoa was sent to King David and the words that were placed in her mouth by Joab were used to restore Absalom. She said, "Now your maidservant had two sons, and the two fought with each other in the field, and there was no one to part them, but the one struck the other and killed him" (v 6). This is directly taken from Genesis 4:8, where Abel was killed in the field. She then begged the king to spare the son who had sinned, so as not to leave her husband without a remnant. When David finally allowed his son to return, he refused to "let him see my face" (2 Sam 14:24). This comment is a reverberation of when Cain said to God, "I shall be hidden from Your face" (Gen 4:14). The "Father would turn His face away"⁴⁴⁸ on the day of Christ's death, as the darkness fell over the

⁴⁴⁷ Hamilton, *Handbook on the Historical Books*, 340.

⁴⁴⁸ A Song by Stuart Townend, "How Deep the Father's Love for Us," 1995.

land the penalty for God's older son killing His younger, would culminate in Israel's coming expulsion. In Christ's words of forsakenness (Matt 27:46), He felt the searing loss of the parental connection.

In this same conversation that David had with the woman, she unknowingly made a prophetic claim. This claim was not just about David and Absalom, but about what God would do through the means of His Son's death. "Yet God does not take away a life; but He devises means so that His banished ones are not expelled from Him." God is always seeking to restore that which was lost that fateful day in the Garden, when He banished Adam and Eve, expelling them from the garden (Gen 3:23-24). Through the death of His younger Son (for Israel was His firstborn Son, Exod 4:22), He would save that which was lost (Matt 18:11), restoring the broken relationship between He and His children. He symbolized this same salvific work through Israel, by placing them in the Promise Land creating what was meant to be a type of Eden. Israel was to be the new Adam and by their faithfulness to God's word, would "spread God's blessing to the whole world. Thus, we find texts that look forward to the 'whole earth' being filled with God's glory, that is, being a sanctuary in which God is present."⁴⁴⁹ Yet even in this second attempt at Eden, Israel would find itself expelled in the Assyrian, Babylonian, and eventually Roman exiles.⁴⁵⁰ God would finally have a New Adam in His son Jesus Christ. Through Christ's obedience, grace would abound to many, through the gift of righteousness leading to eternal life (Rom 5:12-17).

⁴⁴⁹ C. John Collins, "Reading Genesis 1-2 with the Grain: Analogical Days," in *Reading Genesis 1-2: An Evangelical Conversation*, ed. J. Daryl Charles (Peabody, MA: Hendrickson, 2013), 91.

⁴⁵⁰ The Roman exile happened in 66 AD when the initial revolt broke out, ending in 70 AD, where one-third of the Jewish population was decimated, and 97,000 were enslaved. Then in 135 AD, during the Bar Kokhba Revolt, thousands more lives were lost, and several thousand more were enslaved to the point that the slave market was flooded, dropping the price for a slave to the price of a horse. William V. Harris, "Towards a Study of the Roman Slave Trade," *Memoirs of the American Academy in Rome* 36 (1980), 122.

God did not leave Israel without hope, for He was faithful to bring them back from the Assyrian and Babylonian exiles in 539 BC, when Cyrus the Great proclaimed, “When I found the sanctuaries across the Tigris in ruins, I rebuilt them. I also repatriated the people of these lands and returned them to their cities and villages.”⁴⁵¹ God was just as faithful in bringing Israel back from the Roman exile in 1948 AD. “Ever since 1948, there has been excitement among Bible believers. Biblical prophecy was fulfilled in the establishment of a Jewish state after an interim of nearly nineteen centuries. On top of that, the state of Israel is located in Palestine, just as predicted.”⁴⁵² After Christ’s second coming, this hope of God to finally have His glory fill the whole earth, will be consummated when the earth is restored to its Edenic state, in the new heaven and new earth of Revelation 21:1. His presence will so permeate the new earth, that there will be no need for a sun, for the glory of God will illuminate it, which is the Light of the Lamb (Rev 21:23).⁴⁵³

Absalom and David

The chain of events that Tamar and Amnon set off have further connections to Matthew 10, more so than just verses 20-21 that were previously covered. Within verse 21, these parallels are seen. Absalom killed Amnon, Absalom attempted to kill David (2 Sam 17:2, 12), David’s

⁴⁵¹ These words are written on the Cyrus Cylinder, taken from Victor H. Matthews and Don C. Benjamin, *Old Testament Parallels* (New York, NY: Paulist Press, 2016), 223.

⁴⁵² Eugenie Johnston, “The Return of the Jews,” in *The Evidence of Prophecy*, ed. Robert C. Newman (Hatfield, PA: IBRI, 1988), 83.

⁴⁵³ Revelation’s new earth is closely tied to Isaiah 11. It gives a depiction of this new earth in its Edenic state, with the carnivores and herbivores living in harmony with the Gentiles drawn to the LORD’s great light through the Root of Jesse, and Israel’s returns from all places of exile they had been driven to. Thus the Messiah will usher in God’s kingdom, but also the restored Edenic state of Genesis. Isaiah 11 is linked to the prophetic Messianic vision of Jewish thought that would find a more profound understanding in the New Testament era. Stanley E. Porter, ed., *The Messiah in the Old and New Testaments* (Grand Rapids, MI: Eerdmans, 2007), 223.

men killed Absalom, and later Adonijah (David's fourth son) eventually was killed by Solomon (1 Kgs 2:24). In fact, parallels from 2 Samuel 12-19 run from verse 21 all the way to verse 38.

David, the king, saint of God, and the LORD's anointed, was hated (the Benjaminite's Shimei's cursing) and fled from one place to another, but in the end was saved from Absalom's coup (2 Sam 15:14, 16:5-8, 20:22). Verse 22-23 states, "And you will be hated by all for My name's sake. But he who endures to the end will be saved. When they persecute you in this city, flee to another." David's adultery and covered-up murder were done in secret, but the LORD made them known (2 Sam 12:12). Verse 26 says, "For there is nothing covered that will not be revealed and hidden that will not be known." God's omniscience and spoken word to Nathan the prophet (2 Sam 12:9, 11, 12), are further seen in verse 27, "Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops." The housetop was a typical place to make public announcements⁴⁵⁴ and was the very same place where Absalom made himself odious to his father, by going into David's concubines before all of Israel, so that all knew he had usurped his father's throne, thus bringing Nathan's word to pass (2 Sam 16:21-22).

When David fled Jerusalem, he crossed over the Kidron Valley and met an array of people on the way. This likewise happened upon his return, each confessed or denied allegiance to him (2 Sam 15:23-16:13, 19:9-20:22). Depending upon how each of these responded, David would later instruct Solomon if retribution for their actions was required or a continued blessing (1 Kgs 2:5-9). Verses 32-33 state, "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven." Upon fleeing, David met Ziba, who provided him

⁴⁵⁴ Pat Alexander and David Alexander, *Zondervan Handbook to the Bible* (Grand Rapids, MI: Zondervan: 1999), 561.

with necessities for traveling for the royal family. Pair this with David's word to the wise woman of Tekoa, "Not one hair of your son shall fall to the ground" (2 Sam 16:2, 14:11), these provided the background information for verses 28-31. Jesus ensured the disciples that God will care for them, providing for their needs, and confirms this by saying, "But the very hairs of your head are all numbered."

During David's flight, a civil war would break out. Though the people initially sought to kill only the king or his son, judgment would come upon Israel for their rejection of God's anointed, twenty thousand would die that day, and "the woods devoured more people that day than the sword devoured" (2 Sam 18:7-8). Verse 34-36 states, "Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law' and 'a man's enemies will be those of his own household.'" The civil war would later devolve into a revolt by a second cursing Benjaminite (2 Sam 20). Surely brother was against brother and men were set against the Father's house.

David wailed with great sobs, upon hearing of Absalom's death. The response of his commander Joab to this would reorder David's perspective and emotions.

"Today you have disgraced all your servants who today have saved your life, the lives of your sons and daughters, the lives of your wives and the lives of your concubines, in that you love your enemies and hate your friends. For you have declared today that you regard neither princes nor servants; for today I perceive that if Absalom had lived and all of us had died today, then it would have pleased you well. Now therefore, arise, go out and speak comfort to your servants. For I swear by the LORD, if you do not go out, not one will stay with you this night. And that will be worse for you than all the evil that has befallen you from your youth until now" (2 Sam 19:5-7).

The final verse comparison of Matthew 10 to 2 Samuel is a compression of this statement, it is not a direct quote, but more of an allusion. Verse 37-38 reads, "He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not

worthy of Me. He who does not take up his cross and follow after Me is not worthy of Me.”

David by not valuing the lives of his other family members and servants, had disgraced their sacrifice of placing their lives on the line for him (their love for him), thus negating the relational ties. He had in this sense “loved son more than me.” If David had persisted in this state, it could have led to a complete uprising, and David’s possible death. Christ’s words reflect Joab’s and the other servants of David’s emotional state of feeling rejected, and David’s off-kilter love for his treasonous son.

Christ’s final statement, “taking up his cross” would even find an allusion in these passages of 2 Samuel, specifically in Absalom’s death. The king’s son died in a rudimentary crucifixion resembling Christ’s. Crucifixion during its birthing stage, was performed on a tree.⁴⁵⁵ The king’s son (who had no blemish)⁴⁵⁶ would ride his mule through the woods, in which a great Terebinth tree caught him by the hair of his head, hanging him “between heaven and earth” (2 Sam 18:9). While he was still hanging there, Joab would thrust him through with spears directly into his heart. He would then be buried in a pit with stones placed over him. Christ, the Prince of Peace, God’s Son, and Israel’s true King, while hanging on His cross, was thrust through the heart, and placed into a rocky tomb with a large stone placed over the entrance.

Absalom’s death was not the first time this would happen in Scripture. Absalom had claimed his kingship in Hebron, the very place his father had first become king, the place Absalom was born (2 Sam 2:11; 3:4). Upon entering Jerusalem Absalom was claiming kingship over Jerusalem and over all of Israel. Joshua 10 recites Joshua’s conquest of the Amorites. Two of the five kings include Adoni-Zedek king of Jerusalem, and Hoham king of Hebron. These five

⁴⁵⁵ William D. Edwards, “On the Physical Death of Jesus Christ” in *The Journal of the American Medical Association* 255, no. 11 (April 1986): 1458-1459.

⁴⁵⁶ This refers to his perfect appearance in 2 Sam 14:14, but this could be applied to Christ’s sinless life.

kings hid themselves from Joshua and the Israelites in a cave. Upon Joshua finding them, they rolled large stones (v 18) over the mouth of the cave and set guards at the mouth. They completed the battle they were in and then returned to the mouth of the cave, each king was executed and hung on trees. Once evening fell, they were taken down from the trees and cast into the cave with large stones placed back over the mouth (v 27). Christ would claim kingship over Israel (John 1:49) and Judah (John 19:19), He would die outside Jerusalem on “a tree” (the cross), be placed into a cave (a tomb hewed out of rock), and have a large stone placed over the mouth with guards posted (Matt 27:66) until He would immerge once again. Christ’s death and burial were the antitype of these two OT events.

The king of Jerusalem has been recorded within the Amarna Letters that date from Amenophis III (ca. 1408-1369 BC) to Tutankhamun (ca. 1349-1339 BC).⁴⁵⁷ They record the vassal correspondence of the Syrian and Palestine region’s mayors and kings to the Pharaohs of Egypt who controlled the territory separating it into three territories at the time of the conquest.⁴⁵⁸ The king calls himself Abdi Heba instead of Adoni-Zedek (Josh 10:3). Dr. Scott Stripling has offered two reasonings for this.⁴⁵⁹ First, it was a synonym; second, he may have been the predecessor to the king who died in this encounter since the city was not taken at this time (see: Judg 1:21; 2 Sam 5:7). Additionally, Tablet EA 286 states that Abdi Heba of Jerusalem was placed by the Pharaoh’s own arm, that he was under attack needing garrisons and archers, that all the governors (kings or mayors) were lost, and the lands were deserted.⁴⁶⁰ This perfectly coincides with the conquest of Joshua.

⁴⁵⁷ Douglas Petrovich, *The World’s Oldest Alphabet* (Jerusalem, Israel: Carta Jerusalem, 2016), 234.

⁴⁵⁸ William L. Moran, *The Amarna Letters* (Baltimore, MD: John Hopkins University Press, 1987), xxxiv.

⁴⁵⁹ Rick Lanser, “The Amarna Letters (part Two): Digging for Truth Episode 154,” (October 2022).

⁴⁶⁰ Moran, *The Amarna Letters*, 326-327.

To add a third possibility, it could be both that the replacement king was Abdi Heba, and that the synonym was given to his predecessor by the writer of the Hebrew Scripture. If either synonym possibilities are fact, the name was a juxtaposing name to King Melchizedek, who was the former named king of Salem (aka. Jebus or Jerusalem) in Genesis 14:18. *Melchizedek* means “King-Of-Righteousness,” *Adoni-Zedek* means “Lord-Of-Righteousness,” *Jerusalem* means “City-Of-Peace,” and *Absalom* “Father-Of-Peace,” all these names and the deaths of these kings who were hung on a tree, thrown into rock-cave tombs, with large stones placed over them, point to a type of Christ. For He is the King of Israel, King of Judah, King of Righteousness, the Prince of Peace, and Everlasting Father. So much of typology happens in the same manner but is often countered in the reverse by a subsequent event. The reversal does not negate the type, but adds further depth to the type, because Christ came for both the sinner and the righteous.

People at the Cross

During this time in David’s life, several people are recorded in these events, either supporting or denying him as king. These people will find their prophetic type within the people that surround Christ on the day of His crucifixion, who will either support or deny Him. “Every aspect of Jesus’ prediction of his passion-his suffering, death, and resurrection-have their scriptural basis in the typology of the prophets,”⁴⁶¹ as do the people who have loose connections to these events. Some will be a direct type, others will fall under the category of an allusion, and a few will be less discernable as echoes. Because there is ambiguity with some, the connections are best seen

⁴⁶¹ Leonhard Goppelt, *Typos* (Grand Rapids, MI: Eerdmans, 1982), 81.

when they are taken as a whole, looking at the broader picture in relationship to the events around the cross.

David fled from Jerusalem with all his wives, his children, most of his concubines, and several trusted servants. He crossed over the Brook Kidron and ascended the Mount of Olives weeping bitterly (2 Sam 15:25). Zadok the priest followed them with the ark of the covenant. Multiple happenings in the life of Christ would reverberate from this event. First, at Christ's triumphal entry, during His descent from the Mount of Olives, He stopped and wept over the city as David did (Luke 19:41), then gave a bitter prophecy concerning Jerusalem, "that one stone would not be left upon another" (v 44). During the siege of Jerusalem in 70 AD, Titus had his legions "encamp at the distance of six furlongs from Jerusalem, at the mount called the Mount of Olives which lies near to the city on the east side, and is parted from it by a deep valley, interposed between them, which is named Cedron."⁴⁶² After completing the trek over the Mount of Olives David stayed at a place called *Mahanaim*, meaning "Double-Camp" or "Camp-of-God," so named by Jacob after his flight from Laban (2 Sam 19:32; Gen 32:2).⁴⁶³

Second, David would have Zadok return the Ark of the God to the city when he said, "If I find favor in the eyes of the LORD, He will bring me back and show me both it and His dwelling place again" (2 Sam 15:24-25). The statement has a lingering feeling he will come by that way a second time upon his return. Zechariah sees this and gives it a direct prophetic claim, "In that day His feet will stand on the Mount of Olives" (Zech 14:4). This has been interpreted to mean that Christ upon His Second Coming will arrive at the Mount of Olives on that day, the very

⁴⁶² Josephus, *Jewish Wars*, 5.3.3.

⁴⁶³ Ezekiel would give a similar prophecy concerning the destruction of Jerusalem on the verge of the final stage of the Babylonian exile (Ezek 11:1-13). He would follow this with the glory of the Lord leaving the temple and standing on the Mount of Olives (v 23), the same place where Christ's feet last stood before He would ascend to heaven, just as the glory did ascend. This was the same place where Solomon had built high places for idols (1 Kings 11:7).

place where His feet last touched earth on the day of His ascension, this interpretation was confirmed by the two angels (Acts 1:9-12).

The fact that Jesus ascended from the Mount of Olives has great prophetic significance...the prophet Zechariah saw a future day when Israel's Messiah would rescue Jerusalem by defeating an army made up of combined forces from many different nations (Zec 12:2-14; 14:1-3). The battle he described is the same battle John describes in his Revelation (Rev 19:11-21). John sees the resurrected Christ return to earth with the armies of heaven, and by merely speaking a command He strikes down the Antichrist's forces at Armageddon. This victory ushers in a thousand-year period of world-wide peace under the Messiah's rule (Rev 20:1-6).⁴⁶⁴

Third, this was the very place where Christ on the night of His betrayal was handed over to the chief priests. The Garden of Gethsemane lies within the Mount of Olives. It is at this time that Judas has once again found his way into Scripture, in the person of Ahithophel.

The mutinous Ahithophel, who had been David's advisor and now was Absalom's, after instructing the young man to pitch the tent on the housetop, said, "I will come upon him [David] while he is weary and weak, and make him afraid. And all the people who are with him will flee and I will strike only the king" (2 Sam 17:2). This is the background quote for Zechariah's fulfilled prophecy in Mark 14:27. Jesus (while weak and weary) in the Garden of Gethsemane on the Mount of Olives, just before Judas would arrive with a band of men armed with clubs and swords, would say, "Strike the Shepherd and they will scatter" (Zech 13:7). All but one of the disciples scattered.

