

# Christ in all Scripture: an Old Testament Perspective<sup>1</sup>

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RICHARD M. DAVIDSON<sup>2</sup>

**Abstract:** Recent studies are challenging the hypothesis that NT writers mis-interpreted earlier Biblical writings, taking them out of context, and using interpretational techniques which are today considered “eisegesis”. However, biblical research is now confirming that the NT writers used the OT contextually, in continuity with the meaning found in the OT passages. It is the thesis of this article that the later Bible writers were exegetes in their biblical hermeneutics, remaining true to the Messianic meaning of those earlier biblical passages seen in their original context. I organize my discussion of “Christ in all Scripture” following Hasel’s synthesis of approaches, and under each of them I provide examples of how this approach has been utilized by Jesus and NT writers to see Christ in all OT Scripture. In light of the indicators of Christ in the Old Testament, Jesus’ sweeping claim in Luke 24 needs to be taken seriously.

**Keywords:** Christ; Old Testament; Messiah; Exegesis.

## Cristo em toda Escritura: uma perspectiva veterotestamentária

**Resumo:** Estudos recentes desafiam a hipótese de que os escritores no NT interpretaram mal as Escrituras, tirando-as do contexto, e utilizando técnicas interpretativas que são, atualmente, consideradas como “eisegesis”. Porém, a pesquisa bíblica confirma, neste momento, que os escritores do NT utilizaram o AT de forma contextualizada, em continuidade com o significado das passagens do AT. A tese deste artigo é a de que os escritores mais recentes da Bíblia eram exegetas na sua hermenêutica bíblica, permanecendo fieis ao significado messiânico de passagens bíblicas anteriores observadas no seu contexto original. Eu organizo minha discussão sobre “Cristo em toda Escritura” a partir da síntese de abordagens apresentada por Hasel, e sob cada uma delas ofereço exemplos de como a abordagem foi utilizada por Jesus e pelos escritores do

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<sup>1</sup> This article is based upon my paper by the same title, presented at the annual meeting of the Evangelical Theological Society, San Diego, California, November 21, 2019, and also uses a substantial amount of material from my chapter “Inner-biblical Hermeneutics: The Use of Scripture by Bible Writers” (DAVIDSON, 2020, p. 235-264).

<sup>2</sup> Ph.D. Old Testament Scholar at Andrews University and Professor of Old Testament Interpretation at the same institution. E-mail: davidson@andrews.edu



NT para encher a Cristo em toda a Escritura do AT. À luz dos indicadores de Cristo no AT, a afirmação abrangente de Jesus em Lucas 24 precisa ser levada a sério.

**Palavras-chave:** Cristo; Antigo Testamento; Messias; Exegese.

On the wall of our Old Testament department suite at Andrews University Theological Seminary, hangs an old painting that was rescued from being discarded when the Seminary building was remodeled some years ago. I was OT department chair at that time, and had memories of looking up at that painting in the classroom where as a seminary student I had studied biblical hermeneutics and the NT use of the Old Testament. It may seem odd to some to have a picture of a NT scene as the main piece of art hanging in an OT department suite. But I think it is very appropriate.

It is a picture of the scene described in Luke 24, where Jesus is walking with two of His disciples on the road to Emmaus the afternoon of His resurrection. In this scene, Jesus gives what I like to call the first lecture on biblical hermeneutics, as recorded in v. 27 (ESV): “And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.” The word translated here as “interpreted” in Greek is *diermeneuō*, from which we derive our English word “hermeneutics.” What was the specific topic of Jesus’ hermeneutics lecture? “Christ in All Scripture!” For Jesus, a central concern in biblical hermeneutics was to see Christ in the Old Testament Scriptures. My professional title at Andrews University is “Professor of Old Testament Interpretation.” I specifically changed the title originally assigned to me—from “Professor of Old Testament Exegesis,” to “Professor of Old Testament Interpretation”—because I believe the primary purpose of my study of the OT is to interpret it, to *diermeneuō* it, and in this enterprise, Jesus leads the way in Luke 24—He opened the disciples’ understanding to be able to see Christ in all Scripture! Hence the picture of a NT scene on the wall of an OT department suite! If I could have only one digital recording of Jesus’ teaching ministry, it would be the hermeneutical lectures He gave to the two disciples on the way to Emmaus. And if I could include a second digital recording, it would be what he said later that night to the disciples in the upper room. Luke records His statement to the assembled disciples (v. 44): “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets, and the Psalms concerning Me.”<sup>3</sup> Then Luke summarizes Jesus’ message (v. 45): “And He opened their understanding, that they might comprehend the Scriptures.” Luke also records that when the disciples on the way to Emmaus heard Jesus sharing Christ in all Scripture, they recounted later that night to one another (v. 32, ESV), “Did not our hearts burn within us while He talked to us on the road, and while He opened to us the Scriptures?” Jesus the Master Hermeneut not only wished for His disciples to understand intellectually the reality of Christ in all Scripture, but to have that “burning-heart” experience of the disciples in having the Hebrew scriptures opened to them. This has been a major quest of mine for much of my 40 years of teaching. How can I synthesize what I have found in a single article? With the help of the charts throughout the article, I can at least give an overview.

I had the good fortune to have as my major professor for my doctoral studies the late Dr. Gerhard F. Hasel. A prominent biblical scholar, his books on OT and NT theology were standard

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<sup>3</sup> Scripture citations in this article are from the NKJV unless otherwise indicated.



textbooks for some 90 seminaries across North America and internationally for many years (HASSEL, 1991; 1978).<sup>4</sup> My favorite chapter in his *OT Theology: Basic Issues in the Current Debate*, was the one dealing with the relationship between the Testaments. In that chapter he traces the history of the debate over this subject<sup>5</sup> and then suggests seven patterns of historical and theological relationships that characterize the connection between the OT and the NT: (1) the continuous history of God's people and the picture of God's dealings with humankind; (2) quotations (and allusions); (3) key theological terms; (4) unity of major themes; (5) typology; (6) promise/prediction and fulfillment; and (7) the "big picture" of salvation history. Unfortunately, Hasel's untimely death prevented him from exploring further this multiplex relationship between the Testaments.

Even though Hasel focused primarily on describing the relationship between the Testaments, I have found that his multiplex approach also accurately describes the basic ways the NT writers used the OT, and more specifically for the purposes of this study, it accurately summarizes the ways Jesus and the NT writers pointed to Christ in all Scripture. In this article I will organize my discussion of "Christ in all Scripture" following Hasel's multiplex synthesis of approaches,<sup>6</sup> and under each of the approaches I will provide examples of how this approach has been utilized by Jesus and NT writers, and may be used by us as well, to see Christ in all OT Scripture. A fundamental question first to be raised in this study is whether or not the NT Bible writers remain faithful to the original contexts in their use of earlier biblical material. Many modern biblical scholars have claimed that the NT writers often do not incorporate sound exegesis, but rather "twist the Scriptures" (ver MCCASLAND, 1961) by utilizing Christological reapplication based upon first-century interpretational techniques such as rabbinic midrash,<sup>7</sup> Hellenistic allegory, and/or Qumran-style *raz peshet* ("mystery interpretation").<sup>8</sup> It is further suggested by these scholars that since the NT writers (and Jesus) were inspired, they had the right and authority under the Holy Spirit's guidance to reinterpret and reapply to Jesus what originally in the OT did not refer to Him, or to see a "fuller meaning" (*sensus plenior*) in Scripture that cannot be discovered by exegesis but must depend upon later authority.<sup>9</sup>

However, recent studies are challenging the hypothesis that later Biblical writers mis-interpreted earlier Biblical writings, taking them out of context, and using interpretational techniques common to their culture which are today considered "eisegesis" (reading into the text a meaning

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<sup>4</sup> Hasel's OT theology book was translated into Korean (1984), Portuguese (1987), and Indonesian (1986).

<sup>5</sup> Hasel (1991, p. 172-193) describes how some scholars (e.g., Rudolph Bultmann and Friedrich Baumgärtel), following in the footsteps of the 2nd century heretic Marcion, have seen a radical discontinuity between the OT and the NT, even regarding the OT as a book of a non-Christian religion. Others (e.g., Wilhelm Vischer and A. A. van Ruler) have gone to the opposite extreme, suggesting that the OT is the only true Scripture, and the NT is only its "explanatory glossary" (VAN RULER, 1971, p. 74). In his chapter (and this one) it is affirmed that the OT and NT are equally inspired and equally important, with a basic continuity between the Testaments.

<sup>6</sup> To my knowledge, no one has attempted to organize the material concerning the relationship between the Testaments, inner-biblical hermeneutics, and in particular, Christ in all Scripture, around these seven approaches, and I offer this attempt in memory of my Doktorvater, Gerhard Hasel.

<sup>7</sup> Rabbinic Jewish interpretation, particularly after A.D. 70, separated between *peshat* (the plain sense of the text) and *midrash* (the meaning beneath the text). See David Instone-Brewer (1992), who demonstrates that the rabbis before AD 70 "did not interpret Scripture out of context, did not look for any meaning in Scripture other than the plain sense, and did not change the text to fit their interpretation, though the later rabbis did all these things."

<sup>8</sup> For discussion of these methods, and the claim that the NT writers utilized these approaches, see, e.g., Richard N. Longenecker (2015, p. 133-134, 142-143).

<sup>9</sup> Enns, *Inspiration and Incarnation*, 149, describes the essence of the "*sensus plenior*" (fuller sense) of Scripture: "The New Testament writers were so consumed by Christ their minds were illumined to see what was largely hidden to the human authors of the Old Testament, but was always the goal and intention of the divine author." (ver MOO, 1986, p. 325-356).



that is not there). Insightful biblical research is now confirming (with illustrative biblical evidence) that the NT writers used the OT contextually, in continuity and harmony with the meaning found in the OT passages they cite.<sup>10</sup> It is the thesis of this study that the later Bible writers were faithful exegetes and theologians in their inner-biblical hermeneutics, remaining true to the Messianic meaning of those earlier biblical passages seen in their larger original context, even as they under inspiration revealed the further significance of those passages for their own times and ours. We turn now to the major ways that later Biblical writers used earlier Scripture and there found Christ revealed.

## Continuous History of God's People

Later biblical writers consistently remain faithful to the writings of earlier Scripture in their references to the history of God's people.

