

The Resurrection of Messiah

Prophesied in the Hebrew Scriptures

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IN RECENT YEARS, AS MANY CHRISTIANS HAVE BEEN rediscovering the Hebrew roots of their faith, some Bible teachers are casting a shadow of doubt and skepticism on some of the most fundamental aspects of the Christian faith.

Such cornerstone Christian doctrines as the deity of Yeshua, his incarnation, his virgin birth, his blood atonement and his bodily resurrection are now being called into question by some skeptics. They claim that these concepts were *not* components of the original apostolic faith, but were added later, and that the Apostolic Scriptures were redacted by the early church fathers to reflect a diluted Hebraic-based faith melded with some popular pagan concepts of the day.

Indeed, a cursory study of the writings of the Anti-nicene church fathers reveals that there occurred much syncretizing between Christianity and Greek or Hellenistic (pagan) thought and a rejection of much of what was considered to be Jewish, such as the Torah (law of Moses). But what aspects of the apostolic faith did they indeed keep without replacing it with a paganized counterfeit? What aspects of Christian orthodoxy are original to the apostles? How can we know whether what we have learned in the Christian church is the truth or not? These are serious questions that need answers. If one comes to the wrong conclusion on these issues, the eternal consequences could be devastating!

Sadly, some Believers have bought into the line of reasoning without studying the issues carefully that the deity of Yeshua, his virgin birth and incarnation, the blood atonement and his bodily resurrection are pagan concepts. Some make these bold assertions based on the belief that these concepts are foreign to the Hebrew Scriptures (Old Testament). Is this true? This author has proven in other works posted on our ministry web site (www.hoshanarabbah.org) that the deity and incarnation of Yeshua, the virgin birth, and the blood atonement are Hebrew, not pagan concepts, and are rooted firmly in and prophesied about in the Hebrew Scriptures.

In this teaching article, we will discuss the issue of the bodily resurrection of Yeshua. It must be acknowledged that if Yeshua did not resurrect from the grave after his crucifixion, then he failed to defeat sin, death and the grave, and it therefore follows that he is not the Savior and Redeemer of man, man has no hope of a bodily resurrection or afterlife himself, and as Paul said, let us eat and drink, for tomorrow we die (1 Cor. 15:32).

There were those who questioned the fundamentals of the faith in Paul's day, for he spoke of those who had left the faith and had become spiritually shipwrecked (1 Tim. 1:19). Furthermore, he was not so self-assured to think that even he could not defect from the very faith he preached and become himself a spiritual castaway or reprobate (1 Cor. 9:27). This should be a word of warning to us all to diligently search out the Scriptures, and to prove whether what we have been taught to believe squares with the Hebrew Scriptures or not. That is the basis for determining the truth of what is written in the Apostolic Scriptures—nothing more and nothing less.

Scriptures and Analysis

In this brief study, we will present to you a series of texts from the Hebrew Scriptures (Tanakh or Old Testament) with commentary that foretell of a Messianic Redeemer dying and then bodily resurrecting.

☞ **Psalms 16:10**, For thou wilt not leave my soul [*nephesh*] in hell [*sheol*]; **neither wilt thou suffer thine Holy** [*chased or faithful, kind, pious, devout, saint, godly*] **One to see corruption** [*shakhath or decay of the grave, according to *The Theological Wordbook of the Old Testament*].*

Commentary: To whom is this verse referring? Who is YHVH's Holy One? This is obviously not a reference to normal humans whose bodies and souls go into the grave at the time of death (so says this verse) to await the resurrection, and where they decay into dust. Who in Scripture, but Messiah Yeshua resurrected after three days before his body could corrupt (start to decay)? According to Jewish thought, bodily decay starts after three days.

☞ **Psalms 49:15, But Elohim will redeem my soul from the power of the grave:** for he shall receive me. Selah.

Commentary: This is a generic reference to the resurrection of the righteous. Using a *kal v'khomer* or light and heavy (*a fortiori*) rule of logic (or Rabbi Hillel's first law of Biblical hermeneutics/interpretation) we can reason that if the righteous dead are resurrected how much more so YHVH's righteous Messiah?

☞ **Psalms 22:26, The meek shall eat and be satisfied: they shall praise YHVH that seek him: your heart shall live for ever.**

Commentary: See commentary on Psalms 49:15.

☞ **Isaiah 26:19, Your dead men shall live, together with my dead body shall they arise. Awake and sing, you that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.**

Commentary: See commentary on Psalms 49:15.

☞ **Isaiah 53:9-10, And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased YHVH to bruise him; he has put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, **he shall prolong** [*arak* means *to continue long, make long, lengthen, draw out*] **his days**, and the pleasure of YHVH shall prosper in his hand.**

Commentary: Some see in the highlighted phrase either a reference to long life on the part of Messiah's (spiritual) seed (descendants) which could be a reference to eternal life, or to the resurrection of the Messiah himself after he was "cut off from the land of the living" (verse 8) and "made his grave with the wicked" (verse 9) after which he would "prolong his days" through resurrection from the grave.

☞ **Isaiah 53:11, He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.**

Commentary: The *Qumran Great Isaiah Scroll* translates verse 11 as follow:

Of the suffering of his soul **he will see light** and he will find satisfaction. And through his knowledge his servant, the righteous one will make many righteous, and he will bear their iniquities" (*The Dead Sea Scrolls Bible*, by Abegg, Flint and Ulrich, p. 360; Harper Collins Publishers, New York, N.Y.:1999).

