

The title of this morning's sermon is "*Where Is the Resurrection of Jesus Prophecy in the Old Testament?*"ⁱ

Growing up we had a handful of movies on VHS tapes. I feel old knowing some of you don't even know what VHS tapes are.

One of the movies we had was *Star Trek II: The Wrath of Khan*. I don't know how often I watched this movie, but it was a lot. Let me tell you how it ended.

The dying Khan activated a bomb that would blow up his ship and the nearby Starship Enterprise, finally giving him his revenge against Captain Kirk. The Enterprise's engine was damaged, so the ship couldn't enter warp speed and escape the explosion.

With the lives of all the crew in jeopardy, Spock entered the nuclear reactor to restore power to the warp drive so the ship could escape. In the process, he was exposed to a lethal dose of radiation.

When Kirk realized Spock was missing, he ran to the engine room, where he saw his friend within minutes of death. Spock used his last words to ask Kirk if the ship was out of danger. Then he said, "The needs of the many outweigh..." Kirk interrupted to say: "the needs of the few," showing he learned from his logical friend. And then Spock added, "Or the one. I have been and always shall be your friend." Spock made the Vulcan salute, which Kirk mirrored, uttered, "Live long and prosper," and then died.

Spock died for his friends, and our minds could even go to Jesus's words:

John 15:13 Greater love has no one than this, that someone lay down his life for his friends.

You don't have to worry about Spock, though, because he only stayed dead until the beginning of *Star Trek III: The Search for Spock*. Spock rose from the dead, and the filmmakers wanted to make him look so much like Jesus there was even an empty coffin complete with nearby burial clothes paralleling Jesus' empty tomb and burial clothes.

Resurrections are common in fiction.

J.R.R. Tolkien has a clear resurrection in *The Lord of the Rings*. The wizard, Gandalf the Grey, dies only to return to life as the more powerful Gandalf the White.

When I was going over the sermon with Katie, this time, I didn't even give her a chance to make fun of me about *The Lord of the Rings*. I was speed reading. You can listen to last Sunday's sermon if you don't know what I'm talking about.

Tolkien's friend and fellow author, C.S. Lewis, has a clear resurrection in *The Lion, the Witch, and the Wardrobe*. Aslan the Lion, a picture of Jesus, the Lion of the Tribe of Judah, sacrificed himself to save Edmund. Then, Aslan returned to life and defeated his enemy, the White Witch, I suspect picturing the way Jesus's death and resurrection defeated the devil.

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I might sound like a fan of resurrections in fiction, but I wouldn't say that's the case. My biggest problem is that, with only a few exceptions, people are borrowing from Christianity without being Christian. There are allusions to Christ, but there's no Christ. Nobody will be saved from these portrayals because they lack the essential elements of the gospel.ⁱⁱ

What are those essential elements?

I'm glad you asked because Paul presents them in 1 Corinthians 15:3-4. If you want to remember different chapters in the Bible, this is the Resurrection Chapter.

We'll focus on verses 3 and 4, but let's start at verse one for context:

1 Corinthians 15:1 Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, 2 and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. 3a For I delivered to you as of first importance what I also received:

Go ahead and pause here. Notice Paul said he delivered the gospel he received. Or you could say he delivered what was delivered to him. Paul did not come up with the gospel. Instead, he is a link in the long chain of people who have been preaching the gospel since its inception back in the Garden of Eden at the fall.ⁱⁱⁱ

Also, notice Paul said the gospel is “of first importance.” There are many important things for us to learn about, such as love, forgiveness, serving, and giving. But nothing is more important than learning the gospel.

So, what is the gospel?

Paul tells us the two essential elements in the rest of verse three and then in verse four:

1 Corinthians 15:3b that Christ died for our sins,

This is the first essential element, and it brings us to lesson one:

Lesson One: The gospel is Jesus (Part One) died for our sins...

God is just, which means he must punish every sin that has ever been committed. If even one sin escaped his punishment, he could be mostly just but not perfectly just.

The Gospel allows God to be merciful and just:

- He can be merciful because he gave his Son, Jesus Christ, to take the punishment our sins deserve.
- He can be just because our sins are still punished.