**Paragenealogies of the godly Messianic line.** With regard to the early history of God's people in Gen 1–11, the chrono-genealogies (Gen 5–11) covering the complete line of descendants from Adam to Abraham<sup>11</sup> are repeated accurately by the writer of Chronicles toward the end of the OT period (1 Chr 1), and again by Luke at the beginning of his gospel (Luke 3). The main stories of this period are alluded to by the OT Writings and the Prophets.<sup>12</sup> Jesus and *all* New Testament writers refer to Gen 1–11, with the underlying assumption that it is literal, reliable history, and every chapter of Gen 1–11 is referred to somewhere in the New Testament (MORRIS, 1972, Appendix B, p. 9-101). More importantly for our concerns in this article, these genealogies of the OT ultimately had a Messianic focus. A recent study of the genealogical lines from Adam to Joshua shows that “What at first glance appear to be unconnected genealogical and chronological elements are, in reality, part of a single, overarching genealogy—a paragenealogy—unified thematically by this idea of a godly line, and technically by the details of age and chronology” (WHITE, 2016, p. 14). The author concludes that in the twenty-seven generations represented in this genealogy “Scripture thus presents us with a distinct period defined by a single, unbroken genealogy that begins with Adam and ends with Joshua” (WHITE, 2016, p. 14). This godly line is driven largely by the Protoevangelium promise of the Messiah in Gen 3:15, and the promises of the Messiah to Abraham in Gen 12, and continually narrows toward the Messiah as the paragenealogy is carried forward: Adam [Gen 5] → Noah [Gen 11] → Abraham [Gen 17] → Isaac → Jacob/Israel [Gen 49:10] → Judah → Boaz [Ruth 4:18-22] → David [2 Sam 7:12-19] → Solomon → Messiah [Matt 1; Luke 3].

**Christ the center of salvation history.** Jesus and the NT writers frequently allude to various events in the OT history of God's people Israel, remaining accurate to the facts of that history, and building upon that history to draw lessons and implications for the people of God in their time and ours. The NT church is regarded by the NT writers as in basic continuity with the OT Israel, the church being the eschatological remnant of faithful Israel (see

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<sup>10</sup> See esp. Walter C. Kaiser Jr. (1993, p. 95-114; 1994, p. 14-39); G. K. Beale (1994, p. 387-390); James M. Hamilton Jr. (2006, p. 30-32); Darrell Bock (2008, p. 105-151); Walter C. Kaiser Jr. (2008, p. 45-89); Michael Rydelnik (2010, p. 95-111); and Abner Chou (2018).

<sup>11</sup> See esp. Gerhard F. Hasel (1980, p. 23-37); Travis R. Freeman (2015, p. 253-277).

<sup>12</sup> See, e.g., the reference to the Fall of Adam in Hos 6:7 and to Noah and the Flood in Isa 54:9 and Ezek 14:14, 20. For allusions to the sons of Adam and Eve, see also Radiša Antić (2006, p. 203-211).



esp. Rom 9-11), by virtue of their connection with the Representative Israelite, Jesus Christ.<sup>13</sup> Thus Christ is the midpoint of salvation history, as argued years ago by Oscar Cullmann (1950; 1965) and George Elden Ladd (1974), among others. Christ is the center and focus of both OT and NT history.<sup>14</sup>

**The same God of history: Yahweh, I AM.** A corollary of this continuity of history in OT and NT is that we find the same *God of history* in both OT and NT. The Yahweh of the OT is none other than the Jesus of the NT! We see this set forth especially in OT references to the “Angel of the Lord” (*mal’ak Yahweh*). This expression is used frequently in the HB with reference to a divine being: e.g., Gen 16:7, 13; 22:11, 16; Judg 6:11, 14, 22; Exod 3:2; 13:21; 14:19. Notice the usage in Exod 3:2. Some have suggested that the construction is a genitive of apposition: “the Angel that is Yahweh” or “Angel Yahweh” (STUART, 2006, p. 110-111). But, with the meaning of *mal’ak* being “messenger,” the best rendering is in this context is “The Angel [Messenger] from the Lord [Yahweh].” The successive verses in Exod 3:4, 6, and 7 make clear that this Angel is none other than God, whose name is both Elohim and Yahweh. Yahweh has sent Yahweh! This passage is one of the strongest passages in the HB to show that often the Angel of the Lord is God Himself—the pre-incarnate Son of God—and not one of the angels standing in for God or speaking with His authority. This is an indication of more than one Person in the Godhead already in the OT.<sup>15</sup> The usage of different names for God in the respective verses are not an indication of different sources, as claimed by proponents of the Documentary Hypothesis, but are the way that Moses emphasizes different aspects of the divine character: Elohim underscores the divine transcendence while Yahweh highlights divine covenant intimacy (CASSUTO, 1961, p. 15-41). Later in Exod 3, this “Angel of the Lord” reveals Himself as the great “I Am” (v. 14) (ver WILKINSON, 2015; SANER, 2015).

In John 8:58, Jesus announces, “Before Abraham was, I AM.” Thus Jesus and the NT writers recognize that Jesus appears throughout the OT! In this sense, the entire OT is a revelation of Jesus, because He is the Yahweh of the OT. There is one and the same God, Yahweh, that is God of both OT and NT. It is not always clear in the Hebrew Scriptures whether it is the Father or the Son who are appearing. When we find the phrase “Angel of the Lord” referring to a divine being being sent from Yahweh, it is clearly the Son. And most likely it is the Son who is most often serving as the “mediator” between the infinite God and finite creatures in the OT narratives, since He was inaugurated to that mediatorial role (as the “Word”) from the beginning of Creation (Prov 8:22-31; John 1:1-3) (DAVIDSON, 2006, p. 33-54).

## Quotations and Allusions

A second approach used by the NT writers is to recognize the Messiah in various quotations from and allusions to the Hebrew Scriptures. The hermeneutic of NT writers makes use of

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<sup>13</sup> See Richard M. Davidson (2013, p. 375-428). As these articles show, there are also discontinuities, because of Israel’s withdrawal from theocracy by the decisions of its leaders, but God’s original ultimate plan for Israel will ultimately be fulfilled to the faithful “Israel” of all ages in the New Earth.

<sup>14</sup> For a recent simple, but not simplistic, presentation of the evidence for this position, see Trent Hunter and Stephen Wellum (2018).

<sup>15</sup> See discussion in Jiří Moskala (2010, p. 245-275). Sometimes these appearances of the pre-incarnate Christ in the OT are called Christophanies. See, e.g., James A. Borland (1978).



both quotations and allusions. A quotation may be defined as “a direct citation of an OT passage that is easily recognizable by its clear and unique verbal parallelism” (BEALE, 2012, p. 29). An allusion is “a brief expression consciously intended by an author to be dependent on an OT passage” (BEALE, 2012, p. 31). In other words, “In contrast to a quotation of the OT, which is a direct reference, allusions are indirect references (the OT wording is not reproduced directly as in a quotation)” (BEALE, 2012, p. 31). Helpful criteria have been established for recognizing allusions (sometimes distinguished from “echoes”)<sup>16</sup> to the OT by NT writers, which criteria also apply to allusions by later OT writers to earlier ones.<sup>17</sup> G. K. Beale (2012, p. 31, italic his) summarizes: “The telltale key to discerning an allusion is that of recognizing an *incomparable or unique parallel in wording, syntax, concept, or cluster of motifs in the same order or structure.*”

In the NT, the number of separate OT quotations has been calculated to be about 295, occupying some 352 verses or more than 4.4 % of the NT, averaging one verse in every 22.5 verses as quotations (NICOLE, 1994, p. 13).<sup>18</sup> The number of allusions is much higher, ranging from various estimates of about 600 to over 4000 (TOY; DITTMAR; HÜHN, 1900 *apud* NICOLE, 1994, whose allusions [*Reminiscenzen*] add up to 4105). Regarding the *form* of the NT quotations of OT passages, they are sometimes verbatim the same as the OT passage in Hebrew, while other times they differ slightly, probably due to one or more of several factors: (1) the NT writers had to translate their quotations from Hebrew to Greek, or use the LXX or a combination of both; (2) they were no doubt often quoting from memory, without the same rules for verbal precision as in today’s conventions for quotations; (3) they were sometimes paraphrasing their quotations; and (4) they were sometimes alluding to OT passages without intending to quote them.<sup>19</sup>

Regarding the *meaning* of the NT quotations or allusions to the OT, Chou and others have argued that the NT writers “used the OT contextually”— that is, in harmony with the original meaning in light of its larger context (CHOU, 2018, p. 121; BEALE, 1994, p. 387-390; DAVIDSON, 1994, p. 34-35; HAMILTON, 2006, p. 30-32; KAISER, 2008, p. 88-89). Multiple case studies have been provided to document this conclusion (see DAVIDSON, 1994, p. 16-35; CHOU, 2018, p. 131-154, 160-198; HAMILTON, 2006, p. 30-54; KAISER, 2008, p. 88-89). This is in contrast to those who claim that the NT writers are misinterpreting the OT quotations using faulty contemporary hermeneutical methods such as rabbinic midrash. A large portion of the examples where it is claimed that the NT writers have “twisted the Scriptures” in their citation of OT passages involve the issue of typology or predictive prophecy, with the fulfillment in Jesus Christ, and will be discussed below. We present one Messianic case study here that involves a elusive quotation that turns out to be a fascinating allusion.

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<sup>16</sup> Those who distinguish between “allusion” and “echo” usually consider the “echo” to be a more subtle reference to the OT than an allusion, with less volume from or verbal coherence with the OT (ver BEALE, 2012, p. 32).

<sup>17</sup> See Jon Paulien (1988, p. 155-186), who suggests three main criteria of verbal, thematic, and structural parallels (the latter being strongest); and Richard B. Hays (1989, p. 29-32). Beale (2012, p. 32-34), builds largely on Hays’ criteria, and he summarizes them under seven heads: (1) availability; (2) volume; (3) recurrence; (4) thematic coherence; (5) historical plausibility; (6) history of interpretation; and (7) satisfaction.

<sup>18</sup> Of these 295 OT quotations, Nicole (1994) counts about 85% (250) of these which utilize an introductory formula explicitly indicating the author’s intent to cite the OT. Chou (2018, p. 123) counts nearly 200.

