

The Typology of the Resurrection of Jesus on the Third Day According to the Scriptures

“Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” 1 Cor 15:3-4

The New Testament insists that the resurrection of Christ from death on the third day is pervasively taught in the Old Testament. Paul’s great statement on the resurrection of the Lord teaches clearly that the Hebrew Scriptures foresaw that the Lord would be raised from death on the third day (1 Cor 15:4). Jesus likewise claimed that Moses and the prophets and the psalms all testify that the Christ should suffer and rise again from death on the third day (Luke 24:44-46).¹ No Christian hermeneutic is satisfactory, it must be conceded, which is unable to demonstrate the necessity of the resurrection of Jesus Christ from death on the third day, *according to the Scriptures*. Modern evangelical exegesis, however, frankly confesses an inability to set forth such a demonstration.² Clearly there is a wide discrepancy between the claims of Jesus and His apostles and modern conservative commentary on the testimony of the Old Testament Scriptures to the necessity of Christ’s death, burial, and third day resurrection.

But where should we begin our quest to discover how the early church understood the Old Testament to teach so pervasively the doctrine of the third day resurrection? Perhaps we should begin by observing (with a clear-eyed sobriety) that there is a way of reading the Old Testament that seems to miss the resurrection altogether. The Sadducees in fact did that very thing, even as they appealed to the authority of Moses (Mark 12:18-19). But the Lord severely rebuked the Sadducees, saying that those who denied the resurrection in the Old Testament knew neither the Scriptures nor the power of God (Mark 12:24). Apparently when we overlook the resurrection in the Hebrew Bible, we have missed the whole point. We are somehow

¹ In fact the Lord reproved His Emmaus disciples for their foolishness in not understanding the pattern of Messiah’s suffering and glory from the Scriptures (Luke 24:25). Emmaus is approximately a two hour walk from Jerusalem. It would be a fair challenge to modern evangelical exegesis, it should seem, to ask for a two hour disquisition on the suffering and glory of the Christ, that is, a demonstration of the necessity of His death, burial, and third day resurrection from the Old Testament, beginning with Moses and touching the prophets and the psalms (cf. Luke 24:20-21, 25-27, 44-46).

² Gordon Fee boldly denies that such a demonstration is possible. He does not appear even to stagger before so frankly denying the dogma Paul is so clearly affirming. He states explicitly, “neither the tradition of the third day nor the Resurrection is well attested in the OT...” *The First Epistle to the Corinthians*, NICNT (Grand Rapids, Mich: Eerdmans, 1987) 727. Anthony Thiselton attempts to circumvent a part of the problem by claiming that most likely the phrase “according to the scriptures” does not modify “on the third day” but only “he was raised” in 1 Corinthians 15:4. *The First Epistle to the Corinthians*, NIGTC (Grand Rapids: Mich: Eerdmans, 2000) 1196-1197. But as we have observed, this opinion does not take account of Luke 24:44-46, which suggests that the creed cited in the Corinthian letter is in fact consistent with an early Christian conviction that the third day resurrection was well attested in the Old Testament. For a survey of recent literature claiming that the resurrection is largely unrecognized in the Old Testament, see N.T. Wright, *The Resurrection of the Son of God* (London: SPCK, 2003) 85.

disabled from understanding the power of God. And, according to the Lord, our hermeneutic is wholly deficient to understand the Old Testament Scriptures.

One of the most penetrating comments on the significance of the resurrection to the proper understanding of the Old Testament was written by Richard B. Hays, who stated, “We interpret Scripture rightly only when we read it in light of the resurrection, and we begin to comprehend the resurrection only when we see it as the climax of the scriptural story of God’s gracious deliverance of Israel.”³ But if such is the case, how is it that not only the Sadducees, but even the disciples of the Lord apparently missed the resurrection theme in the Scriptures? Once again Dr. Hays helps us. Regarding the bewilderment of Cleopas and his companion on resurrection morning, he writes:

The puzzled Emmaus disciples have all the facts but lack the pattern, the integrative interpretation, that makes them meaningful. Luke’s tantalizingly brief summary of the meaning-pattern is offered in [Luke 24] v. 26: “Was it not necessary that the Messiah should suffer these things and then enter into his glory?” (For Luke, entering “into his glory” refers to Jesus’ resurrection and ascension.) Somehow, Jesus’ exposition of Israel’s Scripture will have to show the pervasive presence of this theme – which had never been perceived by anyone in Israel prior to the crucifixion and the resurrection.⁴

How then are we to discover the “integrative” interpretation that makes meaningful the Old Testament in a distinctively Christian way, demonstrating the resurrection as the “pervasive presence,” the central claim of an authentically Christian hermeneutic that promises to “open our minds to understand the Scriptures” (Luke 24:45).

Our approach in this study is to begin with the New Testament understanding of the figural meaning of “resurrection.” In that light we will then revisit those passages in the Old Testament that set forth the pattern of Christ bringing forth life from death, showing the fulfillment of these figures in the New Testament as well. Finally, we will look at those Old Testament passages that specifically pertain to the *third day* resurrection.

We begin by observing that the New Testament application of “resurrection” imagery is quite pervasive.⁵ For example, the author of Hebrews notes the remarkable

³ Richard B. Hays, “Reading Scripture in Light of the Resurrection,” *The Art of Reading Scripture*, Ellen F. Davis and Richard B. Hays, eds. (Grand Rapids, Michigan: Eerdmans, 2003) 216.

⁴ *Ibid.*, 230.

⁵ Note, for example, the pattern of the Christian’s new life delivered from sin according to Paul: “Even when we were dead in our trespasses, (God) made us alive together with Christ. . . and raised us up with Him” (Eph 2:5-6). See also the resurrection character of the believer’s identification with Christ’s death and resurrection (Rom 6:5), the Christian’s resurrection life in the Spirit (Rom 8:11), the resurrection life of the new Israel (Rom 11:15), the heavenly character of the Christian’s resurrection life (1 Cor 15:42-49).

faith of both Abraham and Sarah in the matter of Isaac's birth. Sarah was both barren and beyond the proper time of life. Nonetheless she conceived by Abraham, whose own fertility was likewise "dead" (Heb 11:12). As Paul affirmed, Isaac was born of Abraham's body, which was "as good as dead," and from the "deadness" of Sarah's womb (Rom 4:19). Consequently, the pattern of birth from barrenness, that is, of life from "death," is one that demonstrates resurrection power to the apostles of the New Testament.

Similarly, the author of Hebrews suggests that Abraham received his son Isaac back from the sacrificial death to which God had appointed him, and that this deliverance was intended as a "figure" of the resurrection (Heb 11:17-19). Consequently, deliverance to life from an appointed death is a pattern of "resurrection" in the New Testament understanding of the term.

Likewise exile and return is given "resurrection" imagery. The parable of the prodigal describes the return of the wastrel son from a far country. The father rejoices, stating that his son, "who was dead is alive again" (Luke 15:32).⁶

Deliverance through the waters is also made emblematic of "resurrection" in the New Testament. The apostle teaches that the church was "buried" with Christ through baptism unto death and "raised" from the waters of death to walk in newness of life (Rom 6:3-10). So Peter understood that the eight souls delivered from death were "baptized" unto Noah in the ark (1 Pet 3:20-21), and so Paul regards Israel, delivered from death at the hand of pharaoh, to have been "baptized" unto Moses at the sea (1 Cor 10:2).

Moreover, being revived after being famished by hunger or thirst is described as "resurrection" (Mark 8:2-3), as is restoration from sickness or physical suffering to health a pattern of deliverance from death to life (2 Cor 4:10-11).

The pattern of Peter's deliverance from the condemnation of death and the "grave" of the dungeon is presented as emblematic of the "resurrection" (Acts 12:1-17), as is Paul's deliverance from the venom of the viper (Acts 28:1-8).

Finally, perhaps the greatest figure of "resurrection" to the evangelists and apostles is found in the idea of raising a fallen tabernacle or temple.⁷ Jesus teaches this

⁶ Richard B. Hays suggests that eschatological hope expressed in a miraculous childbirth, deliverance from slavery in Egypt to freedom in Canaan, and exile to return anticipate the resurrection doctrine in the Old Testament. "Reading Scripture in Light of the Resurrection," 234.

⁷ The tabernacle and the temple both represent the dwelling place of the covenantal believer with the Spirit of God. The symbolic identity of the tabernacle and the temple is seen in the similarity of the articles that furnish both of them, including the altar of sacrifice, the laver, the table of showbread, the lampstand, the altar of incense, and the holy ark. The tabernacle is mobile, and speaks of Israel's pilgrimage (cf. John 1:14). The temple is fixed, and represents the settlement of Israel's inheritance (John 2:21). Both figures are fulfilled in Christ.

explicitly when He states, “Destroy this Temple, and in three days I will raise it up” (John 2:19). After Christ’s resurrection the disciples understood that Jesus was speaking about His body being raised from death (John 2:21-22). Similarly, Paul speaks of the resurrection of the believer using the same image. He challenges the Corinthian Christians to remember that the mortal body, which he calls an earthly “tabernacle,” will be torn down and that they should anticipate their own personal resurrection, when they will be “tabernacled” upon with an immortal body from above (2 Cor 5:1-4). Similarly, James cites the prophet Amos, who foresaw that the Lord would “raise up” the fallen tabernacle of David (Amos 9:11). This restoration constituted the “resurrection” of David’s kingdom according to Peter (Acts 2:24-36), and the settlement of the scepter of Judah and Jesse upon Christ after His own resurrection was foreseen by David himself, according to Paul (Acts 13:33-37).⁸ Consequently we may conclude that tabernacle and temple rebuilding were emblematic of resurrection to the writers of the New Testament. We will now examine each of these patterns in turn, selecting several of the most salient examples from each type of figural resurrection in the Old Testament and demonstrating their culmination in the theology of the resurrection found in the New Testament.

The Gospel Pattern of Suffering (Death and Burial) Followed by Glory (Resurrection)

The Resurrection Pattern in Birth from Barrenness

The first pattern we consider is the “resurrection from death” implicit in a birth from barrenness. This characteristic of the history of redemption is first set forth in seed form in the Oracle of Destiny recorded in Genesis 3:14-19. In what is justly called the *protevangelium*, or the first foreshadowing of the gospel, the woman is told that she will have a seed that will manifest resurrection power by a birth that overcomes the pain of the mother (Gen 3:16) and the enmity of the serpent (Gen 3:15).⁹ In other words, the promised seed would prosper in spite of the pain of his mother’s childbirth, which should be understood to include the reproach of her barrenness as well as the travail of her labor, and the enmity of his brothers, under the figure of a terrible beast. These two themes

⁸ Early on after Pentecost both Peter and Paul understood the cruciality of Psalm 16 to the resurrection of Christ. Both apostles maintained that David, speaking as a prophet in Psalm 16, foresaw that the Lord would know death but not corruption (Acts 2:24-32 and Acts 13:35-37). According to the customary opinion, referenced in the account of the resurrection of Lazarus, corruption occurred by the fourth day (John 11:39). We may reasonably infer, therefore, that the apostles understood David to foresee a resurrection by **the third day**.