We must choose whether to be punished for our sins or repent and believe in Jesus so he takes the punishment for us.^{iv}

Look at the next part of verse three:

1 Corinthians 15:3c in accordance with the Scriptures,

Before the New Testament was written, the Old Testament was called the Scriptures. So, Paul is saying the Old Testament prophesied that Jesus would die for our sins.

I'm going to share three verses from each of the two passages that most clearly prophesy of Jesus's death—Psalm 22 and Isaiah 53—but each chapter contains much more than three prophecies.

You'll also see that most of the verses have accompanying New Testament verses identifying them as prophecies.

SLIDE: Psalm 22:1 My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?

David wrote this at a low point in his life. We know it is a prophecy about Jesus, because he said these words on the cross:

Matthew 27:46 And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”

Later in the Psalm David wrote:

SLIDE: Psalm 22:16 For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet.

Piercing his hands and feet refers to the crucifixion itself. The dogs encompassing Jesus and evildoers encircling him were those at the foot of the cross mocking and ridiculing him:

Luke 23:35 The rulers scoffed at him, saying, “He saved others; let him save himself, if he is the Christ of God, his Chosen One!” **36** The soldiers also mocked him, coming up and offering him sour wine **37** and saying, “If you are the King of the Jews, save yourself!”

A few verses later:

SLIDE: Psalm 22:18 They divide my garments among them, and for my clothing they cast lots.

They did this with Jesus’s clothing when he was crucified. This verse is quoted in Matthew, Luke, and John, but I’ll read just from John:

John 19:24 [the Roman soldiers] said to one another, “Let us not tear [his garment], but cast lots for it to see whose it shall be.” This was to fulfill the Scripture (referring to Psalm 22:18) which says, “They divided my garments among them, and for my clothing they cast lots.”^v

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Let me share a few verses from Isaiah 53:^{vi}

SLIDE: Isaiah 53:5 He was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed...**11** he shall bear their iniquities.

This is quoted in:

1 Peter 2:24 He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.

The next verse in Isaiah 53:

SLIDE: Isaiah 53:6 All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all.

This is quoted in the next verse in 1 Peter 2:

1 Peter 2:25 For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.

The next verse in Isaiah 53:

SLIDE: Isaiah 53:9 And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

This is also quoted in 1 Peter 2:

1 Peter 2:22 He committed no sin, neither was deceit found in his mouth.

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Now, Paul presents the second part of the gospel:

1 Corinthians 15:4 that he was buried, that he was raised on the third day in accordance with the Scriptures,

The second essential element of the gospel is Jesus was raised on the third day, which we celebrate this morning. And this brings us to the next part of lesson one:

Lesson One: The gospel is Jesus (Part One) died for our sins (Part Two) and was raised on the third day.

Verses 3 and 4 conclude with the phrase “in accordance with the Scriptures” because the Old Testament prophesied of Jesus’ death and resurrection.

Let me share another verse from Isaiah 53. This chapter is most often associated with Jesus’s death, but there is a prophecy about his resurrection. I’m going to insert Jesus’s name to make the prophecy clearer:

SLIDE: Isaiah 53:10 It was the will of the Lord to crush [Jesus]; [the Lord] has put [Jesus] to grief; when [Jesus’] soul makes an offering for guilt, [JESUS] SHALL SEE HIS OFFSPRING; [THE LORD] SHALL PROLONG [JESUS’] DAYS; the will of the Lord shall prosper in [Jesus’] hand.

Jesus did not have physical offspring, but he has spiritual offspring, and he would see them AFTER being put to death.

How could that happen?

It says God the Father would “prolong his days,” referring to the resurrection.

We know Jesus saw his offspring after his resurrection during the forty days. until his ascension That’s the main point of verses 5 through 8:

1 Corinthians 15:5 and that he appeared to Cephas, then to the twelve. 6 Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. 7 Then he appeared to James, then to all the apostles. 8 Last of all, as to one untimely born, he appeared also to me.

