

## 7. The Crucifixion of the Christ

In light of Jesus' bold proclamation concerning the coming kingdom, messianic expectation surrounding his life and ministry rose to a fever pitch. He had been "accredited by God" as the Messiah by multitudes of "miracles, wonders and signs" (Acts 2:22, NIV). These "deeds of the Christ" (Matt. 11:2) had become commonly known "throughout all Judea" (Acts 10:37), so that only visitors to Jerusalem were ignorant of the "prophet mighty in deed and word before God and all the people" (Luke 24:19). Moreover, "Great crowds followed him" (Matt. 4:25; 8:1; cf. 12:15; 19:2; 20:29), expecting that "the kingdom of God was to appear immediately" (Luke 19:11). The people welcomed him into Jerusalem, shouting, "Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David!" (Mark 11:9–10); and likewise the children cried out in the temple, "Hosanna to the Son of David!" (Matt. 21:15).

All of this anticipation and excitement hit a wall of disillusionment, however, when the Christ was brutally *crucified*. Though Jesus had expressly and repeatedly warned his disciples that this would happen (cf. Matt. 16:21; 17:22; 20:18; and parallels), common sentiment was that "this shall never happen" (Matt. 16:22) to the Messiah. The people had hoped "that he was the one to redeem Israel" (Luke 24:21), but God had not delivered him (cf. Matt. 27:43). He had clearly been "forsaken" (Matt. 27:46). Beyond the public humiliation of

Roman crucifixion,<sup>1</sup> Jesus had been openly humiliated by God himself, for “anyone hung on a tree is under God’s curse” (Deut. 21:23, NRSV).<sup>2</sup>

Questions immediately arose concerning why God would allow the suffering and death of his Messiah. These questions are exemplified in the interaction between Jesus and his disciples on the road to Emmaus (Luke 24:13–27). As they were discussing “all these things that had happened” (v. 14), with faces “looking sad” (v. 17), Jesus declared to them, “Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should *suffer these things* and then *enter into his glory*?” (vv. 25–26, NRSV).

Luke goes on to tell us that “beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself” (v. 27). We can safely assume that “the things concerning himself” primarily referenced the suffering of the Messiah rather than the glory of the Messiah, for this was the question at hand.<sup>3</sup> Moreover, everyone understood what the messianic glory entailed, since “glory” was the common catchword for Jewish apocalypticism,<sup>4</sup>

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<sup>1</sup> John R. W. Stott notes,

Crucifixion seems to have been invented by “barbarians” on the edge of the known world, and taken over from them by both Greeks and Romans. It is probably the most cruel method of execution ever practised, for it deliberately delayed death until maximum torture had been inflicted. The victim could suffer for days before dying. When the Romans adopted it, they reserved it for criminals convicted of murder, rebellion or armed robbery, provided that they were also slaves, foreigners or other non-persons. . . .

So then, whether their background was Roman or Jewish or both, the early enemies of Christianity lost no opportunity to ridicule the claim that God’s anointed and man’s Savior ended his life on a cross. The idea was crazy. (*The Cross of Christ* [Downers Grove, IL: InterVarsity, 1986], 23–24)

<sup>2</sup> See also the classic survey of crucifixion in the ancient world by Martin Hengel, *Crucifixion in the Ancient World and the Folly of the Message of the Cross*, trans. John Bowden (Philadelphia: Fortress, 1977).

<sup>3</sup> So the suffering and glory of the Christ cannot be conflated. “Which texts does Jesus exegete for his companions? We are not told, but the implication with which Luke leaves us is that it does not matter. The pattern exemplified by Moses and the prophets is consummated in a Messiah who suffers. Likewise, all of the Scriptures have their fulfillment in a Messiah who suffers” (Joel B. Green, *The Gospel of Luke*, NICNT [Grand Rapids: Eerdmans, 1997], 848).

<sup>4</sup> See Klaus Koch, *The Rediscovery of Apocalyptic* (London: SCM Press, 1972), 32. Again, such glory would have been understood eschatologically in light of the Prophets (cf. Isa. 11:10; 24:23; 35:2; 40:5; 60:1ff.; 66:18f.; Jer. 33:9; Ezek. 43:5; Dan. 7:14; Hab. 2:14), as reiterated throughout the NT (cf. Rom. 5:2; 8:18; 1 Cor. 15:40ff.; 2 Cor. 4:17; Eph. 1:18; Phil. 3:21; Col. 3:4; 2 Thess. 1:10; 2 Tim. 2:10; Titus 2:13; 1 Peter 4:13; 5:1; Jude 24; Rev. 21:11).

especially in light of the previous statement concerning the redemption of Israel (v. 21).<sup>5</sup>

Jesus' exposition on the road to Emmaus involved a simple explanation of messianic suffering, which assumed the common expectation of messianic glory. This approach is expressed *prima facie* throughout the New Testament, particularly when we see the phraseology of "suffering" and "glory" used together (cf. Rom. 8:17–18; Heb. 2:8–10; 1 Peter 1:11; 4:13; 5:1). Indeed the Son of Man will come "with power and great glory" (Matt. 24:30), "seated at the right hand of Power and coming on the clouds of heaven" (Matt. 26:64; cf. 16:27; 25:31). And this Jesus, "who was taken up from you into heaven, will come in the same way as you saw him go into heaven" (Acts 1:11)—at which time he will in fact "restore the kingdom to Israel" (v. 6). The apostolic interpretation of the crucifixion of the Messiah begins and ends within the framework of Jewish apocalypticism (see figure 7.1).

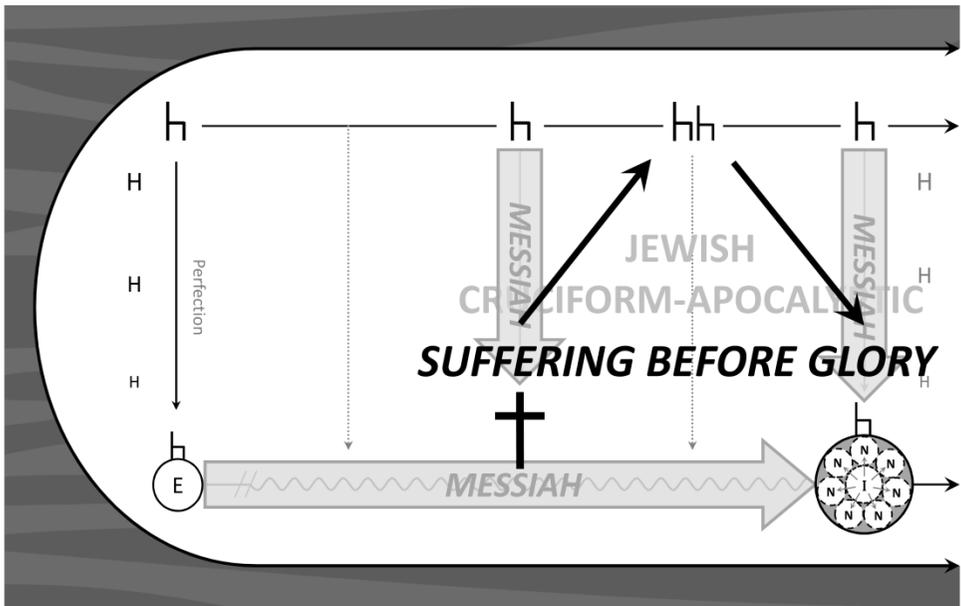


Figure 7.1 – Messianic Suffering Before Messianic Glory within Jewish Apocalypticism

<sup>5</sup> Unfortunately, this basic eschatological assumption is generally disregarded—cf. Green, *Luke*, NICNT, 848–49; John Nolland, *Luke 18:35–24:53*, WBC (Dallas: Word, 1998), 1204–5; I. Howard Marshall, *Gospel of Luke*, NIGTC (Exeter, England: Paternoster, 1978), 896–97; Leon Morris, *Luke*, TNTC (Downers Grove, IL: InterVarsity, 1988), 357–58; and François Bovon, *Luke 3: Commentary on 19:28–24:53*, Hermeneia (Minneapolis: Fortress, 2012), 374.

In light of such expectation, the New Testament writers often quoted or alluded to Psalm 110 to explain the delay of messianic glory (cf. Acts 2:34–35; 5:31; Rom. 8:34; 1 Cor. 15:25; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12–13; 12:2; 1 Peter 3:22).<sup>6</sup> Contrary to the common inaugurational interpretation, the apostles were simply stating that the first part of the psalm had been fulfilled, which “made more certain” (2 Peter 1:19, NIV) the following verses of the psalm.<sup>7</sup> The same approach is seen in the quotations of Isaiah 61 (cf. Luke 4:18–19); Zechariah 9 (cf. Matt. 21:5; John 12:15); Joel 2 (cf. Acts 2:17–21; Rom. 10:13); and Psalm 2 (cf. Acts 13:33; Heb. 1:5).

Thus, the first verse of Psalm 110 was fulfilled in Jesus’ resurrection and ascension: “Sit at my right hand, until I make your enemies your footstool.” However, I believe it is assumed by the apostles that verses 2–7 are still yet to happen (cf. “He will shatter kings on the day of his wrath,” v. 5).<sup>8</sup> This is the plain meaning of the psalm’s quotation at Pentecost (Acts 2:33–34), since its contextual referent is “the great and glorious day of the Lord” (v. 20, NIV), on which we seek to be “saved” (v. 21, cf. vv. 37,40). Likewise, Hebrews 10:12–13 summarizes: “When Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, *waiting from that time* until his enemies should be made a footstool for his feet” (Heb. 10:12–13).<sup>9</sup>

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<sup>6</sup> “These two sentences in Ps 110 (vss 1 and 4) are among the Jewish scriptural texts most often quoted or alluded to by early Christian writers. Thirty-three quotations and allusions are scattered through the NT, and seven more may be found in other Christian writings produced before the middle of the second century” (David M. Hay, *Glory at the Right Hand: Psalm 110 in Early Christianity* [Nashville: Abingdon, 1973], 15). See esp. the listing in Hay’s appendix (pp. 163–66).

<sup>7</sup> See a similar analysis of Psalm 110 in the NT by Robert L. Saucy, *The Case for Progressive Dispensationalism* (Grand Rapids: Zondervan, 1993), 69–76.

<sup>8</sup> The Messiah’s restraint from divine judgment is also related to his priestly ministry in v. 4: “You are a priest forever after the order of Melchizedek.” Thus, he is “at the right hand of God . . . interceding for us” (Rom. 8:34), because he “lives to make intercession” (Heb. 7:25) for those who draw near to God.

<sup>9</sup> “Ἐκδεχόμενος brings out the meaning of ἔως. It implies, not passive waiting, but eager expectation of the kind which the author recommends to his readers (cf. 11:10; ἀπεκδέχομαι, 7:28); already the transition from teaching to paraenesis (vv. 19ff.) is anticipated” (Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text*, NIGTC [Grand Rapids: Eerdmans, 1993], 510).

Note also the assumed “remaining time” of τὸ λοιπόν (cf. BDAG, 602), referencing the time until the day of the Lord and the subjection of the enemies of God, as also implied by the many eschatological references to “the Day” (10:25), “the judgment” (9:27), “the promised eternal inheritance” (9:15), and the second coming “to save those who are eagerly waiting for him” (9:28).

The idea that Jesus is somehow presently “footstooling” his enemies, so to speak, is a “serious mistake,”<sup>10</sup> because it violates the basic nature and purpose of divine mercy in this age. If we inquire as to what God is doing in the present era “until he comes” (1 Cor. 11:26), we must ultimately conclude that he is *waiting* to make his enemies his footstool, “not wanting any to perish, but all to come to repentance” (2 Peter 3:9, NRSV).<sup>11</sup>

## THE EMMAUS ROAD EXPOSITION

As Jesus walked with two of his followers (one named Cleopas and the other unnamed) on the road to Emmaus, he “interpreted to them in all the Scriptures the things concerning himself” (Luke 24:27). After this he appeared to the Eleven in Jerusalem and “opened their minds to understand the Scriptures” (v. 45)—that is, “everything written about me in the Law of Moses and the Prophets and the Psalms” (v. 44). But what specifically did Jesus talk about on these two occasions? Based upon later themes in the New Testament, we can infer four areas of discussion: 1) direct prophecies, 2) righteous-suffering typology, 3) calendrical typology, and 4) sacrificial typology. The last of these receives the most attention in the apostolic witness and will be unpacked in the next chapter.

Concerning the direct prophecies of the suffering of the Messiah in the Old Testament, Isaiah 53 is clearly the most referenced prophecy in the New Testament (cf. Matt. 8:17; Mark 9:12; Luke 22:37; John 12:38; Acts 8:32–35; Rom. 10:16; 15:21; 1 Peter 2:22–25).<sup>12</sup> During the Last Supper, Jesus foretold his own death according to Isaiah 53:12: “I tell you that this Scripture must be *fulfilled in*

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<sup>10</sup> “Col 3.1–4 stresses the hiddenness of Christ’s glory at present; and Mk 14.62 = Mt 26.64; Acts 7.55–56; and Heg [Hegesippus] (EH [Eusebius, *Ecclesiastical History*] 2.23.13) imply that his glory will remain concealed until his return. It is, therefore, a serious mistake to claim that early Christian references to Ps 110.1b regularly express convictions about Christ reigning as a royal lord in the present era” (Hay, *Glory at the Right Hand*, 91).

<sup>11</sup> Of course this is not a *passive* waiting, but an *active* waiting, involving the dynamic pursuit of sinners by the Holy Spirit unto repentance. Indeed, all authority in heaven and on earth has been presently given to Jesus (cf. Matt. 28:18; Eph. 1:21; 1 Peter 3:22), but this authority is being administered in an amnesic manner, so to speak. Thus the delineation between “this age” and the “age to come” is *maintained*, for we yet await “the day of wrath when God’s righteous judgment will be revealed” (Rom. 2:5; cf. Acts 10:42; 1 Cor. 4:5; 2 Tim. 4:1; Rev. 11:18).