⁹ Biblical blessing is constituted of both fertility and dominion (Gen 1:28). The twin challenges to the gospel, then, are the travail of the woman and the enmity of the beast. These themes represent the history of redemption in John’s vision of the woman who cries out in childbirth before the great red dragon, who waits to devour her son (Rev 12:1-5). The miraculous birth of the woman’s seed, whether from a barren or a virginal womb, precedes the assault of the serpent, depicted often through theriomorphic imagery. The greatest example is the Lord Jesus, the Seed of the Woman, who was born of a virgin (Matt 1:23) and who defeated Herod, under the figure of a fox (on **the third day**, Luke 13:31-32), the Pharisees, under the figure of a brood of vipers (Matt 12:34; N.B. that they are given the sign of **the third day**, Matt 12:40), and Satan, under the figure of the dragon of old (Rev 20:2).

dominate the “promised seed” narratives of the patriarchal accounts of Genesis. First, barrenness afflicts each of the families of Israel’s patriarchs. Sarah suffers a long and bitter barrenness (Gen 11:30, 18:11). Rebekah is barren, too, and suffers a great wrestling in her womb (Gen 25:21-22). And Rachel cries out against Jacob because of the reproach of her barrenness (Gen 29:31). Second, the sons born to these desperately infertile women each suffer the enmity of a bestial brother. Isaac is mocked by Ishmael, who is described as a “wild ass” of a man (Gen 16:12). Jacob is hated by Esau, whose skin is “hairy”¹⁰ like a goat (Gen 27:16, 23). Similarly, Joseph is hated by his brethren, whose murderous enmity is like that of an “evil beast” (Gen 37:20).¹¹

Nonetheless the promised seed, which in each case is delayed, cannot at last be denied. Each of these instantiations of the “seed of the woman” overcomes the barrenness of his mother’s womb and the lethal enmity of his brothers, prevailing over them. The irony of this prevailing of life and victory over death and defeat, which is a theme of the Oracle of Destiny in Genesis 3:14-16,¹² is emblematic of the resurrection of the Seed of the Woman (Luke 1:34) who will crush the head of the serpent (Rom 16:20).

Barrenness similarly afflicts the unnamed wife of Manoah, the mother of Samson (Judg 13:2). An angelic annunciation foretold the birth of her son, who was to be a deliverer of God’s people from the enmity of the Philistines (Judg 13:5). This was in spite of the treachery of his own brethren, who refused to recognize the power of God working in him and so delivered him over to the uncircumcised (Judg 15:11-13).¹³ Moreover, barrenness afflicts Hannah, the mother of Samuel, who suffers the enmity of Elkanah’s other wife (1 Sam 1:2-10). Nonetheless Samuel was born of this barrenness and prevailed over Agag, the Amalekite king, whom Samuel “hewed into pieces” (1 Sam 15:33-37).¹⁴

The next great barrenness to birth pattern in the Bible is the prophecy about the desolation of Lady Zion. Isaiah the prophet foretold that after the Servant of the Lord was cut off out of the land of the living, with no one to tell His generation (Isa 53:8),

¹⁰ Bruce K. Waltke notes that this hirsute character of the child anticipates his “animalish nature.” Genesis (Grand Rapids, Mich: Eerdmans, 2001) 358.

¹¹ By ruling over the “wild ass,” the “goat,” and the “evil beast,” the seed of the woman will fulfill the divine mandate, namely, that man is to have dominion over the beast (Gen 1:28, cf. Gen 37:33).

¹² The theme of irony is expressed in the patriarchal narratives through the remarkable reversals of fortune. In each case the younger brother prevails over the elder. Isaac is called in preference to his elder brother. Jacob supplants his elder brother’s birthright and blessing. And Joseph’s elder brothers bow down to him.

¹³ Judah (LXX, “Judas”) had delivered Joseph to the Ishmaelites for silver (Gen 37:26-28). Similarly, Judah delivers Samson over in bonds to the Philistines (Judg 15:11-12).

¹⁴ The birth of Samson will cause the fall of the Dagon temple (Judg 16:30), and the birth of Samuel will portend the fall of the priestly house of Eli (1 Sam 4:18). In other words, the “seed of the woman” will cause the destruction of a pagan temple and the rejection of an apostate priesthood. The destruction of the “temple” is emblematic of the death that precedes resurrection, according to the Lord’s declaration in John 2:19.

resurrection power would be manifest in Him as He prolonged His days to see His seed (Isa 53:11). As a consequence, Lady Zion, who had suffered a great barrenness, would shout for joy for the multitude of her begetting (Isa 54:1-3). This prophecy of the barren made fertile is taken by the Apostle Paul to contain a great gospel truth, anticipating the New Testament community of faith that would correspond to the new Isaac, even as the gospel of promise was like a new Sarah (Gal 4:24-28). Just as Isaac, the son of promise, was mocked by Ishmael, the son of a bondwoman, so the church would be persecuted by unbelieving Israel, according to Christ's apostle (Gal 4:29). But the very resurrection power that manifested itself in the birth of the church would likewise prevail over the persecution of unbelieving Israel, the new Ishmael mocking the afterborn community of promise (Gal 4:30-31).

Of course the greatest pattern of resurrection power manifesting itself in a supernatural birth followed by a supernatural victory is found in the account of Jesus, the True Seed of the Woman, who is born of a virgin's womb and who prevails over the great dragon, the serpent of old (Matt 23:33, Rom: 16:20, Rev 20:2). The evangelists recognized that the circumstances surrounding the birth of Jesus were themselves ordained to foretell the gospel in the death, burial, and resurrection of the Lord. The nativity narrative foreshadows the resurrection in the great fact that Jesus, who was miraculously born of a virgin's womb which had known no man (Luke 1:34), would just as miraculously come forth from a tomb where no man had lain (Luke 23:53). The accounts of both the nativity and the resurrection¹⁵ are told through the eyes of a Mary (of Nazareth and of Madgala)¹⁶ and a Joseph (of Bethlehem and of Arimathea). In both events the body of Jesus is prepared by wrapping (the swaddling bands and the linen grave clothes).¹⁷ Both the birth and the resurrection narratives are marked by the appearance of heavenly angels announcing good news to man that he should no longer fear (Matt 1:20-21 and Matt 28:5-6). In both narratives burial spices are brought as offerings to Jesus (Matt 2:11 and Mark 16:1), shepherds come in haste to see the sign and believe (Luke 2:12-18 and John 20:3-8), and the sorrow of a Mary (of the travail of labor in birth and of a profound grief in death) is suddenly turned into great joy (John 16:20-22 and John 20:15-16).

¹⁵ The resurrection is figuratively described as a birth in John 16:19-21 and Revelation 12:5.

¹⁶ The Lord Jesus compared the grief of the disciples over His coming death to the travail of a woman entering labor (John 16:21). Their grief would suddenly turn to joy at His resurrection, just as a mother's sorrow turns to joy at the birth of her son (John 16:22). Mary Magdalene enacts this rhythm of grief suddenly turned to joy in the account of her garden encounter with the risen Christ, when her tears turn to joy (John 20:15-16). Mary Magdalene's grief to joy at Christ's resurrection thus reenacts Mary of Nazareth's sorrow to joy at Christ's birth.

¹⁷ The swaddled (Luke 2:7), and thus mummiform, Infant was placed in a manger, which in Syro-Palestine would have been a hollowed out limestone block. In Jesus' burial by Joseph, after His body was wrapped for interment, Jesus was placed in a rock-hewn tomb (Luke 23:53).

The Resurrection Pattern of a Release from a Death Decree

The next pattern we will consider is the “resurrection” implicit in the deliverance from a death decreed by the highest sovereign, by God or the king.¹⁸ Representative stories relevant under this category begin with the narrative of the binding of Isaac. God required Abraham to offer his promised son as a sacrifice upon one of the mountains of Moriah. Abraham fully intended to do so, nonetheless believing that God would raise Isaac from the dead after his sacrifice (Gen 22:5 and Heb 11:17-19). But God spared Abraham’s son, so Isaac was delivered from death **on the third day** (Gen 22:4).

Moses, too, was under a decree of death by the king of Egypt (Exod 1:22). He was delivered from death in his *third month*, however,¹⁹ and was received into the house of the king as the son of pharaoh’s daughter (Exod 2:10).²⁰

Moreover, the two spies of Joshua were under a decree of death from Jericho’s king (Josh 2:3, 14), but Rahab the harlot emblematically buried them under stalks of flax (Josh 2:6) and then spared their lives and hers by a covenant of peace (Josh 2:12-13). After they hid from the king in the mountains **for three days**, they returned to the camp of the Hebrews. Thus they were delivered from the decree of the king (Josh 2:16, 22-23).

Again, David served King Saul, even after the king wanted to pierce him with a spear (1 Sam 19:10).²¹ Jonathan, the son of the king, determined that his father wanted

¹⁸ While our consideration of the “third day” component of the resurrection is deferred until the last section of this discussion, the frequency of its occurrence in these figural “resurrection” narratives is striking. It is clearly well beyond the possibility of random occurrence. It will be noted as it occurs.

¹⁹ There is a question as to whether the “third month” of Exodus 2:2 is relevant to the pattern of third day deliverance. It is noteworthy that David is permitted to choose his punishment after the sin of the census, whether he would suffer three years, three months, or three days of several punishments. In the event he was given three days, after which the people were delivered from death (1 Chron 21:11-12). This passage may suggest that the symbol undergirding the offer to David of alternative punishments is three “measures of time” for judgment followed by deliverance. Now an understanding of three “measures of time,” rather than literal days, would alleviate the challenge of understanding Christ’s reference to three “days and nights” in Matthew 12:40 and the problem that has posed to chronologists of the passion narrative. Nonetheless, the Scripture deems it important to relate that Moses was delivered from death *in his third month*.

²⁰ Joseph is delivered from the dungeon to sit at the right hand of pharaoh (Gen 41:14, 40). Joseph thus anticipates Moses, who is delivered from a death decree to become an adopted son in pharaoh’s court (Exod 1:22 and 2:10). The same remarkable trajectory is seen in Daniel, too, who will be delivered from the lion’s den to be given authority over the whole of Darius’ kingdom (Dan 6:1-3, 23). Each of these remarkable trajectories anticipate the career of Christ, who is placed in the earth as a condemned Criminal only to be raised to the throne of His Father in heaven. These several patterns of Old Testament suffering followed by a royal glory foretell the ascension of Christ to the throne of heaven, the completion of gospel glory in the New Testament.

²¹ Saul is juxtaposed to Goliath in his hostility to David (note the play on the word “dog” in both narratives of pursuit, 1 Sam 17:43, expressing Goliath’s pride, and 24:14, expressing David’s humility). That David survives against both heroic assaults is a testimony to the “resurrection” power at work in David as the “seed” of the woman who prevails over bestial enmity. Both Saul and Goliath are noteworthy for their

to kill David, however, and so he met him **on the third day** to warn David to flee; thus Jonathan spared David's life from the decree of the king (1 Sam 20: 9-13).