<sup>19</sup> See Nicole (1994, p. 18-25) for examples and discussion of all of these approaches. Cf. Gleason Archer and Gregory Chirichigno (1983, p. xxviii), who categorize all the NT quotations as to whether the source of the citation was the Hebrew Bible, the LXX, or some combination of both. Out of the 410 entries, only 13 on the surface “give the impression that unwarranted liberties were taken with the Old Testament text in the light of its context. But when due consideration is given to the basic message of the Hebrew passage and the particular purpose that the New Testament author had in mind (under the guidance of God’s Spirit), in each case it will be seen that, far from wresting or perverting the original verse, the inspired servant of Jesus brings out in a profound and meaningful way its implications and connotations.”

**Case study: “He shall be called a Nazarene”: Matt 2:23, citing “the prophets”.**

Matt 2:23 reads: “And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, ‘He shall be called a Nazarene.’” In the case of this apparent citation, no specific OT passage is cited. Many scholars have seen here a reference to the law of the Nazirite in Numbers 6 (cf. Judg 13:4-5), and they have pointed out how the context simply does not fit the situation of Jesus.

It is true that Jesus was no Nazirite! He did not refrain from drinking the juice of the grapes nor from shaving His head. But the problem of this passage is not with Matthew in mistakenly connecting Nazareth with the Nazirites; it is rather with those scholars who mistakenly see Matthew making such a connection.

What needs to be recognized is that the Greek letter *zeta* or “z” is used to transliterate two Hebrew letters, *zayin* (or “z”) and *tsade* (or “ts”). The Hebrew for the town Nazareth comes the Hebrew root *natsar*, not *nazar*. The OT noun built on this stem is *netser*, which means “sprout, shoot, branch.” This Hebrew word is the technical term for the Messiah utilized in the prediction of Isa 11:1: “There shall come forth a Rod from the stem of Jesse, and a Branch [*netser*] out of his roots.” Matthew, far from positing a false connection between Jesus and the Nazirite, is instead recognizing the connection between the name of the town “Nazareth” and the title of the Messiah! Messiah, the Branch [*netser*], grows up [*natsar*] in the City of the Branch [*netseret*]! Again, Matthew is remaining faithful to the original Messianic context of the Volume of Immanuel, Isaiah 7-12, in his allusion to Isa 11:1.

## Key Theological Terms

The inner-biblical hermeneutic of Bible writers also included the use of key theological terms in their interpretation of Christ in the Hebrew Scriptures. Studies on the use of various theological terms in Scripture have demonstrated the underlying continuity between OT and NT in the fleshing out of the meaning and implications of these terms, “implications often defined and refined by previous scriptural writers” (DAVIDSON, 1994, p. 153). Samples of these studies include examination of theological terms for “servant,” “remnant,” (see HASEL, 1972; 1976, p. 735-736; MULZAC, 1995; POLLARD, 2007) and “righteousness/justification,” (see DAVIDSON, 2018, p. 58-102; 1996, p. 107-119) to name a few. In each of these examples the key term used throughout the OT ultimately focuses upon the Messiah: the Messianic Servant (Isaiah’s four messianic “Servant Songs” in Isa 42-53), the Messianic Remnant, the embodiment of the Covenant, and “My Righteous Servant” who “will justify the many” (Isa 53:11). As a case study of a key theological term over which controversy has raged concerning its inner-biblical hermeneutics, and Christological focus, we look at the term “seed” (Heb. *zera*’; Gk. *sperma*) throughout Scripture in its Messianic contexts.

**Case study: the Messianic Seed of Gen 3:15 and its inner-biblical interpretation by later biblical writers.** Genesis 3:15 has been widely regarded as “the *locus classicus* of Old Testament intertextuality” (CHOU, 2018, p. 83; see also KAISER JR., 1995, p. 37-38; HAMILTON JR., 2010, p. 76-77). In his exegetical and intertextual study of Gen 3:15, Afolarin Ojewole has categorized the many different kinds of interpretation of this verse (OJEWOLE, 2002, p. 12-49). The traditional interpretation until the rise of the historical-critical method was that the text pointed

toward the coming of the Messianic Seed who would crush the head of the Serpent, representing Satan, but liberal-critical scholars have tended to see in this verse “an aetiological myth which attempts to explain the natural hostility between mankind and the serpent world” (WIFALL, 1972, p. 361). Recently, even some evangelical scholars have begun to question the Messianic interpretation of this passage, suggesting that it simply speaks generally of good eventually triumphing over evil (see WALTON, 2001, p. 234), or that the Messianic meaning is only based on later NT revelation via *sensus plenior*” (WENHAM, 1987, p. 80).

However, recent scholarship has provided solid exegetical evidence for the Messianic interpretation of Gen 3:15, as the *protoevangelium* or “first gospel promise” (OJEWOLE, 2002, p. 50-220; Cf. ROBERTSON, 1980, p. 93-100; CHOU, 2018, p. 129-145). Afolarin Ojewole shows how in this verse the conflict narrows from many descendants (a collective “seed”) in the first part of the verse to a masculine singular pronoun in the last part of the verse—“He”—fighting against the serpent. Elsewhere in Scripture whenever the term “seed” (Heb. *zera*) is modified by a singular pronoun, it is a single individual that is in view (see COLLINS, 1997, p. 139-148). Thus here God promises victory centered in a Person. “He”—the ultimate representative Seed of the woman, later to be revealed as the Messiah, shall bruise your head, Satan, and you shall bruise His heel (OJEWOLE, 2002, p. 190-207). Ojewole traces the intra-textual use and referent of the word “seed” (*zera*) and related pronouns throughout the rest of the Pentateuch, showing how Moses carries forward the messianic interpretation of the term Seed. This is especially evident in Gen 22:17, where the word *zera* “seed” clearly has a plural (collective singular) idea in the context of “the stars of heaven” and “the sand which is on the seashore,” but in v. 17b the *zera* narrows to a singular Messianic “Seed” who would “possess the gate of *His* [singular] enemies.” This is in parallel to Gen 3:15, where we find the same narrowing of the referent of the word “seed” from collective to Messianic singular (for further discussion see OJEWOLE, 2002, p. 271-285; ALEXANDER, 1997, p. 363-367). The allusion to Gen 3:15 is also apparent in the Balaam oracle prophesying a Star rising for Jacob will crush the forehead of Moab (Num 24:17), in parallel to the Messianic Seed of Gen 3:15 crushing the head of the Serpent (HAMILTON, 2006, p. 34).

The intertextual allusions to the “seed” of Gen 3:15 are found elsewhere in the OT, including the book of Ruth (4:10-22), 2 Samuel (7:4-19), Psalms (2; 18; 68; 72; 89; 110), and Micah (7:17) (OJEWOLE, 2002, p. 296-352; CHOU, 2018, p. 87-89), giving evidence that OT prophets recognized in Gen 3:15 the passage which “established God’s agenda for the battle of good and evil, culminating in a seed/champion who would vanquish the evil one. Later prophets do not change those ideas but flesh out the ramifications of those ideas on redemptive history” (CHOU, 2018, p. 89). These later prophets have caught and further develop the messianic import of the *protoevangelium*. Allusions to the Seed of Gen 3:15 (and its parallel passages in the divine promises to Abraham’s seed in Gen 12 and 22) continue in the NT, in Rom 16:20 and Rev 12 (see OJEWOLE, 2002, p. 342-344, 348-349), as well as Gal 3. Regarding this latter passage, some NT scholars have claimed that Paul’s citation of the Abrahamic “seed” passages in Gal 3:16 is a good example of his “twisting the Scriptures” by means of some kind of midrashic or rabbinic principle of interpretation (see DAUBE, 1965, p. 440; ELLIS, 1981, p. 70-73). In Gal 3:16 Paul writes, “Now to Abraham and his seed were the promises made. He does not say, ‘And to seeds,’ as of many, but as of one, ‘And to your Seed,’ who is Christ.” A surface reading of this verse may suggest that Paul is indeed citing the Abrahamic promises in a way that is not faithful to the Hebrew, since in Hebrew the





word *zera'* ("seed") always appears in the singular form, never the plural, just as in English the word "seed" (singular in form) can refer to either one or many seeds. However, a close reading reveals that Paul is citing Gen 12:7 in light of Gen 22:17-18, since this latter verse is the one cited in Gal 3:8,<sup>20</sup> and he does so in a way showing he understands that the use of the Hebrew word *zera'* "seed" in Gen 22:17 moves from a collective (plural) idea to a single "Seed," the Messiah, as noted earlier. Then a few verses later (Gal 3:29) Paul correctly points to the collective plural aspect of this same term, referring to those who are in Christ as "Abraham's seed," also in the wider context of Gen 22:18.

I conclude with Dale Wheeler, who wrote his doctoral dissertation on the issue of Paul's citation of the OT in Gal 3:16: "rather than twisting the Old Testament to prove a point Paul is using the passage in exactly the way it was intended, following its original sense and understanding the nature of who might be its referents" (WHEELER, 1987, p. 332-333).

## Major Theological Themes

This approach of biblical writers in their inner-biblical hermeneutic somewhat overlaps with the previous one, inasmuch as key theological terms are often part of a larger biblical theme or motif. Here we point out that various themes are developed in OT and NT, focusing on the broader theme or motif<sup>21</sup> beyond a specific biblical term. There are many themes showing the unity of the Bible, such as the following: "creation," covenant," "law," "Sabbath," "worship," "ethics," "wisdom," "prophecy," and "eschatology" (see DYRNESS, 1979 for an incisive discussion of each of these themes). It is fascinating to see how most, if not all, of these major themes not only demonstrate a basic continuity between the Torah and Prophets and between the OT and NT, but also ultimately center upon the Messiah already in the OT, and is recognized as such by NT writers.