David considered himself the shepherd king, for example, his statement, "These sheep, what have they done? Let Your hand, I pray, be against me and against my father's house" (2 Sam 24:17). He said this word while at the threshing floor of Araunah (Ornan). Where he offered up a burnt offering and peace offerings to the LORD to stop the plague that was

⁴⁶⁴ Steve Schell, *Acts: Verse by Verse with Dr. Steve Schell* (Federal Way, WA: Life Lessons, 2020), 20. This battle will be the precursory event to the restored new heavens, new earth, and new Jerusalem of Isaiah 11, 65:17-18, and Revelation 21-22.

afflicting the people. The *peace offerings* were unique and the most joyous of all sacrifices; the covenant partner shared a meal with the covenant-maker, Yahweh. “If on the one hand, then, the ‘offering of completion’ indicating there was complete peace with God, on the other, it was also literally the offering of completeness.”⁴⁶⁵ This completeness was the last offering after all other sacrifices. Christ would be the last offering, the complete offering, the Peace Offering. God would not need the sacrificial system of the temple to bring peace between He and His people any longer. In the ceasing of the sacrificial system, Hosea’s word was fulfilled.⁴⁶⁶ For Christ had taken on the punishment for the world, taking on sin, and placing it upon David’s father’s house, for He was called the Root of Jesse and the Offspring of David (Isa 11:10; Rev 22:16).

Thankfully Ahithophel’s advice was thwarted, though it was considered “as if one had inquired at the oracle of God” (2 Sam 16:23). When Ahithophel found his advice not followed, he went out from the presence of “the king” and hanged himself (2 Sam 17:23). Judas Iscariot (a thief), had advised Jesus, “Why was this fragrant oil not sold for three hundred denarii and given to the poor?” (John 12:4-6). His advice was not followed. After betraying Jesus, he went out and hanged himself (Matt 27:5).

Upon fleeing, David ran into two of his friends, Ittai and Hushai. The conversation between each man and the king can be foreshadowed in the person of John the Disciple, Jesus’s closest friend. Ittai the Gittite professed allegiance to David by stating, “As the LORD lives, and as my lord the king lives, surely in whatever place my lord the king shall be, whether in death or

⁴⁶⁵ Edersheim, *The Temple*, 100.

⁴⁶⁶ Hosea 3:4-5, “Afterward the sons of Israel will remain many days without king and without prince and without sacrifice and without cult pillar and without ephod and teraphim. Afterward, the sons of Israel will return and seek the LORD their God and David their king, and they will come trembling to the LORD.” Though pagan worship stopped during the time of Ezra, at the time of the temple destruction of 70 AD, there has no longer been animal sacrifices in the land up to this present time, and there has not been a Davidic heir ruling as king politically. For more information on this fulfilled prophecy, see John A. Bloom, “Hosea’s Prophetic History of the Jews” in *The Evidence of Prophecy*, ed. Robert C. Newman (Hatfield, PA: IBRI, 1988), 67-82.

life, even there also your servant will be” (2 Sam 15:21). John never left Christ’s side, from the day they met, to the day of Christ’s death, nor till the day of John’s death. He was the faithful servant. Furthermore, he was the only disciple who remained with Jesus through the entirety of the Passion. He did not miss one moment of it. Because of this, John when looking up at Christ on the cross, Christ would say, “‘Woman, behold your son!’ Then He said to the disciple, ‘Behold your mother!’ And from that hour that disciple took her to his own home” (John 19:26-27).⁴⁶⁷

When David met Hushai, because of the great trust that David had for him, he sent Hushai to Absalom to act as a counselor to thwart Ahithophel’s advice and report all that he saw and heard to the priest Zadok, who in turn shared it with David (2 Sam 15:34-35). Though Absalom noted the lapse in the loyalty of his father’s friend, he trusted his advice over Ahithophel’s (2 Sam 16:14, 17:14). By Hushai being able to freely go in and out before the priesthood, the court of the murderous Absalom, and to David the true king, this all mimic the movement of what John the beloved Disciple would do on the morning of Christ’s death. Though the other disciples fled, John boldly followed Christ into the private house of Caiaphas, where the first of the trials Jesus underwent was held illegally. Peter initially followed but was prevented from going further because he was unknown to the priest, unlike John. He remained outside of the gate until John spoke to the young girl who was watching it. “He must have told her Peter had come with him because she let Peter in. John then returned to the courtroom, but

⁴⁶⁷ David would make provision for his parents as well (1 Sam 22:4).

Peter could go no further than the open courtyard where he stood by a charcoal fire to warm himself.⁴⁶⁸

Shimei the Benjaminite stood aloft cursing at David while he went. Abishai, annoyed with his presence, offered to take his head off with a sword (2 Sam 16:9). While still in the Garden, Peter took a sword and attempted to cut off the head of the high priest's servant (Malchus) but would miss with only the ear falling to the ground (John 18:10). Later in the high priest's courtyard, Peter denied the King of Israel three times (Jesus). In his final denial, he cursed (Matt 26:75). Christ, though not near Peter, could somehow see through the crowded room out to the courtyard where Peter stood and looked directly at him, just as David had watched Shimei. Peter immediately felt the crushing blow of failure, for Christ's earlier prediction had come to pass at that moment, "Before the rooster crows, you will deny me three times" (Matt 26:34).

Both Shimei and Peter were restored by both the kings (2 Sam 19:18-23; John 21). However, because of their insubordination upon the attempted overthrow of the kings, they were given restrictive deaths due to their denial. Shimei was instructed by King Solomon not to leave Jerusalem nor cross the Brook Kidron, for on the day he did so he would die, which he did (1 Kgs 2:37, 46). Peter was told by Christ (after the resurrection), "Most assuredly, I say to you, when you were younger, you girded yourself and walked where you wished; but when you are old, you will stretch out your hands, and another will gird you and carry you where you do not wish" (John 21:18). Peter later died, by crucifixion at the hands of Emperor Nero, but was so

⁴⁶⁸ Steve Schell, *John: Study Verse by Verse with Dr. Steve Schell* (Federal Way, WA: Life Lessons, 2021). 318-319.

humbled by having the opportunity to die in the manner Christ did, requested to be “crucified head-downwards.”⁴⁶⁹

A “certain man” rejected acting as Judas by not taking money from Joab to kill Absalom, however, by him telling Joab he would not kill the king’s son yet telling him where he was, was acting akin to Pilate; specifically in his words, “I would not raise my hand against the king’s son,” for the king warned against touching the young man. Therefore, he said, “I would have dealt falsely against my own life” (2 Sam 18:12-13). Pilate was solemnly warned against touching the King’s just Son, by his wife. She had a dream from God in which she had suffered many things because of Him (Matt 27:19). Pilate attempted to wash away any related blood guilt to Jesus, whom he had declared innocent, by symbolically washing his hands before the people declaring, “I am innocent of the blood of this just Person. You see to it.” In his statement, “You see to it,” he was trying to pass the responsibility of Christ’s death on to the Israelite people, though he would still allow his centurions to oversee the process (Matt 27:24). Joab killed the king’s son, enacting the part of the Roman centurion by spearing the hanging son through the heart, just as the centurion would (2 Sam 18:14; John 19:34).

This “washing of the hands from innocent blood” hails from Deuteronomy 21:1-9. For when a man was found murdered and no murderer could be found, the nearby villages took a heifer out into a valley near water, sliced its throat, and washed their hands from the blood in the stream over the animal, then declared the people’s innocents from this murder. They would pray, “Provide atonement, O LORD, for your people Israel, whom you have redeemed, and do not lay this innocent blood to the charge of your people Israel.” Pilate strove to “put away the guilt of the innocent blood” (v 9). Had the Israelite leaders been the ones washing their hands, they could

⁴⁶⁹ Eusebius, *Ecclesiastical History*, 3.1.2.

have made “absolution from collective responsibility”⁴⁷⁰ for Christ’s death, but instead, they took it upon themselves. They were not afraid to put forth their hand to destroy the LORD’s Anointed (2 Sam 1:14). The leaders of Israel would respond to Pilate by saying, “His blood be on us and on our children,” this was the same word David would declare over the Amalekite who took responsibility for killing the LORD’s anointed (*Mashiach*, מָשִׁיחַ), (2 Sam 1:16; Matt 27:25). He was executed for this act. They unwittingly took on the severe punishment for this crime for roughly a hundred years from 33 AD to 135 AD⁴⁷¹ which ended with the Bar Kokhba revolt. Over this time close to a million had been slain and over one hundred thousand went into slavery.⁴⁷²

Pilate had sent Christ to Herod in an additional attempt to be free of this Innocent Man’s blood. Herod was exceedingly glad to see Jesus “for he desired for a long time to see Him, because he had heard many things about Him, and he hoped to see some miracle done by Him” (Lk 23:8-9). Christ would refuse to talk with him, not saying a word, silencing Herod’s questions. This is a poetic reverse fulfillment of Isaiah 52:15, the verse preceding the Suffering Servant. “Kings shall shut their mouths at Him; for what had not been told them they shall see, and what they had not heard they shall consider.” Herod could have been like the queen of Sheba, who went out to see and speak with Solomon and will rise up in judgment (Lk 11:31), but

⁴⁷⁰ Roy E. Gane, *Old Testament Law for Christians* (Grand Rapids, MI: Baker Academics, 2017), 262.

⁴⁷¹ God is not angry at the Jewish people for Christ’s death; this is not an excuse for antisemitism. Yes, this generation (100 years) paid a high cost for their sins because they were unrepentant, but God is gracious, and Christ’s blood paid for this sin as well. God’s name reminds us of who He is in character and that will not change from the Old nor the New Testament nor for generations to come. Exodus 34:6-7 proclaims the name of God to be, “Yahweh, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children’s children to the third and the fourth generation.” Therefore, we should not act as though our sins did not also send Christ to the cross for Isaiah 53:6 clearly says, “the LORD has laid on Him the iniquity of us all.” We should respond to God in like manner as Moses, bowing our heads to the earth in worship (v 8).

⁴⁷² Harris, “Towards a Study of the Roman Slave Trade,” 122.

instead, because of his laziness and pride, would only see Jesus, only hearing about Him, never hearing Christ's words nor seeing His deeds for himself. He was left only to consider and ponder this Man

Ziba was the servant of Mephibosheth, the only surviving son of Jonathan who had been David's best friend and the son of Saul. Ziba was waiting for David out in the countryside at the Mount of Olives. He had prepared provisions for the royal family's journey and donkeys for David's women (2 Sam 16:1-2). The women had been sobbing and weeping with David while walking up the mount (2 Sam 15:30). Ziba does not find an adjacent quote in the New Testament, but his action will mimic those of Simon of Cyrene, as will the women mimic each other. Simon had been out in the countryside, walking toward Jerusalem. He was stopped upon seeing the King of Israel and was made to be provision for Jesus. Christ was so exhausted from the beatings, scourging, and torment of the morning that He was unable to carry His cross, Simon carried it for Him. As Christ and Simon went along, women would follow, mourning and lamenting Him. Christ stopped for a moment to say, "Daughters of Jerusalem do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, wombs that never bore, and breasts which never nursed!' Then they will begin 'to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!'" (Lk 23:28-31).

In this statement, Jesus made a compression fulfillment of Hosea 9-10, adding a direct quote from 10:8. Hosea 9 speaks of barrenness, wombs that miscarry, and dry breasts. The chapter closes with Israel going into exile as "wanderers among the nations" (v 17). Chapter 10 is Israel's rejection of their King claiming, "We have no king" (v 3), the very words the Jewish leadership had professed to Pilate just moments before (John 19:15). This is reminiscent of what

Sheba the rebel Benjaminite proclaimed against David upon his return to Jerusalem, “We have no share in David, nor do we have an inheritance in the son of Jesse” (2 Sam 20:1). They went beyond denying Jesus as king, but further proclaimed, “We have no king but Caesar!” This too is found within Hosea, “the language of hatred in 9:15 signals YHWH’s rejection of Israel as God’s covenant nation on account of their leaders seeking alliances with foreign powers.”⁴⁷³ Judgment was shortly going to spring up like a hemlock (Hos 10:4), within a few years of Christ’s death, for this was the dawn in which the King of Israel was cut off (Hos 10:15). Thus they had reached the final breach in Covenant, bringing once more the covenantal curses upon themselves of Deuteronomy 28:15-68, but most specifically, “The LORD will scatter you among all peoples, from one end of the earth to the other” (v 64).

Over the course of the Israelites’ sojourn since the Roman exile of 70 and 135 AD, Jews have been found on every continent and in nearly every country making homes for themselves⁴⁷⁴ until they can return home to the land of Israel. Even now Jews by the millions are returning to their homeland. In 2021 the Jewish population of Israel was at 6,930,000; this has seen a huge increase in 2023 with the number swelling to 9,174,520.⁴⁷⁵ May the word God gave Paul be praised for we are seeing it come to pass in our own day (Rom 11:2-12). God surely has not cast away His people whom He foreknew (Rom 11:2), but He is gathering them to Himself. “Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness” (v 12).

⁴⁷³ Bo H. Lim and Daniel Castelo, *Hosea* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2015), 131.

⁴⁷⁴ “Jewish Population by Country 2023,” <https://worldpopulationreview.com/country-rankings/jewish-population-by-country>.

⁴⁷⁵ *Ibid.*

The old and rich Barzillai the Gileadite (2 Sam 19:32), allowed David and his entourage to stay at his house during the time of David's flight. He provided for all their needs while they were at Mahanaim. David gave him an opportunity to make a request from him in response to the kindness he had shown to the king (19:38). Like Ziba, there is no direct quote from him in the New Testament, only echoes of his actions. Joseph of Arimathea, a prominent council member of the Sanhedrin, was old and rich like Barzillai (Matt 27:57; Mark 15:42). And like Barzillai, he would provide for the needs of the King, giving Him a place to stay during His (for lack of a better term) exile.

Joseph went to Pilate and asked for the body of Jesus. Pilate granted the request after ascertaining that He was dead (Mark 15:43-45). Joseph, with the help of Nicodemus who had come to Jesus by night, brought "a mixture of myrrh and aloes, about a hundred pounds" (John 19:39). Nicodemus brought this extravagant gift to honor the Son of God, whom He had come to believe in. Both Joseph and Nicodemus had not consented to Christ's death at the trial of the Sanhedrin. Because of their concern for Jesus, they followed from a distance. Both men stood at the foot of the cross, staring up at "the Son of Man lifted up" just as Moses had lifted up the serpent in the wilderness (John 3:14).

At some point during the awful event, he [Joseph] must have realized that he was watching Isaiah's description of the Messiah's suffering as if God were going down a check list. And once he saw that, he also knew why Jesus was suffering that way. He knew that in the fifty-third chapter of Isaiah the prophet described the Messiah as a suffering "Servant" and says that it was for our transgressions that He was "cut off out of the land of the living" (Isa 53:8). That meant that Jesus had died for him. Jesus was not a martyr; He was God's great sacrifice for our sins. And when the next verse of Isaiah's prophecy came to Joseph's mind it may have dropped him to his knees: "His grave was assigned with wicked men, yet He was with a rich man in His death because He had done no violence, nor was there any deceit in His mouth" (Isa 53:9). He, Joseph of Arimathea, was rich, and he owned a new tomb only a short distance away! It would have been wonderful to watch that realization hit him: He was the rich man Isaiah had written about seven hundred and fifty years earlier.⁴⁷⁶

⁴⁷⁶ Schell, *John*, 339-340.

This realization is what caused him to gather up courage to ask Pilate for the Body of Jesus (Mark 15:43).

They brought Him down from the cross; tradition has it that John assisted in transporting the Body since he had been standing with the women at the foot of the cross (John 19:25-26) and these women would follow the old men to the tomb (John 19:55). The old men wrapped the Body with spices and linen cloths and laid Him in the newly purchased tomb hewed out of rock that Joseph had bought. They placed the Son of David's body within the tomb, allowing Him to use it during His three-day stay.

In closing, when Christ told the disciples on the road to Emmaus in Luke 24:25-26, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things to enter into His glory," so much was wrapped up into this one small saying. The prophets would not just predict His suffering and death, but almost every aspect that would surround that last week of Christ's life and resurrection. Nothing was left to chance. Each person that would interact with Christ that week, were foreordained and prefigured within the people of the Old Testament. God is consistently and persuasively showing His loving care which He took to reveal His Son to the world. He never left one ounce of suffering that His servants underwent be wasted.

7: Narratives within the Book of Kings

The book of Kings has a decisive thrust within the voice of the many prophets that are found within. Their voice is amplified through their given instruction, proclaimed words, and performed sign acts. These all carry the storyline as God relates to His people through them. These prophets will oftentimes work in pairs, each holding one half of a prophecy, while the second completes it. This will happen multiple times throughout the Book of Kings. The two stories that will be examined have two sets of prophets functioning in unison. Within Matthew 21, these two stories find semblance, in Christ's actions and in His words.