<sup>12</sup> See Stott, *Cross of Christ*, 145–49; Oscar Cullmann, *The Christology of the New Testament*, trans. S. C. Guthrie and C. A. M. Hall (Philadelphia: Westminster, 1963), 51–82; and Joachim Jeremias, *The Eucharistic Words of Jesus*, trans. Norman Perrin (London: SCM Press, 1966), 226–31.

me: ‘And he was numbered with the transgressors’” (Luke 22:37). Earlier, he told his disciples, “The Son of Man must *suffer* many things and be *rejected*” (Luke 9:22)—echoing Isaiah 53:3: “He was despised and *rejected* by others; a man of *suffering*” (NRSV). Putting this suffering and rejection in the context of messianic glory, he also said to them, “As the lightning flashes and lights up the sky from one side to the other, so will the Son of Man be in his day. But first he must *suffer* many things and be *rejected* by this generation” (Luke 17:24–25).

Likewise, when John the Baptist referred to Jesus as “the lamb of God, who takes away the sins of the world” (John 1:29, cf. v. 36), Isaiah 53:6–7 would have been readily apparent: “The LORD has laid on him the iniquity of us all,” and he was “*like a lamb* that is led to the slaughter.” So also Jesus “remained silent” (Mark 14:61) before his accusers and “made no reply” (Mark 15:5, NIV), recalling Isaiah 53:7: “*Like a sheep* that before its shearers is *silent*, so he *opened not his mouth*.” These circumstances surrounding Jesus’ innocent and humiliating death, in light of Isaiah 53, became the primary backdrop for the early church’s witness that “it was necessary for the Christ to suffer” (Acts 17:3) and that “God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer” (Acts 3:18, NIV). So Philip interprets the Ethiopian eunuch’s reading of Isaiah 53:7–8:

Now the passage of the Scripture that he was reading was this:

“Like a sheep he was led to the slaughter  
and like a lamb before its shearer is silent,  
so he opens not his mouth.

In his humiliation justice was denied him.

Who can describe his generation?

For his life is taken away from the earth.” . . .

Then Philip opened his mouth, and *beginning with this Scripture* he told him the good news about Jesus. (Acts 8:32–35)

Isaiah 53 speaks more clearly than any other Old Testament prophetic Scripture concerning the suffering of the Messiah in anticipation of his glory, as the passage concludes: “After the *suffering* of his soul, he will see *the light of life* and be satisfied” (v. 11, NIV). Moreover, the glory of his personal resurrection is followed by the glory of Zion as a whole in Isaiah 54 (one of the most referenced

Old Testament passages in Revelation 21). In light of its centrality in the New Testament, no wonder Isaiah 53 has been the center of centuries of debate.<sup>13</sup>

Being such a well-known messianic passage, Daniel 9 probably also came up for discussion on the road to Emmaus. Verse 24 summarizes redemptive history: “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.”<sup>14</sup> This verse has “three negatives” followed by “three positives,” which naturally fit a chronology of suffering before glory.<sup>15</sup> The transgression, sin, and iniquity of humankind must first be dealt with before the eschatological restoration of righteousness, fulfillment of prophecy, and anointing of the messianic temple.<sup>16</sup>

Verses 25–27 simply elaborate on verse 24. The “anointed one” will come (v. 25), but he “shall be cut off and shall have nothing” (v. 26a). The Hebrew word for “cut off” (*kārat*) was commonly associated with sacrifice in the making of a covenant—literally, “cutting a covenant” (cf. Gen. 15:18; 21:27; 31:44; Ex. 23:32; 24:8; Deut. 5:2; 7:2; 29:1; Josh. 9:6,15; 2 Sam. 3:12; 1 Kings 8:9; 2 Chron. 5:10; 34:31; Ezra 10:3; Neh. 9:8; Job 41:4; Ps. 50:5; 89:3; Isa. 55:3; 61:8; Jer. 31:31–33; 34:8; Ezek. 34:25; 37:26; Hos. 2:18; 12:1). The concept of covenant is yoked to *kārat*, for it is sealed by blood and sacrifice—that is, the “blood of the covenant” (Ex. 24:8; Zech. 9:11; Matt. 26:28; Heb. 9:20; 10:29). Thus the cutting off of the Anointed One intimates his death unto the cutting of a new covenant by God (cf. Luke 22:20; 1

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<sup>13</sup> “No other passage from the Old Testament was as important to the Church as Isa. 53, and for this reason no other passage has suffered as much from Jewish polemics” (Jeremias, *Eucharistic Words of Jesus*, 228).

<sup>14</sup> On this verse as a summary of salvation history, see Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, TOTC (Downers Grove, IL: InterVarsity, 1978), 168–69; and Stephen R. Miller, *Daniel*, NAC (Nashville: B&H Publishing, 1994), 259–62.

<sup>15</sup> See John E. Goldingay, *Daniel*, WBC (Dallas: Word, 1998), 258–59; though in contradiction to Goldingay’s presupposition of v. 24: “It does not have a worldwide perspective; it is not speaking of the end of all history, or of the sin of the whole world” (p. 258). So also in contradiction to his conclusion: “There is no reason to refer it exegetically to the first or second coming of Christ” (p. 260). True, “The concern of v 24 is thus Israel and Jerusalem” (p. 258), but the Jewish mind associated God’s governance of the whole world (even the whole cosmos) through his dealings with Israel and Jerusalem.

<sup>16</sup> Note that all other occurrences of Heb. *qōdēš haqqōdāšīm* (“most holy”) reference the tabernacle or temple, and things associated with it (cf. Ex. 26:33f.; 29:37; 30:10,29; 40:10; Lev. 2:3,10; 7:1,6; 10:12,17; 14:13; 24:9; Num. 4:4,19; 18:9–10; 1 Kings 7:50; Ezra 2:63; Ezek. 42:13; 43:12; 44:13).

Cor. 11:25). After this the city and sanctuary will be destroyed (Dan. 9:26b), and war and desolations will be decreed “to the end” (v. 26c). Furthermore, before the eschatological glory the temple will be desecrated by “an abomination that causes desolation” (v. 27, NIV; cf. 11:31; 12:11), an event of which the New Testament writers are well aware (cf. Matt. 24:15; 2 Thess. 2:4; Rev. 13:6).<sup>17</sup>

Other passages mentioned in the Emmaus road discussion were quite probably referenced in the Gospels themselves. Psalm 22, a lament of David, is best interpreted messianically, since it ends in divine vindication and world redemption (vv. 24–31). Thus Jesus quotes verse 1 from the cross: “My God, my God, why have you forsaken me?” (Matt. 27:46). Those who passed by Jesus “hurled insults at him, shaking their heads” (Matt. 27:39), an allusion to Psalm 22:7: “All who see me mock me; they hurl insults, shaking their heads” (NIV). Moreover, in mocking him they quote Psalm 22:8: “He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!” (cf. Matt. 27:43). The Gospels also allude to Psalm 22:18 in recounting that the soldiers “divided his garments among them by casting lots” (Matt. 27:35). And of course no one would have missed Psalm 22:16: “They have pierced my hands and feet” (cf. John 19:34; 20:25).

On the way to Gethsemane, Jesus also identified himself as “the shepherd” of Zechariah 13:7, saying, “You will all fall away because of me this night. For it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered’” (Matt. 26:31). Jesus had told his disciples earlier, “You will be scattered . . . and will leave me alone” (John 16:32), which found fulfillment during his arrest when “all the disciples left him and fled” (Matt. 26:56). Zechariah 11–13 broadly portrays this “shepherd” as being rejected (chap. 11), pierced (chap. 12), and struck (chap. 13) before the final vindication of the day of the Lord (chap. 14). So John quotes Zechariah 12:10 concerning the crucifixion: “These things took place that the Scripture might be fulfilled: . . . ‘They will look on him whom they have pierced’” (John 19:36–37). As with Isaiah 53, Zechariah 11–13 also leads up to a

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<sup>17</sup> Though exegesis of this passage can easily break down into a “Dismal Swamp,” as James Montgomery is known for saying (*A Critical and Exegetical Commentary on the Book of Daniel*, ICC [Edinburgh: T & T Clark, 1927], 400), a simple chronological approach culminating in the day of the Lord is assumed in the NT (cf. Matt. 24:4–31 and par.; 2 Thess. 2:1–8) and provides the surest exegetical footing. See also the ten “principle ingredients” of the passage in Kenneth L. Barker, “Premillennialism in the Book of Daniel,” *The Master’s Seminary Journal* 4, no. 1 (Spring 1993): 35–37.

prophecy of eschatological glory in chapter 14.<sup>18</sup> Therefore Zechariah 12:10 is rightly quoted in light of the return of Jesus: “Look, he is coming with the clouds, and every eye will see him, *even those who pierced him; and all the peoples of the earth will mourn because of him*. So shall it be! Amen” (Rev. 1:7, NIV).

Psalm 16:10–11 was likewise referenced by the apostles (Acts 2:27–28; 13:35), whose commentary was probably derived from Jesus’ forty days of exposition upon the Scriptures (Acts 1:3). The presence of the Holy One in “the Pit” (Ps. 16:10, NRSV) clearly speaks of his suffering before the revelation of “the path of life” (v. 11). The possibility of “abandonment” to Sheol (v. 10) presupposed death before the enjoyment of “pleasures forevermore” at the right hand of God (v. 11).

Though these and other direct predictions were probably shared by Jesus on the Emmaus road, the larger part of the discussion undoubtedly revolved around typological interpretations of various Old Testament persons, events, and institutions. For the Scriptures commonly “couched prophecy in typological patterns in which the works of God proceed along identifiable themes.”<sup>19</sup> Thus God worked in the Messiah as he had worked previously in redemptive history.<sup>20</sup>

## BIBLICAL TYPOLOGY

Though the subject of biblical typology received a fair amount of attention in the twentieth century,<sup>21</sup> throughout church history it has been “one of the most

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<sup>18</sup> The parallels to Isaiah 53 in these passages are striking and were no doubt derived from there (see Gary V. Smith, *Isaiah 40–66*, NAC [Nashville: B&H Publishing, 2009], 466).

<sup>19</sup> Duane A. Garrett, *Hosea, Joel*, NAC (Nashville: B&H Publishing, 1997), 159.

<sup>20</sup> So J. E. Alsup defines typology as “that form of biblical interpretation which deals with the correspondence between traditions concerning divinely appointed persons, events, and institutions, within the framework of salvation history” (“Typology,” *ABD*, 6:682).

<sup>21</sup> See Leonhard Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald Madvig (Grand Rapids: Eerdmans, 1982); Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical Typos Structures* (Berrien Springs, MI: Andrews University Press, 1981). See a liberal discussion in Claus Westermann, ed., *Essays on Old Testament Hermeneutics* (Richmond: John Knox Press, 1963); and a conservative discussion in John S. Feinberg, ed. *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments* (Wheaton: Crossway, 1988). See also the Catholic works by A. J. Maas, *Christ in Type and Prophecy*, 2 vols. (New York: Benziger Brothers, 1893–1895); and Jean Daniélou, *From Shadows to Reality: Studies in the Biblical Typology of the Fathers*, trans. Dom Wulstan Hibberd (London: Burns & Oates, 1960). For a summary of typology in modern evangelicalism, see W. Edward Glenny, “Typology: A Summary of the Present Evangelical Discussion,” *JETS* 40, no. 4 (December 1997): 627–38.

neglected departments of theological science.”<sup>22</sup> Though typology is not overall the “predominant” method of interpretation in the New Testament (especially concerning messianic glory),<sup>23</sup> it does play an important role in interpreting the suffering of the Messiah.

Typology is inherently historical, since people, events, and institutions in the *past* provide a “pattern, example, or type” (Gk. *typos*) for *future* people, events, and institutions.<sup>24</sup> Therefore a “salvation historical grid” is critical since “some kind of historical sequence under the providence of a sovereign God is necessary for almost any kind of typological hermeneutic.”<sup>25</sup> So Adam was “a type of the one who was to come” (Rom. 5:14), for “*as in Adam all die, so also in Christ shall all be made alive*” (1 Cor. 15:22). Similarly, Noah’s ark and the flood “prefigured” baptism and the deposit of the Spirit (1 Peter 3:21, NRSV), and the Israelites’ wanderings took place “as examples for us” (1 Cor. 10:6).<sup>26</sup> Thus biblical typology must be understood *historically* within the greater Jewish apocalyptic framework of redemptive history (see figure 7.2).

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<sup>22</sup> So Patrick Fairbairn begins his two-volume classic on the subject: “The Typology of Scripture has been one of the most neglected departments of theological science. It has never altogether escaped from the region of doubt and uncertainty; and some still regard it as a field incapable, from its very nature, of being satisfactorily explored, or cultivated so as to yield any sure and appreciable results. Hence it is not unusual to find those who otherwise are agreed in their views of divine truth, and in the general principles of biblical interpretation, differing materially in the estimate they have formed of the Typology of Scripture” (*The Typology of Scripture: Viewed in Connection with the Whole Series of the Divine Dispensations*, 6th ed., vol. 1 [Edinburgh: T & T Clark, 1876], 17). Of course, we must reject Fairbairn’s Platonic and radically supersessionist conclusions.

<sup>23</sup> Goppelt overstates: “Typology is the method of interpreting Scripture that is predominant in the NT and characteristic of it” (*Typos*, 198). This ignores the multitude of literal references to the messianic suffering and eschatological glory.

<sup>24</sup> See “τύπος,” BDAG, 1020.

<sup>25</sup> G. K. Beale and D. A. Carson, “Introduction,” *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker, 2007), xxvi.