**Individual themes.** The theme of creation centers upon the identity of the Creator, who already in the OT (Prov 8) focuses upon Christ, the "Mastercraftsman and Co-Creator" with His Father, and the embodiment of Wisdom in creation (Prov 8:30-31; cf. Isa 11:2).<sup>22</sup> Christ as Creator and Wisdom is re-inforced in the NT (e.g., John 1:1-3; Col 1:16-17, 30). A study of the covenant theme in Scripture (see ROBERTSON, 1980; HASEL, 2012; MCCOMISKEY, 1985; MACCARTHY, 2007) reveals that the Messiah is at the heart of the covenant throughout the OT (cf. Gen 3:15; 12:1-3; 15:17; Jer 31:31-34; Dan 9:27), and is in fact the embodiment of the covenant (Isa 42:6; 49:8). The NT reinforces the Christocentric nature of the everlasting covenant (e.g. Galatians 3; Hebrews 8-10; 12:24). Studies on the *Sabbath* in Scripture show how the later biblical writers build upon the foundational Sabbath passages earlier in Scripture, remain in continuity with these passages as they expand on the significance of the Sabbath in their time and ours, and center upon Christ the Lord of the Sabbath (STRAND, 1982).<sup>23</sup> Recent study on *OT Law* sets

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<sup>20</sup> Of all the promises of seed made to Abraham, only in Gen 22:17-18 is reference made to "nations," and Paul's citation "In you all the nations shall be blessed" clearly refers to this passage. For the summary of evidence that Paul in Galatians 3 is not simply citing Genesis 12, but in particular had Gen 22:17-18 in mind, see the discussion of Gal 3:8 in Max Wilcox (1977, p. 94-97).

<sup>21</sup> A "motif" is usually more narrowly focused than a theme; a motif is a recurring image or symbol or idea in a literary work that explains or develops a central idea or message called a theme.

<sup>22</sup> See Richard M. Davidson (2006, p. 33-54); cf. Gerald Klingbeil (2015), *passim*, and the companion volume examining the reverberations of creation in the New Testament (forthcoming).

<sup>23</sup> Cf. the forthcoming series of volumes on the Sabbath sponsored by the Biblical Research Institute.



forth a biblical based, practical method for applying the values and practices and principles of Old Testament laws to Christian life today. This study confirms the basic continuity between the Testaments while recognizing valid elements of discontinuity (GANE, 2017).<sup>24</sup> The One who is the embodiment of these laws is the Messiah (Isa 42:21; Rom 10:4; Heb 10:1).<sup>25</sup>

**Case study: the grand central theme of the OT (and all Scripture).** A Christocentric focus is found not only in isolated themes of Scripture. Elsewhere I have argued that a multi-faceted “center” of Scripture emerges out of the “introductions” (both canonical and chronological) and “conclusion” of Scripture, i.e. Gen 1-3 (and Job, probably written about the same time as Genesis, by Moses<sup>26</sup>) and Rev 20-22 (DAVIDSON, 2009, p. 5-29; 2000, p. 102-119). The seven major themes that are found in Scripture’s “book-ends” and appear together to form the “grand central theme” (or “plot-line” or “grand metanarrative”) of Scripture are these: (1) creation and the divine design for this planet; (2) the character of the Creator (with implications for theodicy); (3) the rise of the cosmic moral conflict concerning the character of God; (4) the Gospel covenant promise centered in the Person of the Messianic Seed, Jesus Christ; (5) the substitutionary atonement of the Messiah; (6) the eschatological windup of the moral conflict with the end of the serpent (Satan) and evil; and (7) the sanctuary setting of the moral conflict.<sup>27</sup> The following chart summarizes the biblical evidence for this theological “grand central theme” of Scripture:

**The “Grand Central Theme” of Scripture Revealed in Its Introductions [Canonical and Chronological] and Conclusion**

Major Themes	Genesis 1-3	Job	Revelation
1) Creation and Original; Divine Design	1-2 Creation of heaven and earth; Sabbath, provisions for humankind	38-41 Creation by the Almighty (Shaddai)	Creation of new heavens and earth
2) Character of God	1-2 Elohim/Yahweh	1-2; 42:7-8 Satan’s attack against God’s character; Job speaks “right” of God	21-22 (especially 22:4) God’s character revealed; God’s name (character) on foreheads of saints
3) Moral Conflict (Concerning God’s character/law)	3 Beginning on earth	1-2 Satan versus God, cosmic setting	20 Windup of cosmic conflict

<sup>24</sup> Gane shows how the elements of continuity are embedded in the OT itself.

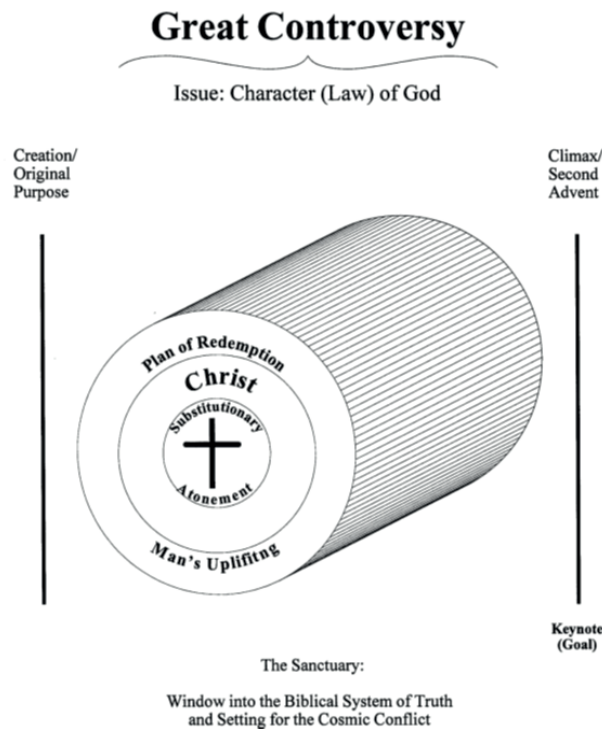
<sup>25</sup> For further discussion, see esp. MacCarty (2007), *In Granite or Ingrained?* passim.

<sup>26</sup> Babylonian Talmud, *Baba Bathra* 14b, 15a: “Moses wrote his own book, and the passages about Balaam and Job.” The Syriac Peshitta places the book of Job after the book of Deuteronomy, in honor of the ancient Jewish tradition that Moses was its author. See SDABC, 3:493–494, 1140. For example, the expression ‘El-Shaddai (“Almighty God”) is found 31 times in Job, 6 times in Genesis, and nowhere else in the Hebrew Bible. Many other expressions, including a number of Egyptianisms, link together the two books. The Egyptian connection between these two books, and additional evidence for Mosaic authorship of both, is explored further in the recent unpublished research of Jacques Doukhan. See also, A. S. Yahuda (1933-); Nili Shupak (1993); and Hans Strauss (2003, p. 25–37). Cf. Ellen G. White *Signs of the Times*, 19 February 1880; quoted in idem, “Job,” SDABC, 3:1140: “The long years amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time.”

<sup>27</sup> For discussion and biblical substantiation of each facet, see Davidson (2009, p. 11-24, 24-26) where it is shown that Ellen White pinpoints just these seven facets as she describes the “grand central theme” of Scripture (see Ed 125-126, 190; GC 299, 423; 678; GW 315; PP 44, 596; 1 SM 259, 383; and 8T 77).

4) Gospel/Covenant Promise of Messianic Seed	3:15 Supernatural enmity against the Serpent The Messianic Seed	19:25-27 “I know that my Redeemer liveth...” The Redeemer/Vin- dicator	21:6; 22:16, 17 “I will give the water of life freely.” “I, Jesus—Root and Offspring of David, Bright and Mor- ning Star”
5) Substitutionary Atonement	3:15, 21 Heel of Seed crushed; Clo- thing of sacrificial skins	1:5; 19:25; 42:8 Job’s sacrifices for family and friends; The Redeemer (Go’el)	21:22, 23 The Lamb
6) Final Climax and End of Evil	3:15 Serpent’s head crushed	19:25 Eschatological resurrection	21:6 “It is done.”
7) Sanctuary	1-3 Eden as sanctuary; Investigative Judgment of Adam and Eve; Sacrificial system	1:6; 2:1; 19:29 Sons of God come “before the Lord” to the hea- venly sanctuary; Final judgment	20:12, 13; 21:3, 16, 22 Final judgment; The “tabernacle of God is with men”; God and Lamb as temple; New Jerusalem as Most Holy Place (cube)

The epicenter of this multifaceted metanarrative is Jesus Christ, who fulfils the OT types and promises.<sup>28</sup> This may be diagrammed in the following way:



A growing consensus of scholars now recognize the same basic outline of this “big picture” of Scripture (DAVIDSON, 2009, p. 28-29, and passim), emphasizing its major “plot-line” which moves from Creation to Fall and then to Redemption in Christ and a New creation (see CHOU, 2018, p. 227; MOSKALA, 2015, p. 1-38). Recent studies illustrate how the biblical writers not only

<sup>28</sup> For an excellent discussion of how Jesus is the very center of inner-biblical interpretation, see Ganoune Diop (2005, p. 141-145).



were faithful exegetes of biblical passages, but they “thought through Scripture in terms of the big picture” (CHOU, 2018, p. 159). Chou traces this “big picture” in each major era of the OT prophets and in each of the NT writers, showing the biblical writers’ understanding of the overarching plan of God in salvation history, and the continuity and consistency of their inner-biblical hermeneutic (CHOU, 2018, p. 93-105, 130-131, 155-196). The biblical writers were not only faithful to individual antecedent passages that they interpreted; they also had a grasp of the “big picture” of Scripture, and faithfully expounded on the meaning and significance of individual passages in light of this grand biblical metanarrative, centered in Jesus Christ.

## Typology

Based upon an examination of the passages in Scripture where the object of a biblical writer’s hermeneutical endeavor is specifically labeled a “type” (Gk. *typos*) or “antitype,”<sup>29</sup> the following definition summarizes the nature of biblical typology: typology is the study of persons, events, and institutions which God has divinely designed to prefigure (point forward) to their eschatological (end time) fulfillment in connection with Christ and/or the Gospel realities brought about by Him (DAVIDSON, 1981, *passim*). According to the hermeneutical principles that emerge from the Bible’s use of typology, the OT already identifies which persons, events, or institutions are typological, and the NT simply announces the fulfillment of what the OT had indicated.<sup>30</sup> Studies have been conducted on various strands of biblical typology, including the typology of Adam, the Flood, the Exodus, and the sanctuary, among many others, and how each of these strands of Messianic typology find their basic fulfillment in Christ.<sup>31</sup> See the following chart for seven examples of Messianic typology in the OT, with the indicators already in the OT that these are typological.<sup>32</sup>

### Typological interpretation of the old testament: prophetic indicators identifying the types

Old Testament Type (Person/Event/ Institution)	Old Testament Verbal Indicator of Typology	New Testament Announcement of Antitype
<b>1. Adam</b> Genesis 1-5	<b>New Adam</b> Immediate context: Gen 1:26-27; 2:5-7, 18-23; 3:15, 17; 5:1-2 (corporate solidarity of Adam with “humanity” and with the Messianic seed). Later OT indicators: Ps 8:4-8; Dan 7:13-14 (see DAVIDSON, 2011, p. 23-28).	<b>Antitypical Adam</b> Rom 5:12-21; 1 Cor 15:21-22, 45-49; Heb 2:6-8; cf. Matt 24:30; 26:64; etc. (see DAVIDSON, 1981, p. 297-316).
<b>2. Flood</b> Genesis 6-9	<b>New Cosmic Judgment/Salvation</b> Immediate Context: Gen 6:13; 7:23; 8:1 (see GAGE, 1984, p. 7-16). Later OT indicators: Isa 24:18; 28:2; 43:2; 54:8-9; Nah 1:8; Dan 9:26 (see DAVIDSON, 2011, p. 29-31).	<b>Antitype of the Flood</b> 1 Pet 3:18-21; cf. Matt 24:37-39; Lk 17:26-27; 2 Pet 2:5, 9; 3:5-7 (see DAVIDSON, 1981, 316-336).