Lions and Donkeys

1 Kings 12-13 depicts the monarchy's division and the birth of the northern Israelite nation. Jeroboam, the son of Nebat of the tribe of Ephraim, had been anointed king by Ahijah the prophet when he tore a robe into twelve pieces and gave him ten pieces, for he would have charge over ten tribes, while Judah stayed loyal to the house of David (1 Kgs 11:30-31). This sign act was a parallel episode of the torn robe of Samuel by the hand of Saul, which brought about the prophecy of the kingdom being torn from him and given to his neighbor David (1 Sam 15:27-28).

Jeroboam fled to Egypt to hide from King Solomon (1 Kgs 12:2), who was seeking his life, much the same way Moses fled from Pharaoh and Christ from Herod. Upon Solomon's

death, he returned to Israel to take the throne (922 BC).⁴⁷⁷ Instead of staying committed to God's law and instruction, he immediately set up two golden calf shrines and adjacent altars for Israel to worship at, so they did not have to go down to Jerusalem to worship at the house of the LORD. He declares Aaron's same words to the people, when he set up his golden calf at Horeb (Mount Sinai),⁴⁷⁸ "Here are your gods, O Israel, which brought you up from the land of Egypt" (Exod 32:4, 1 Kgs 12:28).⁴⁷⁹ Jeroboam would go one step further by making any class of people priests.

⁴⁷⁷ Thomas Brisco, *Holman Bible Atlas* (Nashville, TN: B&H Publishing, 1998), 116.

⁴⁷⁸ The word 'ê·ḡel (לְגַּל) for calf in Exodus 32:4, does not indicate gender in the original Proto Continental Hebrew, therefore the word may be applied to a heifer. If the calf was intended to be a female, then it is likely that the calf represented the Egyptian goddess Hathor, who was often depicted as a female cow or a woman with cow-like figures. This cow goddess was also iconographically represented as suckling a king, symbolizing the king's reliance on Hathor. Douglas Petrovich, *The World's Oldest Alphabet*, 200. Since Jeroboam had just come back from living in Egypt he may well have been reintroduced to the worship of Hathor and her connections to kingship. During the Israelites' sojourn in Egypt, at the turquoise mines of Serabit el-Khadim, several PCH inscriptions relay the Israelite worship of this goddess in Sinia 345, 346a, 349, 353, 357, 360. She is often referred to as "the lady" in these. Sinia 361 (which was discussed in a footnote in Chapter Four) ascribed Moses's astonishing acts to Hathor, thus indicating that the writing was prior to the Israelite's complete conversion to monotheism. Israel did not take "the way of the land of the Philistines" to go into the land of Canaan, which would go up along the Mediterranean coast (Exod 13:17), but would walk and camp by the Red Sea (13:18, 14:2), thus walking around the horn of the Sinia peninsula, passing these very mines which they had been working since the lifetime Manasseh, Joseph's eldest son. Petrovich connected Manasseh to Sinai 115, see his further discussion in *Origins of the Hebrews*, (Nashville, TN; New Creation, 2021). Because the Israelites were so familiar with the Sinia peninsula, the proposed site of Saint Katherine's Mount Sinia, which lies only 50 miles from these mines (still within Egyptian territory), makes very little historical sense as the actual location of Mount Sinai.

⁴⁷⁹ The best candidate for Mount Sinai (Horeb) is located in modern-day Saudi Arabia, which was ancient Arabia bordering Midian (Paul confirms this location in Galatians 4:25, which he may have learned about its location upon his visit to Arabia, 1:17). The mount is called Jabal al Lawz. At this site, there is a cave, which fits the requirement of Elijah's visit in 1 Kings 19:9, a very large rock that is split right down the middle, with an ancient water path before it, along with remnants of twelve pillars. There is a rock-surrounded L-shaped path with an ash heap at the end; a team is testing the heap for animal remains. This may be the original altar site. There are several Proto Consonantal Hebrew inscriptions found throughout the region. One inscription is of a menorah. A large rectangular rock with several cattle drawn upon it is present, which fits with a close reading of the Hebrew text; however, some English texts (NKJV) have translated this as a singular god. But the texts should read according to the Hebrew, "These are your gods" (Exod. 32:8). If the golden calf sat atop this flat rectangular rock with several Egyptian-styled cows, then the gold calf plus the lower cows would equate to multiple gods. One of the main factors of this site is the blackened top of the Mount, which is distinct from all other mountains in the region. The blackness of these rocks atop the mountain only covers the outside of the rocks, it does not go into the interior of the stone, which indicates some type of fire changed the surface of these rocks. See; Charles A. Whittaker, "The Biblical Significance of Jabal Al Lawz," a Dissertation presented to the Faculty of Louisiana Baptist University (May 2003). Further research is being done by the Doubting Thomas Research Foundation; more photos of the site can be seen on their website.

Because of this blatant disobedience to God and His law, God sent a man of God from Judah to proclaim destruction against the altar. “O altar, altar! Thus says the LORD: ‘Behold, a child, Josiah by name, shall be born to the house of David; and on you he shall sacrifice the priests of the high places who burn incense on you, and men’s bones shall be burned on you.’” And he gave a sign the same day, saying, “This is the sign which the LORD has spoken: Surely the altar shall split apart, and the ashes on it shall be poured out” (1 Kgs 13:2-3). The altar would split with the ashes pouring out, just after Jeroboam reached out his hand to command that the prophet be arrested. His hand would wither immediately, recalling the power of God to turn Moses's hand white as snow (Exod 4:8). This son that was called by name would be born about three hundred years later in 649 BC and reign till 609 BC.⁴⁸⁰

Josiah, in his eighteenth regal year, would find the Book of the Law of Moses within the temple. He made massive religious reforms during the years that followed, to the point it was said of him, “before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with all his might, according to all the Law of Moses; nor after him did any arise like him” (2 Kgs 23:25; Deut 6:5; Matt 22:37). When he came to the altar of Jeroboam, he saw there were several tombs nearby within the mountain. He had the bones removed and burned on the altar, but when coming to the headstone of the Man of God and the Old Prophet, he would honor them for the word spoken concerning him by leaving their bones alone (2 Kgs 23:15-18).

When the man of God from Judah would leave Jeroboam, an old prophet of Israel would find him sitting under a tree. He took him into his home to give him bread and water, after lying to the young prophet about having spoken to an angel, for the younger prophet was not to eat or drink until he returned to his home in Judah. Upon the young man eating, the old prophet

⁴⁸⁰ Brisco, *Holman Bible Atlas*, 154.

proclaimed, “Your corpse shall not come to the tomb of your fathers” (1 Kgs 13:22). The old prophet then sent him away on his donkey. While going along the road, a lion came upon him, killing him. However, it would stand guard over the body as would the donkey; the lion ate neither. The two calmly wait, standing near the body until the old prophet retrieved the man of God’s body, carrying it back with him upon the donkey. So sorrowful over his death, he would place the body within his own grave, then at the time of his own death, would be buried with him.

James Mead makes connections between the “thrown body” of the prophet and the “torn down altar,” then between the donkey “standing beside” the body and Jeroboam “standing near” the altar. He equates the donkey with the king, “helpless and dumb to stop the judgement of Yahweh’s word, the king can only stand idly by and await his fate.”⁴⁸¹ This is similar to the identification of Balaam to his donkey in Numbers 22, “The role of the donkey (which is infamous for its stupidity) is assigned to Balaam. The role of Balaam, who hears the words of God (see Num 24:4a, 16a), is assigned to the donkey.”⁴⁸² Kenneth Way has listed no less than ten connections between these two stories.⁴⁸³ These two stories have further connections to other areas in Scripture. They connect to Genesis 49 in the blessing Jacob gives to Judah, Samson’s lion and donkey of Judges 14-15, and to David in 1 Samuel 16-17. Seven elements are shared within the passages.

⁴⁸¹ James K. Mead, “Kings and Prophets, Donkeys and Lions: Dramatic Shape and Deuteronomistic Rhetoric in 1 Kings XIII.” *Vetus Testamentum* 49, no. 2 (1999): 202.

⁴⁸² Kenneth C. Way, “Animals in the Prophetic World: Literary Reflections on Numbers 22 and 1 Kings 13” in *Journal for the Study of the Old Testament* 34, no. 1 (2009): 49.

⁴⁸³ *Ibid.*, 56-57.

Table 6.5. Lions and Donkeys in the Preclassical Prophets

Elements	Genesis 49:8-11	Numbers 22-24	Judges 14- 15	1 Samuel 16-17	1 Kings 13
<i>Kingship / Judah</i>	Judah will have the scepter	A scepter and king are present in the oracles	Judahites are present and events happen within Judah	David is anointed king in Judah	A Judahite judges the king
<i>Lion and Donkey</i>	Judah is a lion and his donkey is bound to the grapevine	The donkey speaks and Israel is called a lion	Samson kills a lion and uses a donkey's jawbone as a weapon	David had killed a lion and brought food on a donkey	The donkey carries the prophet, and the lion kills the prophet
<i>Spirit or Angel</i>	The Blessing of the LORD is active	The Angel of the LORD is present	The Spirit of the LORD came upon Samson	The Spirit of the LORD came upon David	An angel is spoken of
Struck or Split	None	Balaam struck the donkey	Rock split	Philistine Struck	Altar split
<i>Death</i>	Judah will kill his enemies and there are implications that he may die with blood on his clothes	Balaam threatens to kill the donkey, and the angel threatens to kill Balaam, he wants to die like the righteous, and the lion will eat the slain	The lion is killed by Samson, he kills the Philistines, the donkey is dead, Samson almost dies	The lion is dead and David kills Goliath and many Philistines	The prophet dies, and the second prophet plans his death
<i>A prophet is</i>	Jacob acts as a	Balaam is a	Samson acts as	Samuel is a	Two prophets

<i>present</i>	prophet	prophet	a prophet	prophet and David acts as a prophet	are present
<i>Prophecy is spoken</i>	The blessing is a spoken direct prophecy	Balaam gives three oracles	Samson speaks a riddle and prophecy	David speaks of his and Israel's deliverance	Two prophetic pronouncements are given

These striking similarities speak of the nature of the lion and donkey, as to how they symbolize the prophetic, binding both of these animals closely to the prophet. The lion is a sign of royalty, most specifically for the tribe of Judah and the Davidic line. It is used as an instrument of God's power and authority for judgment, even when He equates nations with lions as instruments of judgment (Isa 5:26-29).⁴⁸⁴ Yahweh is equated with the lion in several prophetic passages (Isa 38:13; Lam 3:10-11; Hos 5:14, 8:8; Amos 3:8). Within the prophets and prophecy, "both Yahweh and his judgment are represented by the destructive power of the lion."⁴⁸⁵ And "donkeys are associated with divination throughout the ancient Near Eastern literature."⁴⁸⁶ Furthermore, they are seen as an omen, most likely, an omen relating to death. "Therefore, instead of marveling at the donkey's unusual behavior, it appears that Balaam immediately accepts it as an omen and proceeds to investigate by engaging the donkey in dialogue."⁴⁸⁷ God was using the donkey as a means to remind "Balaam that he may only speak the words of YHWH. The donkey is, therefore, quite exceptional and shares a status similar to that of the

⁴⁸⁴ Mead, "Kings and Prophets, Donkeys and Lions: Dramatic Shape and Deuteronomistic Rhetoric in 1 Kings XIII," 203.

⁴⁸⁵ *Ibid.*, 204.

⁴⁸⁶ Way, "Animals in the Prophetic World: Literary Reflections on Numbers 22 and 1 Kings 13," 50.

⁴⁸⁷ *Ibid.*, 50.

angel of YHWH. The reason why the angel feels differently about this donkey is that they are both employees of YHWH.”⁴⁸⁸

The employment of God using both animals in conjunction with each other is seen in the five passages above. This is a biblical feature of “*preclassical prophecy*.”⁴⁸⁹ It could be concluded that the lion represents the power and authority of God in His spoken word which the donkey represents; especially when examining Balaam’s speaking donkey adjacent to Samson’s use of the jawbone of the donkey, followed by his speaking to the rock at Lehi. The lion of Samson is the cursory event that brings about the death of the Philistines, similar to that of David. The lions in the two spoken direct prophecies are squarely linked to kingship and the destruction of enemies. Also, the lives of these animals and the lives of the prophets are set within the hand of God, using all for His purposes as He desires, including their deaths. The man of Judah will die in service to God, just as Samson did. This is a picture of Hannah’s song, “The LORD kills and makes alive; He brings down to the grave and brings up” (1 Sam 2:6).

The proclamation of the Old Prophet to the Man of God would reverberate in the life of Christ, “Your corpse shall not come to the tomb of your fathers,” for Christ was buried within another old man’s tomb and would never be buried by the bones of Joseph His step-father. After the Old Prophet had returned with the donkey and buried the Man of God, he was laid on the man’s bones at his death. This would be repeated in the prophet Elisha’s story, for a man was thrown on the bones of Elisha, yet this man was resurrected back to life (2 Kgs 13:21). Lazarus, who had been dead in the tomb, would be resurrected at the preaching of Christ, but Christ’s

⁴⁸⁸ Way, “Animals in the Prophetic World: Literary Reflections on Numbers 22 and 1 Kings 13,” 54.

⁴⁸⁹ The term ‘preclassical prophecy’ identifies the biblical prophetic phenomena, extending from roughly the eleventh through the eighth centuries BCE, in which the prophet primarily serves as an advisor to the king. It may now also be said that the literary employment of animals as divine agents is yet another distinctive characteristic of the preclassical phase of biblical prophecy. Way, “Animals in the Prophetic World: Literary Reflections on Numbers 22 and 1 Kings 13,” 59.

death would be linked to this resurrection. For His death was planned from the moment He had raised Lazarus from the dead (John 11:53). But just as the man would resurrect from the borrowed grave of the prophet, so too would the Prophet Jesus resurrect from His borrowed grave. Once again, there is a reversal from the Old Testament text to the New Testament.

In Matthew 21, the Spirit-filled Christ, who only spoke and did what He heard and saw the Father do as the agent of God, rode into Jerusalem on a donkey, on the foal of the donkey. He is pronounced to be the Davidic king. However, these ominous events are the precursor to His death, furthered by the people proclaiming, “This is Jesus, the prophet from Nazareth of Galilee” (v 11). He will then perform a sign act by His cleansing of the temple, for the altar had been defiled by the greed of the priesthood (v 12). He does two additional sign acts, proclaiming the drying up of the priesthood, which was symbolized in the House-of-Unripe-Figs (*Bethphage*) where the donkeys had come from, and the withering of the fig tree (vv 1, 20). This withering is a recall of the withering of Jeroboam’s hand for making the abominable priesthood. Further, He stopped along the processional path to proclaim a prophetic condemnation against the city (Lk 19:41-44). Just days before these events, He would be prepared for His burial by the anointing of Mary at Bethany (John 12:7), as a sign act for His death. The donkey from Genesis 49 bears a strong resemblance to the Zechariah donkey of Matthew, who will bring the King into Jerusalem. It is clear from the Gospel texts that the King had His garments soaked in blood from the striking of the whips and had His chest split with the spear, reminiscent of Genesis 49:11 “Binding his donkey to the vine, and his donkey’s colt to the choice vine, He washed His garments in wine, and His clothes in the blood of grapes.”

All elements of the five passages are within the Gospel record of Christ's final week, especially within the first day of His entry into Jerusalem, so the question must be asked, “Where

is the lion?" The lion is Christ Himself. Christ is the Lion of Judah. Through this Lion's death, the death of the King of the Jews, He would prevail (Matt 27:37; Rev 5:5). Yet, He also dies as Jesus, the Prophet of Nazareth of Galilee (Matt 21:11), symbolized in the figure of the donkey, and lastly as the Lamb of God who would take away the sins of the world. In this way, Christ's office as Prophet was depicted in the lowly state of the Donkey Colt, His royalty is depicted in the strength of the Lion, and His priestly office was depicted by the Lamb who was slain.

Vineyards and Heirs

1 Kings 21 tells of King Ahab desiring his neighbor's vineyard so that he might have a vegetable garden near his palace.⁴⁹⁰ The owner Naboth refused to give his family inheritance to the king, despite the king's offer to give him an equal vineyard or pay for its worth in money. The king sulked on his bed until his wife promised to get him the vineyard. She takes his royal seal and writes a letter to the elders and nobles of the city. In the letter, she tells them to seat two scoundrels, before Naboth at a fast. Then have them "bear witness against him saying, 'You have blasphemed God and the king.' Take him out and stone him that he may die" (v 10). They did as she commanded. Then the LORD sends Elijah to Ahab to condemn him for the murder and theft of the vineyard (v 19), furthered by the proclaimed death of his wife, who will be eaten by dogs (v 23). Ahab repents in sackcloth and fasting; therefore the LORD relents the calamity that was to come to his household till a later time.

⁴⁹⁰ The desire for vegetables from Egypt is what got the Israelites in trouble, causing them to complain against the LORD (Num 11:5). This desire though not bad in itself, turned to covetousness of the heart, which is the same sin expressed by Ahab's petti crying on the bed.