Much later Hezekiah the king became mortally ill, and he was told by God's prophet that it had been decreed that he should "die and not live" (2 Kgs 20:1). But Hezekiah prayed to the Lord and was granted a lengthening of days. He was told that he would be spared, and go up with thanksgiving to the house of the Lord **on the third day** (2 Kings 20:5, 8).

Again, during the captivity in Babylon, King Nebuchadnezzar decreed death for Daniel's three friends. Although they were appointed to the fire, nonetheless, God delivered them from death (Dan 3:19-30), and they were made to prosper in the province of Babylon (Dan 3:30).

Finally, Esther chose to intercede before the king for her people, who were under a death decree. She herself dared the sentence of death for any who entered before the king without being summoned (Est 4:11). **On the third day** Esther approached the king and she was granted favor in his sight, thus delivering both herself and her people from death (Est 5:1).

Among all of these examples of a divine or royal decree of death and release, however, the greatest pattern of resurrection power is displayed in the victory of the Lord Jesus over death. God, who spared Abraham's son, spared not His own, but decreed His sacrifice and then delivered Him from death through resurrection (Rom 8:32). Herod the Great sought to destroy the Lord Jesus, just as pharaoh had determined death for Moses. But God delivered His Son from death, even as He delivered Moses (Matt 2:13-16). Herod Antipas sought to kill Jesus, but Jesus sent word to Herod that He would achieve His goal **on the third day** (Luke 13:31-32).²² Like David, Jesus suffered the spear as a result of the command of Pilate (John 19:34); nonetheless He too was delivered **on the third day** (John 20:1). Just as Hezekiah was spared death by the decree of God (Isa 38:5), so Jesus "prolonged His days" and raised up a temple **on the third day** (Isa 53:10; cf. Heb 5:7 and John 2:19). And just as Daniel's friends were delivered from the wrath of the king and made to rule (Dan 3:30), so Jesus was delivered from death intended for Him by Herod and Pilate (Acts 4:27) and given dominion over all things (Acts 2:32-36). And just as Esther jeopardized her life before the king for her people, so Jesus delivered

exceptional stature (1 Sam 10:23 and 17:4). Each has outsized armor (1 Sam 17:5 and 17:38). Both Goliath and Saul come against David with a spear (1 Sam 17:45 and 18:11). Finally, both are killed with a sword and then beheaded (a "bruising" to the head according to Gen 3:15, cf. 1 Sam 17:51 and 31:4, 9). In suffering the hostility of both the uncircumcised giant and Israel's king, David anticipates Christ, who will suffer the enmity of both the Gentiles and the Jews (Acts 4:27).

²² Jesus commands the Pharisees to report to Herod that the Christ will achieve His goal **on the third day**. (Luke 13:31-32). That goal is the rebuilding of the temple and Jerusalem. This is the reason Jesus calls Herod a "fox." Herod is situated in the Antonia fortress attached to the temple complex on temple mount. In other words, the "fox" is traversing the walls of Jerusalem, the sign of Jerusalem's impending destruction (Neh 4:3), and defiling the sacred site of the temple (Lam 5:18), which shows the desolation of the house left to the Jews who rejected their Christ.

His own by an appeal to the King of Heaven, who likewise granted Him favor **on the third day**.

The Resurrection Pattern of a Return after Exile

The first biblical example of exile representing death occurs when Adam and Eve are driven out from the abundant garden and its tree of life. Adam was made of the dust of the ground and brought into the garden of life (Gen 2:7, 15). After his disobedience, however, he was driven out of the garden, lest he partake of the tree of life, that he might return to dust (Gen 3:19, 22-24). The cherubim with flaming sword barred his reentry to the abundant life he had known with God in the garden. Adam knew that he was to return to the earth, the original womb from which he had come forth. His hope was that God would one day again cause the earth, the ancient womb of man (cf. Job 1:21, Psa 139:13-15), to suffer the travail of birth pangs in order to bring forth the sons of God (Rom 8:21-22). Consequently, Adam lived in hope of being raised in a resurrection from dust just as he had originally been created of dust. Thus Adam's creation is made a type of his resurrection, when man will at last be restored to the Tree of Life again and returned to the pleasant paradise of God (Rev 2:7).

We continue with the resurrection theme implicit in several examples of return from exile, beginning with Jacob's return from Paddan Aram and his escape from Laban. Jacob's exile begins with Esau's murderous enmity against his brother that causes Jacob's flight into a far country (Gen 27:41-43).²³ After many years Jacob returns "to the land of (his) fathers" (Gen 31:3), however, Laban discovers Jacob's flight **on the third day** (Gen 31:22). As Jacob comes home he experiences a spiritual transformation and is reborn as Israel (Gen 32:24-30). Nonetheless, on his return he anticipates the hostility of his brother (Gen 33:1). The story of Jacob returning home from exile in a far country, encountering and yet overcoming the hostility of his elder brother, is quite similar in structure to the parable of the prodigal son, whose return, according to the Lord, was like one who "was dead" now being found "alive" (Luke 15:32). It is the paradigmatic return from exile account in the Scripture.²⁴

²³ Kenneth E. Bailey has an insightful book on the parable of the prodigal son as a retelling of the Jacob story of exile into a far country. *Jacob and the Prodigal: How Jesus Retold Israel's Story* (Downer's Grove, Illinois, Intervarsity Press, 2003). N.T. Wright observes that the prodigal son's return from exile is a type of resurrection narrative, namely, that a return from exile is a "vivid form of 'life from the dead'..." *The Resurrection of the Son of God* (London: SPCK, 2003) 437.

²⁴ The return of Jacob to the land of promise anticipates the account of the exodus of Israel from Egypt, which is another return from exile account. God appoints the day for Jacob to return home (Gen 31:13) after ten trials in the land of exile (Gen 31:7, 41), and his escape is discovered by Laban **on the third day** (Gen 31:22). God delivers Jacob from the pursuit (Gen 31:23), and in doing so pagan gods are mocked (Gen 31:19, 30, 35). The release of Jacob should have been celebrated with song and timbrel (Gen 31:27). Jacob returns to the land of his fathers with great wealth (Gen 32:5), but he has to pass through Esau to arrive at home (Gen 32:6). Similarly, the exodus from Egypt begins with God appointing the day of Israel's return (Exod 3:8) after ten trials in the land of exile. Moses asks pharaoh to take the people into the wilderness **for three days** (Exod 3:18, 5:3). God delivers Israel from pharaoh's pursuit (Exod 14:23, 28), and in doing so mocks the pagan gods (Exod 12:12). Israel celebrates their release with song and timbrel

Another pattern of exile and return as a figure of resurrection occurs in the Joseph narrative. The account begins with the brothers dwelling in the land of promise, but they are divided by their murderous envy, particularly expressed in the enmity of Judah for Joseph (Gen 37:26-27). As a consequence, all the brothers eventually lose the land of promise for exile in Egypt, the land that is figuratively associated with death and the grave (Gen 37:25, 35, cf. Exod 14:11). Joseph at last is embalmed in Egypt, but gives instruction concerning his bones that the brothers who had betrayed him to Egypt should carry his bones back to the land of promise to be gathered to his fathers (Gen 50:24-26, cf. Heb 11:22). In the exodus, when Israel departs the land of death for the paradisaical land of promise, the brothers, including Judah, carry Joseph's bones back with them in a grand emblem of resurrection (Exod 13:19).²⁵ But once again there would be a new expression of enmity in the land of promise, especially seen in a new eruption of the ancient rivalry between Joseph's son Ephraim (representing Israel) and Judah. As a consequence, the covenant community will once again lose the land of promise for exile, this time in Mesopotamia. But in the exile of Babylon Ezekiel will foretell how God will cause a second exodus for His people to bring them to the land of promise. Israel's dry bones will be awakened from the sleep of death (Ezek 37:1-14) to be brought back into the land where God will make Joseph one with Judah again. And Joseph and Judah will dwell together forever in the mountain of the Lord, where a New Jerusalem will be built and God's once destroyed temple will be raised again, the raising of which is the greatest emblem of resurrection, as the Lord said (Ezekiel 40:1-5; cf. John 2:19).

Another example of exile and return occurs in the capture and release of the Ark of God by the uncircumcised Philistines after the battle of Aphek. The Ark represented God Himself (1 Sam 4:7), and its capture caused dismay among the Philistines (1 Sam 4:8) and despair in Israel (1 Sam 4:21). This capture represented the glory departing from Israel as an apostate priesthood was judged (1 Sam 3:12-14). The consequences of the Ark being delivered over to the Gentiles are instructive for the equivalence of the judgment that befalls both Israel and the Philistines: Eli the priest has two sons, who are both killed. Then Eli himself falls over and breaks his neck (1 Sam 4:17-18). Thereafter the Ark is brought as a trophy into the temple of Dagon and set before the idol god. **But on the morning of the third day**²⁶ the idol god, like Eli, falls over and breaks his head

(Exod 15:20-21). So the children of Israel return with great wealth (Exod 12:36), but they must pass through Esau to arrive at home (Deut 2:4-5).

²⁵ There is an implicit polemic against the Osirian theology of resurrection in Joseph's mandate to his brethren. Osiris' body was retrieved from Syria by his wife/sister Isis and returned to Egypt, for only in Egypt could the body be raised to live again. By having his body carried out of Egypt to Canaan, Joseph is testifying to his faith in the promise of the God of his fathers for a bodily resurrection.

²⁶ The Philistines place the captured ark of God before Dagon in the temple in Ashdod (1 Sam 5:2). On the next morning they discover Dagon has fallen before the ark and so they raise Dagon up again (1 Sam 5:3). On the morning of **the third day**, however, Dagon had fallen and broken to pieces before the ark (1 Sam 5:4-5).

and again, like Eli, looses his two hands (1 Sam 5:1-5).²⁷ At last the Ark is given up by the Philistines, who are made to acknowledge the power of the God of Israel (1 Sam 5:7), and it is restored to the land of promise (1 Sam 6:12). In the fullness of time Israel's Glory, who tabernacled among His people (John 1:14) and who had been typically represented by the Ark of God, would Himself be delivered over to the Gentiles. And as Jesus was delivered up to the uncircumcised, the Glory departed from Israel, bringing about the fall of another apostate priesthood (Matt 27:51, cf. Luke 2:34).²⁸ But **on the third day** Jesus would be restored to Israel, and idol temples everywhere would be made to fall before His resurrection power.