Note the highlighted portion that is missing in the Masoretic text from which our most common English Bibles' "Old Testament" portions are derived. The New International Version (NIV) translates this verse as follows and notes in its footnotes that this phrase originates from the Isaiah Dead Sea Scroll and from the Septuagint (LXX):

After the suffering of his soul, **he will see the light [of life]** and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

Note the Septuagint (LXX) translation of this verse:

The Lord also is pleased to take away from the travail of his soul, **to shew him light**, and to form him with understanding; to justify the just one who serves many well; and he shall bear their sins. [translated by Sir Lancelot Charles Lee Brenton (1807-1862) originally published by Samuel Bagster & Sons, Ltd., London, 1851]

The phrase, *he will see the light* etc., speaks of resurrection from the shadows of death into the light of life. What else could this mean except that Messiah will resurrect from the grave?

☞ **Genesis 3:15, (compare Colossians 2:15 and Revelation 1:18) And I will put enmity between thee and the woman, and between thy seed and her seed; it shall **bruise your head**, and thou shalt bruise his heel. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it [by resurrecting from the grave].**

☞ **Hosea 5:15–6:3**, I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto YHVH: for he has torn, and he will heal us; he has smitten, and he will bind us up. **After two days will he revive** [חַיָּה/ *chayah*, to live, have life] **us: in the third day he will raise us up**, and we shall live in his sight. Then shall we know, if we follow on to know YHVH: **his going forth** is prepared as the morning; and **he shall come unto us** as the rain, as the latter and former rain unto the earth.

Commentary: This is a clear prophesy concerning the resurrection of the righteous dead of which Messiah Yeshua is the first to raise. Verse two contains a Hebrew parallelism, which is a Hebraic literary device where the same thought is expressed differently back-to-back. As noted above, the word *to live* is the basic Hebrew root verb *chayah* meaning *to live* or *to have life*. The word *raise up* is the Hebrew word *qum*/קוּם meaning *to rise, arise, stand, stand up* (Strong's H6965; TWOT 1999). According to TWOT, the basic meaning of this word “denotes rising up from a prostrate position (e.g. Josh., 3:16).” YHVH speaking here states in the broader context of this passage of his Messianic role as the lion of Judah (Rev. 5:5), and that after presenting himself as such to both houses of Israel (Ephraim and Judah) in verse 14 Messiah would “go away ... and none shall rescue him,” and then in verse 15, “I [Messiah speaking] will go and return to my place till they [Ephraim and Judah] acknowledge their offense and seek my face ...” What is their offense? Isaiah 8:14 states that which offends both houses of Israel is “the stone of stumbling and ... rock of offence.” Who is this Rock of offence? Verses 8 and 10 identifies it as *Immanuel* (El with us), which is one of the titles of the Messiah. After two days (2000 years) YHVH will revive us—i.e., the righteous dead of Ephraim and Judah or those grafted to the olive tree or into the commonwealth of Israel through Messiah Yeshua (see Eph. 2:11–19) who are to raise up in the resurrection at the end of the age—and the third day, or in the third millennia from the time of Messiah’s first coming, or year 6000, Messiah will raise up Ephraim and Judah. Likewise Messiah Yeshua raised from the dead on the third day, becoming the first of the first fruits to raise from the dead (1 Cor. 15:20, 23) and he shall “go forth” and “shall come unto us” very much alive and leading his people in the Messianic Age (Millennium).

☞ **Genesis 22 and the “Sacrifice” of Isaac at Mount Moriah.**

Commentary: YHVH credited to Abraham’s spiritual account his willingness to sacrifice Isaac as if he had actually done so. In fact, there is an ancient rabbinical tradition that states Isaac actually died and was resurrected as the *midrash* comments on this passage: “As the knife reached his throat, Isaac’s soul flew away and left [e.g., he died]. But when a voice went forth from between the angels saying, ‘Do not stretch out your hand against the lad’ (Genesis 22:12), his soul returned to his body” (*Pirkei DeRabbi Eliezer* 31 as quoted in *ArtScroll Davis Edition Baal HaTurim Chumash Bamidbar*, p. 1417) (bracketed comments are in the original). The rabbis also note that Scripture states that both Abraham and Isaac ascended the mountain, but that it is recorded that only Abraham descended (22:19). Isaac’s absence from the Genesis narrative until many years later (Gen. 24:62) has given rise to much speculation on the part of the rabbis as to Isaac’s whereabouts in the interim (*ArtScroll Bereishis Vol. 1a*, pp. 812–813). Regardless of the rabbinic interpretations, does Scripture leave Isaac out of the narrative as if to highlight his absence, and to give the impression (albeit a prophetic allegorical one) that he was actually sacrificed? After all, what was the ram caught in the thorn bush thicket (wearing a crown of thorns) by its two horns all about? That ram was a substitute sacrifice picturing Yeshua the Messiah dying on the cross while wearing a crown of thorns. And who was it that commanded Abraham to lay down the knife and slaughter the ram instead? It was the *Malak* or Messenger of YHVH (verse 11–12) who was none other than a pre-incarnate appearance of YHVH-Yeshua some 1900 years before his appearance as the Messiah in human form on earth as the Lamb of Elohim slain from the foundation of the earth. (See our teaching article, *The Hebrew Scriptures and The Writings of the Jewish Rabbis Confirm The Deity and The Incarnation of Yeshua the Messiah* for a full discussion of this the concept of the “Angel of YHVH/Elohim and how this is none other than the Word of Elohim whom John says was Yeshua [John 1:1–14].)