This event has been promoted as a parable and not as a historical event, because of the use of “had a vineyard,” which is also found in Isaiah 5:1; that passage is called “the song of the vineyard.”⁴⁹¹ This term does not necessitate that the event did not happen, even with the “unbelievable”⁴⁹² acts of the king characterized as a spoiled child, and his wife ruling from behind the scenes. Jezebel has clearly ruled behind the scenes throughout Ahab’s reign with her murder of the prophets of the LORD, the forced Baal worship, and the attempted murder of Elijah (1 Kgs 18:4, 18:20-29, 19:2). Ahab’s childish behavior is furthered by his disdain for Micaiah whom he professed to hate because he will not prophesy good concerning him (22:8). Their characterization is consistent with the rest of the Ahab *pericope*.⁴⁹³

If the chronology of the Book of Kings, along with this statement, “Now the rest of the acts of Ahab, and all that he did...are they not written in the book of the chronicles of the kings of Israel?” is taken seriously, it would require that the story was written down prior to Isaiah’s birth, thus allowing for him to have access to the story when Isaiah comes on the scene of history almost one hundred years later. For Ahab died three years after this proclamation in 851 BC.⁴⁹⁴ There is sufficient archeological evidence that supports Ahab’s reign with two found *stelae*.⁴⁹⁵ First, the Moabite Stone speaks of the House of David, the altar of David, the oppression of Omri King of Israel, and the furthered oppression of his son that succeeded him (Ahab and/or Joram, Ahab’s son), and the downfall of the Omride dynasty. There is a “clear reference to Jehu’s coup in 842/841 B.C.E.: “I gloated over him and his house” (line 7). Mesha also claims that “Israel

⁴⁹¹ Patrick T. Cronauer, *The Stories about Naboth the Jezreelite: A Source, Composition and Redaction Investigation of 1 Kings 21 and Passages in 2 Kings 9* (New York, NY: T&T Clark International, 2005), 113.

⁴⁹² *Ibid.*

⁴⁹³ Small, self-contained narrative units. Andreas J. Köstenberger and Richard D. Patterson, *Invitation to Biblical Interpretation* (Grand Rapids, MI: Kregel, 2011), 376.

⁴⁹⁴ Brisco, *Holman Bible Atlas*, 117.

⁴⁹⁵ Stelae are carved stones engraved to commemorate and record events in the reign of a king. They may have iconic images depicting the events and inscribed text detailing the event as the king interpreted them.

was utterly destroyed forever” (line 7), a probable allusion to the catastrophic situation prevailing in Israel during the reign of Jehoahaz, son of Jehu ... The stela must, therefore, date to the time of Jehoahaz (c. 810–805 B.C.E.).⁴⁹⁶ The events it records relate to 2 Kings 3, 13, and 22. Second, the successive dynasty of Jehu has further been substantiated by the Black Obelisk of Shalmaneser III (dating to 841 BC), which depicts Jehu bowing to him and paying tribute.⁴⁹⁷ Both these stelae were created before Isaiah's birth. With the two stones taken into consideration together, the Biblical record and the archeological record are congruent, not negating the events recorded within.

Jehoshaphat king of Judah came to join Ahab in battle, before going out, he asked Ahab to inquire of the LORD via a prophet. Ahab brings several prophets, all of whom say “Go” (1 Kgs 22:6). Jehoshaphat, still feeling uneasy, asked if there is one more. Micaiah, when brought in, had never prophesied good concerning Ahab, stated, “Therefore hear the word of the lord: I saw the LORD sitting on His throne, and all the hosts of heaven standing by, on His right hand and on His left. And the LORD said, ‘Who will persuade Ahab to go up, that he may fall?’ ... ‘I will go out and be a lying spirit in the mouths of the prophets.’” (vv. 19-22).⁴⁹⁸ Micaiah was struck on the cheek for presuming the other prophets were lying. He was then placed in prison and was fed the water and bread of affliction until the king would return in peace. He replied, “If

⁴⁹⁶ André Lemaire and Jean-Philippe Delorme, “Mesha’s Stele and the House of David,” *Biblical Archaeology Review* 48, no. 4 (2022): 34–41

⁴⁹⁷ Alfred J. Hoerth, *Archaeology and the Old Testament* (Grand rapids, MI: Baker Academics, 1998), 332.

⁴⁹⁸ This is the second depiction of the heavenly council in God’s throne room in Scripture, with Job 1:6 being the first. The wording of 1 Kings 22:19-20 reverberates in Isaiah 6, where Isaiah saw the Lord high and lifted up, seated on His throne with seraphim flying about, and the LORD asking a similar question, “Who will go for us?” These three divine council scenes will be recalled in later Scripture as a *type-scene* in other prophetic material, with the latter scenes having more of an eschatological and apocalyptic nature having further added detail and structure. Type-scenes repeat elements, details, or order, making a scene recognizable from previous similar scenes. Further detail of type-scenes is given in, Joshua Joel Spoelstra, “An Inverted Type-Scene? Setting Parameters around a Jacob Cycle Sister-Wife Story,” *Old Testament Essay* 34, no. 3 (2021): 686.

you ever return in peace, the LORD has not spoken through me” (v 28). Ahab died in the battle when struck in the joint of his armor, culminating with the dogs licking up his blood.

Jehu, the commander of Ahab’s army, set out to fulfill Elijah’s word concerning Ahab’s house because Elisha had sent him a word, “You shall strike down the house of Ahab your master, that I may avenge the blood of My servants the prophets, and the blood of all the servants of the LORD, at the hand of Jezebel” (2 Kgs 9:7). Jehu had Jezebel thrown from a window, and when they came to pick up the body, dogs had eaten her, leaving only her skull, hands, and feet. Ahab’s reigning son was shot with an arrow through the joint of the armor, and his body was thrown into the vineyard of Naboth. After, Jehu sent a letter to the elders of Israel requesting they prove their loyalty, Ahab’s seventy sons were executed as proof. He responded with, “Know now that nothing shall fall to the earth of the word of the LORD which the LORD spoke concerning the house of Ahab; for the LORD has done what He spoke by His servant Elijah” (2 Kgs 10:10). Christ would reiterate this sentiment, “For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled” (Matt 5:18).

The repeated elements of Naboth and Ahab’s deaths in Joram and Jezebel’s death, formulate a chiastic close to the prophecies given by Elijah, Micaiah, and Elisha. Christ, during His conversation with the Pharisees just after the cleansing of the temple, picks up on this pattern and includes the death of Abimelech of Judges 9 into His compression of these events. He had picked up on the concept expressed by, “a later OT author may style some historical character being narrated about according to the pattern of the earlier OT character to indicate that the

earlier historical person is a typological pointer to the later person in focus.”⁴⁹⁹ Jezebel’s death was an ironic reversal of Abimelech’s, and the execution of Ahab’s seventy sons is parallel to Abimelech’s execution of his seventy brothers.

Christ (just after His triumphal entry) takes Naboth’s vineyard and paints it with the depiction of Isaiah’s parabolic song of the vineyard, giving His parable of the Wicked Vinedressers the depiction of a well-dressed desirable vineyard, complete with a tower, wall, and winepress (Matt 21:33; Isa 5:1). The vinedressers attempt to take ownership of the vineyard by beating, killing, and stoning the servants of the vineyard owner (Naboth was taken out of his vineyard and stoned to death). Jesus then says, “But when the vinedressers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and seize his inheritance.’ So they took him and cast him out of the vineyard and killed him” (Matt 21:38-39). This is the same reasoning Naboth gives for his refusal to give Ahab the vineyard, “The LORD forbid that I should give the inheritance of my fathers to you” (1 Kgs 21:3). Jesus then closes the parable with an allusion to the destruction of Ahab’s family, by forcing the Pharisees to give the answer, “He will destroy those wicked men miserably and lease his vineyard to others” (Matt 21:41).

Christ’s reference to the chief cornerstone being thrown down, crushing whomever it falls on, grinding them to powder, is the allusion to Abimelech and Jezebel’s death (Matt 21:44). A woman dropped an upper millstone from a tower onto his head, crushing his skull, similar to Jezebel’s crushed and devoured body till only her skull was left, it was as though she was ground to powder (Judg 9:54; 2 Kgs 9:30-37). All of this was spoken against the Pharisees whom Christ was judging for what they were about to do to Him, as the heir to the Father’s vineyard. “For the vineyard of the LORD of hosts is the house of Israel...He looked for justice, but behold,

⁴⁹⁹ Beale, *Handbook on the New Testament Use of the Old Testament*, 16.

oppression” (Isa 5:7). He would whistle for a swift and mighty nation to come against them as a roaring lion (vv. 26-29). Jesus finishes His parable, “Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it” (Matt 21:43). This nation He would give the vineyard to is the church, a royal priesthood, a holy nation, His own special people (1 Pet 2:9). For the LORD was avenging the blood of all the prophets from Abel to Zechariah, and last of all Christ’s, on this generation. Just as He had avenged Himself for the blood of His servants the prophets, and all His servants of the LORD at the hand of Jezebel (Matt 23:35; 2 Kgs 9:21).

The outrage the Pharisees felt after these statements caused them to attempt to lay hands on Him. When they finally were able to take Him into custody, in the second trial he underwent, He would be bound before the priests and elders, with two witnesses placed before Him. These scoundrels accused Him of blasphemy (Matt 26:59-60). All of this resounds of Naboth’s two accusers before the elders and nobles. In the next verses, Micaiah’s afflicted imprisonment comes into view as Christ is slapped in the face for His final word of “blasphemy,” accusing Him of lying (just as Micaiah was), for He said He was “the Christ, the Son of God” (v 63). Micaiah’s word of prophecy was confirmed upon the death of Ahab, just as Christ’s word was confirmed upon His death. In Matthew 27:54, the Roman centurion cried out, “Truly this was the Son of God!”

8: Conclusion

The weight of prophecy is costly, for this reason the symbol of the donkey best characterizes the prophetic ministry of the prophets, as well as the depiction of Christ's prophetic office. The Donkey laid down under the weight of the prophetic office to allow it to overtake Him, submitting, surrendering to its complete need; the Prophet, Jesus of Nazareth humbled Himself to this great cost, laying down unto death, death on a cross. God's prophets, whether in title or in deed, paid dearly for the world to know, hear, and understand the words of God concerning the death that was to come to God's Servant. They gave their words, their minds, and their bodies into the service of God. Every word and act was a hope for turning the people back to God, proclaiming God's goodness, love, sovereignty, and offered protection through obedience to His covenant. Many of these people were met with contempt, abuse, and murder, mounding in affliction. God never forgot the cost each one paid. He used each to proclaim Christ's death until He came, even those who were guilty. For Christ came to save both the sinner and the righteous, "for if when we were enemies we were reconciled to God through the death of His Son" (Rom 5:10), so too we were saved from His wrath, being justified by His blood (5:9).

A painter by the name of Antonio Ciseri in the 1800s depicted Christ being taken to the tomb of Joseph from His cross called *The Deposition of Christ* (ca. 1870). The painting is of Joseph of Arimathea, Nicodemus the Pharisee, and John (the disciple whom Jesus loved), carrying Christ to the tomb with several women in tow; all these did not abandon Him during the

entirety of His passion. What is missing from this death procession are all those who would carry Him before His death throughout the Old Testament, and all those who would carry Him during and after the writing of the New Testament. If all were depicted it would be the last prophetic illustration of Genesis 50, Jacob's death procession.

So Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, as well as all the house of Joseph, his brothers, and his father's house...And there went up with him both chariots and horsemen, and it was a very great gathering. Then they came to the threshing floor of Atad, which is beyond the Jordan, and they mourned there with a great and very solemn lamentation. He observed seven days of mourning for his father. And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a deep mourning of the Egyptians." Therefore its name was called Abel Mizraim, which is beyond the Jordan (Gen 50:7-11).

It is from this moment that St. Augustine would recognize the spiritual meaning of Abel's name, "For Abel's name means 'lamentation,' and the name of Seth, his brother, means 'resurrection.' And so in those two the death of Christ and his life from among the dead, are prefigured."⁵⁰⁰ The first mourning for Abel, the mourning for the progenitor by whom Israel received its name, and the mourning for Christ are all caught up together. It is in this way that Christ's death, from the foundation of the world, was proclaimed, and will be continued to be so until He comes.

It has been demonstrated that from the foundations of the world, it was set in the heart of God to send His only Son to die for the sins of the world as an offering, a burnt offering, provided by Yahweh and wholly given. He is the Passover Lamb, with its bloodshed to protect from the death angel. He is the covenantal meal by whom comes life, love, and protection. He is the sin offering covering the most heinous of offenses. He is the last offering, a joyous peace offering of completion that all can share in.

⁵⁰⁰ Saint Augustine, *City of God*, 628.

In conjunction with this sacrificial death, the Son of God had to die in a gruesome, lonely, specific manner, filled with affliction. God would not allow one drop of blood from His saints and prophets to be missed, through their afflictions, He would proclaim the death of His Son, and even in the deaths of sinners, He proclaimed the same. For He wanted all to know that he was coming quickly to save us. For the wrath of God had to be poured out on Him, for He became sin, so that He might pay for the wages of the sins of the world. He was crushed, while carrying our griefs, guilt, sorrow, illness, and disease, so that He might heal us of our mortal wound (dying you shall die, Gen 2:17), bringing eternal life in its place. In Genesis 3:15, God placed the provision and the plan for salvation, within the word bruise. It would be understood that the Promised Seed, the Messiah, would suffer from that very moment going forward. Yet, through His suffering, victory would come. He would be, “This Son of David, this Sufferer and Conqueror, be shown to be our Substitute, to whom also the sacrificial types had pointed. This is added in the writings of the prophets, especially in those of Isaiah, culmination, as it were, in Isa. 53, around which the details furnished by the other prophets naturally group themselves.”⁵⁰¹

Though this swath of Scripture does not cover every aspect of Christ’s life and death that can be found within the narrative sections of the Old Testament, it is hoped that typology has been shown to be a valid and correct method to interpret the narrative books. It has not negated the historicity of the events recorded within their pages; it leans heavily on the events as recorded facts. The history recorded is told from the viewpoint of how God interpreted the events through the writing of the prophets, who became the recorders of Israel’s history. This also leaves space for the final editors, who placed updated language, locations, and authorial notes within verses to help the readers of their time understand questions that naturally arise from the text. In using the

⁵⁰¹ Edersheim, *Temple*, 91.

method of typology, the chronology of the Biblical timeline can remain intact with archeological evidence adding support for that timeline, as seen by the many finds discussed throughout all chapters of this book. This method sings loud the praises of God, recognizing His providential hand in human history, by hearing the prophetic voice that comes through the events of the past, as they are repeated, reverberated, and echoed in future events.

By looking at the events in chronological order from the start of human history, it has been shown how events build upon each other, creating an ever-widening network of texts that are interdependent upon each other. This allows for the interpretation of a single verse to be examined against the chapter it is written in, the surrounding chapters, the entirety of the book it is contained within, to the overall corpus of that Testament, finalizing with the entirety of Scripture. It is in this way that the picture of the Bible is complete, “so true to the original that, when compared with the reality in the Person and Work of the Lord Jesus Christ, we can have no difficulty in recognizing it, and this not so much from one or other outline in prophecy or type, as from their combination and progressive development throughout the Scriptures of the Old Testament, considered as a connected whole.”⁵⁰² To return to Luther’s vivid trope, as each wrapping of the swaddling cloth is removed to reveal more of Christ in the manger of the Old Testament, the necessity and interdependence of both Testaments upon each other become ever knit closer. The New Testament needs the Old to be understood correctly, and the New is just as needed to interpret the Old.

⁵⁰² Edersheim, *Temple*, 91.

Bibliography

- Abernethy, Andrew T. *The Book of Isaiah and God's Kingdom*. Downers Grove, IL: InterVarsity Press, 2016.
- Achtemeier, Elizabeth. *Minor Prophets I*. Grand Rapids, MI: Bakers Books, 1995.
- Alexander, Pat, and David Alexander. *Zondervan Handbook of the Bible*. Grand Rapids, MI: Zondervan, 1999.
- Arnold, Bill T., and Brent A. Strawn. *The World Around the Old Testament*. Grand Rapids, MI: Baker Academics, 2016.
- Avi-Yonah, Michael. *The Jews Under Roman and Byzantine Rule: A Political History from the Bar Kokhba War to the Arab Conquest*. New York, NY: Schocken Books, 1984.
- Bacher, Wilhem, and Lewis N. Dembitz. "Synagogue," accessed August 5, 2022.
<https://www.jewishencyclopedia.com/articles/14160-synagogue>
- Bailey, Kenneth E. *Jacob and the Prodigal: How Jesus Retold Israel's Story*. Downers Grove, IL: InterVarsity Press, 2003.
- Beale, G. K. *Handbook on the New Testament Use of the Old Testament*. Grand Rapids, MI: Baker Academics, 2012.
- _____. *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New*. Grand Rapids, MI: Baker Academic, 1994.
- _____. *We Become What We Worship: A Biblical Theology of Idolatry*. Downers Grove, IL: InterVarsity Press, 2008.
- Beale, G. K., and D. A. Carson. *Commentary on the New Testament Use of the Old Testament*. Grand Rapids, MI: Baker Academic, 2007.
- Beldman, David J. H. *Judges*. Grand Rapids, MI: Eerdmans Publishing Company, 2020.
- Benware, Paul. *Survey of the Old Testament*. Chicago, IL: Moody Publishers, 2001.
- Bettenson, Henry, trans. *Saint Augustine: City of God*. London, England: Penguin Books, 2003.