Another pattern of return from exile occurs in the history of Manasseh, king of Judah. Once again there is a thematic overlay of the desecration and subsequent consecration of the temple of Jerusalem, itself a key resurrection pattern, as the Lord suggested (John 2:19). Manasseh defiled the temple of God by setting up an idol in the sanctuary (2 Chron 33:7). This abomination caused the desolation of his kingdom, and Manasseh was taken with a hook and chains²⁹ into the captivity of exile in Babylon (2 Chron 33:11). In his captivity, however, Manasseh cried out in repentance to the Lord, and God had pity upon His anointed king and turned his captivity, restoring Manasseh to his kingdom (2 Chron 33:13). Thereupon Manasseh removed the idol from the sanctuary of God and reconsecrated the temple (2 Chron 33:15). Then he built the walls of Jerusalem (2 Chron 33:14-16).³⁰ In the fullness of time Jesus too would take to Himself the sin of His people, causing the temple of His body to be defiled and destroyed as He was carried away in bonds to the Jews and delivered over to the Gentiles. But the Lord God would likewise reverse His death, and raise His body to reconsecrate a new temple, and thus the New Jerusalem would be built (Rev 21:2).

We see two yet further examples of exile and return in Ezra and Nehemiah. Ezra reports the exile and return around the destruction of the temple by Nebuchadnezzar and the order to raise the temple again issued by Cyrus (Ezra 5:12-15). God brings the captivity back with Ezra, who comes to Jerusalem and remains there **for three days** (Ezra 8:32). Similarly, Nehemiah returns from exile to Jerusalem, where he remains **for three days** (Neh 2:11). After the exile Ezra and Nehemiah build the temple and the walls of Jerusalem.

²⁷ God is no respecter of persons. The delivering up and capture of the Ark causes the fall of both Israel's priest and the Philistines' temple god. Similarly, the Philistines are sorely plagued by God (1 Sam 5:6); moreover the Israelites, who mishandled the holy Ark, are likewise severely plagued by God (1 Sam 5:19).

²⁸ The "ichabod" judgment on Israel's first temple is reported by Ezekiel, who saw the Spirit abandoning the sanctuary (Ezek 10:18, 11:22-23). The same "ichabod" judgment is enacted by Jesus against the second temple when He releases the doves to escape the temple courtyard, emblematically representing the withdrawal of the Spirit from the sanctuary (Matt 21:12).

²⁹ This captivity in bonds is metaphoric death, as can be seen in the language David uses to celebrate Abner who escaped the "death of a fool," not having been "bound with chains" (2 Sam 3:34).

³⁰ Royal repentance is demonstrated by building the walls of Jerusalem (cf. Psa 51:18-19).

The Resurrection Pattern in Deliverance through the Waters of Judgment

The first pattern of deliverance through water occurs when Noah's family of eight souls is "baptized" in the waters of the flood of judgment. Peter directly corresponds Noah's "baptism" in the ark to the resurrection of Jesus (1 Pet 3:18-21). For the apostles, water baptism emblematically reenacted the death, burial, and resurrection of the Lord Jesus (Rom 6:3-11). In like manner God condemned the world of Noah (Gen 6:13), but He delivered Noah and his three sons' households through the waters of judgment to find a new life in a recreated heavens and earth (cf. 2 Pet 3:5-7).

Perhaps the greatest emblem of resurrection in the Old Testament is the deliverance of the children of Israel from death at the hand of pharaoh as they passed through the waters of the Red Sea to return to the land promised to their fathers.³¹ Israel went down into the deep and passed through the sea to the promise of a new life in the paradisaical land of promise. Moreover, the deliverance at the sea was a reenactment of the creation. First, the pillar of cloud brings light into the camp out of darkness (Exod 13:21, cf. the mark of the first day of creation). Second, the waters are divided (Exod 14:21, cf. the mark of the second day of creation). But the greatest miracle of the exodus occurs when God brings the dry land out of the deep, permitting Israel to pass through the sea to safety. This is the signature miracle of the Red Sea deliverance, and is emphasized in the context (Exod 14:16, 22, 29; 15:19; cf. also Psalm 66:6). It is also the mark of **the third day** of creation, when God first brought forth the dry land from the deep (Gen 1:9).

Israel's crossing of the Red Sea under the authority of Moses is reenacted at the Jordan under Joshua. The Lord assured Joshua that just as He had been with Moses, so He would be with him (Josh 3:7; 4:23). So Israel crossed the liminal threshold of the Jordan in a time of flood (Josh 3:15) in order to receive the "rest" of the inheritance. The crossing represented the emergence into a new life after entering into an emblematic death, just like the "baptism" of the people unto Moses at the sea. But there is a major difference in Israel's crossing the Jordan and Israel's crossing the Red Sea. The Ark of God, representing the Lord's presence among His people (Josh 3:8-11), crossed over the Jordan with Israel. Consequently, God Himself was "baptized" with His people as they passed together through the waters that betokened baptismal death. And just as at the Red Sea where God brought the dry land out of the flood, the miracle that recalled the work of the third day of creation (Josh 3:17, cf. Gen 1:9), both God and His people together emerged from emblematic death in the waters of the Jordan to enter into emblematic "rest" in the land of Canaan. And once again God brought the dry land out of the waters, just as He had in the beginning, on **the third day**. What a striking Old Testament picture of the resurrection this is! The Ark of God passing through the waters

³¹ The Red Sea deliverance could have been discussed under patterns of resurrection recalled in a release from a death decree (Exod 15:9) or in a return from exile (Hos 11:1), but it seems best to discuss it under the pattern of a deliverance through the waters of judgment since Paul conceives of Israel being "baptized" unto Moses at the sea (1 Cor 10:1-2). Many of these patterns of resurrection fall into several of the identified categories, showing the highly developed character of these associations within the texts of Scripture.

of the Jordan represented the Lord of Glory going through death with His people. Even so in the fullness of time the true Joshua would come to the Jordan to receive the baptism of John, and Jesus would submit to the waters representing death in order “to fulfill all righteousness” (Matt 3:15), that is, in order to complete all that had been typically foreshadowed when the Ark had accompanied Israel through the waters of the Jordan.

The next prevailing over the waters of death occurs in the account of Jonah. God’s prophet begrudged a mission of mercy to the Gentile city and so fled from the Lord in disobedience. When God sent a storm upon the sea against his ship of passage to the west, Jonah was sleeping in the ship, an emblematic death. Afterward he was cast overboard and swallowed by a great fish, emblematic of a burial (Jon 1:15). Thereafter, the storm was stilled and the sailors feared the Lord (Jon 1:16). In the belly of the fish, however, Jonah cried out for deliverance from the “depth of Sheol,” a figure representing the death of the prophet (Jon 2:2). Jonah was delivered from “death” **on the third day** (Jon 1:17), and as a consequence of his message the great city of the east, Nineveh, was given repentance. In the fullness of time Israel would once again begrudge the mercy of the Lord to the Gentiles when a greater Prophet than Jonah came teaching that many would come from east and west to sit at supper with father Abraham (Matt 8:11). Jesus taught that like Jonah in the belly of the fish so the Son of Man would be buried in the earth and raised **on the third day** (Matt 12:40). After Christ’s resurrection from the belly of the earth, the Gentiles would find a great repentance, the “sign of Jonah” that would discomfit many in Israel, those who like Jonah before them begrudged God’s mercy to the Gentiles (Matt 12:39).

Similarly, all the evangelists report a striking reenactment of the storm of Jonah in the storm upon the Sea of Galilee. Jesus, like Jonah, was sleeping deep within the ship while the men in the boat with Him desperately contended with the wind and the waves, fearing they would perish. But after Jesus was awakened,³² He caused a peace that calmed the sea and delivered His disciples from death (Mark 4:35-41, Matt 8:23-27, Luke 8:22-25). The Lord awakening from sleep to deliver His disciples is certainly a prefiguring of His resurrection from death, whereby He destroyed the power of death.

Finally, the other gospel account of Jesus rescuing the disciples on the sea is likewise stylized to constitute a broad narrative preview of the passion and the resurrection of Jesus.³³ The account found in Matthew 14:19-33 describes the following sequence of events. During the feeding of the five thousand, Jesus breaks bread and gives it to His disciples. He then seeks out a private place to pray as He sends the disciples in a boat across the sea. In the fourth watch of the night Jesus comes to the

³² In a bold anthropomorphism, Israel’s psalmist rebukes the covenant Lord for sleeping in the midst of the jeopardy of His people. The psalmist cries, “Awake! Why do You sleep, O Lord?” (Psa 44:23). The cry of the psalmist anticipates the perplexity of the disciples on the sea. They too will only find peace when the Lord of Glory arouses Himself to deliver them!

³³ W.D. Davies and Dale C. Allison note that the evangelist has assimilated the two rescue at sea narratives by the commonality of the plea to Jesus for rescue (Matt 14:30 and 8:25). *A Critical and Exegetical Commentary on The Gospel According to Saint Matthew*, vol. II, ICC (Edinburgh: T&T Clark, 1991) 508.

disciples walking upon the sea. The disciples are struggling with a great storm. The disciples see Jesus, but fear that He is a ghost, that is, one returned from the dead. However Jesus assures them that it is He and that they should not fear. Peter asks to come to Jesus upon the sea, but experiences a great fall through a lack of faith, and so Jesus must save him. Finally, Jesus comes bodily into the boat and the storm is calmed. The disciples then worship Jesus.

This Matthean narrative appears to be foretelling the passion and the resurrection account of Jesus. In this passage Jesus breaks bread and gives it to His disciples to distribute to the multitudes (Matt 14:19). This breaking of bread foreshadows the Lord breaking bread at the Last Supper (Matt 26:26). Jesus then goes apart privately to pray (Matt 14:23), which foreshadows His private prayer in Gethsemane (Matt 26:44). Jesus comes walking on the sea in the early morning,³⁴ but the disciples take Him to be a ghost and so are fearful (Matt 14:26). This anticipates the incredulous reaction of the disciples to the first reports after the crucifixion that Jesus has been seen alive (Luke 24:37). Jesus greets the disciples cheerfully, telling them, “Fear not!” (Matt 14:27) This prefigures the encouragement Jesus will announce after the resurrection (Matt 28:10). Peter, who is a spectacular failure on the sea, is rescued by Jesus from his fall (Matt 14:30-31) This anticipates Peter’s desperate fall in his denials of the Savior, and his need to be restored by Jesus, who does so once again by the sea (Luke 22:31-32 and John 21:14-17). Likewise, the physical proof that Jesus is not a ghost (Matt 14:32) anticipates Thomas’ demand for physical evidence that Jesus is not a spirit (Matt 28:9 and John 20:25-28).³⁵ Finally, Jesus is worshipped by the disciples who recognize that only the Son of God could do the works of God, rescuing them from the Sea of Galilee (Matt 14:33) This is the same recognition that underlies the worship of the disciples given to Jesus upon the mountain in Galilee (Matt 28:9).

The Resurrection Pattern of Revival from Hunger, Thirst, or Sickness

Israel’s “resurrection” at the Red Sea was quickly followed by a thirsting unto death in the wilderness of Shur. Moses led the people into the wilderness where they found no water (Exod 15:22). At Marah they found bitter water,³⁶ and the people grumbled against God’s prophet. Moses nonetheless interceded for the people, and the Lord pointed out³⁷ a tree. When Moses threw the tree into the bitter waters, they became

³⁴ That is, *after three night watches* have past (Matt 14:25).