<sup>29</sup> These NT passages are: Rom 5:14; 1 Cor 10:6, 11; 1 Pet 3:21; Heb 8:5 and 9:23; cf. the LXX of Exod 25:40.

<sup>30</sup> For a recent overview of nine criteria for discerning types of Christ in the OT, see G. K. Beale (2020, p. 30-43).

<sup>31</sup> For an overview of the principles of biblical typology, see Richard M. Davidson (2011, p. 5-48; 1992, p. 99-130); Beale (2020, p. 25-50).

<sup>32</sup> This chart is revised from Davidson (2011, p. 19-23; for discussion of the first four of these examples, p. 23-36).

	<p><b>New Exodus</b></p> <p>Immediate Context: Exod 15:14-17; Numbers 23-24 (esp. 23:22; 24:8, 14-17; see SAILHAMER, 1992, p. 408).</p> <p>Later OT indicators: Hos 2:14-15; 12:9, 13; 13:4-5; Jer 23:4-8; 16:14-15; 31:32; Isa 11:15-16; 35; 40:3-5; 41:17-20; 42:14-16; 43:1-3, 14-21; 48:20-21; 49:8-12; 51:9-11; 52:3-6, 11-12; 55:12-13 (see DODD, 1952, p. 75-133; NINOW, 2001).</p>	<p><b>Antitypical Exodus</b></p> <p>1 Cor 10: 1-13; cf. Matt 1-5; Luke 9:31; etc. (see DAVIDSON, 1981, p. 193-297; BALENTINE, 1961; KENNEDY, 2008; BEALE, 2012, p. 697-715).</p>
<p><b>4. Earthly Sanctuary</b> <b>Exodus 25-40</b></p>	<p><b>Earthly a Copy of the Heavenly Sanctuary</b></p> <p>Immediate context: Exod 25:9, 40;</p> <p>Later OT indicators: Ps 11:4; 18:6, 60:8; 63:2; 68:35; 96:6; 102:19; 150:1; Isa 6; Jonah 2:7; Mic 1:2; Hab 2:20; etc. (see DAVIDSON, 1981, p. 367-388; SOUZA, 2006).</p>	<p><b>Antitypical Heavenly Sanctuary</b></p> <p>Heb 8:5; 9:24; cf. Rev 8:1-5; 11:19; 16:1; etc. (see NUNES, 2020; PAPAIOANNOU; GIANTZAKLIDIS, 2017, p. 109-263).</p>
<p><b>5. Moses</b> <b>Pentateuch</b></p>	<p><b>New Moses</b></p> <p>Immediate context: Deut 18:15-19</p> <p>Later OT indicator: Deut 34:10 (added probably by Ezra) (see SAILHAMER, 1992, p. 456, 478-9).</p>	<p><b>Antitypical Moses</b></p> <p>John 1:21; 6:14; 8:40; etc. (see ALLISON, JR., 1993).</p>
<p><b>6. Joshua</b> <b>The Book of Joshua</b></p>	<p><b>New Joshua</b></p> <p>Immediate context: Exod 23:23; Num 13:8, 16; 27:17, 21; Deut 3:28; 18:15-17; 31:3, 23; 34:10-12; Josh 1:2-5; 3:7; 4:14 (Joshua does the same work as the Angel of the Lord, and of Moses, but is clearly not the New Moses)</p> <p>Later OT indicator: Isa 49:8 (the Messiah does the same work as Joshua in Deut 31:7; Josh 1:6) (see DAVIDSON, 1995, p. 24-35).</p>	<p><b>Antitypical Joshua</b></p> <p>Hebrews 4; cf. Matt 11:28; Eph 1:11, 14, 18; Col 2:15; 3:24; Heb 1:4; 9:15; 12:22-24 (see DAVIDSON, 1995, p. 32-35; BEALE, 2020, p. 41).</p>
<p><b>7. David</b> <b>The Psalms</b></p>	<p><b>New David</b></p> <p>Immediate Context: Ps 2 (esp. vs. 12); 16:8-11; 22; 40:6-8; etc. (language goes beyond historical David).</p> <p>Later OT indicators: Jer 23:5; Ezek 34:23; 37:24; Dan 9:26 (echoing Ps 22:11); Isa 9:5, 6; 11:1-5; Hos 3:5; Amos 9:11; Zech 8:3; etc. (see DAVIDSON, 1994, p. 23-28; [forthcoming in the volume 2 of Psalms Studies published by ATS and Peruvian Union University]; HAMILTON JR., 2012, p. 4-25).</p>	<p><b>Antitypical David</b></p> <p>Matt 1:1-18 (14 is the gematria number of David); John 19:24; Acts 2:29-33; 13:31-37; Heb 1:5; 5:5; 10:5-9; etc. (see DAVIDSON, 1994, p. 23-26; NOVAKOVIC, 1997, p. 148-191; HAYS, 2016, p. 146-53; JOHNSON, 2018, p. 247-272).</p>
<p><b>8. Jonah</b> <b>The Book of Jonah</b></p>	<p><b>New Jonah</b></p> <p>Immediate context: Jonah 1:17; 2:2, 6 (death-resurrection language, 3 days/nights; description goes beyond historical Jonah).</p> <p>Later OT indicators: Hos 6:1-3 (= Israel's death-resurrection experience, third day); Hos 7:11 (Israel is like silly "Jonah" [dove]); Isa 41-53 (Messiah represents and recapitulates experience of Israel, especially in death-resurrection) Isa 41:8; 42:1; 44:1; 49:3-6; 52:13-53:11; etc.) (see DAVIDSON, 1994, p. 29-30).</p>	<p><b>Antitypical Jonah</b></p> <p>Matt 12:39-41; 16:4; Luke 11:29-32. (See SOULEN, 2008, p. 331-343).</p>



Other OT typological persons, events, and institutions which have been analyzed include such examples as: Abraham and Isaac (DAVIDSON, 2000, p. 232-247); Melchizedek (BIRD, 2000, p. 36-52); Joseph (EMADI, 2016; SIGVARTSEN, 2018); Ruth and Boaz (CHISHOLM JR., 2013, p. 566-567; BLOCK, 2015, p. 55-57); Solomon and Shulamit (MITCHELL, 2003, p. 67-97); Elijah (LEAL, [forthcoming]; BRODIE, 1990, p. 78-85; 2000; Cf. KLOPPENBORG; VERHEYDEN, 2014) and Elisha (BROWN, 1971, p. 84-104; BRODIE; 1981, p. 39-42; Cf. KLOPPENBORG; VERHEYDEN, 2014, *passim*); Eliakim (BEALE, 2012, p. 15, 143-144); Ezekiel (BULLOCK, 1982, p. 23-31); Cyrus (and the fall of Babylon) (see WERE, 1983); Esther (LATCHMAN, 2012; DAVIDSON, 2019); and the office of prophet, priest, and king (BEALE, 2020, p. 38-39). Thus the OT types reveal Christ throughout all the OT Scriptures where these types are found. More work still needs to be done in examining other persons, events, and institutions in the OT that are indicated to be types or foreshadowings of Christ. Recognizing the principles of typology unlocks many seemingly irresponsible or unfaithful usages of the OT by NT writers, and allows the portrait of Jesus in the OT to shine forth in all its brilliance and exegetical soundness. This will be illustrated by a case study of Messianic Exodus typology, set forth in the OT, and proclaimed as fulfilled in the NT.

**Case study: “Out of Egypt I called My Son”: Matt 2:15, citing Hos 11:1.** Matthew 2:15 represents another instance in which the critical scholars who have charged Matthew with unfaithfulness to the OT context<sup>33</sup> have themselves failed to discern the larger context of Hos 11:1, which unfolds the Exodus typology of the Bible writers.<sup>34</sup>

It is true that Hos 11:1 in its immediate historical context refers to the past historical Exodus of ancient Israel from Egypt. The verse reads: “When Israel was a child, I loved him, and out of Egypt I called My son.” The next verse describes the historical circumstances of national Israel’s turning away from Yahweh to serve the Baals.

However, it is crucial to see not only the immediate context but also the wider context of this verse. C. H. Dodd, in his book *According to the Scriptures*, has demonstrated how the NT writers often cite a single OT passage as a pointer for the reader to consider the whole larger context of that passage. Dodd has shown that the larger context of Hos 11:1—both in the book of Hosea itself and in other contemporary eighth-century prophets—describes a future New Exodus connected with Israel’s return from exile and the coming of the Messiah (DODD, 1952, p. 74-133).<sup>35</sup> In fact, the typological interconnection between ancient Israel’s Exodus and the Messiah’s Exodus from Egypt is already indicated in the Pentateuch. In the oracles of Balaam in Numbers 23-24, there is an explicit shift from the historical Exodus to the Messianic Exodus. In Num 23:22 Balaam proclaims, “God brings *them* out of Egypt; He [God] has strength like a wild ox.” In the next oracle, Balaam shifts to the singular, “God brings *him* out of Egypt” (Num 24:8), and in the next and final oracle, referring to the “latter days” (24:14), Balaam indicates the Messianic identi-

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<sup>33</sup> See, e.g., S. Marion Smith (1965, p. 239), who states that in citing Hos 11:1 Matthew employs “a method that can be rejected outright as an untenable use of Scripture.” Cf. Enns (2015, p. 122): “It would take a tremendous amount of mental energy to argue that Matthew is respecting the historical context of Hosea’s words, that is, that there actually is something predictive in Hosea 11. In the end such arguments serve only to support one’s assumptions rather than challenge them.”