- Binder, Donald D. "Second Temple Synagogue FAQs," 2007, accessed August 5, 2022. <https://web.archive.org/web/20201118094345/http://faculty.smu.edu/dbinder/faqs.html>
- Blenkinsopp, Joseph. *Isaiah 1-39: A New Translation with Introduction and Commentary*, 1st ed. New York, NY: Doubleday, 2000.
- Block, Daniel I. *The Gospel According to Moses*. Eugene, OR: Cascade Books, 2012.
- Bock, Darrell L., and Mitch Glaser. *Messiah in the Passover*. Grand Rapids, MI: Kregel, 2017.
- Brisco, Thomas. *Holman Bible Atlas*. Nashville, TN: B&H, 1998.
- Brown, Francis, S. R. Driver, and Charles A. Briggs. *The Brown-Driver-Briggs Hebrew and English Lexicon*. Peabody, MA: Hendricks, 2020.
- Browne, Allen. "Were Simeon and Levi justified? (Genesis 34:30-31)." Seeking the Kingdom (blog), November 2016. <https://allenbrowne.blog/2016/11/11/were-simeon-and-levi-justified>.
- Bucur, Bogdan Gabriel. *Scripture Re-envisioned: Christophanic Exegesis and the Making of a Christian Bible*. Leiden, The Netherlands: Brill, 2019.
- Byron, John. *Cain and Abel in Text and Tradition: Jewish and Christian Interpretations of the First Sibling Rivalry*. Leiden, The Netherlands: Brill, 2011.
- Chou, Abner. *The Hermeneutics of the Biblical Writers*. Grand Rapids, MI: Kregel, 2018.
- Cockerill, Gareth Lee. "A Wesleyan Arminian View." In *Four Views on the Warning Passages in Hebrews*, edited by Herbert W. Bateman IV, 257-293. Grand Rapids, MI: Kregel, 2007.
- Collins, C. John. "Reading Genesis 1-2 with the Grain: Analogical Days." In *Reading Genesis 1-2: An Evangelical Conversation*, edited by J. Daryl Charles, 73-93. Peabody, MA: Hendrickson, 2013.
- Cronauer, Patrick T. *The Stories about Naboth the Jezreelite: A Source, Composition and Redaction Investigation of 1 Kings 21 and Passages in 2 Kings 9*. New York, NY: T&T Clark International, 2005.
- Currid, John. *Against the Gods: The Polemical Theology of the Old Testament*. Wheaton, IL: Crossway, 2013.
- Dirmann, Jerry. *God Swears to Keep His Promises*. Anaheim, CA: The Rock Church, 2016.

- Dixon, Benjamin. *Prophecy: Releasing God's Voice*. Lynnwood, WA: Ignite Global Media, 2019.
- Downs, Bert. "The Inter-Testamental Period, 400 Not-So-Silent Years," Lecture 6, Western Seminary, 2021, Camas, WA.
- Dumbrell, W. J. "In Those Days There Was No King in Israel; Every Man Did What Was Right in His Own Eyes.' The Purpose of The Book of Judges Reconsidered." *Journal for the Study of the Old Testament* 8, no. 25 (February 1983): 23-33.
- Edersheim, Alfred. *The Life and Times of Jesus the Messiah*. Peabody, MA: Hendrickson, 1993.
- _____. *The Temple: Its Ministry and Service*. Peabody, MA: Hendrickson, 1994.
- _____. *Bible History: Old Testament*. Peabody, MA: Hendrickson, 1995.
- Edwards, William D. "On the Physical Death of Jesus Christ." *The Journal of the American Medical Association* 255, no. 11 (April 1986): 1455-1463.
- Evans, Ernest, trans. *Tertullian's Treatise Against Praxeas*. Eugene, OR: SPCK, 1948.
- Evens, Craig A. *Matthew: New Cambridge Bible Commentary*. Wolfville, Canada: Cambridge University Press, 2012.
- Ferguson, Everett. *Backgrounds of Early Christianity*. Grand Rapids, MI: Eerdmans, 2003.
- Fruchtenbaum, Arnold G. *Messianic Christology: A Study of Old Testament Prophecy Concerning the First Coming of the Messiah*. Tustin, CA: Ariel Ministries, 1998.
- Fuhr, Richard Alan Jr., and Gary E Yates. *The Message of the Twelve*. Nashville, TN: B&H Academic, 2016.
- Fyall, Robert S. *Now My Eyes Have Seen You: Images of Creation and Evil in the Book of Job*. Downers Grove, IL: InterVarsity Press, 2002.
- Gane, Roy E. *Old Testament Law for Christians*. Grand Rapids, MI: Baker Academics, 2017.
- Gilat, Yitzhak Dov. "Soferim," 2008, accessed August 5, 2022.
www.jewishvirtuallibrary.org/soferim
- Goodman, Martin. *A History of Judaism*. Princeton, NJ: Princeton University Press, 2018.
- Goppelt, Leonhard. *Typos: The Typological Interpretation of the Old Testament in the New*. Grand Rapids, MI: Eerdmans, 1982.

- Green, Joel B., and Lee Martin McDonald. *The World of the New Testament*. Grand Rapids, MI: Baker Academics, 2013.
- Greer, Jonathan S., John W. Hilber, and John H. Walton. *Behind the Scenes of the Old Testament*. Grand Rapids, MI: Baker Academics, 2018.
- Grogan, Geoffrey W. "Isaiah." In *Proverbs–Isaiah*, vol. 6, revised ed., edited by Tremper Longman III and David E. Garland, 433-800. Grand Rapids, MI: Zondervan Academic, 2008.
- Grossman, Jonathan. "Different Dreams: Two Models of Interpretation for Three Pairs of Dreams (Genesis 37–50)." *Journal of Biblical Literature* 135, no. 4 (Winter 2016): 717-732.
- Gunn, David M. *Judges*. Carlton, Australia: Blackwell Publishing, 2005.
- Hamilton, Victor P. *Handbook on the Historical Books*. Grand Rapids, MI: Baker Academic, 2001.
- Hamley, Isabelle. "What's Wrong with 'Playing the Harlot'? The Meaning of זִנָּה in Judges 19:2." *Tyndale Bulletin* 66, no.1 (NA 2015): 41-62.
- Harris, William V. "Towards a Study of the Roman Slave Trade." *Memoirs of the American Academy in Rome* 36, (NA 1980): 117-140.
- Hayes, Richard B. *Echoes of Scripture in the Gospels*. Waco, TX: Baylor University Press, 2016.
- Hengstenberg, E.W. *Christology of the Old Testament*. Grand Rapids, MI: Kregel, 1970.
- Higgins, Ryan S. "He Would not Hear her Voice: From Skilled Speech to Silence in 2 Samuel 13:1-22." *Journal of Feminist Studies in Religion* 36, no. 2 (Fall 2020): 25-42.
- Hill, Andrew E., and John H. Walton. *A Survey of the Old Testament*. Grand Rapids, MI: Zondervan, 2000.
- Hoerth, Alfred J. *Archaeology & The Old Testament*. Grand Rapids, MI: Baker Academics, 1998.
- Hoerth, Alfred, and John McRay. *Bible Archaeology*. Grand Rapids, MI: Baker Books, 2005.
- Johnson, Janell. "Negotiating Masculinities in Dinah's story: Honor and Outrage in Genesis 34." *Review & Expositor* 115, no. 4, (November 2018): 529–541.
- Jones, Scott C. "Serpents, and Lion-Serpents in Job 28:8 and Beyond." *Journal of Biblical Literature* 130, no. 4 (Winter 2011): 663-686.

- Kaiser JR., Walter C. "Exodus." In *Genesis-Leviticus*, edited by Tremper Longman III and David E. Garland, 395-672. Grand Rapids, MI: Harper Collins Christian Publishing, 2008.
- Katzoff, Charlotte. *Human Agency and Divine Will*. New York, NY: Routledge, 2020.
- Klein, William W., Craig L. Blomberg, and Robert L. Hubbard, Jr. *Introduction to Biblical Interpretation*. Nashville, TN: Thomas Nelson, 2004.
- Köstenberger, Andreas J., and Richard D. Patterson. *Invitation to Biblical Interpretation*. Grand Rapids, MI: Kregel, 2011.
- Krause, Mark S. "Jacob and the Prodigal: How Jesus Retold Israel's Story." *Journal of the Evangelical Theological Society* 47, no. 3 (September 2004): 526-528.
- Krauss, Samuel. "The Great Synod." *The Jewish Quarterly Review* 10, no. 2 (January 1898): 347-377.
- Lanser, Rick. "The Amarna Letters (Part Two): Digging for Truth, Episode 154," with Dr. Scott Stripling, produced by Associates for Biblical Research, aired on November 28, 2021.
- Larson, Fredrick. *The Star of Bethlehem* 2012, producer Stephen McEveety of MPower Pictures, air on December 14, 2007. <https://www.youtube.com/watch?v=exmbuX1NffU>.
- Lemaire, André, and Jean-Philippe Delorme. "Mesha's Stele and the House of David," *Biblical Archaeology Review* 48, no. 4 (Winter 2022): 34-41.
- Liardon, Robert. *Maria B. Woodworth-Etter: The Complete Collection of Her Life Teachings*. Tulsa, OK: Harrison House, 2000.
- Lim, Bo H., and Daniel Castelo. *Hosea*. Grand Rapids, MI: Eerdmans Publishing, 2015.
- Lincoln, Andrew T. *The Gospel According to Saint John*. Peabody, MA: Hendrickson, 2005.
- Lockyer, Herbert. *All the Divine Names and Titles in the Bible*. Grand Rapids, MI: Zondervan, 1975.
- _____. *All the Messianic Prophecies of the Bible*. Grand Rapids, MI: Zondervan, 1975.
- _____. *All the Women of the Bible*. Grand Rapids, MI: Zondervan, 1967.
- Maier, Paul L. *Eusebius the Church History*. Grand Rapids, MI: Kregel Publications 2007.
- Matthews, Victor H., and Don C. Benjamin. *Old Testament Parallel*. New York, NY: Paulist Press, 2016.

- Mazar, Amihay. "A Temple at Tell Qasile." *The Biblical Archaeologist* 36, no. 2 (May 1973): 42-48.
- McDowell, Josh, and Bob Hostetler. *Beyond Belief to Convictions*. Wheaton, IL: Tyndale, 2002.
- McGiffert, Arther Cushman, trans. *Eusebius' Ecclesiastical History*. Pantianos Classics, 1890.
- Mead, James K. "Kings and Prophets, Donkeys and Lions: Dramatic Shape and Deuteronomistic Rhetoric in 1 Kings XIII." *Vetus Testamentum* 49, no. 2 (January 1999): 191-205.
- Menn, Jonathan. *Biblical Eschatology*. Eugene, OR: Resource Publications, 2018.
- Moloney, Francis J. *The Gospel of Mark: A Commentary*. Grand Rapids, MI: Baker Academic, 2012.
- Moon, Joshua N. *Hosea*. Downers Grove, IL: InterVarsity Press, 2018.
- Moore, G. F. *Judaism in the First Centuries of the Christian Era: The Age of the Tannaim*, vol. 1. Cambridge, MS: Harvard University Press, 1927.
- Moran, William L. *The Amarna Letters*. Baltimore, MD: John Hopkins University Press, 1987.
- Newman, Robert C. *The Evidence of Prophecy*. Hatfield, PA: Interdisciplinary Biblical Research Institute, 1988.
- Niehaus, Jeffery J. *Ancient Near Eastern Themes in Biblical Theology*. Grand Rapids, MI: Kregel, 2008.
- O'Keefe, John J., and R.R. Reno. *Sanctified Vision*. Baltimore, MD: John Hopkins University Press, 2005.
- Orr, James. "Entry for 'DARIUS.'" *International Standard Bible Encyclopedia*. Chicago, IL: Howard-Severance Co, 1915.
- Osborn, Grant. *The Hermeneutical Spiral*. Downers Grove, IL: InterVarsity Press, 2006.
- Pate, C. Marvin. *Interpreting Revelation: And Other Apocalyptic Literature*. Grand Rapids, MI: Kregel Academic, 2016.
- Pentecost, J. Dwight. *The Words and Works of Jesus Christ*. Grand Rapids, MI: Zondervan, 1981.
- Petrovich, Douglas. *Origins of the Hebrews*. Nashville, TN: New Creation, 2021.

- _____. *The World's Oldest Alphabet*. Jerusalem, Israel: Carta Jerusalem, 2016.
- _____. "The Dating of Hazor's Destruction in Joshua 11 by Way of Biblical, Archaeological, and Epigraphical Evidence." *Journal of the Evangelical Theological Society* 51, no. 3 (September 2008), 489-512.
- _____. "Biblical Destruction of Hazor" posted by InTheGripOfTheLamb, produced by Dean Bible Ministries, aired on October 19, 2021.
<https://www.youtube.com/watch?v=gMJOC9WgTO8>.
- Philpot, J. M. "Was Joseph a Type of Daniel? Typological Correspondence in Genesis 37-50 and Daniel 1-6." *Journal of the Evangelical Theological Society* 61, no. 4 (December 2018): 681-696.
- Pink, Arthur W. "The Typical Significance of the Scriptures Declare Their Divine Authorship." *The Divine Inspiration of the Bible*. Swengel, PA: Bible Truth Depot, 1917.
- Porter, Stanley E. *The Apostle Paul*. Grand Rapids, MI: Eerdmans, 2016.
- Price, J. Randall, and H. Wayne House. *Zondervan Handbook of Biblical Archaeology: A Book by Book Guide to Archaeological Discoveries Related to the Bible*. Grand Rapids, MI: Zondervan, 2017.
- Reinharts, Adel. "Samson's Mother: An Unnamed Protagonist," *Journal for the Study of the Old Testament* 17, no. 55 (September 1992): 25-37.
- Rice, John R. *Christ in the Old Testament*. Murfreesboro, TN: Sword of the Lord Publishers, 1969.
- Robinson, George L. "The Entrance of Hamath." *The Biblical World* 32, no. 1 (July 1908): 2-18.
- Roden, Chet. *30 Days to Genesis*. Timmonsville, SC: Seed Publishing, 2016.
- Rydelnik, Michael A., and Edwin Blum. *The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament*. Chicago, IL: Moody Publishers, 2019.
- Sailhamer, John H. *The Meaning of the Pentateuch*. Downers Grove, IL: InterVarsity Press, 2009.
- _____. *The Pentateuch as Narrative: A Biblical-Theological Commentary*. Grand Rapids, MI: Zondervan, 1992.
- Saucy, Robert L. *The Case for Progressive Dispensationalism*. Grand Rapids, MI: Zondervan, 1993.

- Schell, Steve. *Acts: Study Verse by Verse with Dr. Steve Schell*. Federal Way, WA: Life Lessons, 2020.
- _____. *John: Study Verse by Verse with Dr. Steve Schell*. Federal Way, WA: Life Lessons, 2021.
- _____. *The Promise of the Father: Understanding and Receiving the Baptism with the Holy Spirit*. Federal Way, WA: Life Lessons, 2020.
- Schmutzer, Andrew J., and David M. Howard Jr. *The Psalms: Languages for All Seasons of the Soul*. Chicago, IL: Moody Publisher, 2013.
- Schreiner, Thomas R. "Luke," In *ESV Expository Commentary Volume 8: Matthew-Luke*, edited by Iain M. Dugid, James M. Hamilton Jr., and Jay Sklar, 951-1522. Wheaton, IL: Crossway, 2021.
- Schroeder, Joy A. "The Rape of Dinah: Luther's Interpretation of a Biblical Narrative." *The Sixteenth Century Journal* 28, no. 3, (Autumn 1997): 775-791.
- Schulte, Leah R. *The Absence of God in Biblical Rape Narratives*. Minneapolis, MI: Fortress Press, 2017.
- Shedd, William G. *Dogmatic Theology*. Phillipsburg, NJ: P&R Publishing, 2003.
- Silva, Moises, ed. *New International Dictionary of New Testament Theology and Exegesis*. Grand Rapids, MI: Zondervan, 2014.
- Skidmore, Simon. "A Mimetic Reading of Exodus 4:24-26." *The Heythrop Journal* 64, no. 1, (January 2023): 87-98.
- Smith, Gary V. *Interpreting the Prophetic Books: An Exegetical Handbook*. Grand Rapids, MI: Kregel Academics, 2014.
- Smith, John Merlin Powis. "The Jewish Temple at Elephantine." *The Biblical World* 31, no. 6 (June 1908): 448-459.
- Solomon, Norman. *The Talmud: A Selection*. New York, NY: Penguin Classics, 2009.
- Spector, Stephen. "Abraham and Isaac: Human Frailty and Trauma in Genesis." *The Jewish Bible Quarterly* 50, no. 4 (December 2022): 211-221.
- Spoelstra, Joshua Joel. "An Inverted Type-Scene? Setting Parameters around a Jacob Cycle Sister-Wife Story." *Old Testament Essay* 34, no. 3 (January 2022): 681-695.