³⁵ Taking Jesus onboard the ship, with the implied rocking of the boat, proves to the disciples that He is not a “shade,” demonstrating His authentic humanity. Moreover, the fact that the sea is then stilled demonstrates His divinity.

³⁶ Bitterness and sweetness are symbols of evil and good and darkness and light (Prov 5:20), as well as death and life (Eccl 7:26). For Israel in Sinai, the journey was a deliverance from the bitterness of Egyptian bondage (Exod 1:14, 12:8) to the liberty of the land of promise, flowing with sweet milk and honey (Exod 3:8, 17, cf. Judg 14:18 and Prov 27:7).

³⁷ The root word “point out” is *xry*, from which the word “torah,” or instruction, is derived. How can a Christian not understand that by this symbol the Mosaic Torah is gesturing toward that very tree that would

sweet (Exod 15:25), and so **after three days** the people were revived (Exod 15:22), and their grumbling was changed to gratitude. So the Lord who healed Marah's bitter waters delivered His people from death by means of a tree (Exod 15:26, cf. Gen 2:9), bringing them at last to a place of fruit laden palm trees and springs flowing with abundant waters (Exod 15:27).

Now it is Jesus who promises the one who overcomes that he will eat of the tree of life in the paradise of God (Rev 2:7), the tree whose leaves are for the healing of the nations (Rev 21:2) and whose sweet waters give a healing drink to the sea (Rev 21:1, cf. Ezek 47:8, 12). For when these waters quench the thirst of the tongue parched with sin, that fountain once flowing with bitterness flows anew with sweetness (Jas 3:8-12). Moreover, Jesus' tree changes our cursing into blessing (Gal 3:13-14), our sin unto death into righteousness unto life (1 Pet 2:24). For its healing properties instruct the fountains that are our mouths, teaching us to put away all bitterness and wrath and anger and clamor and slander in order that we might rather be kind to one another, tender-hearted, forgiving one another, just as God in Christ has also forgiven us (Eph 4:29-32).

On two further occasions Israel knew a thirsting unto death in the wilderness of Sinai. At Rephidim Israel quarreled with Moses, and the Lord told him to take his staff of judgment and strike the rock at Horeb that water might flow forth to satisfy the thirst of the people (Exod 17:1-7). Similarly, at Meribah Israel suffered a thirsting unto death and the Lord told Moses to speak to the rock to bring forth waters, yet Moses in disobedience struck the rock twice (Numb 20:2-13). By such means the author of Hebrews tells us that the gospel was preached to the people in the wilderness (Heb 4:1-11), for the "Rock of our salvation" (Psa 95:1, 8) that was struck three times was Christ (1 Cor 10:4), whose wounding brings forth water that satisfies our thirst and delivers us from death (John 4:10, 7:37, and 19:34).³⁸

Moreover, soon after Samson was delivered over in bonds by his brethren from Judah to the uncircumcised, he suffered a terrible thirst unto death (Judg 15:11-18). He called out to the Lord, however, and God split the hollow place and brought forth water so that he drank of it and "his spirit returned and he lived" (Judg 15:19). Similarly, Jesus was delivered over to the uncircumcised after He was given over by Judas. And Jesus too suffered a terrible thirst unto death (John 19:28) before water was brought forth (John 20:34) to revive any who thirsts (John 4:14, Rev 22:1, 17).

Again, David lamented a thirsting unto death (Psa 22:14-15) even as he suffered the bestial enmity of enemies under the figure of the bull, the dog, the lion, and the wild ox (Psa 22: 12, 20-21). Nonetheless in his psalm of death the son of Jesse expressed his

possess the potency to change bitter to sweet, thereby delivering the people of God from the certainty of death, and that on the third day?

³⁸ Moses tells us that the Lord stood upon the rock at Horeb (Exod 17:6) and that he should have spoken to the rock at Meribah before the eyes of the people (Numb 20:8). Moses' disobedience in striking the rock in the sight of Israel was taken as an affront to God (Numb 20:12), for David tells us that the Rock of Meribah was God, who should have been praised (Psa 95:1, 8). Paul identified the Rock as Christ (1 Cor 10:4).

confidence that he would yet give thanksgiving for his deliverance in the great assembly of those who fear the Lord (Psa 22:25). Clearly this psalm of David is typical of the suffering and thirst of the Son of David (Matt 27:46), who rejected the wine mixed with gall (Matt 27:34, cf. Psa 69:21), yet in spite of death knew that he would render thanksgiving to His God (Psa 29-31),³⁹ drinking new wine with His own in the kingdom of God (Luke 22:18).

Now while David was being pursued by the Philistines, he was in the cave of Adullam when he suffered a thirst for the waters of the well of Bethlehem (2 Sam 23:13-15). Three of David's mighty men broke through enemy lines to bring him a drink of the well. But David declined to drink the "blood" of those who had jeopardized their lives. So he poured out the water as an offering to the Lord (2 Sam 23:16-17). The Son of David likewise suffered thirst (John 4:7, 19:28), pouring Himself out as a drink offering in order to become Bethlehem's well of Living Waters (John 4:14).

Likewise, the prophet Hosea composes a poem of repentance for the remnant who have been torn and wounded by God in judgment for their apostasy. It is to the Lord who heals they should return, the poet/prophet encourages, for "He has torn us, but He will heal us, He has wounded us, but He will bind us up. He will revive us after two days, and He will raise us up **on the third day**" (Hos 6:1-2).

Moreover, Jerusalem was threatened with death by hunger and thirst during the siege of Sennacherib during the days of Hezekiah (2 Chron 32:11). Nonetheless the angel of the Lord destroyed the armies of Assyria, and the king and his city were delivered from death (2 Chron 32:22) so that Jerusalem's king was exalted in the sight of all the nations (2 Chron 32:23). And in the fullness of time Jerusalem herself, like the Assyrian before her, threatened the Lord who was the True Sanctuary and who represented the True People of God. Jesus likewise was delivered from His thirst and hunger unto death (John 4:7, 32) and raised up by angels (Matt 28:2), after which He was exalted in the sight of all the nations (Matt 28:28).

Again, Hezekiah the king became mortally ill and was told by God's prophet that he would die and not live (2 Kgs 20:1). However, the king prayed with tears, asking God to remember him in mercy. God heard his prayer and sent His prophet to tell the son of David that he would be healed of his disease **on the third day** and that he would go up to the temple to give thanks for being delivered from death (2 Kgs 20:2-5). In the fullness of time Jesus was to suffer the mortality of the destruction of His body. But He too would be heard by God for His prayers and tears to be remembered (Heb 5:7), and so God raised up the temple of His body that thanks may be given for the Son of David, who was delivered from death **on the third day** (John 2:19).

³⁹ I am thankful to my friend Paul Hurst who observed that the Lord's care for the provision of His mother, spoken from the agony of His death on the cross (John 19:26-27), constituted obedience to the fifth commandment. This is the first commandment with a promise, namely, of prolonged days (Exod 20:12, cf. Eph 6:1-3). In order for the promise of this commandment to be fulfilled, Jesus would have to be raised from the dead that His days might be long upon the renewed earth which the Lord His God was about to give Him.

Naaman, the commander of the Syrian army, came to Israel for healing in the days of Elisha the prophet, for he suffered from the physically lethal disease of leprosy (2 Kgs 5:1-17). Now the Syrians had come to Israel, taking captives in bonds to Damascus (2 Kgs 5:2). Naaman heard from one of the captives that there was a prophet in Israel who could heal his leprosy. So he secured a letter of authority from the king of Aram to seek out the prophet (2 Kgs 5:5). Naaman, however, was highly offended by God's prophet who rejected the waters of Damascus and told him rather to wash in the waters of the Jordan (2 Kgs 5:12). So Naaman turned in a fury to travel toward Damascus (2 Kgs 5:11-12). He was interrupted on the Damascus road, however, and persuaded to wash in the waters of the Jordan (2 Kgs 5:13). He was thus healed of his leprosy, and thereupon swore a wholehearted devotion to the God of Israel, abandoning his idols (2 Kgs 5:14, 17). Naaman was thus delivered from physical death.

Afterwards Saul of Tarsus made plans to travel from Israel to Damascus of Syria, for he suffered from the spiritually lethal disease of the Pharisees. As a zealot against the Christian church, Saul secured a letter of authority from the high priest to take captives in bonds from Damascus to Israel (Acts 9:1-3). Saul was highly incensed against the disciples of the Lord, and was traveling toward Damascus in a fury (Acts 9:1). He was interrupted on the Damascus road, however, but told to continue on into the city (Acts 9:3-6); where Saul was healed of the scales (Gk. *lepidēs*) of his blindness (Acts 9:18),⁴⁰ washed in the waters of baptism and made clean (Acts 9:18).⁴¹ Saul was thus delivered from spiritual death.

In the days of Elijah God's prophet found safety and provision of bread from the hand of a Gentile widow of Sidon (1 Kgs 17:13). Upon a day her son became mortally ill, however, and his breath left him (1 Kgs 17:17). Elijah took the boy's lifeless body

⁴⁰ I am not persuaded that Paul's healing was a literal desquamation. The symptom that was alleviated when he was cured of blindness was "something like scales." The NT *hapax legomenon* "lepis" is found in the LXX of Leviticus 13:2,7, where the signs and symptoms of leprosy are described. I believe Luke is choosing this word carefully in order to suggest a leprous condition by means of a simile (*hōs*). The root "lēpo," meaning "to scale," is common to both "lepis" and "lepra," the usual word for leprosy, i.e., the "scaling disease."

⁴¹ Paul's baptism teaches the gospel in several respects. In his Gospel Luke noted that the Pharisees refused the baptism of John, having no sins to confess (Luke 7:30). When Paul the Pharisee submitted to the waters of cleansing, he was confessing that what he formerly regarded as clean and blameless according to the law had been discovered to be unclean, a type of spiritual leprosy. Moreover, the longing of the Gentile Naaman had been for the waters of Damascus to have the same saving efficacy as the waters of Israel. "Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" (2 Kgs 5:12). Under the Old Covenant only the waters of the Jordan were appointed for the healing of the Gentile. But now under the New Covenant the rivers of Damascus can give their waters for the baptism of Saul, and so they are sufficient to heal the Pharisee of Israel from the leprosy of his disobedience to the Lord Christ. Now in the eschaton of the kingdom the plea of Naaman is realized, and the Abanah can cleanse the "leper" even as the Jordan. For the prophets had foretold a day in which springs of living water would issue from the throne of the Living God (Psa 36:8, Jer 17:13, Ezek 38:12, cf. John 19:34), forming a great river which for abundance would fill the seas (Zech 14:8), for cleansing would wash iniquity from the inhabitants of Jerusalem (Zech 13:1), and for healing would give drink to the tree of life, whose leaves are for the healing of the nations (Eze 47:12, Rev 22:2).

into his upper room⁴² and stretched out over him three times, and the child was made to live. As a consequence the boy's mother confessed her faith in the word of the Lord spoken by His prophet (1 Kgs 17:18-24).