<sup>26</sup> Apart from discussions of redemptive history, typology is also used in the NT simply to convey an example or pattern. So Paul is a *typos* for discipleship throughout the church (cf. Phil. 3:17; 2 Thess. 3:9); the Thessalonians are a *typos* “to all the believers in Macedonia and in Achaia” (1 Thess. 1:7); and elders are to be a *typos* “to the flock” (1 Peter 5:3). Similarly, the church has also received a *typos* of good teaching, which should be universally imitated and replicated (cf. Rom. 6:17; 1 Tim. 4:12; 2 Tim. 1:13; Titus 2:7). Moreover, the earthly tabernacle was a “pattern” (*typos*) of the heavenly tabernacle (Heb. 8:5, cf. Acts 7:44; 9:24), since the “heavenly archetype” had “its derivative construct on earth” (J. E. Alsup, “Typology,” *ABD*, 6:683).

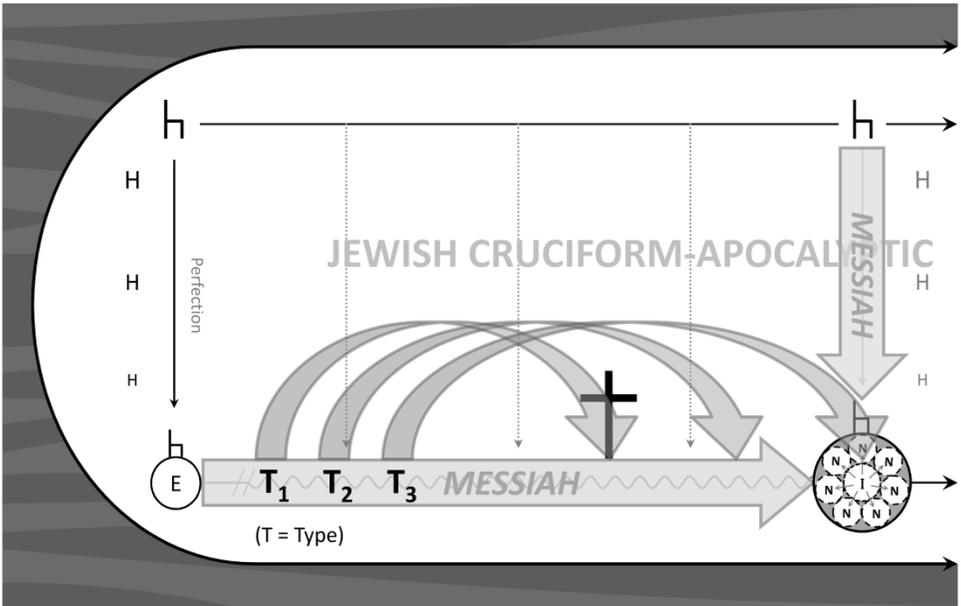


Figure 7.2 – The Jewish Apocalyptic Framework of Biblical Typology

Though varied in its specific application, the ultimate end of all biblical typology is found in the “restoration of all things” (Acts 3:21, NASB), for in it we find the final destiny of everything. As we discussed in the last chapter, creation week was understood typologically, representing redemptive history as a whole—“with the Lord one day *is as a thousand years*” (2 Peter 3:8; cf. Ps. 90:4).<sup>27</sup> The cataclysm of the flood anticipated the eschatological “day of judgment” (2 Peter 3:7), for “*as were the days of Noah, so will be the coming of the Son of Man*” (Matt. 24:37). The destruction of Sodom and Gomorrah gave us “*an example of what is going to happen to the ungodly*” (2 Peter 2:6)—that is, “a punishment of eternal fire” (Jude 7). The exodus of Israel finds ultimate fulfillment in the *deliverance* of humanity from sin and tyranny (cf. Ex. 12:27; Rom. 8:20–21; 1 Thess. 1:10). The conquest of the land under Joshua (Heb. *yēhōšūā’* or *yēšūā’*) prefigured the greater Yeshua and the messianic conquest of the earth (cf. Josh. 11:16–23; 1 Cor. 15:24–25; Rev. 19:11–16). The occupation of the land, settlement of Jerusalem, and building of the Davidic throne (i.e., “Davidic typology”)<sup>28</sup>

<sup>27</sup> Likewise were Adam and Eden understood in second-temple Judaism: “The original paradisiacal condition of creation is used extensively as a pattern for depicting the blessed conditions in the messianic kingdom and the second aeon” (Goppelt, *Typos*, 33).

<sup>28</sup> Commonly assumed in the NT, see e.g., Beale and Carson, *Commentary on the New Testament Use of the Old Testament*, 74, 416, 487, 503.

likewise point to the Messiah's rule in the age to come (cf. Ps. 132:11–18; Luke 1:33; 22:30; Acts 1:6). The exile and return of Israel anticipates the final regathering in the resurrection (cf. Isa. 11:10–12; Matt. 24:31, 1 Thess. 4:17).

Even temporally limited prefigurations—such as the faithfulness of Moses over the tabernacle patterning the faithfulness of Jesus over the church in this age (Heb. 3:3–6), or the celebration of the Passover patterning pure relations within the church in this age (1 Cor. 5:6–8), or the veil of Moses patterning the blindness of unbelieving Jews in this age (2 Cor. 3:13–16)—find their redemptive end in the age to come, since these temporal realities exist for the sake of their eternal destiny (see figure 7.3).<sup>29</sup> Typology is thus made sane and safe within the bounds of a redemptive history anchored in the day of the Lord.<sup>30</sup> Within such an apocalyptic framework, we approach the typology that underlies the suffering of the Messiah.

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<sup>29</sup> Though lacking a clear apocalyptic framework, Osborne's historical approach to typology is to be affirmed: "Events in the past are linked to those in the present, so that God's mighty deeds like the exodus or the return from exile foreshadow the experiences of God's present community, the church. This does not see a direct prophetic link but rather a correspondence in history, in which the current experience relives the past. God is immutable or consistent and acts today just as he did in the past, so typology seeks to identify the theological correspondence between those salvific actions in past and present" (Grant R. Osborne, *The Hermeneutical Spiral: A Comprehensive Introduction to Biblical Interpretation*, 2nd ed. [Downers Grove, IL: InterVarsity, 2006], 328).

<sup>30</sup> Likewise, allegorical interpretation is useful, so long as it remains within an apocalyptic framework. The only explicit use of allegory (Gk. *allēgoreō*) in the NT is Gal. 4:24, whereby the two women who bore children to Abraham represent two future covenants, which in turn relate to two future cities—the "present Jerusalem" (v. 25) and the eschatological "Jerusalem above" (v. 26), which will descend giving birth to us (as "our mother") in the resurrection (cf. 4 Ezra 7:26; 9:38–10:59; 2 Enoch 55:2; 2 Baruch 4:2–6). Being based upon symbolism and metaphor, allegory is one step removed from redemptive history, whereas typology is based upon similar characteristics of similar entities within redemptive history. Both of these are subject to direct prophecy, which orchestrates redemptive history itself.

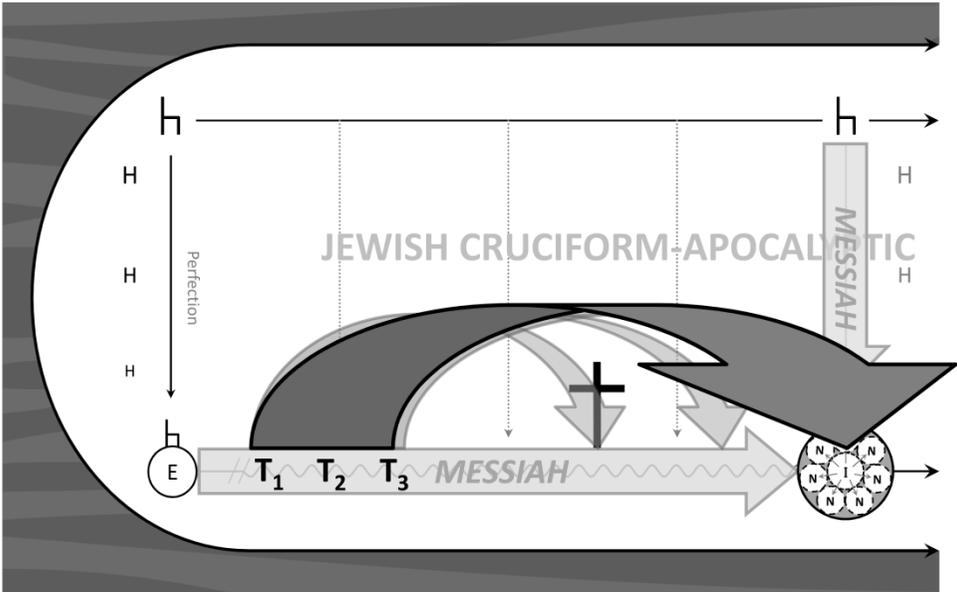


Figure 7.3 – The Ultimate End of Biblical Typology

### THE FULFILLMENT OF RIGHTEOUS SUFFERING

In the lives of righteous individuals throughout the Bible, we find a pattern of suffering which prefigures the suffering of the Christ. For example, Jesus twice calls the life of Jonah a “sign” (Matt. 12:39; 16:4). “For *just as* Jonah was three days and three nights in the belly of the great fish, *so will* the Son of Man be three days and three nights in the heart of the earth” (Matt. 12:40). And as Jonah later preached to Nineveh, so also Jesus, “one greater than Jonah” (v. 41, NIV), has been “proclaimed among the nations” (1 Tim. 3:16; cf. Luke 11:30). However, “the men of Nineveh will rise up at the judgment” and condemn many, “for they repented at the preaching of Jonah” (Matt. 12:41). Hence we see in the life of Jonah a general progression of suffering before glory, which roughly corresponds to the life of Christ in the context of redemptive history as a whole.

The prophets of old were also types of the messianic suffering, for all the prophets were “persecuted for righteousness’ sake” (Matt. 5:10). Indeed, the wicked “persecuted the prophets” (Matt. 5:12) and “murdered the prophets” (Matt. 23:31; cf. Luke 13:34). So Stephen concluded before his martyrdom, “Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his

betrayers and murderers” (Acts 7:51–52, NRSV). Therefore, the Messiah suffers “because suffering is the inevitable fate of the prophet.”<sup>31</sup>

Not only have all the prophets suffered, but righteous saints suffer *in general*, which provides a typological pattern for the suffering of “the Righteous One” (Isa. 24:16; 53:11; Acts 3:14; 7:52). Because of the order of this age, the righteous commonly suffer, while the wicked commonly prosper. Because God in his great mercy is restraining his wrath and delaying the day of justice, “the wicked sprout like grass and all evildoers flourish” (Ps. 92:7). They are “always at ease, they increase in riches” (Ps. 73:12). Indeed, “Evildoers not only prosper but they put God to the test and they escape” (Mal. 3:15). “Why does the way of the wicked prosper?” (Jer. 12:1). “Why do the wicked live, reach old age, and grow mighty in power?” (Job 21:7). Because God is full of “kindness and forbearance and patience” (Rom. 2:4), “not wishing that any should perish” (2 Peter 3:9). Thus in this age the earth is *not* a home of righteousness (cf. 2 Peter 3:13), and because of this the righteous inevitably suffer.

Though a theology of righteous suffering is plainly drawn from the historical figures of the Old Testament (cf. 2 Tim. 3:8; Heb. 11:35–37; 2 Peter 2:5–7)—particularly Job (cf. Job 2:13; 9:17; 14:22; 21:6; 30:17–23)—it is developed extensively in the Psalms (cf. esp. Pss. 9; 22; 31; 69; 118).<sup>32</sup> The righteous are “stricken” (cf. Ps. 73:5,14; 109:22), “attacked” (cf. Ps. 56:2; 62:3; 69:4; 109:3), “hated” (cf. Ps. 9:13; 18:17; 34:21; 25:19; 35:19; 38:19; 41:7; 44:7; 69:4; 86:17; 118:7; 129:5), “afflicted” (cf. Ps. 9:12; 10:12; 22:24; 31:7; 34:19; 44:24; 69:29; 82:3; 94:5; 116:10; 129:2; 140:12), and “oppressed” (cf. Ps. 9:9; 10:18; 42:9; 43:2; 55:3; 56:1; 72:14; 73:8; 103:6; 119:122; 146:7). Because of the nature of this age, this is the normal experience of the righteous.

Would the righteous throughout history suffer, yet the Anointed One be spared? No. Rather, “*It was fitting* that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings” (Heb. 2:10, NRSV).

The idea of righteous suffering in the Old Testament carries over directly into the New Testament, as Paul summarized: “We *must* go through many

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<sup>31</sup> Cullmann, *Christology of the New Testament*, 56.

<sup>32</sup> In this regard, see an excellent commentary by Raymond E. Brown, *The Death of the Messiah, from Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels*, vol. 2 (New York: Doubleday, 1994), 1453–55.

hardships to enter the kingdom of God" (Acts 14:22, NIV). And "all who desire to live a godly life in Christ Jesus *will be persecuted*" (2 Tim. 3:12). Believers should not be "disturbed" or "surprised" by their afflictions, "as though something strange were happening" (1 Peter 4:12), because "we are *destined* for this" (1 Thess. 3:3). As Jesus said, "In the world you *will have tribulation*" (John 16:33). But we know that if we "suffer for righteousness' sake" (1 Peter 3:14), then we will be "blessed" and "considered worthy of the kingdom of God, for which [we] are also suffering" (2 Thess. 1:5).

This "sober-minded" (1 Peter 1:13) approach to life helps believers stand firm in their faith, "knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world" (1 Peter 5:9). For "it has been granted to you that for the sake of Christ you should not only believe in him *but also suffer for his sake*" (Phil. 1:29).

Consequently the suffering of the righteous is the divinely ordained *pattern* of this age, which the Messiah fulfilled perfectly and which the church seeks to emulate. As Paul put it, "I rejoice in what was *suffered for you*, and I fill up in my flesh what is still lacking in regard to *Christ's afflictions*, for the sake of his body, which is the church" (Col. 1:24, NIV). Indeed, the body of Christ is called to "share abundantly in Christ's sufferings" (2 Cor. 1:5), "always being given over to death for Jesus' sake" (2 Cor. 4:11). Far from being a morbid or masochistic approach to life, this is a faith-based approach, whereby we find our identity and joy *in the hope of eternal life* which is set before us (cf. Heb. 12:2).