- Stanley, C. D. *Arguing with Scripture: The Rhetoric of Quotations in the Letters of Paul*. New York, NY: T&T Clark, 2004.
- Stein, Robert. *Jesus the Messiah*. Downers Grove, IL: InterVarsity Press, 1996.
- Stiebert, Johanna. *Fathers and Daughters in the Hebrew Bible*. New York, NY: Oxford University Press, 2013.
- Stripling, Scott. "The Israelite Tabernacle at Shiloh." *Bible and Spade* 29, no. 3 (Fall 2016): 88-95.
- _____. "The Fifteenth-Century (Early-Date) Exodus View." In *The Exodus: Historicity, Chronology, and the Theological Implications*, edited by Mark D. Janzen and Stanley N. Gundry, 25-53. Grand Rapids, MI: Zondervan, 2021.
- _____. "ABR Researchers Discover the Oldest Known Proto-Hebrew Inscription Ever Found," Produced by Associates for Biblical Research, aired on March 2022. <https://biblearchaeology.org/current-events-list/4896-abr-researchers-discover-the-oldest-known-proto-hebrew-inscription-ever-found>.
- Thackeray, Henry St. John. *The Letter of Aristeas; Translated into English*. London, England: MacMillan and Co., 1904.
- Thomas, Robert L., and Stanley N. Gundry. *A Harmony of the Gospels*. New York, NY: Harper One, 1978.
- Thompson, John L. *Writing the Wrongs: Women of the Old Testament among Biblical Commentators from Philo through the Reformation*. New York, NY: Oxford University Press, 2001.
- Trumbull, H. Clay. *The Blood Covenant*. New York, NY: Charles Scribner's Sons, 1885.
- Vanhoozer, Kevin. *Is There a Meaning in This Text? The Bible, the Reader, and the Morality of Literary Knowledge*. Grand Rapids, MI: Zondervan Academic, 2009.
- Walton, John H. "New Observations on the Date of Isaiah," *Journal of the Evangelical Theological Society* 28, no. 2 (June 1984): 129-132.
- Way, Kenneth C. "Animals in the Prophetic World: Literary Reflections on Numbers 22 and 1 Kings 13." *Journal for the Study of the Old Testament* 34, no. 1 (January 2010): 47-62.
- Webb, Barry G. "The Book of the Judges: An Integrated Reading." *Journal for the Study of the Old Testament Supplement Series*, vol. 46. Sheffield, England: Sheffield Academic Press, 1987.

- _____. *The Book of Judges*. Grand Rapids, MI: Eerdmans Publishing, 2012.
- Whitson, William, ed. *The New Complete Works of Josephus*. Grand Rapids, MI: Kregel Publications, 1999.
- Whittaker, Charles A. "The Biblical Significance of Jabal Al Lawz." PhD diss., Louisiana Baptist University, May 2003.
- Wigram, George V. *The Englishman's Hebrew Concordance of the Old Testament*. Peabody, MA: Hendrickson, 2018.
- Williams, Isaac. *Female Character of Holy Scripture*. London, England: Longmans, 1909.
- Williamson, Paul R. *Sealed with an Oath*. Downers Grove, IL: InterVarsity Press, 2007.
- Witherington III, Ben. *Isaiah Old and New*. Minneapolis, MN: Fortress Press, 2017.
- Wood, Bryant. "Judges: Forgotten History" parts 1-3. Produced by Associates for Biblical Research, air on July 27, 2012. <https://biblearchaeology.org/research/chronological-categories/israel-in-the-era-of-the-judges/4714-judges-forgotten-history-with-dr-bryant-wood>.
- _____. "Let the Evidence Speak" Produced by Associates for Biblical Research, aired on March 28, 2007. <https://biblearchaeology.org/research/chronological-categories/conquest-of-canaan/4137-let-the-evidence-speak>.
- Wright, Christopher J.H. *Knowing Jesus Through the Old Testament*. Downers Grove, IL: InterVarsity Press, 1992.
- Yahuda, Abraham S. *The Accuracy of the Bible*. London, England: William Heinemann, 1934.

Glossary

Affliction: the range of meaning for the Hebrew word *אַנָּה*, *anah*, which is often translated as afflicted can mean humbling oneself by fasting, humbled by another by being disciplined, to be forcibly bowed over, afflicted by forced harsh servitude, pain (caused by physical abuse or sickness), and lastly raped (p. 74).

Allegory: a metaphorical and symbolic interpretation of details in the text or story signifying higher truths, not requiring the necessity of the story provided being based on a factual event (p. 32).

Allusion: an indirect reference to an Old Testament passage recalled through similar wording or pictures (p. 6).

Anachronism: is something that does not belong in the time context in which it occurs. Sometimes anachronisms are intentional and meant to help later readers understand where events occurred after place names changed (p. 100).

Application: applying an Old Testament Scripture to a New Testament situation based on a single point of similarity (p. 49).

Authorial intent: The authorial intent, lies in the collecting of various written documents, sorting them, preparing them by filling in missing details, and forming them into a new coherent book that fits into the larger compositional strategy of the whole OT, thus following the main hope of the *Tanak* by developing a messianic hope already imbedded in the previous books written and relied upon (p. 186).

Authorial note: authorial notes are also called “authorial comments” or “scribal glosses.” They are intended to explain obscure texts by bringing them more in line with the major theme of the book. The intent is to update an earlier document. These shed light on the author’s or later scribe’s understanding of the narrative, expressing their intimate knowledge of the written material in the sources he was using (p. 186).

Ban: is likened to a ‘holy war.’ Defeat for the Canaanites during the conquest of the land under Joshua was seen as God’s judgement on people whose religion and culture had become thoroughly corrupt (p. 79).

Blood covenant: an oath cut in blood, listing obligations for the weaker partner, given promises made by the stronger partner, requiring lifelong commitment from both partners, signified by a mark on the body of both partners (p. 34).

Burnt offering: the sacrifice is entirely consumed and goes up in the flame of the altar to God expressing the ascent of the soul in worship. All of the victim is laid on the altar except the hide and such parts as could not be washed clean, until nothing is left but a heap of ash (p. 70).

Canonical context: the looking at and exegeting a verse, in regards to how it fits within the wider context of the sixty-six books of the Bible. This involves elucidating and interpreting the meaning from the earlier parts of Scripture by the later parts (p. 8).

Catchphrases: create allusions to prior events through repeated statements often consisting of three words, paralleled syntax, concept, or cluster motifs in the same order (p. 6).

Chiasm: common structural device in which the word order of a parallel line is the reverse of its predecessor (a b / b' a'). The use of chiasm is not limited to individual parallel lines. There are extended chiasms in the Bible, that is, chiasmic structures that underlie entire passages and even entire books. When extended chiasm occurs, the second half of a text or book corresponds to its first half except in reverse order (p. 103).

Christocentric: having Christ at the center of everything in Scripture (p. 29).

Christophanies: sightings of Christ in the Old Testament in His preincarnate state (p. 128).

Compression fulfillments: are composed of a larger conversation within a narrative or even whole chapters from one prophet paraphrased and then applied in a NT setting (p. 51).

Crucifixion: had its start in the Persian period, carried on by Alexander the Great in Egypt and Carthage, with Carthage being the place where the Romans learned it. It was originally performed on a tree, then an upright post, followed by a *Crux Acuta*, with a series of crux consisting of a *stipes* (upright post) and *patibulum* (cross beam), Christ most likely was crucified on the Latin Cross, which had space above the victim's head to place the *titulus*, the sign dictating the charges against the victim. The whole thing weighed about 300 pounds. Often, a victim would be scourged before crucifixion to increase the pain and agony of the ordeal. Nails would be driven into the hands/wrists of the victim and through the ankles or feet, depending on which type of cross would be used. Sometimes, ropes were further used to secure the victim. The cross would then be pulled upright, sinking down into a hole in the ground. Asphyxiation would lead to death, however, if the victim was holding on too long, the legs would be broken with a mallet to speed the process up so that the victim would not be able to push themselves up to catch a breath. If a victim died before the breaking of legs, a spear would be plunged through the side into the heart to ensure death. It was one of the most disgraceful and cruel methods of execution and was usually reserved only for slaves, foreigners, revolutionaries, and the vilest of criminals. The term excruciating would come to identify the great pain and suffering caused by this death form (p. 173).

Deutero-Isaiah: some scholars believe there are at least two different authors of the book of Isaiah, separated from one another by at least 150 years (p. 14).

Direct prophecy: the verbal and/or written prophecy given as a proclamation by a prophet on behalf of God often proceeded by a formula, “thus says the LORD,” giving forth-telling information concerning a planned future event, that may or may not be conditional based on the people’s reaction to the words given, that when fulfilled in the future events in history is done so through the influential actions of God (p. 1).

Dreams: come while a person is asleep as a communication from God in vivid imagery. They may or may not need interpretation from a prophet or angel. The time frame can be immediate to eschatological (p. 2).

Echo: a subtle reference to an OT passage that resonates with semantic nuance, though less discernible than an allusion (p. 6).

Eschatological (Eschaton): furthest future or Last Days. The time period often concerns the coming judgment of the Lord on the wicked and the salvation of His saints. The time frame can consist of both Christ’s first coming, spanning His birth, ministry, death, resurrection, and ascension; or His second coming, the *Parousia*, including His ruling and reigning as King (p. 3).

False messiah: a person claiming (or proclaimed by another) to be the long-awaited Messiah of the Old Testament, who is found not to be him because he is unable to stand up to all that is expected of the Messiah (p. 10).

Firstborn (males): are to be redeemed either by blood or money, they are to be consecrated to the LORD for they are His, for He bought them, buying them back from death. Israel is God’s firstborn son, He brought them out of slavery by buying them with the blood of the Passover Lamb, through which they were redeemed from the plague of death. Christ is God’s redemptive Lamb who bought back believers from slavery to sin and death through His own precious blood (p. 58).

Firstfruits: were an offering from the Old Testament that were given twice a year, once at Passover in its raw state consisting of wheat, barley, and fruit from the vine or tree. The second was given in a processed state, such as oil, wine, or the loaves of bread waved before the LORD as an offering that would happen at Pentecost. These two offerings were given as a renewal of the Israelite’s commitment (both as a nation and individually) to his covenant-partner, God, each year in the springtime (p. 59).

Foretelling: speaks of what the future will hold before it happens (p. 1).

Forthtelling: speaks forth the present priorities of God (p. 1).

Fulfillment: the coming to pass of the word of God in a historical setting in human history, which was previously spoken or written down before the events it describes (p. 1).

Great Synod (Great Synagogue): a group of 120 men from the time frame of 520 – 332 BC who added to, compiled, arranged, and edited the *Tanakh*. They also taught Scripture and

instituted the reorganization of Judaism upon the return from the Babylonian Exile and were the creators of the synagogue (p. 40).

Historical-grammatical: the hermeneutical method that studies both the historical situation of the narrative and the literary and linguistic structure of the narrative (p. 7).

Indirect prophecy: comes from a historical narrative that foreshadows a future event. So the people involved are unaware that the action being done is prophetic. They are not classified as prophets because there are no straightforward verbal predictions (p. 5).

Intertextuality: connectivity between the various books of the Bible, in which new texts reference older texts in a new context, also considered inner-biblical exegesis or inner-biblical allusion (p. 12).

Literal plus typical (typology): a direct literal Old Testament quote that is appropriated as a type of New Testament event or figure (p. 49).

Literal prophecy plus literal fulfillment: a direct prophecy having a point-by-point literal fulfillment (p. 47).

Messiah (Christ): *Mashiach* (in Hebrew) or *Christos* (in Greek) originally meant anointed or smeared with oil. This anointing with oil poured over the head was done to mark or set apart that person as the successive high priest, the king, or prophet. The term would later carry a prophetic eschatological meaning, being bound to the Davidic and priestly lines. This led to the understanding that a Messianic Prince would arrive who would save people (p. 9).

Metalepsis: a literary technique that creates a poetic effect by citing or echoing a precursor text in such a way that the reader can grasp the significance between both the newer and older text, creating greater depth in meaning (p. 6).

Midrash: the first principle of Jewish hermeneutics in interpreting the Hebrew Bible, where exegesis is done on a sentence, clause, phrase, or a single word. All are seen to hold revelation from God; commentary is the end result (p. 26).

New birth (born again, second birth): a believer has been given a new enlivened eternal spirit by belief in Christ's salvific work. They are then baptized in water which symbolizes a life of surrender, self-denial, and service to God. Just as Christ was filled with the indwelling of the Holy Spirit, so too will the believer be filled with the Holy Spirit to be empowered and led by the Holy Spirit to do the will and purposes of God for the believer (p. 91).

Oracle: a spoken or written message from God consisting of a parable or proverb (p. 2).

Oral Torah: unwritten laws and the correct interpretation of the *written Torah* (p. 40).

Parables: a short, simple story used to illustrate and teach moral or spiritual truth (p. 32).

Parallelism: a phenomenon whereby two or more successive poetic lines dynamically strengthen, reinforce, and develop each other's thought. As a kind of additional thought, the follow-up lines further define, specify, expand, intensify, or contrast the first (p. 103).

Parousia: a Greek term referring to the Second Coming of Christ (p. 63).

Passive Obedience (and active obedience): Christ's obedience consists of both passive and active obedience. Active obedience refers to Christ's perfectly keeping the precepts of the law. Passive obedience is His undergoing punishment according to the law's denunciations for disobedience. Both aspects are imputed to the believer in Christ's atoning work, thus allowing them to escape the wrath of God while imputing to them the rewards and blessings of the followed law to perfection (p. 25).

Peace offerings: were unique and the most joyous of all sacrifices; the covenant-partner shared a meal with the covenant-maker, Yahweh. The 'offering of completion' indicated there was complete peace with God and was also literally the offering of completeness. This completeness was the last offering after all other sacrifices (p. 200-201).

Pericope: small, self-contained narrative unit (p. 219).

Polemical: polemical theology is used by biblical writers of the thought forms and stories that were common in ancient Near Eastern culture, while filling them with radically new meaning. The biblical authors take well-known expressions and motifs from the ancient Near Eastern milieu and apply them to the persons and work of Yahweh (p. 95).

Preclassical Prophecy: identifies the biblical prophetic phenomena, extending from roughly the eleventh through the eighth century BC, in which the prophet primarily serves as an advisor to the king. It may now also be said that the literary employment of animals as divine agents is yet another distinctive characteristic of the preclassical phase of biblical prophecy (p. 216).

Progressive revelation: God gradually revealed information about His future kingdom and fuller explanation of His plans a little at a time over a long period of time (p. 36).

Promise Land: is the land of Israel/Palestine, at its largest stretched from the river Euphrates down to the border of Egypt at the Sinai Peninsula. Abraham was given this swath of land by God as a covenantal promise in Genesis 12:7, 13:14-18, 15:18-21 (p. 82).

Prophet: sometimes called a man of the LORD teaches known truth in God's law, specifically the Mosaic Law, and further proclaims visions, dreams, or oracles from God in the hearing of others to critique the peoples' attitude and behaviors. They were active in foretelling God's plan (p. 1).

Protoevangelium: the official name for the Promised Seed of Eve, as the mission of the Messiah was rendered necessary by the fall, so the first obscure intimation of Him was given immediately after the event (p. 53).

Quotation: a group of words taken from the OT and directly cited in the NT (p. 6).

Redeem: to buy back, to win back, to free from distress or harm, to free from captivity by payment or ransom, to release from blame or debt, to free from consequences of sin, to atone for sin (p. 60).

Resurrection: Christ when resurrected by the Spirit of the Father (Rom 8:11), has a new unmarred body, not carrying the bloody mess that was His body at death. However, He did retain the nail marks in His hands and the spear wound in His side, proving His death. He was recognizable yet looked different. He could go in and out through walls, yet He was tangible; for Mary Magdalene hugged Him tightly and Thomas touched His scars. He ate fish, honeycomb, and bread to prove He was not a spirit (p. 66-67).

Seer: closely related to a prophet and maybe called a man of God who perceives or sees into the future the coming events of the LORD, the seer perceives hidden truth, with the spiritual act of seeing (p. 3).

Septuagint (LXX): the Hebrew Bible translated into Greek by seventy-two men, six from each tribe of Israel, during the reign of Ptolemaeus (285-247 BC) for the collection of books in the Alexandrian Library (p. 61).

Sign acts: the enactment of a message from God, instead of solely relying on verbal communication. These acts were often dramatic, symbolizing future events (p. 5).

Sin offerings: were for moral failure. It was the primary atonement offering involving blood, related closely to the burnt offering. And it was an offering that could use a female goat or lamb. The sin offerings, having a retrospective effect on the worshipper, were brought at the various festivals, and also for purification in such defilements of the body and symbolically pointed to the sinfulness of the nation, specifically in sexual defilement (p. 175).

Standard: is a pole with a banner attached to the top of it. They were used to separate military divisions within an army. The image on the banner depicted the symbol of that division or tribe. They were used as a rallying point during encampment or in battle (p. 122).

Stelae: are carved stones engraved to commemorate and record events in the reign of a king. They may have iconic images depicting the events and inscribed text detailing the event as the king interpreted them (p. 219).

Soferim: *Soferim* were the unnamed scribes who assisted the men of the Great Synod. They instituted regulations in the social and religious spheres and explained Torah, and

precepts. They were the interpreters of Scripture and were comprised of scholars from all classes (p. 43).

Suffering Servant: was created by God to do His will, He was made for the express purpose of suffering, atoning for sin, dying, and resurrecting back to an exalted state in life. The Servant relates to Isaiah 40-53, with a direct focus on 52-53 (p. 13).

Summary fulfillment: multiple predictions from multiple prophets all paraphrased together into one statement, with a precursory comment proceeding the statement (p. 50).

Synagogue: the synagogue was a house or building utilized as a gathering place to read, study, and teach the Torah. Sabbath activities such as prayer and liturgy happened in these places, along with judging the people according to the Law of God. These buildings were formulated after the return from the Babylonian Exile during the Persian period and have been found from Egypt to Greece, Palestine to Babylon. The oldest dates to the 3rd century BC (p. 44).