Similarly, the Lord Jesus journeyed toward Sidon and was found by a widow who had a deranged daughter. The widow asked continually for her daughter to be healed. The Lord prompted a confession of faith from her by saying that it was not right to take the children's bread and give it to dogs (Mark 7:27). He said this even though He would shortly show His compassion by not wanting to send away any who hungered **on the third day** (Mark 8:2-3). The widow spoke humbly, and the Lord was moved in His heart to heal her daughter. And so she was healed on the very bed the demon had thrown her upon (Mark 7:28-30).

The Resurrection Pattern in Release after Imprisonment

Joseph's deliverance from his imprisonment in Egypt was foreshadowed by the destiny of pharaoh's cupbearer, who was given into his charge. Pharaoh was angry at his cupbearer and baker and he had them imprisoned. Each of them had a dream in the same night, and Joseph offered to interpret the dream for them (Gen 40:1-8). The interpretation described a death **after three days** for the baker and a deliverance **after three days** for the cupbearer (Gen 40:9-19). Joseph, an innocent prisoner in the company of two criminals, appealed to the cupbearer to "remember me" when he was restored (Gen 40:14). Joseph was himself afterwards to be remembered to pharaoh when the king had two dreams in one night (Gen 41:9-12). Hearing that Joseph could interpret dreams, the pharaoh sent for Joseph and had him lifted out of the dungeon (Gen 41:14). Joseph then changed his clothes and was arrayed in white and gold (Gen 41:42), although he had formerly been thought dead because of his robe dipped in blood (Gen 37:31-33). Joseph was then given a place at the right hand of pharaoh's throne (Gen 41:40). In the fullness of time the Lord Jesus was to ask to be remembered as He gave the cup and the bread to His disciples (Luke 22:19-20). And He too was innocent, although He was kept in bonds in the company of two criminals (Luke 23:32), one of whom was delivered from death to paradise and the other of whom perished (Luke 23:39-43). But **after three days** the Lord Jesus was delivered from the tomb, although He too had a robe dipped in blood for He had been thought dead (Rev 19:13). But now He was arrayed in white and gold (Rev 1:13) and He was given a place at the right hand of God's throne (Acts 7:56).

The book of Jeremiah, like the Joseph narrative of Genesis, similarly depicts the theological and typical significance of confinement through the contrast between two prisoners appointed to death and life. This contrast is depicted through the destinies of

⁴² The resurrection of the widow's son in Elijah's upper room anticipates Luke's account of a woman named Dorcas who fell sick and died. The disciples washed her body and likewise laid her in an upper room. Three men from Joppa, including Peter, came to the house and Peter prayed for her and her spirit returned to her and she rose up and lived. Similarly, Paul was preaching to an assembly in an upper room when a young man named Eutychus fell from the third floor and died. Paul fell upon him and his spirit returned and he was given alive to the brethren.

King Zedekiah and King Jehoiachin. Both portraits are given at the end of the book to emphasize their climactic importance. Nebuchadnezzar imprisoned Zedekiah until the day of his death (Jer 52:11). But Jehoiachin, king of Judah, was imprisoned until a new king arose over Babylon. Then he was released from prison, changed his clothes, and was exalted above the other captured kings in the empire upon a throne where he took his meals with the king of Babylon until the day of his death (Jer 52:31-34).⁴³ Zedekiah thus traced the trajectory of death. But Jehoiachin's rescue from the dungeon and exaltation above all others seated upon thrones before the king anticipated Christ being rescued from the tomb and exalted to the right hand of the throne of God in heaven (Acts 2:31-35).

Moreover, Jeremiah himself had been unjustly beaten and condemned to prison by Jerusalem's king because he had prophesied that Jerusalem would fall to her enemies (Jer 37:14-18). So the king permitted Jeremiah to be cast into a well so that he might sink into the mire (Jer 38:6). But an Ethiopian eunuch interceded with the king and was given permission to take thirty men to rescue Jeremiah (Jer 38:7-10). So the prophet was lifted up out of the pit of death (Jer 38:11-13). He was then brought to the third entrance to the temple (Jer 38:14). And after Jeremiah was released, God commanded him to bring a word of good news to the Ethiopian eunuch, who was to be assured that God would reward him because he had trusted in the Lord (Jer 39:15-18). Likewise, in the fullness of time many would see Jesus as a new Jeremiah (Matt 16:14). For Jesus too would be beaten and condemned by Jerusalem to bonds. And for having prophesied that the city was to fall to her enemies (Matt 24:1-2, 27:40), Jesus would be killed and placed in a grave (Matt 27:62-66). But on the third day Christ was released from the grave and so raised the third temple (John 2:19). Afterwards Jesus sent a message of good news to an Ethiopian eunuch, that God would accept him because he had trusted in the Lord (Acts 8:26-39).

Daniel, too, was imprisoned during the exile in Babylon. The 120 satraps of Babylon's empire grew envious of Daniel, and reported to the king that Daniel violated his law by praying three times a day to the God of Israel (Dan 6:1-13). The king knew that for envy they had delivered Daniel to death, and so he sought to have Daniel released (Dan 6:14-15). But the king was constrained by an unalterable law, and so Daniel was thrown into a dungeon of lions that he might be devoured. The king then put his seal upon the stone placed over the lion's den (Dan 6:16-18). Very early in the morning, however, the king came to the lion's den and Daniel reported that God had delivered him from death by sending an angel, for he was innocent of any crime (Dan 6:19-23). The king then had Daniel taken up and his enemies thrown into the den of

⁴³ Jehoiachin's deliverance from the prison recalls the release of Joseph from the dungeon. Both changed their clothes upon release, which signals a reversal in their fortunes (Gen 41:14 and Jer 52:31-33). And both were exalted to the court of the king (Gen 41:40 and Jer 52:32, 34). The release from the dungeon and exaltation to the right hand of the throne anticipates the resurrection of Jesus from the grave and His ascension to the right hand of the throne of Majesty.

death instead (Dan 6:24).⁴⁴ Thereupon the name of Daniel's God was exalted in all the nations of the empire, and the decree of the king said that Daniel's God was able to deliver His servant from death (Dan 6:25-28).

Likewise, the Lord Jesus was imprisoned due to the envy of the religious leaders of the twelve tribes of Jacob, and they reported to Pilate that Jesus had broken the law of Caesar (Matt 27:2, 18). Pilate sought to have Jesus released (Acts 3:13), but he was constrained by a higher law (Acts 4:27). And so Jesus was placed in a tomb of death and a seal was put upon the stone that covered the grave (Matt 27:66). Very early in the morning, however, an angel came and rolled away the stone and Jesus came forth unharmed from the tomb (Matt 28:2-4) while the guards who had watched the tomb were themselves under the threat of death (Matt 28:4, 14). But thereafter the name of Jesus was proclaimed in all the nations of the empire, telling that God had delivered His Servant from death (Matt 28:28).

Luke's account of Peter's personal narrative of "death and resurrection" begins with Peter's arrest by Herod at Passover (Acts 12:1-2). The governor unjustly appointed Peter for death and so he was bound between two soldiers⁴⁵ in the prison (Acts 12:6). While Peter was sleeping an angel came to him and struck him in the side (Acts 12:7)⁴⁶ Peter thus awoke from his sleep and escaped the dungeon (Acts 12:8-10).⁴⁷ Afterwards Peter appeared to the disciples, but Rhoda, the woman who brought the report that Peter was alive, was regarded as mad (Acts 12:15). Likewise, Jesus was brought in bonds to Herod during Passover (Luke 22:1, 23:7). The innocent Jesus hung between two criminals (John 19:18), and He too was wounded in the side (John 19:34). Jesus was then awakened from the sleep of death and escaped the tomb (Matt 28:2-6). Afterwards the women reported the resurrection of Jesus to the disciples, but these women were regarded as mad (Luke 24:11).

⁴⁴ Paul, as an antitype of Daniel, was delivered from the mouth of the Roman lion. The apostle took this sign as an assurance of the resurrection power of God (2 Tim 4:17-18). Instructively, that same rapacious Roman lion would devour the enemies of Christ in AD 70.

⁴⁵ The cruciform image of this double binding between two guards is noted again in Acts 21:33, where Paul is described as likewise "bound by two chains."

⁴⁶ Just as Jesus was wounded in the side (John 19:34), so Peter receives a similar *stigmaton* in his side. That this striking is emblematic of death is seen in the same chapter, for Herod himself will be struck by an angel of death (Acts 12:23). There is a significant comedic element in Acts 12. Peter is the *eiron*, and Herod is the *alazon* in the narrative. Contrasts include the unified church in fervent prayer for Peter (Acts 12:5) and the feigned adoration of the Sidonians for Herod (Acts 12:20). Peter is naked and in bonds (Acts 12:7-8) and Herod is arrayed in royal apparel and seated upon a throne (Acts 12:21). Peter is mistaken for an angel, though he is a man (Acts 12:15) and Herod, who is merely a man accepts the adoration of a god (Acts 12:22). Finally, Peter is delivered from death while Herod is overcome, the tragic and final consequence of Herodian *hubris*.

⁴⁷ Peter passes through two guard posts and an iron gate before he is freed into the city. That is, there are three impediments to his release that must be overcome (Acts 12:10).

The Resurrection Pattern in Deliverance from the Sting of the Viper

When Israel was in the wilderness of Sinai, the people grumbled against God and His prophet because they despised the bread which God had given them from heaven, calling it “accursed” (Numb 21:5). So the Lord sent fiery vipers into the camp, and many were dying of the venom of the serpents. But Moses interceded for the people, and God made a provision to deliver Israel from death. God told Moses to make a brazen serpent and erect it on a pole. Anyone who was bitten and dying but who simply looked at the serpent on the standard would not perish, but have life restored to him (Numb 21:6-9).

In the fullness of time God sent Israel a heavenly Manna that would give life to the world. Jesus was this Bread come down from heaven (John 6:31-40). But the Jews grumbled against this New Manna, for they did not find the Bread that God had given them to be savory (John 6:41). And so the Lord sent a brood of scribes and Pharisees amongst the people, vipers whose mouths spoke a venomous doctrine of death (Matt 12:24, 34, 23:33; Luke 3:7) and who poisoned many in Israel. But God in mercy caused another standard to be lifted up to save the people, for just as Moses lifted up the serpent in the wilderness, so the Son of Man was lifted up on a cross, that whoever believed in Him might not perish, but have eternal life (John 3:14-16).⁴⁸

Similarly, Paul underwent a symbolic “death and resurrection” when he was delivered from the venom of the viper upon his sea journey to Rome. Having escaped the shipwreck, Paul found himself upon the island of Malta. While the apostle was gathering wood for a fire a deadly viper came forth and bit Paul’s hand.⁴⁹ The natives of the place regarded Paul as a criminal, whom justice would not permit to escape death (Acts 28:4). But when Paul did not die from this mortal wounding, the natives of Malta imagined that he must be a god (Acts 28:6). Finally, **on the third day** after he escaped the death of the viper,⁵⁰ Paul healed the father of the governor of the island along with many others who were sick (Acts 28:7-9).