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Psalm 16 also prophesies of Jesus’ resurrection. This is another Psalm David wrote, but we read it as though Jesus is speaking through David:

SLIDE: Psalm 16:10 You will not abandon my soul to Sheol, or let your holy one see corruption.

We know this looks past David to Jesus because David’s soul remained in Sheol, and God did let his body see corruption or decay.

Peter quoted this on Pentecost and applied it to Jesus and made this point:^{vii}

Acts 2:25 David says concerning [Jesus], “I saw the Lord always before me, for he is at my right hand that I may not be shaken...27 For you will not abandon my soul to Hades, or let your Holy One see corruption...29 “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption.

In other words, Peter quoted David and said it was a prophecy about Jesus's resurrection.

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But I want you to notice something interesting.

Verse 4 says Jesus was “raised ON THE THIRD DAY in accordance with the Scriptures.” The Old Testament doesn't just prophesy Jesus would be raised. It prophesies he would be raised on the third day.

And this isn't the only New Testament verse making this point. Jesus said something similar:

SLIDE: Luke 24:46, Jesus said, “THUS IT IS WRITTEN, and thus it was necessary for the Christ to suffer and to rise from the dead THE THIRD DAY.”

When Jesus said, “Thus is it written,” he meant written, or prophesied of, in the Old Testament, that he would be raised on the third day.

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But here's the thing: you could ask Christians where the Old Testament prophesies Jesus would be killed, and they will say, “Isaiah 53 and Psalm 22.”

You could ask, “Where does the Old Testament prophesy Jesus would be raised?” and some Christians might say Psalm 16:10 or Isaiah 53:10.

But if you ask where the Old Testament prophesies the Messiah would be raised ON THE THIRD DAY they probably won't be able to tell you.

Why is that?

Because it is not prophesied of...directly.

Is it possible there's NO Old Testament prophecy that Jesus would be raised on the third day?

No, because Paul and Jesus both said it is prophesied in the Old Testament.

Considering we're talking about Jesus's resurrection, which, along with the crucifixion, is the most important event in human history, and Paul himself said it is “of first importance,” we should know where this is prophesied.

There are four possibilities, and it could be any or all of these.

And this brings us to lesson two:

Lesson Two: Jesus was raised on the third day in accordance with (Part One) the Feast of Firstfruits.

Look at verse 20:

1 Corinthians 15:20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

And verse 23:

1 Corinthians 15:23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.

Paul is talking about the order of the resurrection, and he says Jesus is the firstfruits of the harvest of people who will be raised.

Now turn to Leviticus 23:9. Your Bibles probably have a heading letting you know that verses 9 through 14 explain the feast of firstfruits.

Leviticus 23:9 And the Lord spoke to Moses, saying, 10 “Speak to the people of Israel and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, 11 and he shall wave the sheaf before the Lord, so that you may be accepted. (now notice this...) ON THE DAY AFTER THE SABBATH the priest shall wave it.

The firstfruits were presented the day after the Sabbath. The Sabbath is Saturday, the seventh day of the week, so the day after the Sabbath would be Sunday, the first day of the week.

Because Jesus is the firstfruits, and the firstfruits were presented on Sunday, this prophesies of Jesus’s resurrection on the first day of the week.

So, please follow me:

- Jesus was crucified on the Feast of Passover – **1 Corinthians 5:7 Christ, our Passover lamb, has been sacrificed.**
- Jesus was buried during the Feast of Unleavened Bread – his sinless, unleavened body was in the grave.
- Jesus was raised on the Feast of Firstfruits.

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The next part of lesson two:

Lesson Two: Jesus was raised on the third day in accordance with (Part Two) Hosea.

Turn to Hosea 5. Hosea is the first minor prophet: Ezekiel, Daniel, Hosea.

Look at Hosea 5:14. God is speaking to Israel:

Hosea 5:14 For I will be like a lion to Ephraim (another name for Israel), and like a young lion to the house of Judah. I, even I, will tear and go away; I will carry off, and no one shall rescue. 15 I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me.

God was going to discipline or tear Israel until they repented and turned to him.