Syncretistic religions: take aspects from multiple religions and meld them together to form a new religious system (p. 33).

Synoptic: a term applied to Matthew, Mark, and Luke. These three Gospels share a similar viewpoint of Christ's life with overlapping material, sometimes sharing stories, words, or phrases verbatim. The word "synoptic" is Greek for *syn*, "together," and *optanomai*, "to see" (p. 99).

Talmud: a collection of lecture notes written by disciples of the Rabbinic masters of Judaism in Mesopotamia, comprising of the Mishna (the core of Talmud, a bi-product of first-to-third century AD Palestine consisting of oral instructions that were repeated), and further insights into the written Law (the Five Books of Moses). It is the study and encouragement with the Hebrew Bible and tradition relating to real-life situations (p. 40).

Tanakh: an acronym derived from the Hebrew names for the three sections of the Hebrew Bible (HB); The Law (*Torah*), Prophets (*Nevi'im*), and Writings (*Ketuvim*) (p. 29).

Temporal aspect: the immediate future within a few days, months, or years after the prophecy, the mid-future (such as one to three hundred years in the future), or the eschatological future. The eschatological future can include the timeframe of the New Testament, or the furthest future (Last Days) comprising of the end times which God's final judgment of the wicked comes and Christ's second coming occurs (p. 2).

Testimonia: had limited access to the whole of the Old Testament, only using excerpts from selected Old Testament verses as proof texts (p. 27).

Time fulfillments: give a specific date, day, week, or year range to the prophecy as to when it will be fulfilled (p. 131).

Type-Antitype: a type refers to the Old Testament person, event, etc., as it relates to the New Testament counterpart, the antitype (p. 8).

Type-scenes: repeat elements, details, or order, making a scene recognizable from previous similar scenes (p. 220).

Typology: a hermeneutical method through which the New Testament author reads the Old Testament and a category of indirect fulfillment of prophecy consisting of repeated prophetic events creating a chain. Types are recognizable through catchphrases characterized by quotations from Scripture, allusions, or echoes of the prior event (p. 6).

Typos: a Greek term for the prefiguring of the future in prior history. Also meaning, marks created by repeated hitting, a stamp, a figure, a model, or a pattern (p. 34).

Valley of Judgement: the place where God will judge all nations in the last days and will go to war with them for their treatment of His people and their wickedness (p. 84).

Visions: come while the prophet is awake communicating a future event that may come in the mid to-eschatological future, they often have an apocalyptic element to them. An open vision sees into the spiritual realm, while an internal vision is more pictural (p. 2).

Written Torah: the term is generally applied to the Pentateuch, the first five books of the Bible. However, it can be applied to the whole of the Hebrew Bible (p. 40).

Scripture Index

Genesis

1-2, 192	6:19, 71	18:11, 66
1:2, 90	6:20, 71	18:15, 128
1:21, 121	7:2, 71	18:25, 139
1:28, 96	7:3, 71	19, 176
2:17, 57	8:20, 71	19, 177
2:17, 115	8:20-21, 178	19:1-29, 160
2:17, 226	8:21, 71	19:9, 176
3:1, 97	9:4-6, 71	19:24, 129
3:1, 121	12:6, 75	19:28, 19
3:1, 123	12:6-7, 76	19:28, 178
3:1-7, 55	12:7, 76	20:7, 5
3:2, 123	12:7, 82	20:7, 65
3:4, 57	12:8, 78	20:12, 188
3:4, 123	13:10, 39	21:10, 131
3:13, 123	13:14-18, 82	22, 70
3:14, 54	14:17, 78	22, 175
3:14, 123	14:18, 198	22:1, 67
3:14-19, 115	14:22, 78	22:2, 66
3:15, 54	14:22-23, 83	22:2, 70
3:15, 72	15:13-16, 76	22:3, 70
3:15, 123	15, 80	22:6, 70
3:15, 169	15:1, 5	22:7, 70
3:15, 226	15:16, 80	22:8, 70
3:21, 64	15:16, 178	22:11, 66
3:23-24, 192	15:18, 79	22:11, 110
4, 5	15:18-21, 82	22:11-12, 68
4, 53	15:18-24, 106	22:11-18, 140
4, 191	15:21, 80	22:13, 70
4:1, 53	17:10, 76	22:15, 66
4:1, 113	17:11, 111	22:18, 70
4:3-5, 58	17:15-18:15, 127	22:18, 140
4:7, 189	17:16, 67	24:11-20, 107
4:8, 64	17:17, 66	25:8, 66
4:8, 191	17:19, 67	25:21, 67
4:12-14, 191	18, 138	25:26, 67
4:14, 191	18:1, 138	29:1-14, 107
4:25, 54	18:3, 139	29:31, 79
6:3, 90	18:8, 138	29:32, 79
	18:9-15, 138	30:24, 95
	18:10, 66	31:19, 79

32:2, 199	38, 59	2, 104
32:28, 78	38:11, 164	2, 107
33, 163	39:8-9, 188	2:1, 103
33:18-19, 107	40, 89	2:10, 104
33:19, 75	40:5, 89	2:12-15, 104
33:20, 78	40:7, 89	2:14, 104
34, 74	40:8, 89	2:15, 103
34, 76	40:19, 92	2:15, 107
34, 173	40:22, 90	2:15-21, 107
34, 188	41, 92	2:17, 108
34:1, 75	41:14, 90	3, 129
34:1-2, 74	41:37-52, 93	3-4, 111
34:2, 74	41:38, 90	3-4, 112
34:2, 75	41:42, 88	3-4, 140
34:2, 100	41:45, 94	3:2, 129
34:4-5, 81	41:45, 101	3:4, 110
34:5, 75	42:9, 88	3:7, 113
34:6, 75	45:4-8, 89	3:7, 166
34:7, 76	45:5, 94	3:8-17, 115
34:7, 188	45:7, 93	3:10, 139
34:8-10, 78	45:7, 94	3:11, 139
34:9-10, 76	45:8, 94	3:12, 139
34:13, 76	45:28, 89	4:1-7, 115
34:23, 76	46:2, 110	4:2-4, 118
34:24, 79	46:29-30, 89	4:3, 121
34:25, 76	49, 122	4:5, 111
34:25, 81	49, 213	4:8, 212
34:25-26, 76	49:5-7, 81	4:10, 111
34:26, 76	49:8-11, 214	4:10, 139
34:30, 78	49:8-12, 80	4:11, 117
34:30-31, 80	49:10, 141	4:12, 111
35:3-5, 83	49:17, 120	4:13, 111
35:4-5, 81	50:7-11, 225	4:13, 139
35:5, 80		4:14, 104
35:10, 78	Exodus	4:14, 105
35:16-20, 50	1-2, 101	4:16, 103
35:16-20, 101	1-2, 102	4:16, 105
35:29, 66	1:8, 100	4:19, 103
37-50, 89	1:11, 100	4:20, 142
37-50, 92	1:12, 74	4:22, 58
37-50, 93	1:12, 101	4:22, 192
37:1-11, 87	1:16, 101	4:24-26, 111
37:9, 88	1:17-2:3, 103	4:24-26, 112
37:14-28, 86	1:22, 103	4:25, 111
37:31, 88		4:26, 111

4:27, 105
 6:12, 111
 6:20, 128
 6:23, 105
 6:23, 124
 6:25, 154
 7:1, 103
 7:1, 104
 7:9, 121
 7:9-12, 118
 9:33, 129
 10:3, 74
 11:4-6, 182
 11:5-6, 182
 12, 111
 12:8, 168
 12:22, 111
 12:22, 180
 12:46, 49
 13:1, 58
 13:13, 58
 13:17, 211
 13:18, 211
 13:21, 129
 14:2, 211
 14:14-15, 142
 14:16, 142
 15:20-21, 105
 15:26, 116
 17:1, 151
 17:4, 38
 17:9, 142
 17:15, 124
 17:15, 142
 18:13, 104
 19:18, 129
 21:32, 51
 21:32, 86
 23:20, 98
 23:23, 99
 24:8, 112
 24:17, 129
 28:41, 10
 31:6, 101
 32, 81

32:4, 211
 32:8, 211
 34:1, 38
 34:6-7, 213
 34:20, 158
 34:29, 130
 36:8, 213
 40:35, 129

Leviticus

1, 175
 2:14, 59
 5:6, 183
 17:7, 60
 17:7, 170
 17:11, 71
 22:13, 164
 27:4, 86
 27:27, 58

Numbers

1:7, 124
 2:2-3, 122
 5:23, 38
 6, 135
 6:24-26, 130
 9:11, 168
 11:5, 218
 11:11, 112
 12, 5
 12:6-8, 3
 12:7, 23
 13:16, 99
 20:8, 151
 21, 122
 21:5, 122
 21:6, 121
 21:6, 122
 21:8, 122
 21:8, 124
 21:8, 142
 21:8-9, 7
 21:9, 122

22, 213
 22, 215
 22, 216
 22-24, 214
 23:19, 95
 24:4, 213
 24:16, 213
 25, 154
 25:1, 159
 25:1-13, 81
 25:7-9, 159

Deuteronomy

6:5, 212
 6:13, 78
 6:16, 78
 7:1-3, 77
 7:1-3, 79
 7:3, 128
 7:3, 136
 7:4, 77
 7:12-15, 116
 8:3, 78
 8:15, 121
 8:16, 74
 13:6-18, 160
 13:14, 160
 13:15, 160
 13:15-17, 178
 16:3, 166
 17:18, 38
 18, 30
 18, 112
 18:15, 98
 18:18-19, 63
 18:20-21, 5
 21:1-9, 204
 21:9, 204
 21:33-23, 90
 22:21, 60
 22:21, 188
 22:24, 74
 22:25-26, 189
 27:11-13, 82

27:11-26, 82
 28, 160
 28:15-68, 206
 28:30-31, 160
 28:64, 206
 29:23, 19
 30:1-4, 12
 30:16, 160
 30:19, 159
 31, 158
 31:19, 158
 31:27-29, 158
 32, 158
 32:10, 150
 32:17, 170
 32:30-31, 152
 32:32-31, 16
 32:32-33, 179
 32:33, 121
 32:41, 150
 33, 39
 33:8-11, 81
 34, 30
 34, 39
 34, 112
 34:9, 30

Joshua

1, 30
 1:1-9, 30
 1:9, 189
 5:1, 38
 5:6, 38
 6:17-21, 178
 8, 38
 8:12, 38
 8:19, 38
 8:32, 38
 8:33-35, 160
 10, 196
 10:3, 197
 10:18, 196
 10:27, 197
 11, 155

17:15, 155
 19:1, 81
 19:50, 155
 21:21, 155
 23:1-7, 126
 24, 82
 24:15, 82
 24:22, 160
 24:23-26, 83
 24:30, 155
 24:31, 41
 24:33, 154
 24:33, 155

Judges

1:1-2:10, 126
 1:21, 197
 2, 161
 2:9, 155
 2:11-23, 126
 2:17, 161
 2:19, 161
 3:12-30, 154
 3:27, 155
 3:30, 154
 4:1-5:31, 154
 4:5, 155
 5:31, 130
 6, 142
 6:11, 138
 6:12, 142
 6:13, 139
 6:13, 142
 6:13-15, 139
 6:15, 139
 6:16, 139
 6:16, 142
 6:17, 129
 6:17, 139
 6:18-21, 138
 6:21, 129
 6:21, 139
 6:21, 142
 6:23, 143

7:24, 155
 7:25, 142
 8:22-9:6, 126
 8:23, 156
 8:27, 161
 8:33-9:57, 83
 9, 221
 9:7-57, 126
 9:54, 222
 10:1, 155
 11, 128
 12:2-3, 134
 12:15, 155
 13, 128
 13, 138
 13, 142
 13, 174
 13-16, 134
 13:2-3, 127
 13:5, 132
 13:5, 133
 13:5, 134
 13:6, 130
 13:7, 133
 13:7, 138
 13:14, 135
 13:18, 143
 13:19, 138
 13:20, 129
 13:22, 129
 13:23, 129
 13:24-25, 133
 14, 128
 14-15, 213
 14-15, 214
 14:1-2, 136
 14:3, 128
 14:6, 141
 14:8, 134
 14:9, 128
 14:9, 135
 14:14, 136
 14:14, 144
 14:18, 134
 15:18, 33

15:11, 134	19, 152	19:30, 181
15:15, 135	19, 153	20, 178
15:15, 152	19, 155	20-21, 158
15:16, 136	19, 156	20:13, 168
15:18, 147	19, 158	20:16, 182
15:18, 151	19, 160	20:21, 158
15:19, 152	19, 161	20:21, 159
16:1, 136	19, 163	20:23, 182
16:4, 135	19, 171	20:25, 158
16:5, 133	19, 176	20:25, 159
16:5, 135	19, 177	20:26, 182
16:5, 145	19, 178	20:28, 154
16:5, 147	19, 184	20:35, 158
16:6-15, 144	19, 188	20:40, 178
16:19, 74	19-21, 154	20:44-46, 158
16:19, 147	19-21, 161	20:46, 159
16:19-21, 147	19:1, 126	21, 179
16:20, 145	19:1, 155	21:2, 182
16:21, 147	19:2, 153	21:6, 182
16:24, 149	19:2, 157	21:10, 159
16:25, 148	19:2, 162	21:11, 158
16:26, 148	19:2, 164	21:15, 182
16:27, 149	19:2, 178	21:25, 126
16:28, 149	19:3, 169	21:25, 156
16:29, 148	19:3, 171	21:25, 161
16:30, 136	19:6, 163	21:25, 176
16:30, 148	19:9-10, 164	
17, 160	19:10, 163	Ruth
17, 161	19:10, 164	4:21-22, 28
17, 178	19:11, 165	4:11-12, 48
17-21, 156	19:16, 155	
17:1, 155	19:18, 155	
17:6, 126	19:19, 165	1 Samuel
17:8, 155	19:19, 166	1:11, 55
18, 160	19:21, 166	1:19, 55
18, 161	19:22, 169	1:19, 113
18, 178	19:23, 188	1:20, 55
18:1, 126	19:24, 74	2:6, 216
18:2, 155	19:24, 173	2:10, 56
18:13, 155	19:25, 171	2:12-16, 61
18:27, 161	19:25-26, 183	2:17, 61
18:29, 161	19:26, 171	3:10, 111
18:31, 161	19:27, 180	4:9-11, 17
19, 127	19:28, 172	8:4-9, 156
19, 128	19:29, 174	

8:6-7, 83
 10:25, 38
 11:3, 134
 11:4-7, 174
 11:7, 160
 13:9-10, 105
 15, 79
 15:27-28, 210
 16-17, 213
 21:6, 105

2 Samuel

1:14, 204
 1:16, 204
 2:11, 196
 3:4, 196
 3:18, 23
 5:7, 197
 6-7, 105
 6:7, 185
 6:12-15, 17
 6:13, 185
 7:12-14, 141
 7:18, 17
 8, 79
 8:15-17, 84
 11, 187
 11:1, 188
 11:5, 189
 12-19, 193
 12:9, 194
 12:11, 194
 12:12, 188
 12:12, 194
 13, 188
 13-14, 191
 13:1-22, 189
 13:12, 188
 13:12, 189
 13:13, 188
 13:13, 189
 13:15, 190
 13:16, 189
 13:19, 189

13:20, 189
 13:20, 190
 13:22, 74
 13:28, 189
 13:32, 189
 13:38, 191
 14, 191
 14:6, 191
 14:11, 194
 14:14, 196
 14:24, 191
 14:27, 190
 15:14, 194
 15:21, 201
 15:23-16:13, 194
 15:24-25, 199
 15:25, 199
 15:30, 205
 15:34-35, 202
 16:1-2, 205
 16:2, 194
 16:5-8, 194
 16:9, 202
 16:14, 202
 16:21-22, 194
 16:23, 201
 17:2, 193
 17:12, 193
 17:14, 202
 17:23, 201
 18:7-8, 195
 18:9, 196
 18:12-13, 203
 18:14, 204
 19:5-8, 195
 19:9-20:22, 194
 19:18-23, 203
 19:32, 199
 19:32, 207
 19:38, 207
 20, 195
 20:1, 206
 20:22, 194
 20:24-25, 185
 24:17, 200

24:18-25, 105
 24:25, 74

1 Kings

2:3, 186
 2:5-9, 194
 2:24, 193
 2:37, 203
 2:46, 203
 4:2-7, 185
 4:20-34, 79
 4:21, 79
 4:31, 18
 8:8, 186
 8:48-50, 12
 9:13, 138
 11, 79
 11:4, 187
 11:30-31, 210
 11:41, 185
 12, 83
 12-13, 210
 12:2, 210
 12:19, 186
 12:28, 211
 13, 83
 13, 213
 13, 214
 13, 215
 13, 216
 13:2-3, 212
 13:22, 212
 14:12, 131
 14:24, 179
 15:12, 179
 15:23, 185
 15:31, 185
 18:4, 219
 18:20-29, 219
 18:38, 129
 19:2, 219
 19:9, 211
 19:16, 10
 21, 218