Just as Paul was delivered from death, so too Jesus had suffered the venom of the religious leaders of Jerusalem, the brood of vipers John the Baptist had said were themselves to be cast into the fire (Luke 3:7-9). But Jesus too was kept in the company of thieves and so regarded as a criminal (Luke 23:32). But **on the third day** Jesus escaped death, and was therefore regarded as God (John 20:28). After He had escaped the death of the sting of the viper, Jesus began His great ministry of healing.

⁴⁸ When Jesus contextualizes His cross with the brazen serpent in the wilderness, He necessarily delegitimizes the temple of Herod. He is suggesting that Israel is spiritually in the wilderness of exile, awaiting the true regathering. See N.T. Wright, *Jesus and the Victory of God* (Minneapolis, Minn.: Fortress Press, 1996) 428-430.

⁴⁹ Once again the *stigmaton* recalls the wounding of Jesus.

⁵⁰ Having survived the viper it is no wonder that Paul could celebrate the conquest of death and sing, “Oh death, where is your sting?” (1 Cor 15:55).

The Resurrection Pattern in Raising Up a Fallen Tabernacle

The tabernacle is certainly the most comprehensive symbol in Holy Scripture. Among its many applications,⁵¹ the “tabernacle” is a metaphor expansive enough to comprehend the entire cosmos, or macrocosm, for God’s creation work, the prophet tells us, “stretches out the heavens like a tabernacle” (Isa 40:22). Yet it is also a symbol adaptable enough to represent the microcosm of the human body, as it describes both the incarnation of the Word (John 1:14) and the physical body of the individual believer (2 Cor 5:4).

The tent is a temporary dwelling; it is made to be struck down and raised up again (cf. Heb 11:9; 2 Pet 1:13-14). It is this feature that makes the tabernacle so appropriate a figure to describe death and resurrection. Just as Paul says, in this present bodily “tabernacle” we groan, longing to be “tabernacled” again from above (2 Cor 5:4). Now the tabernacle is symbolically related to the temple in the Old Testament imagination because they share an identity of purpose and furnishings. Both the tabernacle and the temple represented the house where God dwelt in the Spirit among men. The tabernacle was mobile, while the temple was fixed. While the tabernacle could be taken down and raised up again, the temple building too could be destroyed and rebuilt. This feature was likewise a figure of death and resurrection. Jesus brought both of these ideas together when He commanded the religious leaders to “destroy this temple, and I will raise it up again in three days” (John 2:19).⁵² Consequently the temple becomes the metaphor to

⁵¹ The tabernacle and the temple are applied metaphorically to the cosmos (Psa 78:69 and Isa 40:22), to Israel (Psa 114:2), to Jesus (John 1:14, 2:19), to man (2 Cor 5:2), to the believer (1 Cor 6:19), to the local church (Rev 2:5), and to the universal church (Eph 2:19-22 and 1Pet 2:4-5).

⁵² There is a remarkable triplicity in the texts of Scripture that refer to the tabernacle/temple. Jesus raises the third temple of Israel on the third day after the destruction of His body (John 2:19). All the synoptic Gospels report that Peter spoke of building “three tabernacles,” which appears to be a highly prophetic and symbolic text (Matt 17:4, Mark 9:5, Luke 9:33). The triplex tabernacle theme is especially evident in Luke/Acts. As we have noted, Peter offers to “make three tabernacles” (Luke 9:33). Paul, Aquila, and Priscilla are three “tabernacle (tent) makers” (Acts 18:3). Paul greets the brethren from Rome at Tres Tavernae (L. “three tabernacles”) (Acts 28:15). Stephen recalls the three tabernacles of Israel, the tabernacle of Moloch (Acts 7:43), the tabernacle of the testimony (Acts 7:44), and the tabernacle of David (Acts 7:46). Finally, James, citing Amos 9:11, recalls the three-fold restoration of the fallen tabernacle of David (Acts 15:16). We will see that the Davidic kings celebrate a great release or victory at the temple on the third day (David in 1 Chron 21:12; Hezekiah in 2 Kgs 20:5, 8; and Jehoshaphat in 2 Chron 20:25). While it is not completely evident why this triplex phenomenon occurs, it appears that in Acts at least the evangelist associates the symbol of the “three tabernacles” with the remnant coming forth from Israel and the acceptance of the gospel by the Gentiles.

Moreover, Peter identifies three “tabernacle” ages of cosmic history (2 Pet 3:5-13). He describes the cosmos of the world that was (i.e. from Adam to Noah, 1 Pet 3:5-6), the present heavens and earth (i.e. from Noah to the second coming of Christ, 2 Pet 3:6-7), and the new heavens and earth (i.e. the eternal temple, 2 Pet 3:13). Now confession and repentance, which mimic resurrection in a movement from death to life, is particularly pronounced with reference to Peter, whose repentance and restoration is always three-fold. John associates Peter’s three denials of Jesus around a charcoal fire (John 18:18) with Jesus’ three-fold restoration of Peter around a charcoal fire (John 21:9, cf. John 21:14). Likewise, Peter’s repentance about what should be regarded as clean or unclean occurs in his vision of the sheet lowered from heaven three times (Acts 10:9-16). It seems apparent that there is yet much to study regarding the Scriptural

describe the cycles in the history of Israel. We speak of two “temple” periods. Both begin in exodus and end in exile, with the destruction of the temple and the promise of its rebuilding or “resurrection.”

While there are many other applications of the tabernacle/temple symbols in Scripture, we will look at the correspondence between the macrocosm of creation and the microcosm of Israel as they teach this doctrine of the death and resurrection on the broadest platforms. We will see that to the Old Testament imagination the world itself moves from creation to chaos to recreation, that is, from birth to death to resurrection. Likewise Israel moves from exodus to exile to regathering, that is, from birth to death to rebirth or resurrection. We will then see how the cycle of tabernacle/temple birth, death and resurrection as a macrocosmic pattern of life, death and resurrection in the creation conform to the same pattern in the birth, death and resurrection of Jesus and of the individual Christian believer. By this means the historic cycles of the macrocosm of the heavens and the earth are precisely recapitulated in the histories of Christ and the Christian believer.

We begin with the macrocosmic rhythm of life expressed in two complete cycles of birth and death followed by resurrection. Peter provides the most expansive vision of the organic development of the macrocosm at the conclusion of his second epistle. The apostle describes three world ages. He tells us that the first world was formed out of the waters of chaos in the beginning (2 Pet 3:5, cf. Gen 1:2, 6, 9).⁵³ The original cosmic order was preserved until the days of Noah, when the “world at that time” perished in the flood of waters⁵⁴ that Peter understood to correspond to baptismal waters of death (2 Pet 3:6, cf. 1 Pet 3:20-21). But Peter proceeds to describe a “present heavens and earth” recreated out of the waters of Noah’s flood and reserved for a fiery death to come,⁵⁵ which will usher in the final cosmic order, the new heavens and earth of everlasting righteousness (2 Pet 3:13).

This Petrine cosmic historiography describes a progression through birth, baptism, new life, death, and rebirth (2 Pet 3:5-13). It constitutes a temporal triplex of two complete ages or aeons bounded by birth and death and followed by an eternal aeon of righteousness. The macrocosmic history Peter describes parallels the microcosmic pattern of Israel’s history as well.⁵⁶ Israel is saved at the Red Sea in a fashion that recalls

symbolism of the tabernacle triplex and the underlying significance of the number three in Scripture in general.

⁵³ It is instructive that the metaphor of “birth” is applied to the original creation in Genesis 2:4, which speaks of the “generation of the heavens and the earth,” and Psalm 90:2, which describes God “giving birth” to the earth and the world.

⁵⁴ Peter uses the words “perished” and “cataclysm” to describe the death of the first world order (2 Pet 3:6).

⁵⁵ The present cosmic “elements” will be “loosed,” (2 Pet 3:12). These too are figures of cosmic death.

⁵⁶ This thesis is developed in Warren A. Gage, *The Gospel of Genesis: Studies in Protology and Eschatology* (Eugene, Oregon: Wipf and Stock, 2001) 7-16.

the creation of the world. The covenant people are facing death in the darkness before the deep (Exod 14:19-21, cf. Gen 1:1). But the pillar of cloud brings light into the darkness (Exod 14:20, cf. Gen 1:3), the waters are divided (Exod 14:21, cf. Gen 1:6), and the dry land emerges from the sea (Exod 14:22, cf. Gen 1:9). That is, the Red Sea deliverance demonstrates that the covenant Lord of Israel is the creator God of Genesis who promises to bring His people into the paradisaal land to share His rest with them (Deut 12:9, Psa 95:11). The tabernacle and temple are commissioned and set up to represent this microcosmic order. But the people under David sin after the similitude of Adam, and so they, like Adam, are cast out of the paradisaal land. The tabernacle of David's kingdom falls down and the temple of Solomon is destroyed, representing the dissolution of microcosmic order.⁵⁷ The Babylonian armies flood over the land (Isa 7-8, 17:12-13; 2 Chron 36:19). They are compared to the waters of Noah which had once prevailed over the old world (Isa 54:9).

But just as God had recreated the cosmic order after the flood of Noah, so He brings back the exiles to the land of promise in a new exodus under Ezra and Nehemiah. God recommissions the building of a new temple to represent a new microcosmic order (Ezra 3:8-13, Hag 2:9). The land that was a wilderness lives again like the garden of God (Isa 51:3). But in the fullness of time the covenant people sin again against the Lord. So their house is left to them desolate (Matt 23:38; Luke 13:35). Microcosmic order is destroyed as the temple is destined to be taken down (Matt 24:1-3). But Christ was resurrected on the third day, raising the third and new and everlasting Temple of the true Israel (John 2:19).

It seems altogether fitting that the earthly life of Jesus would recapitulate all the cycles of both macrocosmic and microcosmic history. By such a means He would be able to lift up all the fallen tabernacles of the earth: of Adam (cf. Prov 14:11), of David (Amos 9:11-12, Psa 27:5, cf. Acts 15:16-17), of Israel (Isa 33:20), and of all who would believe in Him (2 Cor 5:1-5).

The birth of Jesus therefore recalls the creation of Adam, for in the beginning the Spirit of God moved over the womb of the earth to bring forth Adam (Gen 1:2, 2:7), and in the fullness of time the Spirit of God moved over the womb of Mary to bring forth Jesus as a New Adam (Luke 1:35). Moreover the world of Adam was overthrown when the waters of Noah baptized the earth (2 Pet 3:5), and the present world emerged from the waters of death when the dove found rest for the sole of her foot (Gen 8:9-12). Similarly Jesus underwent a baptism unto an emblematic death in the Jordan, emerging from the waters as the Spirit descended in the form of a dove to find rest on Him (Matt 3:13-17, Mark 1:9-11, Luke 3:21-22, John 1:32). But the present earth will be destroyed at the end of the age in a fashion that will resemble the destruction of Israel's second temple (Matt 24: 1-3). And God's Temple manifest in Jesus was desecrated when the religious leaders of Jerusalem destroyed the temple of His body (John 2:19), His death prophetically foreshadowing the end of the age (Matt 24:1-3). And just as the new heavens and earth will come forth from the destruction of the present heavens and earth

⁵⁷ Ibid. 68-69

(2 Pet 3:12-13), so Jesus came forth from death as the first fruits of the new creation (1 Cor 15:20-28), anticipating the day when Jesus restores all things (Acts 3:21).