<sup>34</sup> For the OT basis and development of Exodus typology, see esp. Friedbert Ninow (2001). More recently, regarding this specific passage of Hos 1:11 and its use by Matthew, see G. K. Beale (2012, p. 697-715; 2020, p. 30-35).

<sup>35</sup> Note especially the following passages: Hos 2:14-15; 12:9, 13; 13:4-5; Isa 11:15-16; 35; 40:3-5; 41:17-20; 42:14-16; 43:1-3, 14-21; 48: 20-21; 49:3-5, 8-12; 51:9-11; 52:3-6, 11-12; 55:12-13; Amos 9:7-15; Mic 7:8-20. Cf. Jer 23:4-8; 16:14-15; 31:32.



fication of the “him”: “I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a scepter shall arise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult” (24:17) (see SAILHAMER, 1992, p. 137-144). Thus the Pentateuch and the latter prophets (especially Hosea and Isaiah) clearly recognized that Israel’s Exodus from Egypt was a type of the new Exodus, centering in the Representative Israel, the Messiah. Matthew remains faithful to this larger OT context in his citation of Hos 11:1. In harmony with the OT predictions, Matthew depicts Jesus as the Representative Israel, recapitulating in His life the experience of ancient Israel, but succeeding where the first Israel failed. The first five chapters of Matthew describe in detail Jesus as the New Israel experiencing a New Exodus.<sup>36</sup> Matthew and the other Synoptic Gospels also depict the death and resurrection of Jesus as a New Exodus.<sup>37</sup>

Thus, far from distorting the original OT context of Hos 11:1, Matthew “quoted a single verse not as a proof text, but a pointer to his source’s larger context. Instead of interrupting the flow of his argument with a lengthy digression, he let the words of Hosea 11:1 introduce that whole context in Hosea” (KAISER JR., 1985). Matthew faithfully captured the wider eschatological, Messianic context of this passage as portrayed by Hosea and his prophetic contemporaries.

## Promise/prediction and Fulfillment

The OT contains numerous *predictive* prophecies, estimated to comprise nearly thirty percent of the OT (PAYNE, 1973, p. 13, 674-675),<sup>38</sup> not to speak of the plethora of OT promises. Here we look particularly at the Messianic prophecies. Although critical scholars have usually rejected out of hand the promise/prediction of the coming Messiah in the OT, as we have seen already Jesus Himself leads the way in affirming Messianic prophecies all through the OT, when he says to the disciples that resurrection evening in the upper room: “These are the words which I spoke to you while I was still with you, and all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me” (Luke 24:34). Numerous studies have examined the many specific Messianic prophecies in the Bible, revealing how later OT writers understood the core Messianic promises/predictions about the Messiah in the Torah, and how the NT writers testified concerning the fulfillment of these and other OT prophecies in Jesus.<sup>39</sup> James Smith examines some 73 OT promises/predictions about the Messiah.<sup>40</sup> We look

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<sup>36</sup> Jesus comes out of Egypt after a death decree (Matt 2:15), and going through His antitypical Red Sea experience in His baptism (Matthew 3; cf. 1 Cor 10:1, 2). This is followed by His wilderness experience of 40 days paralleling the 40 years of ancient Israel in the wilderness. During this time Jesus indicates His own awareness of His role as the New Israel in the New Exodus by consistently meeting the devil’s temptations with quotations from Deuteronomy 6-8 (where ancient Israel’s temptations in the wilderness are summarized). Finally, Jesus appears on the Mount as a new Moses, with His 12 disciples representing the tribes of Israel, and repeats the Law as Moses did at the end of the wilderness sojourn (see DAVIDSON, 1994, p. 19-21).

<sup>37</sup> Note, e.g., how at the Transfiguration the first Moses speaks to the New Moses about His *exodus* which He was to accomplish at Jerusalem (Luke 9:31). Jesus’ death is His ultimate Red Sea experience. After His resurrection He remains in the wilderness of this earth 40 days (like Israel’s 40 years in the wilderness) and then as the New Joshua enters heavenly Canaan as the pioneer and perfecter of our faith (see ESTELLE, 2018, p. 208-262).

<sup>38</sup> According to Payne’s count, out of 23,210 verses of the OT, 6,641 (or 28 ½ percent) contain predictive material.

<sup>39</sup> For a review of literature showing the different views with regard to Messianic prophecy, and upholding the traditional understanding of Messianic prophecy (see RYDELNIK, 2010, p. 13-128). Some other helpful studies of the OT Messianic prophecies include: Gerhard Van Groningen (1990); James E. Smith (1993); Kaiser Jr. (1995); Herbert W. Bateman IV, Darrell L. Bock, and Gordon H. Johnston (2012); and Jacques Doukhan (2012).

<sup>40</sup> These include the following passages: Gen 3:15; 9:26-27; 12:3; 49:10-12; Num 24:17; Deut 18:15, 18; 32:43a; 1 Sam 2:10; 2 Sam 2:35; 7:12-16; Job (9:33; 16:19-21; 17:3; 33:23-28); 19:23-27; Pss 2; 8; 16; 40; 45; 68; 69; 72; 78:1-2; 89; 109; 102; 110; 118; 132; Isa 4:2-6; 7:14-16; 8:17, 18; 9:1-7; 11:1-16; 16:5; 28:16; 30:19-26; 32:1-2; 33:17; 42:1-17; 49:1-13; 50:4-11; 52:13-53:12; 55:3-5; 61:1-11; Jer 23:5-6; 30:9, 21; 31:21, 22; Ezek 17:22-24;



at one case-study, the prediction of Isa 7:14, which many critical scholars consider to have been misinterpreted by Matthew (Matt 1:23). This example involves both prediction and typology.

**Case study: the Virgin Birth? Matt 1:23, citing Isa 7:14.** Isaiah 7:14 has been called “the most difficult of all Messianic prophecies” (TERRY, 1883, p. 331; PAYNE, 1973, p. 291) and is perhaps the most studied text in biblical scholarship (for bibliography, see WATTS, 1985, p. 95-103). Elsewhere I have examined the relevant exegetical issues in this passage, focused on the question: Does Matthew remain faithful to the OT context of this passage when in Matt 1:23 he cites it as a prediction of the virgin birth of the Messiah? (see DAVIDSON, 2007, p. 85-96). Here is a brief summary of the evidence. A careful look at the immediate context of Isa 7:14 seems to reveal a local dimension to the fulfillment of the prophecy, within the historical setting of the Syro-Ephraimite War of ca. 734 B.C., with the birth of Isaiah’s son, Maher-Shalal-Hash-Baz.

But there are major hints that the passage also points forward to an ultimate typological fulfillment in the Messiah: (1) the prophecy and sign of Isa 7:14 is addressed not only to Ahaz, but more widely to “you” in the plural, to the “house of David” (v. 13); (2) the Hebrew word *‘almah* (“virgin, young woman”), translated in the LXX and Matt 1:23 by *parthenos* or “virgin,” refers to a “young woman of marriageable age, sexually ripe, but unmarried,” and therefore (unless she is an immoral woman) a virgin, a description indeed true of Mary, the mother of Jesus, at the time of her conception, but not neatly fitting the circumstances of Isaiah’s wife; (3) there are no markers of time in the entire verse;<sup>41</sup> the sign thus could refer to past, present, or future (or both), as the time when the virgin/young woman would be pregnant, making room for a typological fulfillment.

What is hinted at in the text is made explicit in the larger context of Isaiah 7-12, called the Volume of Immanuel: (4) When Isaiah’s son was born, he was not named “Immanuel” as the prophecy of Isa 7:14 predicted; (5) The name Immanuel is used later in chapter 8 in a context that seems to move from the local to the cosmic level (see vs. 8); (6) in chapter 8 Isaiah and his sons are said to be “signs” in Israel (vs. 18) for future events to be brought about by God; (7) these events move from the local level at the end of Isaiah 8 to the eschatological Messianic level in Isaiah 9: the land which was in gloom and darkness (8:22) will become a land where the gloom is removed (9:1) and “the people who walked in darkness have seen a great light” (9:2). Most significantly, (8) while Isaiah’s son was a sign to Israel, Isaiah predicts that in the Messianic age the greater Son, the ultimate fulfillment of Isa 7:14, will appear: “For unto us a Child is born, unto us a Son is given, and the government will be upon His shoulder. And His name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isa 9:6). (9) This Messianic motif is further expanded in Isa 11:1-9, the matching passage in the chiastic structure of Isa 7-12.

Finally, in summary, (10) within the wider context of Isa 7:14, Isaiah himself, under divine inspiration, indicates that although the prediction will have local fulfillment in the birth of a son in the time of Ahaz, yet this local fulfillment is a type of the ultimate Messianic fulfillment in the divine Son, Immanuel. We may diagram the typological relationships in Isaiah’s volume of Immanuel as following:

21:25-27; 34:23-31; 37:21-28; 44-48; Dan 7:13, 14; 9:24-27; Hos 1:10-2:1; 3:5; 11:1; Joel 2:23; Mic 2:12-13; 5:1-5; Hab 3:12-13; Hag 2:6-9, 21-23; Zech 3:8-10; 6:12-13; 9:9-11; 10:4; 11:4-14; 12:10; 13:7; Mal 3:1; 4:5.

<sup>41</sup> The verse is literally translated: Behold, an *‘almah* [was/is/will be] pregnant, and [was/is/will being] bearing a son and she has called / is calling / will call his name Immanuel [meaning God was/is/will be with us] (see explanation of the grammar in DAVIDSON, 2007, p. 87-88).





1. **Type** Isa 7:14 (Immanuel prophecy)  
Isa 8:1-4 (local fulfillment of Isa 7:14 in Maher-Shalal-Hash-Baz)
2. **Antitype** Isa 9:1-7 (ultimate fulfillment in the Messiah)  
Isa 11:1-9 (further description of the Messiah)

Matthew, therefore, far from taking Isa 7:14 out of context, has recognized the larger Messianic context of Isaiah 7-12, which critical scholarship has usually ignored.