21, 219	28:11-12, 185	
21:3, 222	29:29, 185	1:6, 220
21:10, 218		2:3, 23
21:19, 219	2 Chronicles	6:10, 18
21:23, 219		25:6, 95
22:6, 220	1:5, 25	26:13, 123
22:8, 219	3:1, 74	28:8, 121
22:19, 2	7:1, 129	42:8, 23
22:19-20, 220	24:19-22, 28	
22:28, 221	28:15, 154	Psalms
	29:30, 18	1, 30
2 Kings	35:15, 17	1, 186
	36, 30	2:7, 66
1:10, 129	36:22-23, 21	16:10, 18
1:12, 129	36:23, 43	18:1, 23
3, 220		19, 185
9, 219	Ezra	19, 186
9:7, 221		22, v
9:21, 223	1:1-4, 21	22, 13
9:30-37, 222	1-2, 22	22, 15
10:10, 217	7-8, 22	22, 51
13, 220	3:4, 46	22:1, 15
13:21, 216	5:1-2, 41	22:1, 17
14:3, 187	5:1-2, 106	22:1, 145
17:33, 187	6:10-11, 38	22:6-4, 184
17:37, 38	6:14, 41	22:6-7, 15
18-20, 19	7:11-26, 44	22:12-18, 172
18:4, 25	7:14, 44	22:15, 150
18:6, 185	7:25-26, 44	22:16-18, 167
19:22, 18		22:18, 88
22, 220	Nehemiah	22:24, 16
22:8, 185		28:5, 16
23:15-18, 212	2, 22	35:13, 74
23:25, 212	2:13, 122	37:4, 16
25, 187	2:10, 45	39:1, 17
	4:1, 45	41:9, 56
1 Chronicles	8:8, 39	41:9, 169
	8:8, 43	44:3, 130
6:16, 17	9:7, 28	60:6, 84
6:32, 17	9:7, 42	68:18, 81
6:39, 17	9:18, 28	68:20, 81
15:19, 18	9:26, 28	69, 51
16:5, 16	9:26-33, 29	69:21, 150
21:26, 129		69:21, 179
25:3, 17	Job	

71, 18	7-11, 140	34:13, 121
88:8, 15	7:3, 140	35:7, 121
89:15, 130	7:14, 132	38-39, 19
89:18, 18	7:14, 140	38:13, 215
90:8, 130	7:14, 142	39:2, 19
108:7, 84	7:15, 134	39:5-8, 19
119, 186	7:18, 134	40, 14
139, 154	7:19, 134	40, 19
139:8, 154	7:20, 134	40-66, 112
139:11-12, 154	7:21, 134	40:3, 98
139:13-16, iii	7:23, 135	40:3, 99
	8:3, 140	40:3-5, 105
Song of Solomon	8:8, 140	42:1, 66
	8:8, 142	44-45, 21
2:4, 125	8:10, 140	44:24-28, 14
	8:18, 140	44:21, 112
Isaiah	9, 143	49:1-13, 13
	9:1-2, 143	49:7, 51
1:4, 17	9:4, 142	50:6, 51
1:7-9, 20	9:6, 140	50:6, 148
2:4, 84	9:6, 142	51:9, 121
4:2, 141	9:6-7, 143	51:9, 123
4:3, 138	10:26, 142	52:15, 205
5:1, 219	11, 72	53, v
5:1, 222	11, 193	53, 10
5:7, 223	11, 200	53, 11
5:12, 16	11:1, 137	53, 13
5:26-29, 215	11:1, 141	53, 15
5:26-29, 223	11:1-10, 140	53, 167
6, 2	11:2, 141	53, 226
6, 121	11:4, 141	53:2, 51
6, 140	11:6-9, 141	53:2, 77
6, 220	11:10, 141	53:2, 138
6-11, 134	11:10, 201	53:3, 13
6-11, 138	11:11, 20	53:3, 16
6:2, 121	13:17, 21	53:3, 51
6:3, 111	14:29, 121	53:3, 113
6:5, 111	16:5, 17	53:3, 115
6:6, 121	20:1-4, 5	53:4, 74
6:7, 111	20:3, 23	53:4, 115
6:10, 111	20:3, 112	53:4, 173
6:10, 139	21:16, 131	53:4-5, 167
6:13, 140	24:22, 87	53:5, 88
7, 132	27:1, 121	53:5, 115
7, 133	27:1, 123	53:6, 213

- 53:7, 96
 53:7, 174
 53:8, 87
 53:8, 208
 53:9, 208
 53:10-11, 153
 53:10, 184
 53:11, 13
 53:12, 167
 55, 13
 56:7, 62
 56:7, 109
 58:14, 16
 60:14, 17
 61:1, 24
 61:1, 81
 61:1-2, 117
 62, 170
 63:19, 4
 65:25, 121
- Jeremiah**
- 2:2, 159
 7:11, 62
 9:14-16, 179
 10:22, 121
 13:1-11, 5
 14:6, 121
 19:1-15, 87
 23:1-4, 109
 23:5, 141
 29:10, 12
 29:10, 131
 30:9, 141
 31:15, 49
 31:31-34, 35
 33:15, 141
 36:4, 38
 38:1-13, 87
 43:5-7, 20
 50:29, 18
 51:5, 18
- Lamentations**
- 3:1, 114
 3:10-11, 215
 3:15, 179
 3:19, 179
- Ezekiel**
- 1:4-28, 2
 4, 96
 34:23, 141
 37:24, 141
 39:7, 18
 50:29, 18
 51:5, 18
- Daniel**
- 1-6, 92
 2, 92
 2:24, 93
 2:48, 93
 5:29, 93
 5:31, 21
 6:3, 93
 6:28, 22
 7, 91
 7:1, 38
 7:1-14, 2
 7:13-14, 93
 7:13-14, 96
 8, 131
 9, 31
 9:1-2, 12
 9:25, 10
- Hosea**
- 1-3, 5
 1-3, 159
 1:2, 1
 3:4-5, 201
 3:5, 141
 4:14, 179
 4:16, 170
- 5:14, 215
 8:8, 215
 9, 206
 9-10, 206
 9:15, 206
 9:17, 206
 10, 206
 10:3, 206
 10:4, 206
 10:9-11, 174
 10:15, 183
 10:15, 206
 11:1, 20
 11:5, 20
 11:8, 20
 11:9, 20
 11:10, 23
 11:11, 20
 11:12, 18
- Joel**
- 2:28-29, 3
 3, 84
 3:10-12, 84
- Amos**
- 3:8, 215
 9:11, 17
- Jonah**
- 3:4, 131
- Micah**
- 4:3, 84
 5:2, 47
- Habakkuk**
- 1:12, 18
 2:2, 38

Haggai

1:4, 106
2:23, 106

Zechariah

2:8, 150
3:8, 106
3:8, 141
4:3-14, 106
6:11-12, 106
6:12, 141
9:9, 47
9:9, 84
11:3-17, 108
11:4-14, 51
11:10-11, 35
11:12-13, 86
11:13-14, 87
12:2-14, 199
12:10, 1
12:10, 167
13:7, 200
14:1-3, 199
14:4, 199

Malachi

1:2, 162
1:6-7, 162
1:6-14, 62
1:14, 162
2:1-9, 62
2:14, 162
3, 30
3, 61
3:1, 98
3:1, 105
3:8-11, 62
3:13-14, 162
3:22-24, 30
4:2, 131

Matthew

1:1, 70
1:1-7, 48
1:4, 124
1:5, 28
1:20-23, 132
1:21, 99
1:23, 134
2:1, 103
2:1-15, 103
2:5-6, 47
2:13, 103
2:16, 102
2:16, 103
2:16-18, 102
2:17-18, 49
2:20, 103
2:23, 50
2:23, 132
2:23, 137
3:1-13, 103
3:17, 66
3:17, 141
4:23, 91
4:23-25, 103
5, 98
5:18, 221
6:10, 91
8:17, 15
9:35, 91
10, 193
10, 195
10:7-8, 91
10:20, 190
10:20-21, 193
10:21, 193
10:21-23, 190
10:21-38, 193
10:22-23, 194
10:26, 194
10:27, 194
10:28-31, 195
10:32-33, 194
10:34-36, 195
10:37-38, 195

11:5, 117
11:11-14, 105
11:12, 78
11:14, 30
11:15-18, 108
11:19, 136
12:17-21, 112
12:40, 7
13:13-15, 190
13:41, 93
15:18-20, 190
15:21-28, 137
16:21-28, 24
17:2, 130
17:22-23, 24
18:11, 192
19:28, 93
21, 24
21, 210
21, 217
21:1, 217
21:1-6, 165
21:5, 47
21:5, 84
21:25, 176
21:11, 217
21:11, 218
21:12, 217
21:20, 217
21:33, 222
21:38-39, 222
21:41, 222
21:43, 222
22:37, 212
23:34-37, 181
23:35, 28
23:35, 222
24:24, 10
26:1-2, 24
26:6-8, 184
26:12-13, 184
26:15, 87
26:28, 49
26:29, 68
26:34, 203

26:39, 181
 26:53, 24
 26:53, 25
 26:54-56, 50
 26:57, 183
 26:60, 89
 26:63, 223
 26:75, 203
 27:3, 87
 27:3-10, 86
 27:5, 201
 27:7-8, 87
 27:9, 87
 27:18, 62
 27:19, 204
 27:22-25, 64
 27:24, 204
 27:25, 204
 27:28, 88
 27:32, 148
 27:34, 179
 27:37, 218
 27:46, 172
 27:46, 145
 27:46, 191
 27:54, 223
 27:57, 207
 27:66, 197

Mark

1:2, 98
 1:6, 134
 1:9-11, 4
 1:11, 66
 2:10, 93
 2:28, 93
 7:2, 136
 7:17-23, 136
 8:31-33, 24
 9:30-32, 24
 11:7, 47
 11:17, 62
 11:18, 62
 12:13, 144

13:22, 10
 14:27, 200
 14:62, 93
 14:65, 64
 14:65, 148
 15:5, 174
 15:6-8, 178
 15:7-15, 177
 15:10, 64
 15:16, 88
 15:21, 149
 15:33, 183
 15:34, 13
 15:34, 15
 15:42, 207
 15:43, 208
 15:43-45, 207
 16:15-20, 11

Luke

1:5, 105
 1:15, 132
 1:15, 133
 1:31, 99
 1:31, 133
 1:34, 132
 1:35, 132
 1:36, 14
 1:36, 105
 1:41-45, 131
 1:45, 105
 1:45-55, 131
 1:80, 133
 2:4, 162
 2:11, 133
 2:40, 133
 3:2, 105
 3:22, 66
 3:32, 124
 3:38, 55
 3:38, 95
 4:1-13, 55
 4:1-13, 77
 4:5-7, 84

4:7, 77
 4:8, 78
 4:8, 84
 4:17-21, 117
 4:17-19, 91
 4:18, 81
 4:18-19, 24
 4:28-30, 145
 4:33, 45
 7:14-16, 136
 7:20-22, 117
 7:43-48, 137
 8:54-55, 136
 9:1, 125
 9:22-27, 24
 10:19, 125
 11:30, 187
 11:31, 205
 11:50-51, 5
 11:50-51, 53
 11:50-51, 63
 11:53-54, 144
 15:23, 163
 15:30, 163
 18:6-8, 85
 18:31, 50
 19, 177
 19:35, 47
 19:41, 199
 19:41-44, 179
 19:41-44, 217
 19:44, 199
 19:46, 109
 20:9-19, 33
 22:1, 145
 22:4-6, 145
 22:19, 112
 22:22, 169
 22:35, 166
 22:42, 25
 22:42, 94
 22:42, 149
 22:43, 149
 22:43, 183
 22:44, 168

22:46-48, 146
 22:53, 171
 22:64, 148
 23:8-9, 205
 23:28-31, 206
 23:44-46, 181
 24, v
 24:25, 24
 24:25-26, 208
 24:25-27, v
 24:25-27, 7
 24:25-27, 52
 24:35, 172
 24:39, 172
 24:44, v
 24:44, 24
 24:44-46, 52
 24:46, 17
 24:47, 17
 24:47, v

John

1:1, 153
 1:12, 91
 1:29, 49
 1:29, 58
 1:29, 69
 1:29, 73
 1:36, 30
 1:41, 30
 1:46, 137
 1:46, 143
 1:49, 30
 1:49, 197
 2:15-17, 81
 2:21, 150
 3, 24
 3:5, 91
 3:10, 91
 3:14, 122
 3:14, 208
 3:14-15, 7
 3:14-17, 24
 3:14-17, 123

3:16, 66
 3:16, 68
 3:18, 66
 3:20, 190
 4:4-5, 107
 4:9, 137
 4:34, 108
 4:42, 108
 5:19, 4
 6, 122
 6:10, 62
 6:14, 63
 6:41-66, 122
 6:51, 122
 6:51-56, 92
 6:54, 24
 6:66, 92
 6:70, 56
 7:30, 144
 7:37-38, 151
 7:37-38, 153
 7:41-42, 147
 7:52, 147
 8:1-12, 137
 8:12, 74
 8:38, 4
 8:44, 56
 8:56, 73
 8:59, 144
 9:3, 117
 9:4, 118
 9:25, 117
 10:1-30, 110
 10:6, 136
 10:9, 181
 11:39, 67
 11:53, 217
 12:3-8, 86
 12:4-6, 201
 12:7, 217
 12:15, 47
 12:23-24, 24
 12:32, 92
 13:2, 56
 13:4-17, 166

13:18, 168
 13:26, 168
 13:27, 168
 14:9-14, 4
 14:17, 91
 14:23, 91
 15:26, 91
 16:25, 136
 16:29, 136
 17:12, 56
 18:5, 146
 18:10, 203
 19, 177
 19:1, 69
 19:1, 88
 19:5, 114
 19:6, 149
 19:14, 183
 19:14-15, 177
 19:15, 206
 19:17, 114
 19:19, 197
 19:19-20, 104
 19:23, 88
 19:23-24, 88
 19:25-26, 208
 19:26-27, 202
 19:28, 150
 19:30, 151
 19:34, 1
 19:34, 69
 19:34, 151
 19:34, 175
 19:34, 204
 19:36, 7
 19:36, 49
 19:39, 86
 19:39, 208
 19:41-42, 87
 19:55, 208
 20:21, 153
 21, 110
 21, 203
 21:18, 203

Acts

1:9-12, 199
 1:25-26, 182
 2:3, 129
 2:16, 3
 3:26, 77
 5:40-6:1, 101
 7, 28
 7:4, 28
 7:27, 104
 7:35, 104
 7:41, 28
 7:51-52, 29
 7:56, 94
 8:32, 49
 10:42, 104
 12:1-4, 101
 12:24, 101
 15:16-17, 17
 16:18-19, 170
 17:2-3, 52
 19:6-8, 91

Romans

2:14-16, 77
 5:9, 224
 5:10, 224
 5:12-17, 192
 5:12-21, 34
 5:14, 7
 5:14-15, 72
 5:21, 72
 5:23, 73
 6:23, 25
 7:5-25, 170
 8:20-22, 71
 8:23, 59
 8:23, 60
 8:32, 69
 11:2, 207
 11:2-12, 207
 11:12, 207
 11:29, 139

12:9, 150
 16:4, 59
 16:5, 175
 16:18-19, 170

1 Corinthians

6:20, 58
 10:4, 151
 10:20-21, 170
 11:23, 167
 11:24, 167
 11:26, 52
 11:26, 169
 15:23, 59
 15:52-55, 67
 16:15, 59

2 Corinthians

1:10, 58
 1:22, 59
 3:7, 130
 5:5, 59
 5:21, 153

Galatians

1:17, 211
 3:13, 25
 3:13, 73
 3:13-14, 90
 4:21-31, 131
 4:25, 211

Ephesians

1:20, 94
 4:8, 81
 4:8-10, 81
 5:28-33, 171
 6:11-13, 170

Philippians

2:6-11, 11
 2:7, 166
 2:7-10, 89
 2:8, 74
 2:8, 94
 2:9, 94
 4:18, 175

1 Thessalonians

4:15-18, 72

1 Timothy

2:15, 54

2 Timothy

4:1, 104

Hebrews

4:13-15, 173
 4:15, 153
 6:16, 33
 7:3, 106
 7:21, 106
 7:22, 35
 8:8, 35
 9:22, 112
 10:1, 35
 10:11, 35
 10:11-12, 64
 10:12, 35
 10:30, 150
 11:4, 58
 11:4, 64
 11:4, 65
 11:11, 66
 11:17, 69
 11:17, 68
 11:19, 68
 11:32, 28
 11:32-39, 64
 12:24, 65

James

1:18, 59
2:21-22, 68

1 Peter

1:18-19, 58
1:20, 114
2:9, 223
2:24, 13
2:24, 15
5:8, 170

1 John

3:10-12, 56
5:4-8, 152

Revelation

1, 96
1:5, 151
1:13-16, 88
1:14, 129
1:14, 130
1:16, 130
1:17, 89
1:18, 81
1:18, 123
5:5, 218
5:6, 49
5:9, 123
7:14, 49
12:9, 123
13:8, 65
13:8, 114
14:4, 59
16:14, 170
19-20, 84
19-22, 97
19:11, 85
19:11-21, 199
19:12, 95

19:13, 88
19:15-21, 85
19:16, 95
20:1-3, 85
20:1-6, 198
20:2, 123
20:3, 97
20:11-15, 85
21, 200
21-22, 72
21:1, 193
21:23, 193
22:2, 97
22:6, 5
22:16, 187
22:16, 201
22:17, 108
22:19, 13