The cruciform message is pictured as "the aroma of Christ" (2 Cor. 2:15), which the regenerate breathe deeply as "a fragrance from life to life," while the unregenerate choke upon it as "a fragrance from death to death" (v. 16). He who "hates his life" (John 12:25; cf. Luke 14:26) for the sake of eternal life is not ashamed of the crucified Messiah (cf. Matt. 10:33; Luke 9:26), for in him is typified the divine pattern of righteous suffering: "When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly" (1 Peter 2:23). Thus the church is left with "*an example*, so that you might follow in his steps" (v. 21).<sup>33</sup>

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<sup>33</sup> Here we find the unraveling of a multitude of Gentile games revolving around realized eschatology. If the age to come has been realized, then the cross is no longer the standard of this age, and the sufferings of Christ are to be avoided. The logic is straightforward. Yet the apostolic witness cries out against such folly: "Already you have all you want! Already you have become rich! *Quite*

## THE FULFILLMENT OF THE CALENDAR

The second area of typological fulfillment that Jesus probably referenced on the road to Emmaus revolved around the Jewish “calendar of sacred time.”<sup>34</sup> Paul summed up the Jewish calendar as “festivals, new moons, or sabbaths” (Col. 2:16, NRSV). This threefold reference to the calendar is common in the Old Testament (cf. 1 Chron. 23:31; 2 Chron. 31:3; Neh. 10:33; Isa. 1:13; Ezek. 45:17; Hos. 2:11), representing the weekly, monthly, and yearly patterns of devotion (cf. Gal. 4:10: “You observe days and months and seasons and years”).<sup>35</sup>

The Sabbath was the weekly observance of creation (cf. Ex. 20:11; 31:17),<sup>36</sup> which anticipated “the renewal of all things” (Matt. 19:28, NRSV; cf. Isa. 56:6–7; 58:13–14).<sup>37</sup> Hence it became “a symbol of the time of salvation . . . an anticipation of the joyous eschatological age.”<sup>38</sup> Likewise, the “new moon” celebration (Num. 10:10; 29:6; cf. Ezra 3:5; Ps. 81:3), often referenced in conjunction with the Sabbath (cf. 2 Kings 4:23; Ezek. 46:1; Amos 8:5), was a monthly reminder of the coming new age:

For as the new heavens and the new earth  
that I make

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*apart from us* you have become kings! . . . We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute” (1 Cor. 4:8–10, NRSV).

<sup>34</sup> See Baruch A. Levine, *Leviticus*, JPSTC (Philadelphia: Jewish Publication Society, 1989), 153–64.

<sup>35</sup> By “years” it is assumed Paul is referencing the Sabbath year and Jubilee year. Every seventh year (Sabbath year), Israelite slaves were to be released (Ex. 21:2–6; Deut. 15:12–18), land was to lie fallow (Ex. 23:10–11; Lev. 25:1–7), and the debts of Israelites were to be suspended or cancelled (Deut. 15:1–6). In every fiftieth year (Jubilee year), property was to return to its original owner, Israelite slaves were to be freed, and the land was to lie fallow (Lev. 25:8–17, 23–55).

<sup>36</sup> On a theology of Sabbath, see esp. Abraham J. Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: Farrar, Straus and Giroux, 1951).

<sup>37</sup> Jürgen Moltmann summarizes, “The goal and completion of every Jewish and every Christian doctrine of creation must be the doctrine of the sabbath; for on the sabbath and through the sabbath God ‘completed’ his creation, and on the sabbath and through it, men and women perceive as God’s creation the reality in which they live and which they themselves are. The sabbath opens creation for its true future. On the sabbath the redemption of the world is celebrated in anticipation. The sabbath is itself the presence of eternity in time, and a foretaste of the world to come” (*God in Creation: A New Theology of Creation and the Spirit of God*, trans. Margaret Kohl [Minneapolis: Fortress, 1993], 276).

<sup>38</sup> Berndt Schaller, “Sabbath,” *The Encyclopedia of Christianity*, ed. E. Fahlbusch and G. W. Bromiley, vol. 4 (Grand Rapids: Eerdmans, 2005), 790.

shall remain before me, says the LORD,  
so shall your offspring and your name remain.  
From *new moon to new moon*,  
and from *Sabbath to Sabbath*,  
all flesh shall come to worship before me,  
declares the LORD. (Isa. 66:22–23)

The Jewish calendar also included three annual festivals: *Pesach* (Passover/Unleavened Bread), *Shavuot* (Pentecost/Weeks/Harvest), and *Sukkot* (Tabernacles/Ingathering):

Three times in the year you shall keep a feast to me. You shall keep *the Feast of Unleavened Bread*. As I commanded you, you shall eat unleavened bread for seven days. . . . You shall keep *the Feast of Harvest*, of the firstfruits of your labor, of what you sow in the field. You shall keep *the Feast of Ingathering* at the end of the year, when you gather in from the field the fruit of your labor. (Ex. 23:14–16)

Three times a year all your men must appear before the LORD your God at the place he will choose: at *the Feast of Unleavened Bread*, *the Feast of Weeks* and *the Feast of Tabernacles*. (Deut. 16:16, NIV)

These festivals coincided with the harvests of the agricultural cycle: spring (barley), summer (wheat), and autumn (fruit).<sup>39</sup> Passover was celebrated in the spring (approximately early April), fifty days before Pentecost, which celebrated “the firstfruits of wheat harvest” (Ex. 34:22), while Tabernacles was celebrated in the fall (approximately early October), “at the end of the [Jewish] year” (Ex. 23:16). Therefore the annual festivals were clearly divided between spring and fall. The other festivals and days of commemoration revolved around and interrelated the three major festivals.<sup>40</sup>

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<sup>39</sup> Before the destruction of the temple, these festivals were celebrated by pilgrimage to Jerusalem, and thus are often termed “pilgrimage festivals.” Because most people went up to Jerusalem on foot, they also became known as the *Shalosh Regalim* (lit., “three feet”). See Ronald L. Eisenberg, “Pilgrimage Festivals,” *The JPS Guide to Jewish Traditions* (Philadelphia: Jewish Publication Society, 2004), 155–57.

<sup>40</sup> For a holistic presentation, see Evan Zuesse, “Calendar of Judaism,” *The Encyclopedia of Judaism*, ed. J. Neusner, A. J. Avery-Peck, and W. S. Green, vol. 1 (Leiden, Netherlands: Brill, 2000), 32–50.

Jewish tradition relates this calendar to redemptive history, since God created and instituted the reality of time itself.<sup>41</sup> So Paul refers to the calendar in Colossians 2:16 and says, “These are a *shadow of the things to come*, but the substance belongs to Christ” (v. 17). In this way redemptive history (executed by Christ) is the true calendar, which is seen in the shadowy outline of the Jewish calendar. Jesus thus interprets the Passover: “I will not eat it again *until it finds fulfillment* in the kingdom of God” (Luke 22:16, NIV).<sup>42</sup> Likewise, the outpouring of the Spirit on Pentecost (Acts 2:1) is understood as “the firstfruits” (Rom. 8:23), a clear allusion to the Festival of Weeks (cf. Ex. 23:16; 34:22; Lev. 23:17; Num. 28:26).

If Passover and Pentecost were fulfilled *in redemptive history*, then surely Tabernacles, “the preeminent annual festival”<sup>43</sup>—that is, “the Temple festival *par excellence*”<sup>44</sup>—will be typologically fulfilled “at the year’s end” (Ex. 34:22; cf. Zech. 14:16) with the great eschatological “ingathering” of Israel and the nations

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<sup>41</sup> Zuesse describes,

It thus is possible to see the annual festivals as moving in a three-fold spiral of temporal reference. . . . The third spiral pictures the events of the future and of final things, with the meanings of each festival contributing in logical sequence to the ultimate events: the coming of Elijah (suggested in Passover’s cup of Elijah), which spurs a period of unification culminating in a renewal of Jewish faith (Shavuot), a time of apocalyptic woes and confusion (Seventeenth of Tamuz and the Ninth of Av; although Zech. 8:19 assures us that in those days the fast will be transformed into “gladness and cheerful feasts”), the final day of judgment (High Holidays), and the millennial blessings that follow (when all the nations shall come up to Jerusalem to celebrate Tabernacles, Zech. 14:16–19). (“Calendar of Judaism,” 40)

<sup>42</sup> Likewise the Messiah will fulfill the whole calendar which builds upon the Sabbath, as Moltmann describes (though of course Moltmann inaugurates this Sabbath at the first coming):

It is only this messianic sabbath that will be “a sabbath without end” (Jub. 2:19–24). The new covenant is everlasting; and this sabbath will be everlasting too. In this sense the messianic sabbath of the world is the End-time correspondence of the original sabbath of God’s creation. . . . Sabbath day, sabbath year and Year of Jubilee point in time beyond the time of history, out into the messianic time. It is only the sabbath at the end of history that will be “a feast without end.” It is only this sabbath that will fulfil God’s creation sabbath and the sabbath feasts of Israel’s history in the world. (*God in Creation*, 290)

<sup>43</sup> “The preeminent annual festival, called ‘the feast of God’ (Lev. 23:39; Judg. 21:19) or ‘the feast’ (1 Kings 8:2,65; 12:32; Isa. 30:29; Ezek. 45:23,25; Neh. 8:14; 2 Chron. 5:3,7–8; John 7:10; cf. John 7:2), it was the occasion of the dedication of Solomon’s Temple (1 Kings 8), the public reading of the Torah (every seven years, Deut. 31:10–11), and the future ingathering of all nations to Jerusalem to worship God (Zech. 14:16)” (Jeremiah Unterman, “Tabernacles, Festival of,” *Harper’s Bible Dictionary*, ed. P. J. Achtemeier [San Francisco: Harper & Row, 1985], 1014).

<sup>44</sup> Daniel K. Falk, “Festivals and Holy Days,” *The Eerdmans Dictionary of Early Judaism*, ed. John J. Collins and Daniel C. Harlow (Grand Rapids: Eerdmans, 2010), 640.

(cf. Ps. 102:22; Isa. 11:12; 66:18; Jer. 23:3; Ezek. 37:21; Mic. 4:6; Zeph. 3:18–20; Matt. 24:31; 2 Thess. 2:1). This will be in full accord with traditional Jewish expectation—that is, “the eschatological expectation of God’s final tabernacling with his people forever.”<sup>45</sup> Consequently we see the annual cycle of festivals fulfilled typologically in redemptive history within the greater apocalyptic framework (see figure 7.4). Because the Messiah is God’s agent in executing redemptive history and because the calendar is interpreted typologically according to that timeline, it is logical that the Messiah would suffer in fulfillment of Passover before entering his glory in fulfillment of Tabernacles.<sup>46</sup>

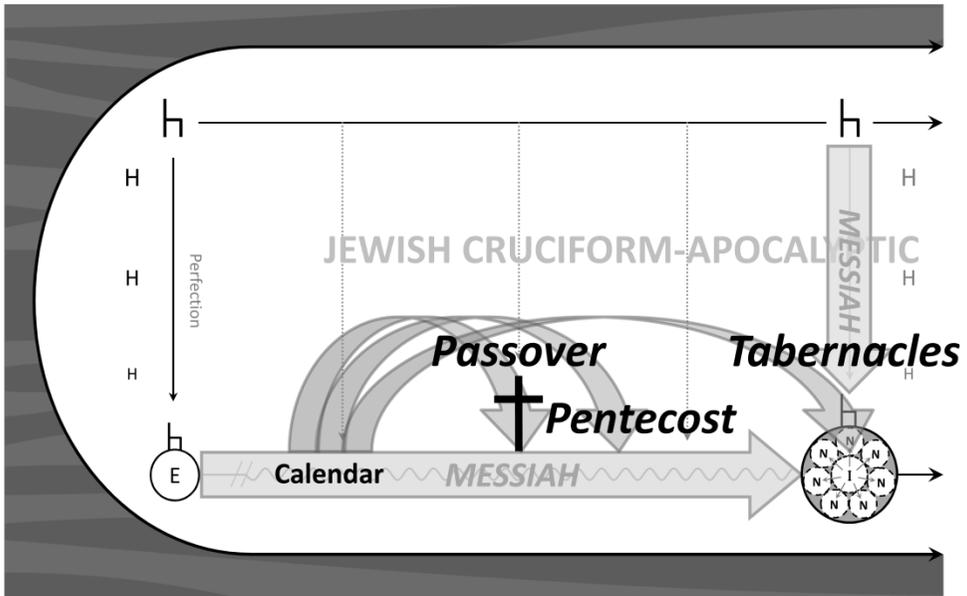


Figure 7.4 – The Typological Fulfillment of the Jewish Calendar

Beyond the calendar as a whole, the Passover event itself anticipates a messianic suffering before glory. Many interpreters only see in Passover a type of messianic suffering—as the lambs were sacrificed at twilight and their blood spread on the doorposts (Ex. 12:6–7), so also “Christ, our Passover lamb, has been sacrificed” (1 Cor. 5:7). Indeed, this is true. However, a clear eschatological

<sup>45</sup> John Nolland, *Luke 9:21–18:34*, WBC (Dallas: Word, 1998), 491.