## The Eschatological-Messianic Macrostructure of the Old Testament

Messianic prophecies have too often been limited to specific passages which predict the coming of the Messiah, as in the previous section. But a case can be made that the entire OT is cast in an eschatological, messianic framework (SAILHAMER, 1987, p. 307-315; DAVIDSON, 2000, p. 349-366, this section uses material from the published articles cited above).

**Case study: The eschatological-messianic macrostructure of the Old Testament.** The Pentateuch is composed of four major literary types: narrative, poetry, law and genealogy. While the genealogies and legal portions provide structure to some parts of the Torah, they do not serve to structure the Pentateuch as a whole. The whole of the Pentateuch is structured by the juxtaposition the two remaining literary genres, i.e., narrative and poetry.

Already in the opening chapters of Genesis, a three-fold literary sequence may be observed: (1) narrative, (2) poetic speech, and (3) epilogue. The creation account of Gen 1–2:22 is narrative, followed by the poetic speech of Adam (2:23) and a short epilogue (2:24). Likewise, the account of the Fall in Gen 3:1-13 is a narrative, followed by a divine poetic speech (Gen 3:14-19) and an epilogue (Gen 3:20-24). There are numerous other examples of this technique in the microstructures of the Pentateuch (Gen 4:1-26; 6:5—9:17; 9:18-29; 14:1-24; 16:1-16; 24:1-67; 25:1-26; 27:1-45; 37:1—48:22).

The fact that the three-fold structuring sequence of narrative→poetic speech→epilogue is found so frequently in the Pentateuch on the microstructural level suggests the possibility that this same technique may be employed in structuring the Pentateuch as a whole. Old Testament scholar John Sailhamer has shown that indeed such is the case. The major blocks of narrative in the Pentateuch are punctuated by four major sections of poetic speech, each then followed by an epilogue (See outline below). First, the patriarchal narratives of Genesis are concluded by a major block of poetic text in Genesis 49 followed by an epilogue (Genesis 50). Second, the Exodus narrative block (Exodus 1-14) is capped off by another major poetic text (Moses' and Miriam's songs in Exod 15:1-21) followed by an epilogue (Exod 15:22-27). Third, the narrative block of Israel's experience in the wilderness (Numbers 1-22) is climaxed by the poetic oracles of Balaam (Numbers 23-24) and an epilogue (Numbers 25). Finally, the pattern embraces the whole of the Pentateuch, as the overarching narrative of the Pentateuch which stretches from Genesis 1 through Deuteronomy, is concluded by the poetic Song of Moses (Deuteronomy 32-33) and the epilogue of chap. 34.



In three of these “macro-structural junctures” in the Pentateuch (Genesis 49; Numbers 24; and Deuteronomy 31) the material which connects the poetic sections to the preceding narrative sections contains similar terminology and motifs. In each there is:

- (1) a central narrative figure (Jacob, Balaam, Moses), who
- (2) calls together an audience in the imperative (Gen 49:1; Num 24:14; Deut 31:28),
- (3) to proclaim (Gen 49:1; Num 24:14; Deut 31:28)
- (4) what will happen (Gen 49:1; Num 24:14; Deut 31:29)
- (5) in “the end of days [*be’akharit hayyomim*]” (Gen 49:1; Num 24:14; Deut 31:29).

The phrase “end of days” (*be’akharit hayyomim*, i.e. “last days”) provides an indication that the meaning of the poetic passages is “eschatological”—the passages point to an indefinite future time, which also embraces the ultimate end-time wind-up of the plan of salvation. By placing the “eschatological” poetic speeches after the narrative sections, Moses is also highlighting the point out that the narratives are likewise to be seen as ultimately having end-time significance. The narrative texts describing God’s dealings with His people in the past may be seen to foreshadow the end-time divine acts of salvation.

The three poetic seams coming at the three macro-structural junctures in the Pentateuchal narratives (Genesis 49, Numbers 23-24, and Deuteronomy 32-33) not only refer to the “last days,” but also highlight the coming of the Messiah. These passages reveal that the very heart of the eschatological focus in the Torah is upon the coming Messiah.

In the first poetic passage (Genesis 49), Jacob’s last words of blessing are introduced as being given to his 12 sons individually (v. 1), but the conclusion of the blessing reveals that Jacob also had in mind “the twelve tribes of Israel,” not just the individual sons (v. 28). Among the blessings upon each tribe, two tribes are singled out by Jacob for extended blessing: viz., Judah and Joseph. Close reading of these two extended blessings indicates that both point beyond the tribe to a future Messianic figure that will come “in the last days.” The Messiah will be a royal figure from the tribe of Judah, Shiloh— “Provider of peace/prosperity [Heb. *sh-l-h*]” (Gen 49:10-12)—and a divine, suffering servant, the antitypical Joseph (vv. 22-26; note especially the motif of suffering in v. 23, and the abrupt aside referring to the divinity of the Messiah in v. 24: “from there [i.e., from the Mighty One of Jacob] is the Shepherd, the Stone of Israel [i.e., the divine Messiah]”) (see SIGVARTSEN, 2018, *passim*). See the accompanying chart at the end of this section.

Deuteronomy 32-33, the last of the major Pentateuchal poetic passages, contains a second blessing of the twelve tribes, paralleling that of Genesis 49, but this time given by Moses before his death. This blessing also occurs in context of the “end of the days” (Deut 31:22), which points to the indefinite future but also ultimately includes the Messianic Age to Come. In his blessing Moses (like Jacob) singles out two tribes for extended attention, again Joseph, but also Levi (not Judah as in Genesis 49). Again, close reading of these two extended blessings indicates that both point beyond the tribe to a future Messianic figure who will come “in the last days” (see chart below). The Messiah will be the New (antitypical) Joseph (Deut 33:8-11), and also the antitypical Levitical priest Deut 33:13-17). Thus Genesis 49 and Deuteronomy 32-33 form a pair of poetic passages in the Pentateuch, both comprising blessings upon the twelve tribes, both emphasizing the “last days” and the coming of the Messiah.



In a similar way, the Song of Moses (Exodus 15) and the Oracles of Balaam (Numbers 23–24) form a pair of poetic passages, highlighting the eschatological future and the role of the Messiah in the New Exodus (see chart). As noted above, the oracles of Balaam portray the Messiah as a future King bringing a new eschatological Exodus, recapitulating in His life the events of historical Israel in their Exodus from Egypt and conquest of their enemies. Note how Num 23:22 speaks of Israel’s past Exodus: “God brought *them* [plural] out Egypt”; and Num 24:8 repeats the exact same line in Hebrew, except with singular forms, applying it to the future king introduced in vs 7: “God brings *Him* [singular, not them] out of Egypt.” The identity of the “Him” as conquering king is further clarified in vv. 8b-9 with the description of His conquering His enemies, the nations. Numbers 24:17, in the context of the “the last days” (v. 14), confirms the Messiah’s eschatological royal reign and victory over the forces of evil: “I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel [...] and destroy all the sons of tumult” (v. 17). Exodus 15 does not contain the same eschatological phrase “in the last days” as the other three poetic passages located at the macro-structural junctures of the Pentateuch. But whereas Genesis 49 and Deuteronomy 32-33 form an *outer* pair of poetic passages, both comprising blessings upon the twelve tribes, Exodus 15 and Numbers 23-24 comprise an *inner* pair of poetic passages with a common theme—the Exodus. Exodus 15 is the Song of Moses, celebrating the Exodus of Israel from Egypt and deliverance from their enemies at the Red Sea. Already in Exodus 15, the Exodus is open-ended toward the future, with a description, placed in a cosmic context, of a future safe passage of Israel through the midst of their enemies instead of the expected portrayal of passage through the Red Sea (vv. 14-17), climaxing in a description of the reign of Yahweh (ultimately the Messiah) “forever and ever” (v. 18) (see CHEN, 2013). This forward-reaching movement in the Song of Moses finds its counterpart in the Balaam oracles, where the Exodus of Israel from Egypt is viewed as pre-figuring the Exodus of the Messianic king and His conquest of His enemies. When viewed together, the Song of Moses (Exodus 15) and the Oracles of Balaam (Numbers 23-24) form a pair highlighting the eschatological future and the role of the Messiah.

Thus the four poetic passages which form macro-structural seams in the Pentateuch are all eschatological in nature, and together they point to the Messiah at the heart of the last-day fulfillment. The four poetic passages are framed in a chiasmic arrangement, ABBA, with the matching outer pair focusing on the motif of blessing the twelve tribes, and the matching inner pair focusing on the motif of the Exodus/New Exodus:

- A. Blessing of the Twelve Tribes: Judah and Joseph (Gen 49)
- B. Exodus and New Exodus (Exod 15)
- B’ Exodus and New Exodus (Num 22-24)
- A’ Blessing of the Tribes: Joseph and Levi (Deut 33)

Taken together, all of these poetic passages, placed after blocks of narrative, indicate that the preceding narrative portions are also to be seen as prefigurative of the eschatological Messianic future. Thus, in the compositional strategy of Moses, under the inspiration of God, the large narrative blocks of the Pentateuch are juxtaposed with the poetic seams so as to be read eschatologically, and the eschatology ultimately focuses upon the Messiah.



In the compositional strategy of Moses (inspired by God), the major legal portion of the Pentateuch which is clustered in its center, i.e., the book of Leviticus, is also framed to highlight Christ-centered eschatology. [Refer to the center of the chart below.] The book of Leviticus is organized in a chiastic structure. Members A and A' (chaps. 1-7 and 24-27) deal with sanctuary legislation; members B and B' (chaps. 8-10 and 21-23) deal with priestly legislation; members C and C' (chaps 11-15 and 17-20) deal with personal legislation. And member D, at the chiastic climax of Leviticus (and of the whole Pentateuch), is Leviticus 16, the chapter dealing with Yom Kippur, the Day of Atonement. Leviticus 16 is also shown to be the literary center of the book by means of the 37 divine speeches that structure the book—18 on each side, framing the divine speech in Leviticus 16 in the very center.<sup>42</sup>

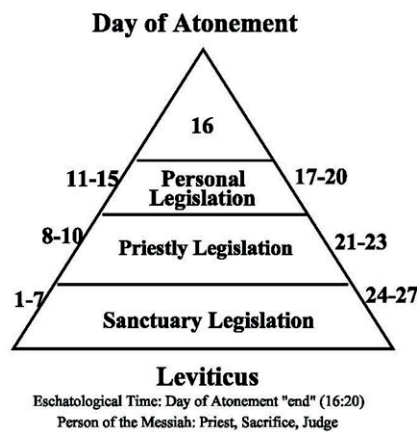
The Day of Atonement came at the end of the Hebrew ritual year. Its more accurate name (from Scripture) is not *yom kippur*, but *yom hakkippurim*—the “Day of Atonements” (plural), which in Hebrew syntax implies the “Day of Complete or Final/Ultimate Atonement” (Lev 23:28). All during the year, atonement was made for sins, but this day was the climax of the yearly ritual, in which the high priest made final atonement “for all the sins of Israel” (v. 16) and for the entire sanctuary which had been defiled during the year. On the holiest day of the year (Day of Final Atonement) the holiest person in the world (the high priest) went into the holiest spot on earth (the Most Holy Place of the sanctuary) to conduct the holiest work of the year (the work of “ultimate atonement”). The high priest is a type of Christ (see Heb 8:1-5), and this final cleansing work in its antitypical fulfillment takes place at the time of the end (see Daniel 7:9-14; 8:14; Heb 10:25-30; Rev 11:19–20:15).