Israel responded in Hosea 6:1:

Hosea 6:1 “Come, let us return to the Lord; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. 2 After two days he will revive us; ON THE THIRD DAY HE WILL RAISE US UP, that we may live before him.”^{viii}

There’s much about Jesus in these verses, but first, let’s deal with the obvious: the verses are about Jesus, so how can we say they’re about Jesus?

Israel is a type of Jesus.

Think of what God told Moses to say to Pharaoh:

SLIDE: Exodus 4:22 Then you shall say to Pharaoh, ‘Thus says the Lord, ISRAEL IS MY FIRSTBORN SON,’^{ix}

If I said, “Who is God’s firstborn son?” you could say Israel or Jesus.

Hosea 11:1 When Israel was a child, I loved him, and out of Egypt I called my son.

If I asked, “Who did God bring up out of Egypt?” what would you say?

You could say Israel or Jesus.

We know this is speaking of God delivering Israel from Egypt, but it’s also a prophecy of God delivering Jesus from Egypt.

You might recognize this from Matthew:

Matthew 2:14 And he rose and took the child and his mother by night and departed to Egypt 15 and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, “Out of Egypt I called my son (quoting Hosea 11:1).”

So, in these verses in Hosea we need to look past Israel and see Jesus.^x

Hosea 5:14 says God said would “tear” Israel, and Hosea 6:2 says, “he has torn us.

Think about Jesus’s body torn on the cross.

Please follow me for a moment.

When Jesus died:

SLIDE: Matthew 27:51 And behold, the curtain of the temple was TORN IN TWO, from top to bottom.

This showed the access we have to God because of Jesus’ sacrifice.

Hebrews tells us the torn veil is a picture of Jesus’ body:

Hebrews 10:19 We have confidence to enter the holy places by the blood of Jesus,

Jesus’s sacrifice lets us enter the presence of God.

Hebrews 10:20 by the new and living way that he opened for us THROUGH THE CURTAIN, THAT IS, THROUGH HIS FLESH.

When the veil was torn, it gave us access to God, like when Jesus’ body was torn, it gave us access to God.

And that could very well have been prophesied in Hosea with the words, “I, will tear” and “he has torn.”

And after he is torn and struck down, it says he will be “[raised] on the third day.” This looks to the resurrection.^{xi}

This probably also looks to our resurrections. There is a close relationship between Jesus and his people. We are “the body of Christ.” To discuss Jesus’s bodily resurrection is to discuss our bodily resurrections:

Romans 6:5 we shall certainly be united with him in a resurrection like his

So, when Hosea 6:2 says, “he will revive us...that we may live before him,” it also looks to our resurrections.

Jesus is the firstfruits of the resurrection. The resurrection begins with his and ours follow.

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Next:

Lesson Two: Jesus was raised on the third day in accordance with (Part Three) Jonah.

Please turn to Jonah 2. Four books to the right: Joel, Amos, Obadiah, Jonah.

During Jesus’s earthly ministry, the religious leaders asked him for a sign. Jesus told them they already had a sign:

SLIDE: Matthew 12:39 No sign will be given...except the sign of the prophet Jonah. 40 For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

Jonah served as a “sign” of Jesus’s death, burial, and resurrection when he was swallowed by the fish.

First, look at Jonah 1:17:

Jonah 1:17 And the Lord appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish THREE DAYS AND THREE NIGHTS.

When Jonah was swallowed, it pictured Jesus’ death. When he was in the belly of the fish for three days and three nights, it pictured Jesus’ burial in the earth for three days and three nights.

When Jonah was in the fish, the language of death is so strong you could almost wonder if Jonah was dead or alive.

For example:

Jonah 2:2 saying, “I called out to the Lord, out of my distress, and he answered me; out of the belly OF SHEOL I cried, and you heard my voice.

We would expect Jonah to say he was in the belly of the fish, but he said he was in Sheol.^{xii}

Jonah 2:6a at the roots of the mountains. I went down to the land whose bars closed upon me forever;

Pause here. This isn’t the language of burial in the ocean. This is the language of burial in the ground.