<sup>46</sup> Contrary to J. Jeremias: “Rather oddly, the Church took over only two of the great feasts in the Jewish calendar, namely, the Passover and Pentecost, but not Tabernacles” (“πάσχα,” *TDNT*, 5:901).

tradition of messianic glory and *deliverance* surrounding Passover had developed by the first century.<sup>47</sup> As Jeremias summarizes,

The Jewish passover celebration at the time of Jesus is both retrospect and prospect. At this festival the people of God remember the merciful immunity granted to the houses marked with the blood of the paschal lamb and the deliverance from the Egyptian servitude. But that is only one aspect. At the same time the passover is a *looking forward to the coming deliverance* of which the deliverance from Egypt is the prototype. This typology is a concept which “most comprehensively determined already in early times, as no other did, the form that the doctrine of final salvation took.” . . . So the night of the Passover is called the “sign” through which God guarantees the coming of the Messiah. The passover traditions variously reflect the vitality of this Messianic hope, just as do the revolts against Rome which repeatedly took place at the passover.<sup>48</sup>

The night of Passover became a night of commemoration in expectation of the messianic deliverance. Because the exodus happened on the night of Passover — “a night of watching by the Lord” — so the Israelites obeyed the command, “This same night is a *night of watching kept to the LORD* by all the people of Israel throughout their generations” (Ex. 12:42). Jesus affirmed this tradition by concluding the Olivet Discourse, “Therefore, *keep watch*” (Matt. 24:42, NIV; cf. 25:13), an allusion no one would have missed with Passover “two days away” (26:2).<sup>49</sup>

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<sup>47</sup> The concept of “deliverance” (Gk. *rhuomai*) was commonly associated with the Passover, for in the exodus is found the great historical type of eschatological redemption: “It is the Passover sacrifice of the LORD, who *passed over* the houses of the children of Israel in Egypt when He struck the Egyptians and *delivered* [Gk. *rhuomai*, LXX] our households” (Ex. 12:27, NKJV; cf. 14:30). As Moses was “sent to be their ruler and deliverer” (Acts 7:35, NIV), so also “the Deliverer will come from Zion” (Rom. 11:26; cf. Isa. 59:20). Since the Passover was commonly interpreted eschatologically, it provided gripping imagery for redemptive history as a whole and deliverance from divine wrath, i.e., “Jesus who *delivers us* from the wrath to come” (1 Thess. 1:10; cf. Matt. 6:13; Luke 1:74; Rom. 7:24; 11:26; 2 Cor. 1:10; Col. 1:13; 2 Tim. 4:18; 2 Peter 2:9).

<sup>48</sup> Jeremias, *Eucharistic Words of Jesus*, 205–7; italics in the original; quoting Hermann Strack and Paul Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* [no English trans.], vol. 1 (Munich: C. H. Beck, 1922), 85. See also *Ibid.*, 59, 217f., 251f.

<sup>49</sup> The command to “keep watch” (Matt. 24:42) is in contrast to the ungodliness of the world (cf. vv. 37–41), which sets its hopes and desires upon this age, cf. “eating and drinking” (v. 38; cf. Ex. 32:4; Isa. 56:12; Luke 12:19; 1 Cor. 10:7; 15:32). The command is thus unto sobriety concerning messianic expectation, akin to Peter’s exhortation, “Therefore, preparing your minds for action, and *being sober-minded, set your hope fully* on the grace that will be brought to you at the revelation of Jesus Christ” (1 Peter 1:13).

The serving of wine, bread, and bitter herbs (Ex. 12:8; Num. 9:11) also held eschatological significance, which Jesus affirmed: “I will not drink again of *this fruit of the vine* until that day when I drink it new with you in my Father’s kingdom” (Matt. 26:29).<sup>50</sup> Similarly, he parallels the Passover meal with the eschatological feast—“that you may *eat and drink at my table* in my kingdom and sit on thrones judging the twelve tribes of Israel” (Luke 22:30).<sup>51</sup> Moreover, Jesus’ command, “Do this in remembrance of me” (v. 19; cf. 1 Cor. 11:24), was spoken in light of the messianic tradition of God remembering the Messiah, Jerusalem, and the people of Israel.<sup>52</sup> For example:

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<sup>50</sup> Though going on to interpret this saying inaugurationally, Jeremias well articulates the assumptions:

The next meal of Jesus with his disciples will be the Messianic meal on a transformed earth. It will be a fulfillment of the apocalyptic saying: “The Lord of Spirits will abide over them, and with that Son of Man shall they eat, and lie down and rise up for ever and ever” (I Enoch 62.14). Jesus will drink the wine “new;” adds Mark (14.25). To be “new” is a mark of the redeemed world and of the time of salvation, of the transformed creation. When Matthew, with equal correctness, adds “with you” (26.29) he is expressing the idea that the passover of the consummation will be a consummation of the fellowship of the community of the redeemed with the redeemer. On a transformed earth, where perfect communion with God will have become a reality through a transformation of the body, Jesus will again, as now at the Lord’s Supper, act as *paterfamilias* and break the blessed bread and offer them the cup of thanksgiving—he himself being once more the giver and the server, and his own the recipients, who in eating and drinking receive the salvation gift of God: eternal life. (*Eucharistic Words of Jesus*, 217–18)

<sup>51</sup> For a reconstruction of the Passover meal and its adaptation in the Eucharist meal of the early church, see Oskar Skarsaune’s chap., “Passover & Eucharist,” in *In the Shadow of the Temple: Jewish Influences on Early Christianity* (Downers Grove, IL: InterVarsity, 2002), 399–422.

<sup>52</sup> So the *Haggadah* (lit., “the telling,” a Jewish guide to the Passover, supposedly first composed c. AD 300, with innumerable editions) also confirms, “Our God and God of our fathers, on this day of the Festival of Matzoth [Unleavened Bread] may there come before You *the remembrance* of us and our fathers, of Jerusalem Your holy city, of the Messiah son of David Your servant, and of all Your people of the house of Israel” (Rabbi Nathan Goldberg, *Passover Haggadah: A New English Translation and Instructions for the Seder* [New York: Ktav Publishing House, 1990], 30; italics added).

Jeremias comments,

In this very common prayer, which is also used on other festival days, God is petitioned at every passover concerning “the remembrance of the Messiah,” i.e. concerning the appearance of the Messiah, which means the bringing about of the *parousia*. We shall see how very strongly this petition that God may “remember” the Messiah has influenced and even determined the whole passover festival: every passover festival concluded with the jubilant antiphonal choir which one day would greet the Messiah at his entry into Jerusalem. Consequently the command for repetition may be understood as: “This do, that God may remember me”: *God remembers the Messiah in that he causes the kingdom to break in by the parousia*. . . .

O LORD God, do not turn away the face of your anointed one!  
*Remember your steadfast love for David your servant. (2 Chron. 6:42)*

LORD, *remember David*  
and all that he suffered. (Ps. 132:1, NLT)

*Remember your congregation, which you have purchased of old. . . .*  
*Remember Mount Zion, where you have dwelt. (Ps. 74:2)*

Thus Passover is by nature an “eschatological banquet,”<sup>53</sup> a tradition which the early church carried on in Communion (Acts 2:42,46; 20:7,11; 1 Cor. 10:16; 11:20–25).<sup>54</sup> This weekly celebration is also thereby *an intercession* by which we remember Jesus and his death, calling upon God the Father to likewise remember his Son, “that he may send the Christ” (Acts 3:20) at the appointed time which the Father has “fixed by his own authority” (Acts 1:7; cf. 1 Tim. 6:15). So in our remembrance of Jesus we call upon God to remember the covenants and bring to completion that which he has spoken by the prophets; and in this

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This means that the command to repeat the rite is not a summons to the disciples to preserve the memory of Jesus and be vigilant (“repeat the breaking of bread so that you may not forget me”), but it is an eschatologically oriented instruction: “Keep joining yourselves together as the redeemed community by the table rite, that in this way God may be daily implored to bring about the consummation in the *parousia*.” (*Eucharistic Words of Jesus*, 252, 255; italics in the original)

<sup>53</sup> Jeremias, “*πάσχα*,” *TDNT*, 5:897. Contrary to that is C. H. Dodd’s characterization of the Eucharist as “a sacrament of realized eschatology” (*Parables of the Kingdom*, 3rd rev. ed. [London: Nisbet, 1936], 203). I would rather describe it as “a sacrament of cruciform-apocalypticism.”

<sup>54</sup> The *Didache* (also known as *The Teaching of the Twelve Apostles*), generally dated in the late first or early second century, is a Christian handbook of ethical, ecclesiastical, and eschatological admonitions. Note how it relates the Eucharist to the eschatological kingdom in 9.1–4:

Now concerning the Eucharist, give thanks as follows. First, concerning the cup: We give you thanks, our Father, for the holy vine of David your servant, which you have made known to us through Jesus, your servant; to you be the glory forever. And concerning the broken bread: We give you thanks, our Father, for the life and knowledge which you have made known to us through Jesus, your servant; to you be the glory forever. Just as this broken bread was scattered upon the mountains and then was gathered together and became one, so may your church be gathered together from the ends of the earth into your kingdom; for yours is the glory and the power through Jesus Christ forever. (Michael W. Holmes, *The Apostolic Fathers: Greek Texts and English Translations*, updated ed. [Grand Rapids: Baker, 1999], 261)

way, “As often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes” (1 Cor. 11:26).<sup>55</sup>

Furthermore, the singing of a “hymn” (Matt. 26:30; Mark 14:26) refers to the conclusion of the Passover meal, which involved the antiphonal singing of the second half of the Hallel—that is, Psalms 113–118.<sup>56</sup> In Jewish tradition, the Hallel was assumed to be the “Hallelujah Chorus” that the saints would sing to welcome the Messiah into Jerusalem.<sup>57</sup> This messianic interpretation is plainly seen at the triumphal entry when the climax of the Hallel is jubilantly declared, “Hosanna! Blessed is he who comes in the name of the Lord!” (Mark 11:9; cf. Ps. 118:25–26).<sup>58</sup>

The apostles understood the crucifixion in light of Jesus’ typological explanation of Passover during the Last Supper (Luke 22:15–20). So John points out that Jesus was delivered over to be crucified on “the day of Preparation of the Passover” (John 19:14). Moreover, the Roman soldiers “did not break his legs” (v. 33) in order to hasten his death, which took place to fulfill the Passover

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<sup>55</sup> Every parent knows the constant intercession of a child, “Remember, you said . . .” This is precisely the purpose of our gathering—to call upon our Father (“How long, O Lord?” Rev. 6:10, NASB; cf. Ps. 13:1; 35:17; 74:10; 82:2; 94:3) with persistence (cf. Luke 11:1–10; 18:1–8) and “to stir up one another to love and good works . . . all the more as you see the Day drawing near” (Heb. 10:24–25). So Communion epitomizes the life of the church in this age, the community of faith “who have longed for his appearing” (2 Tim. 4:8, NRSV).

<sup>56</sup> See Steven R. Swanson, “Hallel,” *ABD*, 3:30; cf. Joseph Tabory, *JPS Commentary on the Haggadah: Historical Introduction, Translation, and Commentary* (Philadelphia: Jewish Publication Society, 2008), 111–16.

<sup>57</sup> See Jeremias, *Eucharistic Words of Jesus*, 256–62.

<sup>58</sup> “The use of Ps. 118:26 is typological in originally depicting the king leading pilgrims to the temple and receiving a greeting of welcome from the priests at the temple, probably on the occasion of some major victory. This greeting/blessing recognized that the king and his entourage came with the Lord’s approval. . . . As it was then, so it should be in Jesus’ time. He should be welcomed as a leader and agent of God. The association of Ps. 118 with eschatological hope and the Feast of Tabernacles also heightens the sense of nearness of eschatological fulfillment” (Darrell L. Bock, *Luke 9:51–24:53*, BECNT [Grand Rapids: Baker, 1996], 1558).

Again, Jeremias concludes,

In the saying concerning the rejected building stone which God makes the key stone (Ps. 118:22) he is said to have seen a prophecy of his own death and exaltation (Mark 8:31 par., cf. 12:10f. par.; Luke 17:25). That Jesus indeed found in Ps. 118 how God would guide his Messiah through suffering to glory, through chastisement to the opened door of salvation, and at the same time the ceaseless praise of God at the time of the consummation, is made probable by the fact that according to Matt. 23.39 (par. Luke 13.35b) he knew the dynamic interpretation given to Ps. 118.24–29 in the Midrash quoted above. (*Eucharistic Words of Jesus*, 259)

pattern: “that the Scripture might be fulfilled: ‘Not one of his bones will be broken’” (v. 36; cf. Ex. 12:46; Num. 9:12).<sup>59</sup> As the Passover lamb was sacrificed at dusk before the midnight judgment (Ex. 12:3–13), so also the Messiah was sacrificed before the eschatological judgment and great messianic deliverance (see figure 7.5).

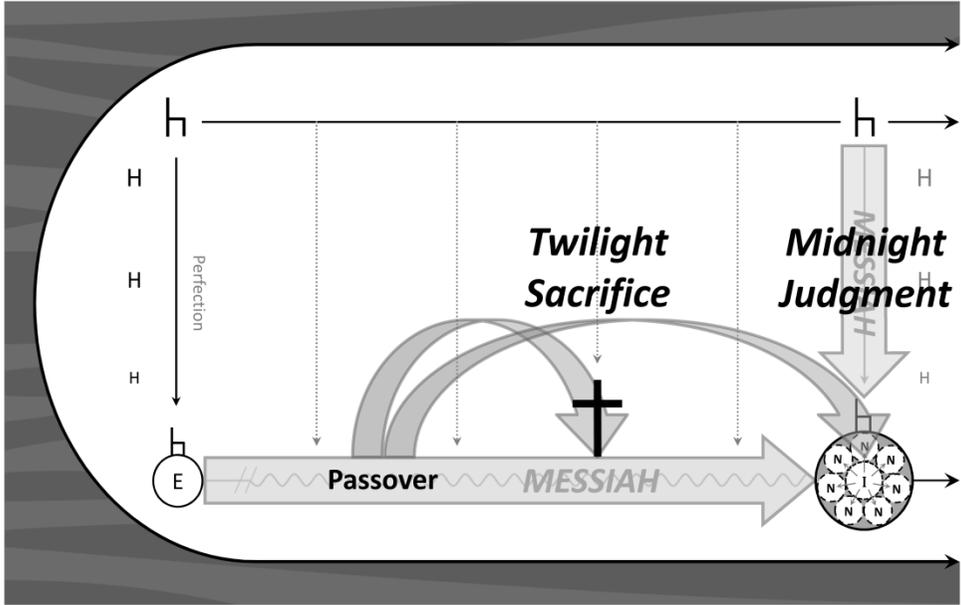


Figure 7.5 – The Typological Fulfillment of the Passover Event

For this reason Paul can state rather casually (as if it was common knowledge), “Christ, our Passover lamb, has been sacrificed” (1 Cor. 5:7).<sup>60</sup> As

<sup>59</sup> John 6:53–58 has also traditionally been read according to the Eucharist, and thereby the Passover (cf. v. 4: “Now the Passover, the feast of the Jews, was at hand”), for “neither the Evangelist nor the Christian readers could have written or read the saying without conscious reference to the Eucharist” (G. R. Beasley-Murray, *John*, WBC [Dallas: Word, 2002], 95). If so, then Jesus is declaring in v. 54 the Passover’s typological (cf. “real”) fulfillment in himself, for “In Johannine parlance, ‘real’ also carries the connotations of eschatological, typological fulfillment in relation to OT precursors” (Andreas J. Köstenberger, *John*, BECNT [Grand Rapids: Baker, 2004], 216).