It may be concluded, therefore, that Moses, under divine inspiration, had a compositional strategy which cast the entire Pentateuch into an eschatological framework, with the person and work of the coming Messiah at the heart of that eschatological frame. In a sense, then, the Pentateuch as a whole, from beginning to end, may be seen as Messianic eschatology.

The following chart provides a visual display of the eschatological, Christ-centered macro-structure of the Pentateuch:

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<sup>42</sup> For the overall chiastic structure of the Pentateuch, see Yehuda Radday (1972, p. 21–23 1981, p. 84–86). For the chiastic structure of the central book of Leviticus, with its theological and structural center in Lev 16, see William Shea (1986, p. 131–168). For additional evidence that Leviticus 16 is both the structural and theological center of Leviticus, see Wilfried Warning (1999, p. 86–87,178). For further evidence that Lev 16 is the center of Torah (the Pentateuch), see, e.g., Rolf Rendtorff (2003, p. 252–258).

<b>Period</b>	Prologue	Patriarchal narrative	Poetry	Epilogue	Exodus narrative	Poetry	Epilogue	Wilderness narrative (a)
<b>Scripture</b>	Gn 1-11	Gn 12-18	Gn 49	Gn 50	Ex 1-14	Ex 15a	Ex 15b	Ex 16-40
<b>Eschatological time</b>	Gn 1:1 "Beginning" Gn 6:13 "End"		Gn 49:1 "In the last days"			vv. 16-17 Future orientation		
<b>Person of the Messiah</b>	Gn 3:15 The "Seed"	Gn 22:17-18 The "Seed"	v. 10 Shiloh (King) vv. 22, 24 Suffering one vv. 22, 24 Divine					



<b>Period</b>	Wilderness narrative (b)	Poetry	Epilogue	Wilderness narrative (c)	Poetry	Epilogue
<b>Scripture</b>	Nm 1-22	Nm 23-24	Nm 25	Nm 26 - Dt 31	Dt 32-33	Dt 34
<b>Eschatological time</b>		24:14 "In the last days"			31:29 "In the last days"	
<b>Person of the Messiah</b>		23:22; 24:8, 17-19 Conquering King (star, scepter) New exodus		Dt 18:15, 18; 34:10 The prophet like Moses	33:8 The levitical priest	

Moving briefly to the rest of the Old Testament, we see a similar stitching that connects the Torah to the Prophets and the Prophets to the Writings. The stitching that connects Torah to Prophets is “the last 8 verses of the Torah” (as the Talmud calls it), Deut 34:5-12, which describe the death of Moses, and succession by Joshua. The crucial verse for our purposes in this passage is v. 10: “But since then there has not arisen in Israel a prophet like Moses, whom the Lord knew face to face.” This verse is clearly an echo of Deut 18:15-16, which predicts an eschatological prophet to arise in the future. The individualistic description of this prophet in Deut 34:5-7 indicates that this passage was written long after Moses’ time and the next generations after him, and pointed to a specific eschatological prophet, not just the prophetic office. As Sailhamer summarizes, “In the last eight verses of Deuteronomy, however, Moses’ words in chap. 18 are read futuristically and individualistically.



In other words, these verses appear to interpret the words of Moses in chap. 18 typologically and eschatologically, precisely the way these words are read in the NT (Acts 3:22; 7:37)” (SAILHAMER, 1987, p. 315). Sailhamer does not examine the relationship between the last eight verses of the Torah and Joshua (the person and his book). I suggest that by the positioning of this announcement that no prophet had arisen like Moses immediately after the verse describing Moses’ successor Joshua (Deut 34:9), it is clear that Joshua was not that predicted prophet. At the same time, by juxtapositioning the last eight verses of the Torah just before the book of Joshua, and in harmony with the repetition of numerous descriptions of Joshua in the book of Joshua that are fashioned after those of Moses, it becomes apparent that the final editor of the canon (probably Ezra) considered Joshua to be a pre-figuration along the way to the messianic New Moses that was to arise (see my discussion in DAVIDSON, 1995, p. 24-35; and the passages listed on chart 2, p. 19).

Furthermore, if God’s central charge to Joshua as he took up his responsibilities was to focus upon the Torah (Josh 1:7), and if (as we have already seen) the compositional strategy of Moses throughout the Torah was to highlight messianic eschatology, then this call to focus on the Torah at the beginning of Joshua (and the Former Prophets) may provide another eschatological link at the seam between the Torah and the Prophets.

Sailhamer also briefly looks at Mal 3:22-24 [English, 4:4-6], the final verses of the Prophets, which he suggests the final shaper of the canon consciously placed at the stitching between the Prophets and the Writings.<sup>43</sup> He rightly notes the eschatological focus of these last verses of Malachi with its description of the Day of the Lord. I would suggest we can go further by recognizing the messianic emphasis of the final chapter of Malachi (3:1-2, Hebrew and English) with the Messenger of the Covenant, as well as the messianic reference to the Sun of Righteousness (Mal 3:20; English, 4:2). In the final verses of the Prophets, we can also see the same call to remember the Torah as appears in the first verses of the Prophets (Josh 1:7-8). Thus an emphasis upon Torah and messianic eschatology emerges from the end of the Prophets.

We may move even further by looking at the beginning of the Writings, with which the Prophets are spliced in the canon. The first book of the Writings is the Psalms. The introduction to the Psalms is comprised of Psalms 1-2, the only psalms in the first book of the Psalms (1-42) which have no superscription. These Psalms are clearly set at the doorway of the Psalms, and in effect, at the doorway of the Writings. It is not without significance that these two introductory psalms highlight the same themes with which the Prophets end — the Torah (Psalm 1) and Messianic eschatology (Psalm 2). Here again at the juncture of the major canonical blocks of books, attention is drawn back to the Torah (and implicitly its eschatological framework), and explicitly to the Final Eschatological Battle centered in King Messiah.<sup>44</sup>

As a final aspect of the eschatological-Messianic literary structure of the Old Testament, we may note the canonical “conclusion” of the Hebrew Bible, which is open-ended and actually “begs” to be spliced onto the eschatological and messianic fulfillment of salvation history yet to

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<sup>43</sup> I don’t understand Sailhamer to mean that the final shaper of the canon added these words to Malachi, but that he chose Malachi to be the last book of Prophets at least partly because its final verses provided the perfect stitch with the Writings.

<sup>44</sup> For discussion of the Messianic character of Psalms 1-2, see Robert Cole (2013); cf. Christine M. Vetne (2018, p. 6-7). According Richard M. Davidson and Edgard A. Horna (forthcoming): “Psalms 1-2 thereby introduce the Psalter with a unique and life-saving invitation for all people to seek refuge in the Messiah and to follow in his footsteps. The rest of the Psalter develops these concepts, explaining *how* the Messiah is able to save humanity and give them access to the kingdom of God.”



come. 2 Chronicles 36, the final chapter in the Hebrew Bible, like the other junctures we have examined thus far, climaxes in the eschatological deliverance of Israel from Babylon after the land had “kept Sabbath, to fulfill seventy years” (2 Chr 36:21). And it ends with the decree of Cyrus, who elsewhere in Scripture is shown to be a type of the Messiah in His Final Eschatological Battle (Isa 44:28; 45:1; Rev 16:12). These connections may be diagrammed as follows:

**The Eschatological Literary Structure of the Old Testament: Prophets and Writings**

	Prophets (Nebui'im)		Writings (Kethubim)	
	Introduction	Conclusion	Introduction	Conclusion
	Joshua	Malachi 3-4	Psalms 1-2	2 Chronicles 36
Eschatological Time	Focus on (eschatological) Torah (1:7)	Day of the Lord (4:1, 5)	Focus on (eschatological) Torah (Ps 1) Final Eschatological Battle (Ps 2)	Eschatological deliverance of Israel from Babylon (36:22-23)
Person of the Messiah	Joshua: A type of the eschatological prophet like Moses (1:5; cf. Num 13:8, 16; Deut 18:15-17; 34:10-12; Exod 23:23; Deut 31:3, 23; Isa 49:8)	Messenger of the covenant (3:1-3)	Messianic king (Ps 2)	Cyrus a type of the Messiah (36:22; cf. Isa 44:28; 45:1)

In summary for this section, the overarching literary macrostructure of the entire Old Testament may be said to be eschatological, centered in the end-time appearance and work of the Messiah, and thus all the OT Scriptures ultimately are centered in the Messiah.

## Conclusion

In light of the multi-faceted indicators of Christ in the Old Testament which have been illustrated in this study, Jesus’ sweeping claim in Luke 24 needs to be taken seriously. While we do not know in detail what Jesus said to the two disciples on the way to Emmaus on Resurrection Sunday, when Luke records that He “expounded to them in all the Scriptures the things concerning Himself” (Luke 24:27), this statement proves not be a hyperbole after all. Moreover, instead of Jesus (and the NT writers) reading back into the Old Testament a meaning foreign to the original context, as often claimed, Jesus’ “hermeneutic” (*diermeneuō*, explicitly used in this verse) on the way to Emmaus, and that of the NT writers who followed His example of interpretation, was not different, after all, than the original eschatological-messianic hermeneutic of the Old Testament writers themselves. Indeed, ultimately, Christ is found in all Old Testament Scripture!

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