This same pattern is evident in the career of the Christian believer as well. Man, as we see from Genesis, is created as a cosmological being. His material frame is fashioned of the earth, but his spirit is breathed into him from heaven (Gen 2:7). Consequently, every man is a microcosm of the whole of creation, both the heavens and the earth. The Christian believer is created through a natural birth, even as Adam came forth from the womb of the earth. But as a fallen man he must come to an understanding of the sin in him working death, and so his repentance expresses itself by undergoing a baptism to represent that death and rebirth into a new life in the Spirit, even as the earth itself was once baptized in the waters of Noah's judgment to emerge in a new creation. The tabernacle of this new life of the Christian, however, still causes him to groan (Rom 8:23, 2 Cor 5:2, 4), even as the cosmic tabernacle groans (Rom 8:22), longing to be renewed in a new creation (Rom 8:23, 2 Cor 5:2), when the mortal is made immortal (2 Cor 5:4) in a new and everlasting creation (Rom 8:23). By these means the Christian believer recapitulates all the ages of the creation, and finds his redemption in the work of Christ, who lifts up the fallen tabernacle of all of those who by faith trust in Him (2 Cor 5:2-4).

The Pattern of Resurrection on the Third Day

It should not be surprising that the signature act of salvation in the Old Testament, namely the deliverance of Israel out of Egypt and into the inheritance of Canaan, is replete with illustrations of deliverance on the third day. Egypt represented the land of the grave to the Hebrew imagination; it is even identified with Sheol in the prophetic utterance of Jacob (Gen 37:35).⁵⁸ Consequently, for Israel to be liberated from Egypt and to be gathered to the patriarchs in the land of promise is surely the greatest emblem of resurrection in the Old Testament. The exodus from Egypt and entry into Canaan is God's grand story of life called out of death for His people, Israel.⁵⁹

As we have seen, figural resurrection is manifold in the Bible, and the exodus/eisodus of Israel incorporates many of these representations of resurrection, including a return from exile, a release from a death decree, a release from the prison house of bondage, a passing through the waters of death, a deliverance from thirst, a deliverance from the sting of the viper, and the lifting up of a tabernacle of witness. In the expression of all of these themes, a deliverance **on the third day** occurs in the three

⁵⁸ Jacob prophesies that he will not see Joseph again until he sees him in "Sheol." In the event Jacob's prophecy is ironically fulfilled in Egypt (Gen 46:29-30). The identification of Egypt with the grave is strengthened by the manifest of the caravan that took Joseph down to "Sheol," namely, "aromatic gum, balm, and myrrh" (Gen 37:25), all products supporting the Egyptian cult of the dead. Moreover, the mocking of Israel at the Sea likewise identifies Egypt with her graves (Exod 14:11).

⁵⁹ God first causes organic life to come forth from the earth **on the third day** of the creation week, bringing forth the "trees bearing fruit with their seed in them" (Gen 1:12-13). Similarly, God calls forth His Son from the earth **on the third day**, as the Firstfruits of the new creation (1 Cor 15:4, 23).

demands made upon pharaoh to offer sacrifice to the Lord (Exod 3:18, 5:3, 8:27), in the bringing forth of the dry land from the sea to make a way for the people (i.e., the sign of the third day, Exod 14:21), in the deliverance from the thirst of Marah (Exod 15:22), in the seeking of rest for the camp (Numb 10:33), in the deliverance of the two spies from the death decree of the king of Jericho (Josh 2:16, 22), and in the crossing of the Jordan in order to receive the inheritance of the land of promise (Josh 1:11, 3:2). Taken together, deliverance **on the third day** is expressed no less than ten times in the account of Israel's exodus and entry.

It is noteworthy, too, that the central event of the exodus narrative is the theophany at Sinai, where the third day is likewise crucial to the account. God warned the people to sanctify themselves, for in three days He would appear before them and they would hear His voice in power (Exod 19:9-11, 15-16). **Early in the morning of the third day** the Lord came down from heaven upon the mountain, with thunder and lightning flashes and earthquake. These phenomena caused the people to tremble as they heard the voice of the Lord upon the mountain that spoke the commandments convicting all of death (Exod 19:16-18). All of this is to make meaningful the significance of the exodus accomplished by Christ's death (Luke 9:31), for once again **early in the morning of the third day** there was an earthquake (Matt 28:2) with angels flashing like lightning (Matt 28:3) such that the guards over the tomb trembled (Matt 28:4). But the disciples were commanded by the voice of the Lord to meet Him upon a mountain in Galilee (Matt 28:10), where they would be given the commandment to bring the gospel of life into all the earth (Matt 28:18-20).⁶⁰

A second cluster of third day occurrences appears in the chronicles of the kings of Israel and Judah. First, both Saul (1 Sam 9:16, 20) and David (1 Chron 12:38-39) are anointed to the christological office of king over all Israel **on the third day**.⁶¹ Moreover, the third day is decisive in the history of the Davidic kingdom.⁶² Rehoboam, the son of Solomon, was asked by an embassy to lighten the heavy yoke of the people that they had suffered under during the days of his father the king. Rehoboam asked the people's representatives to return to him in three days for his judgment in the matter. The king then consulted with the elders, who urged him to relent, and with the youths, who counseled severity. The son of Solomon then met with the people **on the third day** and rebuffed their petitions, saying that he would prove more severe than had his father, that he would make their yoke heavier still (1 Kings 12:1-15). When all Israel saw that the

⁶⁰ The Great Commission of Matthew 28:18-20 thus shows Christ as both the Lord of Sinai and the New Moses, the commandment to evangelize and disciple the nations corresponding to the Ten Commandments given by the Lord to Moses. But Matthew also makes the Great Commission the antitype of the Divine Mandate of Genesis 1:28, as well as the redemptive correlative to the commission of Joshua with regard to the nations of Canaan. Each of these aspects contextualizes the cruciality of the climax of the Matthew's Gospel found in the Great Commission.

⁶¹ The resurrection **on the third day** becomes the day of Christ's anointing as King over all Israel according to Psalm 2:7 (cf. Acts 13:33).

⁶² For the third day as the day of life and death decision see Genesis 40:12-40; Genesis 34:25, and 1 Kings 3:18.

king would not hear them, they deserted their portion with David, and claimed no inheritance in the son of Jesse (1 Kings 12:16). Thus **on the third day** Israel rebelled against the house of David “to this day” (1 Kings 12:19). Likewise in the fullness of time the Son of David met the people saying, “Come unto Me all who are weary and heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me... for My yoke is easy” (Matt 11:28-29). But Israel rejected the kindness of their King **on the third day** (Matt 27:62-64), and so Israel has been in rebellion against the house of the Son of David to this day.

Finally, a third cluster of passages in the Scriptures describes the third day as a day of great victory for the Davidide kings, always it seems in the context of the sacred temple.⁶³ First, after his sin in the matter of the census, David and the people of Israel suffered three days of pestilence and seventy thousand in Israel died upon the sword of the Angel of the Lord. But **after the three days** David built *an altar upon the sacred ground of the threshing floor of Ornan the Jebusite*, and the sword of the Angel against the people was sheathed (1 Chron 21:1-30). Second, during the days of Jehoshaphat, king of Judah, the inveterate enemies of Judah joined together to assail Jerusalem. The Moabites, Ammonites, Arameans and Edomites marched together against Judah’s king (2 Chron 20:1-4). Jehoshaphat, however, turned to the Lord *in the temple* and invoked His covenant faithfulness upon His people (2 Chron 20:5-13). Now the prophet of the Lord instructed Jehoshaphat to go out from Jerusalem against the enemies with minstrels before his army to sing and to praise the Lord (2 Chron 20:14-21). As the people praised the Lord, the enemies fell into a great confusion, and they destroyed themselves completely before Jehoshaphat and the army of Judah. The slaughter of the enemy was so great that the Judeans had difficulty collecting all the spoil; and so they took the plunder over **three days** because it was so plenteous (1 Chron 20:22-25). Finally, Hezekiah the king suffered a sickness unto death and so he cried out to the Lord. The prayers of the king were heard in heaven, and the Lord sent His prophet to tell King Hezekiah that he would recover from his sickness and that he would go up *to the temple* to give thanksgiving for his healing **on the third day** (2 Kgs 20:1-5).⁶⁴

⁶³ Once again we anticipate the victory of the Son of David over all His enemies and even death itself as He raised the temple of His body **on the third day** (John 2:19).

⁶⁴ This Davidide affinity for the temple on the third day perhaps undergirds Luke’s narrative of Mary and Joseph discovering their Son in the temple after searching for Him through three days of sorrow (Luke 2:48). The narrative of the temple in Luke 2:41-52 anticipates the resurrection by its chiasmic juxtaposition within the Gospel to the Emmaus narrative of Luke 24:13-35. Both accounts center upon anxiety that Jesus, upon whom so much prophetic expectation had been placed, has been lost. In the first account, Jesus’ parents search in sorrow for Him but find Him **after three days** (Luke 2:48). In the last account, the Emmaus disciples are saddened, too, but likewise find Him **after three days** (Luke 24:17). Jesus rebukes His parents for their lack of understanding (Luke 2:49). Likewise He rebukes the Emmaus disciples for their slowness to believe (Luke 24:25). Both accounts describe a hasty return to Jerusalem. His parents return in order to find Jesus (Luke 2:45), His disciples return to announce that He has been found (Luke 24:33-34). Both accounts emphasize the remarkable understanding of Jesus, displayed in a question and answer format with the teachers (Luke 2:46-47) and the disciples (Luke 24:19, 26). Neither account elaborates upon the content of Jesus’ teaching, but both accounts describe the subjective or “heart response” of Jesus’ mother (Luke 2:51) and of His Emmaus disciples (Luke 24:32).

What then are we to make of these patterns of the death, burial, and third day resurrection foreshadowed in the Old Testament and found to be so prevalent even in the New? Could we possibly be detecting the contours of a distinctively Christian *kerygma*, a message of gospel hope that permeates both Testaments of the Scriptures? Is the long despised typological method perhaps the neglected key necessary to deliver the Christian pulpit from what is far too often merely moralistic preaching? Can the church be thereby delivered from a proclamation of the Old Testament that could be as well received in the synagogue as the church? It is the preaching of the death, burial, and resurrection of Jesus that constitutes the power of God in the gospel. May we reaffirm our conviction with Paul and the other apostles to know nothing save Christ crucified and risen again!

“Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” 1 Cor 15:3-4