<sup>60</sup> Thus Jeremias,

The casual way in which Paul says: τὸ πάσχα ἡμῶν ἐτύθη Χριστός, 1 C. 5:7, suggests that this comparison was already familiar to the Corinthian church. It is indeed common in the NT (1 Pt. 1:19; Jn. 1:29,36; cf. Rev. 5:6,9,12; 12:11) and probably goes back to Jesus Himself, for, since σῶμα/αἷμα == נֶפֶשׁ/דָּם are, like ἐκχύνναι, sacrificial terms, one may conclude that in the sayings at the Lord’s Supper (Mk. 14:22–24 and par.) Jesus was comparing Himself with the paschal lamb, and calling His death a sacrifice. This

such, the church is now called to “celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth” (v. 8). And in this way we are to put out of our fellowship anyone who lacks sobriety concerning the coming judgment (cf. vv. 9–11), “that his spirit may be saved in the day of the Lord” (v. 5). Such an exhortation assumes a common typological interpretation of the death of Jesus before the day of the Lord in accord with the Passover pattern.<sup>61</sup>

## THE FULFILLMENT OF THE SACRIFICIAL SYSTEM

The final and greatest typological pattern that would have been referenced on the road to Emmaus was the sacrificial system. Intimately related to the calendar, the sacrificial system was at the heart of Jewish life.<sup>62</sup> Israel’s inception as a nation was based upon a ratification sacrifice (cf. Ex. 24:4–8), and its maintenance in righteousness was contingent upon its faithfulness to the sacrificial system (cf. Ex. 29:38–42; Lev. 1–7; Num. 28–29). Sacrifices were offered “day by day” (Ex. 29:38; Num. 28:3; cf. Dan. 12:11; Heb. 7:27; 10:11), “morning and evening” (1 Chron. 16:40; 2 Chron. 13:11; Ezra 3:3), on the Sabbath (Lev. 23:38; Num. 28:9–10; Ezek. 46:4), on new moons (Num. 10:10; 28:11–15; 2 Chron. 31:3), and at all the yearly festivals (Ex. 23:18; 34:25; Lev. 23:37; Num. 29:39). Sacrifices were thus couched within the calendar as a whole, as later summarized in the Old Testament narratives (cf. 1 Chron. 23:31; 2 Chron. 2:4; 8:13; 31:3; Ezra 3:5; Neh. 10:33) and in the prophets (cf. Isa. 1:13; Ezek. 45:17):

And [the Levites] were to stand every morning, thanking and praising the LORD, and likewise at evening, and whenever *burnt offerings were offered to the LORD on Sabbaths, new moons, and feast days*, according to the number required of them, regularly before the LORD. (1 Chron. 23:30–31)

Behold, I [Solomon] am about to build a house for the name of the LORD my God . . . for *burnt offerings morning and evening, on the Sabbaths and the new*

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comparison is the core of a rich Passover typology in the primitive Church. (“πάσχα,” TDNT, 5:900)

<sup>61</sup> The common lack of association between v. 5 and v. 7 (thus establishing the eschatological framework for discipleship) is astonishing; cf. Gordon Fee (NICNT), David Garland (BECNT), Anthony Thiselton (NIGTC), Hans Conzelmann (Hermeneia), and Leon Morris (TNTC).

<sup>62</sup> As also reflected in the centrality of the temple (see chapter 6, n. 111).

*moons and the appointed feasts of the LORD our God, as ordained forever for Israel.* (2 Chron. 2:4)

We also take on ourselves the obligation to give yearly a third part of a shekel for the service of the house of our God: for the showbread, the regular grain offering, *the regular burnt offering, the Sabbaths, the new moons, the appointed feasts*, the holy things, and the sin offerings to make atonement for Israel, and for all the work of the house of our God. (Neh. 10:32–33)

The calendar and sacrifices were thus two sides of the same devotional coin, so to speak, and all of these culminated on the Day of Atonement, or Yom Kippur (Heb. *yôm hakkippurîm*; cf. Ex. 30:10; Lev. 16:29–34; 23:26–32; Num. 29:7–11). The Day of Atonement is the tenth and final day of the “high holy days,” which follows the celebration of the New Year, or Rosh Hashanah (Heb. *rôš haššānâ*; Ezek. 40:1; cf. Lev. 23:24; Num. 29:1).<sup>63</sup> The Day of Atonement was “the most important day in the religious calendar of Israel,”<sup>64</sup> and it remains to date the highest of holy days in Judaism.<sup>65</sup> Referred to simply as “the day” or “the great day” from the late second-temple period,<sup>66</sup> Yom Kippur is “the cultic climax” of Israel’s year.<sup>67</sup> It demands such reverence because it epitomizes all the sacrifices made throughout the year “to make atonement for the people of Israel once in the year for all their sins” (Lev. 16:34, NRSV).<sup>68</sup>

Therefore the New Year, in accord with the Sabbath and the festivals, is understood both protologically and eschatologically, for “Rosh Hashanah also prefigures the end of days, the Last Judgment, when all souls shall appear before

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<sup>63</sup> See Eisenberg, “High Holy Days,” *JPS Guide to Jewish Traditions*, 171–226.

<sup>64</sup> Charles L. Feinberg, “Atonement, Day of,” *Baker Encyclopedia of the Bible*, ed. Walter A. Elwell and Barry J. Beitzel (Grand Rapids: Baker, 1988), 233.

<sup>65</sup> See Reuven Hammer, *Entering the High Holy Days: A Guide to the Origins, Themes, and Prayers* (Philadelphia: Jewish Publication Society, 1998), chaps. 7–9. “Yom Kippur, the Day of Atonement, has long been considered the most sacred day in the Jewish year” (p. 106).

<sup>66</sup> See John E. Hartley, *Leviticus*, WBC (Dallas: Word, 1998), 219–20.

<sup>67</sup> Bernd Janowski, “Atonement,” *Encyclopedia of Christianity*, 1:153.

<sup>68</sup> So we have the primary elements of the Jewish calendar tied together by sacrifice: “The cycle of appointed times in the sacred calendar of the Torah includes New Moon feasts, three pilgrimage festivals (Passover/Unleavened Bread, Weeks, and Booths), a festival of trumpet blasts, and the Day of Atonement (Leviticus 23; Numbers 28–29). During the Second Temple period, the Temple celebration of these was lavish” (Falk, “Festivals and Holy Days,” 636).

God.”<sup>69</sup> Jewish tradition holds that in the beginning, God created Adam and Eve on Rosh Hashanah; in ancient Israel, the kings were coronated on Rosh Hashanah; and in the end, God will crown the Messiah and judge humanity on Rosh Hashanah.<sup>70</sup> The New Year was celebrated with the blowing of a horn, or trumpet (Heb. *shôphâr*, cf. Lev. 23:24; Num. 29:1), a tradition also projected eschatologically (cf. Isa. 27:13; Matt. 24:31; 1 Cor. 15:52; 1 Thess. 4:16; Rev. 11:15). And furthermore, according to Jewish tradition, God will come on Rosh Hashanah to judge the living and the dead, consummating atonement for his people on Yom Kippur, and thereby inaugurating the Feast of Tabernacles and the eternal dwelling of God with humankind.<sup>71</sup> Thus we have a broad typological pattern of sacrifices throughout the year culminating in Rosh Hashanah and the Day of Atonement, which prefigures the ultimate sacrifice of the Messiah before the consummation of the day of judgment and the age to come (see figure 7.6).

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<sup>69</sup> Zuesse, “Rosh Hashanah,” 45.

<sup>70</sup> See Hammer, *Entering the High Holy Days*, 2–6. On pp. 4–5 Hammer quotes Moshe Segal (“The Religion of Israel Before Sinai,” *Jewish Quarterly Review* 52 [1963]: 242):

Three principles, the creation of the world on the New Year, the manifestation of God’s kingship over the world on the New Year, and the judgment of the world by God on the New Year . . . are already proclaimed together in a series of liturgical psalms which form a distinct group marked by a close affinity of tone, of language and of thought. These are the joyous and triumphant songs contained in Psalms 95–100, to which belong also Psalm 93 and the first part of Psalm 94. The constantly recurring thoughts in these beautiful songs are God as creator, God as King, God as judge.

<sup>71</sup> “It is believed that ‘On Rosh Hashanah all the inhabitants of the world pass before God [in judgment] like a flock of sheep’ (M. R.H. 1:2). All are judged on Rosh Hashanah, and the verdict is sealed on Yom Kippur [T. Rosh Hashanah 1.13]. The worthy are written into the Book of Life, the unworthy blotted out (cf., Exod. 32:32–33) or entered into a Book of Death” (Zuesse, “Rosh Hashanah,” 45).

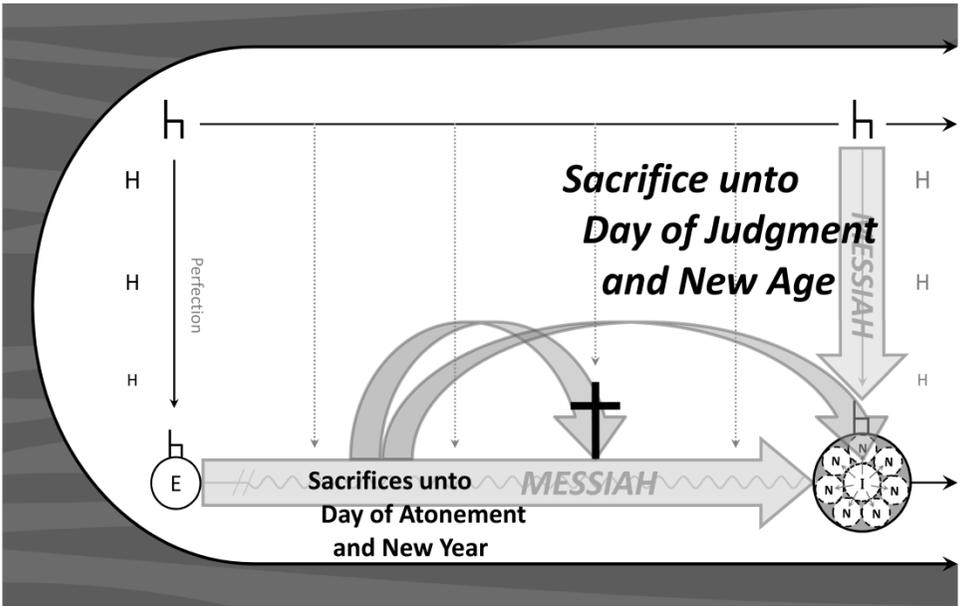


Figure 7.6 – The Typological Fulfillment of the Sacrificial System

This typological approach to the sacrificial system, within an apocalyptic framework, is seen throughout the New Testament. John the Baptist called people to flee from the wrath to come (cf. Matt. 3:1–12; Luke 3:1–17), declaring, “Behold, *the Lamb of God*, who takes away the sins of the world!” (John 1:29; cf. v. 36).<sup>72</sup> Likewise, the apostolic witness generally proclaimed, “Christ loved us and gave himself up for us, a fragrant *offering and sacrifice* to God” (Eph. 5:2). Indeed, every reference to “the blood of Christ” (1 Cor. 10:16; Eph. 2:13; Heb. 9:14; 1 Peter 1:19; cf. 1 Cor. 11:27; Heb. 10:19; 1 John 1:7; Rev. 7:14; 12:11) is a sacrificial reference.<sup>73</sup> And the preaching of the “forgiveness of sins” *in Jesus* (cf. Acts 2:38; 5:31; 10:43; 13:38; 26:18) assumes a sacrificial interpretation, for “without *the shedding of blood* there is no forgiveness of sins” (Heb. 9:22).

Nowhere is a typological approach to the sacrificial system more evident than in Hebrews 8–10, for as a whole that system was seen as “a shadow of the

<sup>72</sup> Whether “lamb” here and elsewhere in the NT is in reference to the “Passover lamb” (Mark 14:12; Luke 22:7; 1 Cor. 5:7) or the general sacrifice of lambs in the sacrificial system (cf. Ex. 29:38–42; Lev. 3:7–11; 4:32–35; 5:6f.; Num. 28:3–8) is inconsequential since the calendar was inextricably bound to the sacrificial system, and both related to redemptive history as a whole.

<sup>73</sup> See also “his blood” (Rom. 3:25; 5:9; Eph. 1:7; Heb. 9:12; 13:12; 1 Peter 1:2; Rev. 1:5; cf. Col. 1:20; Rev. 5:9).

good things to come but not the reality itself, and is therefore completely unable, by *the same sacrifices offered* continually, year after year, to perfect those who come to worship" (10:1, NET). Rather, "When Christ had offered for all time *a single sacrifice for sins*, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by *a single offering* he has perfected for all time those who are being sanctified" (10:12–14).