Jonah 2:6b yet you brought up my life from the pit, O Lord my God.

The pit is a synonym for Sheol. Jonah doesn’t talk about being brought up from the ocean. He talked about being brought up from the dead.^{xiii}

All this language of death makes him sound more like Jesus.

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Now look at Jonah’s resurrection in verse 10:

Jonah 2:10 And the Lord spoke to the fish, and it vomited Jonah out upon the dry land.

When Jonah came out of the fish, he probably felt like he had returned from the dead and was given new life.

And this happened on the third day.

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Next:

Lesson Two: Jesus was raised on the third day in accordance with (Part Four) Isaac.

Turn to Hebrews 11:17. Hebrews, James, 1 Peter.

I have told you before that when God told Abraham to sacrifice his son, Isaac, he didn't want him to do it. We know that because the Angel stopped Abraham.

So, what did God want?

He wanted to reveal what he would do with his Son 2,000 years later.

So, when you read about Abraham sacrificing Isaac, you should look past Abraham and Isaac to see God the Father sacrificing his Son, Jesus Christ.

With that in mind, look at Hebrews 11:17:

Hebrews 11:17 By faith Abraham, when he was tested, OFFERED UP ISAAC, and he who had received the promises was in the act of OFFERING UP HIS ONLY SON,

The ESV says "his only son," but the NKJV says "His only begotten son," making Isaac sound even more like Jesus.

Even though Abraham didn't sacrifice Isaac, twice it says Abraham "offered up Isaac." This makes Isaac sound like Jesus, who was offered up.

Now look at verse 19:

Hebrews 11:19 He considered that God was able even to RAISE HIM FROM THE DEAD, from which, figuratively speaking, he did RECEIVE HIM BACK.

The language is incredible. It says, "God [raised Isaac] from the dead," and Abraham "[received] him back."

You would think Isaac was sacrificed and raised if not for the words, "Figuratively speaking," letting us know it didn't happen.

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The question is: when did Isaac figuratively die and figuratively rise from the dead?

Let's read Genesis 22:

SLIDE: Genesis 22:1 God tested Abraham and said to him, "Abraham!" And he said, "Here I am." 2 He said, "Take 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 of which I shall tell you."

Isaac figuratively died when God gave Abraham the command. Abraham was so determined to sacrifice Isaac that it is as though he reckoned Isaac as dead.

Then Abraham traveled to Moriah to sacrifice Isaac:

Genesis 22:3 Abraham rose early in the morning...and went to the place of which God had told him. 4 ON THE THIRD DAY Abraham lifted up his eyes and saw the place from afar.

Because this is when the Angel stopped Abraham, it is as though Isaac was raised on the third day when they reached Moriah.

So, Isaac also serves as a prophecy of Jesus' resurrection on the third day.

Now, let me be clear about why I explained all this...

I want you to have a strong foundation to believe in Jesus's resurrection.

Voddie Baucham said, "I choose to believe the Bible because it is a reliable collection of historical documents written down by eyewitnesses during the lifetime of other eyewitnesses. They reported supernatural events that took place in fulfillment of specific prophecies and claimed that their writings are divine rather than human in origin."

Let me get you to think about something. There is no disputing this. Even atheists know this is true:

- Jonah was written 500 years before Jesus was born.
- Isaiah 53 was written 700 years before Jesus was born.
- Hosea 6 was written 800 years before Jesus was born.
- Psalm 22 was written 1,000 years before Jesus was born.
- Genesis 22 was written 1500 years before Jesus was born.

To see this level of specific prophecy – which I only scratched the surface of in this sermon – written centuries before it was fulfilled, means that to deny Jesus' resurrection, is to CHOOSE to deny the truth.^{xiv}

And how bad is that?

If you choose not to believe in Jesus's death, burial, and resurrection:

- You're still dead in your trespasses and sins.
- You'll take the punishment for your sins by spending eternity in hell, versus Jesus taking that punishment for you.

But this doesn't have to be the case!