The earthly sanctuary and its accompanying sacrificial system served as a "pattern" (8:5), or type (Gk. *tupos*), of the heavenly sanctuary (8:1–5; 9:1–5), from which would come a greater messianic priest (8:6; 9:11,24) who would make a new covenant (8:8,13; 9:15) by providing a better sacrifice (8:6; 9:12,26), "thus securing an eternal redemption" (9:12). Or as summarized in 9:13–15:

The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them *so that they are outwardly clean*. How much more, then, will *the blood of Christ*, who through the eternal Spirit *offered himself* unblemished to God, *cleanse our consciences* from acts that lead to death, so that we may serve the living God!

For this reason Christ is the mediator of a *new covenant*, that those who are called may receive *the promised eternal inheritance*—now that he has died as a ransom to set them free from the sins committed under the first covenant.

(NIV)

Hence the priestly sanctuary, duties, and sacrifices were understood typologically, finding their fulfillment in the suffering of the Messiah sacrificially before the glorifying of the Messiah eschatologically—"So Christ was *sacrificed once* to take away the sins of many people; and he will appear a second time, not to bear sin, but *to bring salvation* to those who are waiting for him" (9:28, NIV).

Assuming that the epistles of the New Testament basically represent what Jesus taught his disciples after his resurrection (cf. Luke 24:44–48; Acts 1:3), we can essentially deduce that the justification for messianic suffering before glory, as expounded on the road to Emmaus (Luke 24:25–27), was based upon direct prophecies and a typological understanding of righteous suffering, the calendar, and the sacrificial system.<sup>74</sup> The various aspects and implications of the messianic

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<sup>74</sup> Though an emphasis on typology may seem initially strange, it was by God's set foreknowledge that the first coming of the Messiah would be somewhat "mysterious" (cf. Luke 8:10 and par.; Rom. 16:25f.; Eph. 1:9; 1 Tim. 3:16), so as to confuse the wise and make the haughty stumble (cf. Rom. 9:30–

sacrifice (e.g., righteousness, reconciliation, propitiation, justification, redemption, etc.) will be discussed in the next chapter.

### CHRISTOPLATONIC TYPOLOGY

Throughout the history of the church, the Emmaus road encounter has been understood in accordance with the presupposed theological tradition of the interpreter. These traditions have generally fallen within the two primary eschatological categories of Christoplatonism: immaterial-heavenly destiny (church triumphant) and material-manifest sovereignty (church militant), each of which *redefines* the eschatological and Israelitic “glory” of the Messiah. One of the main hermeneutical tools used to justify this reinterpretation has been typology, for at typology’s core we see “the struggle to properly interpret the OT that can be traced to the beginnings of the church.”<sup>75</sup> Simply put, we interpret the Old Testament accordingly to our theological endgame, *and then we apply typology to it* (see figure 7.7).

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33; 1 Cor. 1:18–25). Those who recognize their own depravity, casting themselves upon the mercy of God, readily receive the veiled prophetic unfolding of divine kindness before the plainly revealed apocalyptic culmination of divine severity. Thus, “slow of heart to believe” (Luke 24:25) is an issue of pride and repentance rather than unenlightenment and gnostic revelation.

<sup>75</sup> Goppelt, *Typos*, 3.

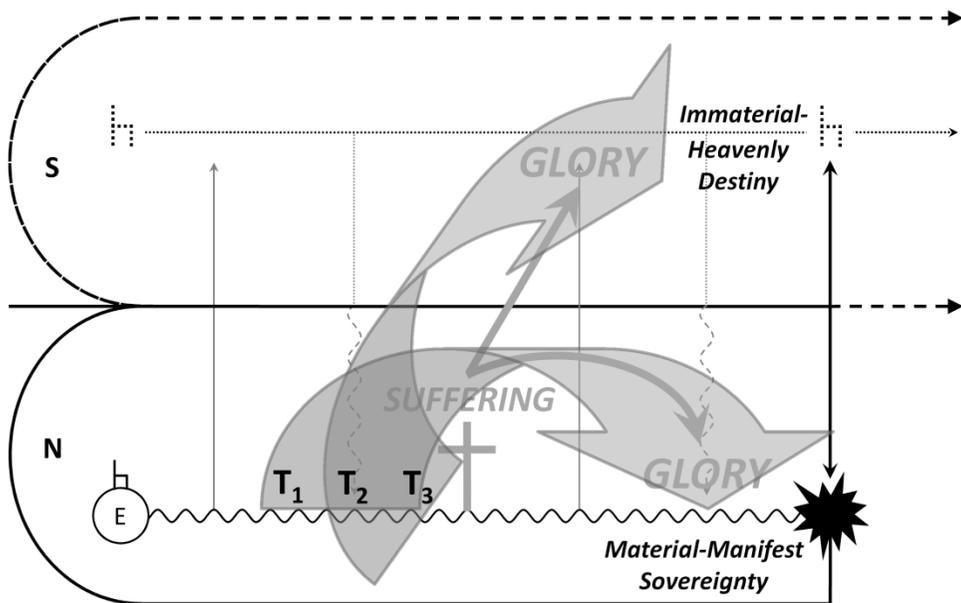


Figure 7.7 – The Ultimate Ends of Typology within Augustinian Christoplatonism

Origen exemplifies the common perversion of typology (in an exposition of Passover, no less): “We ought not to suppose that historical events are types of *other historical events*, and material things of *other material things*; rather material things are types of *spiritual things* and historical events of *intelligible realities*.”<sup>76</sup> Accordingly, Adam and Eden are types of our immaterial body in an immaterial paradise; Abraham and Canaan are types of our heavenly calling and the spiritual promised land; Moses and the exodus are types of our freedom from the tyranny of materiality; and so on and so forth.<sup>77</sup>

On the other hand, according to manifest sovereignty Adam and paradise are typical of the church (the manifestation of Jesus’ resurrected glory); Abraham is a type of the consummated promised land of Christendom (Jesus’ inheritance of the nations); Moses is a type of the pope and/or the emperor (Jesus’ vicar upon the earth), freeing the world from pagan idolatry; and so on and so forth.<sup>78</sup>

<sup>76</sup> *Commentary on John*, 10.18; trans. M. F. Wiles, “Origen as Biblical Scholar,” *The Cambridge History of the Bible*, ed. P. R. Ackroyd and C. F. Evans, vol. 1 (Cambridge: Cambridge University Press, 1970), 484; italics added.

<sup>77</sup> For an overview of typology in the early church (sympathetic to the Alexandrian school of thought), see Daniélou, *From Shadows to Reality*.

<sup>78</sup> “In a passage dealing with Baptism Hippolytus holds it up definitely as the entry into the Paradise of the Church. ‘All those who love knowledge must learn how the Paradise, planted in Eden, is a

Within the Augustinian synthesis, these ends work in tandem — the Old Testament typologically prophesies the church militant in this life unto the church triumphant in the next life.<sup>79</sup> This twofold typological interpretation of a realized kingdom and a heavenly destiny in turn justified the aberrant practices of monasticism and Christendom throughout the Middle Ages.<sup>80</sup> Once typology drifts from its Jewish eschatological moorings, its flights of fancy know no end.<sup>81</sup> Moreover, the distortion of typology promoted the increased use of allegory, following the Alexandrian school of thought.<sup>82</sup> As typified by Origen,<sup>83</sup> bizarre

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prefiguring of reality. Eden is the name of the Paradise of delights, planted in the East, adorned with two trees, by which we understand the company of the Righteous and the Holy Place where the Church is established.' This interpretation of Paradise, as a figure of the Church, crops up continuously in every tradition" (Daniélou, *From Shadows to Reality*, 26).

<sup>79</sup> So Daniélou,

The Christian life, then, appears as the realization of Paradise. Christ is the tree of life (Ambrose, *de Isaac*, 5, 43) or the fountain of Paradise (Ambrose, *de Paradiso*, 3, 272, 20). But this realization of Paradise is brought about in three different stages. Baptism is the entry into Paradise (Cyril of Jerusalem, *Procatechesis*; P.G. XXXIII, 357A). Through the mystical life we enter more deeply into Paradise (Ambrose, *de Paradiso*, 1, 1); finally the Martyrs are led into Paradise through their death (*Passio Perpet.* I; P.L. III, 28A). It is rather remarkable that we should find these three stages of Christian life described in terms of Paradise. (Ibid., 25)

Remarkable indeed! The realization of Paradise in this present evil age (Gal. 1:4) is quite incredible.

<sup>80</sup> Again, we acknowledge the grace of God at work within the various monastic traditions and ecclesiastical structures (esp. concerning the preservation of the Scriptures and societal order), yet we maintain the fundamental discordance between these and the apostolic witness.

<sup>81</sup> For example, Zeno of Verona (fourth-century bishop in northern Italy) exemplifies the reckless use of typology:

As the devil by his plausibility had found a way into the ear of Eve, inflicting a deadly wound, so Christ, entering the ear of Mary, brushes away all the heart's vices and heals the woman by being born of a Virgin. Adam is circumcised on the Lord's cross, and as it was through a woman who had alone touched the deadly tree, that the two sexes had found death, inversely by this man hung on a tree the whole human race is redeemed. Lest the beginning should not appear as completely restored in its former condition, man is first offered on the cross, and during that blessed sleep his side is pierced by a lance, yet it is not a rib which is removed, but by the water and blood, signifying Baptism and martyrdom, the spiritual body of the spiritual woman springs forth in such wise that Adam is renewed in Christ, Eve by the Church. (*Tractatus* 1.13; quoted in Daniélou, *From Shadows to Reality*, 55)

<sup>82</sup> Origen makes explicit the inner workings of his allegorical method in his commentary on the Song of Songs:

So, as we said at the beginning, all the things in the visible category can be related to the invisible, the corporeal to the incorporeal, and the manifest to those that are hidden; so that the creation of the world itself, fashioned in this wise as it is, can be understood

interpretations of the Scriptures spread throughout the church under the guise of spiritual “revelation.”<sup>84</sup>

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through the divine wisdom, which from actual things and copies teaches us things unseen by means of those that are seen, and carries us over from earthly things to heavenly.

But this relationship does not obtain only with creatures; the Divine Scripture itself is written with wisdom of a rather similar sort. Because of certain mystical and hidden things the people is [*sic*] visibly led forth from the terrestrial Egypt and journeys through the desert, where there was a biting serpent, and a scorpion, and thirst, and where all the other happenings took place that are recorded. All these events, as we have said, have the aspects and likenesses of certain hidden things. And you will find this correspondence not only in the Old Testament Scriptures, but also in the actions of Our Lord and Savior that are related in the Gospels.

If, therefore, in accordance with the principles that we have now established all things that are in the open stand in some sort of relation to others that are hidden, it undoubtedly follows that the visible hart and roe mentioned in the Song of Songs [cf. 2:7; 3:5; 4:5; 7:4] are related to some patterns of incorporeal realities, in accordance with the character borne by their bodily nature. And this must be in such wise that we ought to be able to furnish a fitting interpretation of what is said about the Lord perfecting the harts, by reference to those harts that are unseen and hidden. (Origen, *The Song of Songs: Commentary and Homilies*, trans. R. P. Lawson, Ancient Christian Writers, vol. 26 [Westminster, MD: Newman Press, 1957], 223)

Commenting on this passage, Daniel Boyarin connects Origen’s hermeneutics to his worldview: “Origen’s text describes a perfect correspondence between the ontology of the world and that of the text. In both there is an outer shell and an inner meaning. We see accordingly the metaphysical grounding of the allegorical method used by Origen, and indeed by Philo as well. In order for the Scripture to have an ‘inner meaning,’ there must be an ontological structure that allows for inner meaning. Allegoresis is thus explicitly founded in a Platonic universe” (“The Eye in the Torah: Ocular Desire in Midrashic Hermeneutic,” *Critical Inquiry* 16 [1990]: 548). Though few today would so clearly articulate as Origen “the aspects and likenesses of certain hidden things,” at a popular level this remains the pervasive hermeneutical approach to the Scriptures.

<sup>83</sup> For a sympathetic overview of Origen and his influence, see Jean Daniélou, *Origen*, trans. Walter Mitchell (London: Sheed and Ward, 1955). For a critical assessment, see R. P. C. Hanson, *Allegory and Event* (London: SCM Press, 1959).

<sup>84</sup> Some of the most extreme examples are found in Origen’s commentaries on the Pentateuch, e.g., concerning the sacrifices:

It will be too much now to describe the diversity of offerings and the ritual and varieties of sacrifices. . . . But in order that we appear to touch briefly in passing on some, indeed almost every offering which is brought has something of the form and image of Christ. . . . Concerning these things, as best we were able, we showed in the preceding how the calf offered by the high priest either in the offering or “for sin” had his form. But the “fatty parts,” which were offered in the offering and were “hidden inwardly” and held together with the kidneys, can be understood as that holy soul of he who indeed is “inward.” That is, it was covering the secrets of his divinity. But he was held together “with the kidneys,” that is, with bodily matter which he had assumed in purity from us. . . . But what of the small kidney yielded to the fire? Does anyone doubt that they indicate there were none of the passions of the generative parts in Christ? But because “the high priest” is reminded “to sprinkle some of the blood of the sacrifice

The bottom line of all this perversion is the eradication of a simple Jewish apocalyptic hope. The Old Testament is wholly dismissed as typologically/allegorically fulfilled in the first coming. Rather than a fulfillment of suffering at the first coming before a fulfillment of glory at the second coming, we find the oxymoronic fulfillment of both at the first coming, thus negating any eschatological hope. As Origen scholar Jean Daniélou points out, “The Old Testament had at one time a function to fulfil, but that function was to prefigure and prepare for the New. Once the New Testament was in force, the Old Testament lapsed as far as its literal meaning was concerned but kept its value as a figure.”<sup>85</sup>

This hermeneutical approach of the Alexandrian school of thought dominated the church for more than a millennium, as Leonhard Goppelt summarizes: “In the West, Hilary, Ambrose, Augustine, and Jerome were influenced by Alexandria. Their very arbitrary exegesis, which made use of both allegorical and typological interpretation, was the authoritative model for the Middle Ages.”<sup>86</sup> Though Luther and the Reformers drew back from the use of allegory and typology, their interpretation concerning the ultimate eschatological realities changed little (though their renewed emphasis on the cross is more than commendable).