God loves you, and he doesn't want to punish you for your sins. He's willing to pour out the wrath that you deserve on his only begotten Son:

John 3:16 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

If you have any questions, or I can pray for you in any way, I'll be up front after service, and I'd consider it a privilege to be able to speak with you.

Let's pray.

ⁱ Done:

- Moody
- JM
- Wiersbe
- Nelson

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- ESV Crossway

ⁱⁱ Let me conclude the sermon by taking your mind back to the comparison with Spock.

The Wrath of Khan is the most popular Star Trek film. I suspect much of its success relates to its dramatic and touching ending—at least, that's what I thought it was when I was younger.

When I became a Christian in my early twenties, many things that previously impressed me became unimpressive, boring, and even silly.

Why is that? Is it because these things changed?

No, that's not it.

Is it because I grew up?

Sadly, no, that's not it either because I liked many of these things in my early twenties before my conversion.

So why the change?

Because when you become a Christian, with the exception of only a few things – such as marriage, family, children, fellowship – everything in life becomes unimpressive, boring, and even silly compared to the Person and work of Jesus Christ.

Philippians 3:8 Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and COUNT THEM AS RUBBISH, in order that I may gain Christ.

Paul said that when he came to Christ, everything in his life became rubbish or trash.

ⁱⁱⁱ In Galatians 1 Paul explained how he received the gospel:

Galatians 1: 11 For I would have you know, brothers, that the gospel that was preached by me is not man's gospel. 12 For I did not receive it from any man, nor was I taught it, but I received it through a revelation of Jesus Christ.

Paul is referring to his supernatural experience on the road to Damascus when Jesus appeared to him.

^{iv} **Romans 6:23 the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.**

Because the wages, or consequences of sin, is death, our sin must result in a death. There must be a death for our sin. Either we die for our sins, or as the verse says, Christ died for our sins.

^v **Matthew 27:35 And when they had crucified him, they divided his garments among them by casting lots.**

Luke 23:34 And Jesus said, "Father, forgive them, for they know not what they do." And they cast lots to divide his garments.

^{vi} The next verse in Isaiah 53:

Isaiah 53:7 He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.

Then this verse is quoted in Acts 8. The Ethiopian eunuch was reading it, didn't understand it, so Philip explained it to him:

Acts 8:32 Now the passage of the Scripture that he was reading was this: “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth.

^{vii} Paul also quoted Psalm 16:10 and made the same point:

Acts 8:36 For David, after he had served the purpose of God in his own generation, fell asleep and was laid with his fathers and saw corruption, **37** but he whom God raised up did not see corruption.

^{viii} The words “may live in His sight” are like Isaiah 53:10, which says, “He shall prolong His days.”

^{ix} Also **Isaiah 49:3** And he said to me, “You are my servant, Israel, in whom I will be glorified.”

^x Hosea 6:1 says “he has struck us down” pointing to Jesus who, according to Isaiah 53:4, was “stricken, smitten by God, and afflicted.”

^{xi} Adam Clarke said, “These words are supposed to refer to the resurrection of our Lord. The original, *yekimenu*, has been translated, ‘He will raise him up.’” Earle, Ralph. *Adam Clarke’s Commentary on the Bible – Abridged*. Word Publishing 1997. p. 712.

^{xii} This makes the typology with Jesus very strong because, if you remember the prophecy about Jesus’s resurrection, Jesus was in Sheol too:

Psalm 16:10 For you will not abandon my soul to Sheol, or let your holy one see corruption.

^{xiii} And he anticipated this being “brought up,” or raised, just like Jesus anticipated his resurrection. Jesus said, “You will not abandon my soul to Sheol, or let your holy one see corruption.”

^{xiv} Here are some other examples:

- Matthew 1:22-23 references Isaiah 7:14—“So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: ‘Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,’ which translates as, ‘God with us.’”
- Matthew 2:5-6 references Micah 5:2—So they said to him, “In Bethlehem of Judea, for thus it is written by the prophet: ‘But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; For out of you shall come a Ruler who will shepherd My people Israel.’”
- In John 13:18, Jesus referenced Psalm 41:9—“I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, ‘He who eats bread with Me has lifted up his heel against Me.’”