Not until the rise of dispensationalism do we find a fundamentally different theological framework and corresponding use of typology. Its dualistic soteriology results in suffering before twofold glory—the Gentile immaterial glory of the heavenly redemptive plan and the Jewish material glory of the

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before the Lord seven times,” the virtue of the Holy Spirit is evidently designated under the mystery of the seven spirits. The four “horns of the altar,” which are anointed “with the blood,” point to the passion of Christ as related by the four gospels. The lobe of the liver that is sacrificed—wrath is killed in the liver—in this lobe the swift and provoked power of rage is shown. But I think that the rest of the blood which “is poured out at the base of the altar” represents the form of his grace which “in the last days” after “the fullness of the Gentiles have entered in,” all who were the remnant “of Israel” placed in the end, as it were, “at the base of the altar” will also receive the shedding of Christ’s blood. (Origen, *Homilies on Leviticus: 1–16*, trans. Gary W. Barkley, *Fathers of the Church*, vol. 83 [Washington, DC: Catholic University of America Press, 1990], 61–62; cf. Charles J. Scalise, “Allegorical Flights of Fancy: The Problem of Origen’s Exegesis,” *Greek Orthodox Theological Review* 32, no. 1 [Spring 1987]: 69–88)

<sup>85</sup> Daniélou, *Origen*, 141.

<sup>86</sup> *Typos*, 6.

earthly redemptive plan.<sup>87</sup> Dispensationalists have historically avoided typology because of its potential infringement upon a “literal hermeneutic,”<sup>88</sup> a fact that non-dispensationalists have exploited.<sup>89</sup> If typology were logically applied within dispensationalism, however, we would see the same twofold result as seen in the dualistic interpretation of the new covenant (see figure 7.8).<sup>90</sup> The incorporation of typology into dispensationalism would only exacerbate its manifold complexity.<sup>91</sup>

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<sup>87</sup> Concerning the distinction between Israel and the church—the *sine qua non* of dispensationalism (Charles C. Ryrie, *Dispensationalism Today* [Chicago: Moody, 1965], 43–47)—their dichotomy is false, since the former refers to *ethnicity* and the latter refers to *righteousness*. Thus it is the church vs. the wicked and Israel vs. the nations. Though Jew and Gentile are “fellow citizens” (Eph. 2:19) and “fellow heirs” (Eph. 3:6), their witness is expressed differently in relation to the land, temple, law, etc. This is self-evident in Acts 15:19–21 and 21:20–26. The church is simply the continued *assembly of the righteous*, Old Testament and New, now composed of both Jew and Gentile, stewarding the oracles of God and witnessing to the day of Christ Jesus in their respective manners.

<sup>88</sup> Though typology is readily employed to prove the suffering of the Christ (cf. Lewis Chafer, *Systematic Theology*, vol. 5 [Grand Rapids: Kregel, 1993], 42–44, 177–81). Having abandoned their dualistic foundation, progressive dispensationalists have sought to incorporate typology in an inaugurational fashion (cf. Craig A. Blaising and Darrell L. Bock, *Progressive Dispensationalism* [Wheaton: Victor, 1993], 52–53).

<sup>89</sup> As Oswald Allis is known for saying: “The primary aim has been to show that Dispensationalism has its source in a faulty and unscriptural literalism which, in the important field of prophecy, ignores the typical and preparatory character of the Old Testament dispensation” (*Prophecy and the Church* [Philadelphia: Presbyterian & Reformed, 1945], 256).

<sup>90</sup> See chapter 3, n. 131.

<sup>91</sup> Especially if typology were applied to the third divine program concerning the “mystery form” of the kingdom in this age, i.e., Christendom.

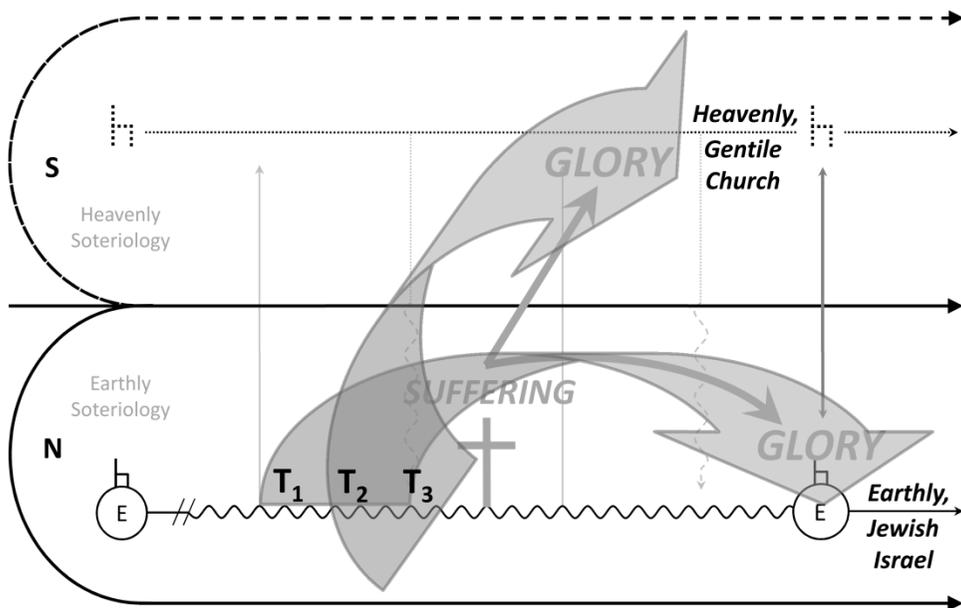


Figure 7.8 – The Ultimate Ends of Typology within Dispensational Christoplatonism

With the rise of inaugurationalism in the twentieth century, we have yet another approach to interpreting the sufferings of Christ before his entrance into glory—“a semi-eschatological expression incorporating the heavenly realm both in the present and future.”<sup>92</sup> This “realized” eschatology (again, a term with duplicitous meanings) involves a messianic glory in this age (represented by Jesus’ resurrection and Pentecost) and a messianic glory in the age to come.<sup>93</sup> Typology is thus interpreted within this framework. Persons, events, and

<sup>92</sup> Bruce K. Waltke, “Kingdom Promises as Spiritual,” in *Continuity and Discontinuity: Perspectives on the Relationship Between the Old and New Testaments*, ed. John S. Feinberg (Wheaton: Crossway, 1988), 275.

<sup>93</sup> So Darrell Bock comments on Luke 24:26:

Here the emphasis on glory is a focus on Jesus’ position and authority, not just his coming to life. Such glory exists now for Jesus and looks to its manifestation in return (21:27). . . . Jesus is not only alive, he rules. He has entered (εισελθεῖν, *eiselthein*; Acts 14:22) into his glory, which means that he has been raised to reign next to God, just as he promised at his trial (Luke 22:69; 23:42–43). As such the background of the remark is Ps. 110 and Dan. 7:14. The great manifestation of that glory is yet to come (Luke 21:27), but Jesus has now emerged from the dark night of his suffering. (*Luke 9:51–24:53*, BECNT, 1917)

institutions in the Old Testament find their end both in this age and the supernaturalized age to come (see figure 7.9).<sup>94</sup>

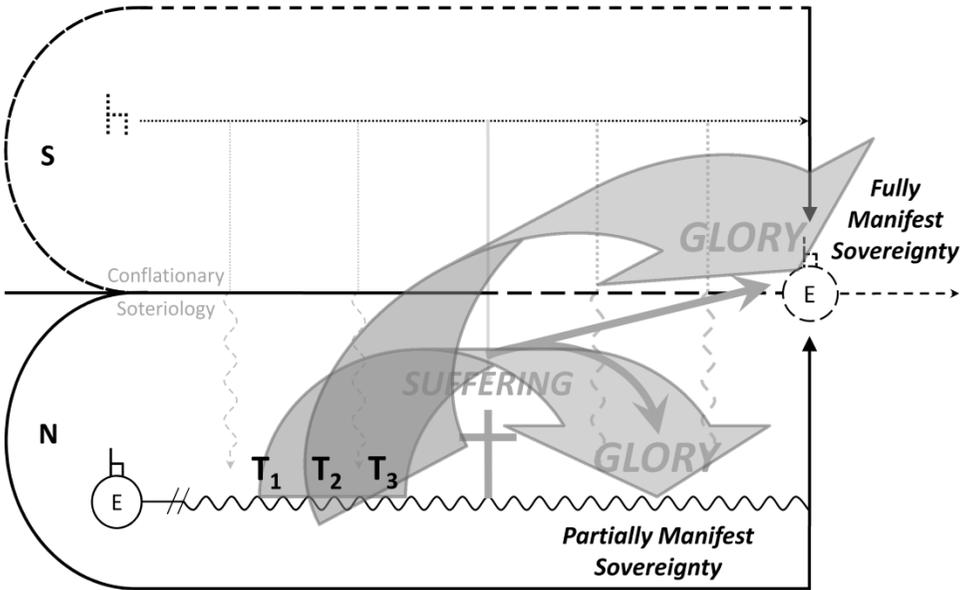


Figure 7.9 – The Ultimate Ends of Typology within Inaugurational Christoplatonism

Within inaugurationalism, though, the present fulfillment of Old Testament typological realities is not primarily related to the cross but rather to the present spiritual realization of the Jewish eschatological hope. God is establishing the kingdom now, in part, and it will be fully manifest in the age to come. In this way modern inaugurationalism is quite akin to its Christendom ancestor, since the cruciform nature and purpose of this age is similarly obscured and neglected. The obvious conclusion cannot be escaped: God is extending the inquisitional rod, so to speak, to his enemies both now and in the age to come.<sup>95</sup>

<sup>94</sup> “Typology as a New Testament hermeneutical endeavor is the study of the Old Testament salvation historical realities or ‘types’ (persons, events, and institutions) which God has specifically designed to correspond to, and predictively prefigure, their intensified antitypical fulfillment aspects (inaugurated and consummated) in the New Testament salvation history” (Peter J. Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* [Wheaton: Crossway, 2012], 103).

<sup>95</sup> The logical inference and application of inaugurationalism is straightforward: “The ultimate objective is the accomplishment of God’s Kingdom, *i.e.*, the realization of God’s perfect reign in all the universe. This is accomplished by the defeat of his enemies. Christ must reign until He has put all His enemies under His feet. . . . The Kingdom of God therefore is the reign of God through Christ

Moreover, the so-called “realization” of Jewish eschatology is not a straightforward fulfillment of the Old Testament hope. Rather, Jewish eschatology is “rethought,” “redefined,” “reworked,” and “reimagined.”<sup>96</sup> Indeed, inaugurated eschatology is simply *reimagined Gentilic eschatology*, an imaginary system of thought that does not actually correspond to reality, neither presently nor eschatologically.

Therefore inaugurationalists commonly seek to spiritually realize *only the overtly Jewish aspects* of Old Testament eschatology. The more ethnically generalized aspects (e.g., resurrection of the dead, new earth, day of the Lord, etc.) are retained.<sup>97</sup> However, in the Bible even these events are cast within the greater covenantal framework of Jewish election (cf. Isa. 65; Ezek. 37; Joel 3; etc.). Thus inaugurationalists seem driven toward a systematic campaign of *theological ethnic cleansing*.<sup>98</sup> Yet the God of Israel does not change.

In this way realized eschatology also drives an unnecessary and detrimental wedge between Judaism and Christianity, as Jewish theologian David Ariel articulates,

What is it, after all, that marks the difference between Christians and Jews? . . . Jews believe in the eventual fulfillment of an elusive dream of a perfect world. Christians believe that the world has already been saved by the crucifixion and resurrection of the Messiah Jesus. *The difference between the*

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destroying the enemies of God’s reign” (George E. Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* [Grand Rapids: Eerdmans, 1959], 43).

<sup>96</sup> See N. T. Wright, *Paul: Fresh Perspectives* (London: SPCK, 2005), 130–53.

<sup>97</sup> So Waltke states,

On the other hand, the apostles taught that the type of national Israel and its law as a means of governing the nation were done away finally and permanently. The typological approach of the NT is grounded in an understanding that the new age in Christ fulfills the salvation toward which the old is reaching. . . .

Jesus taught in several places that the true people of God are not to be found in national Israel but in the Christian community that replaced it (cf. Mark 12:1–9; Matt 15:13). His apostles continued his teachings. . . . Although the semi-eschatological nature of the kingdom of God and of “the world to come” entail a more solid form of the kingdom in the new earth (cf. Heb 2:5; 11:10; 13:14), typology in the NT focuses on its comprehensive fulfillment in the Christ and his church. (“Kingdom Promises as Spiritual,” 279)

<sup>98</sup> As clearly articulated by Barry E. Horner, *Future Israel: Why Christian Anti-Judaism Must Be Challenged* (Nashville: Broadman and Holman, 2007).

*belief in future redemption and realized redemption is the chasm that separates Jewish from Christian thinking.*<sup>99</sup>

Indeed, “realized redemption” does create a chasm of thought between us and the Scriptures, yet the apostles knew nothing of the sort. Their hope remained thoroughly Jewish-apocalyptic, as Acts 1:3–11 plainly reveals. The division between Jews and the Jesus-following “sect” (Acts 24:5,14; 28:22) of the New Testament simply concerned the sacrificial interpretation of the cross, not a spiritual realization of Jewish eschatology.

Unfortunately, confusion immediately arises in the comparison of Jewish “future redemption” and Christian “realized redemption,” because the two are fundamentally different in nature. The former is Israelitic and Jerusalemic, while the latter is Gentilic and quite Romish. Realized eschatology does not actually inaugurate the Jewish Old Testament hope, but rather it transforms and redefines Jewish eschatology.<sup>100</sup> N. T. Wright claims, for example, that Jesus “had not come to rehabilitate the symbol of holy land, but *to subsume it within a different fulfilment of the kingdom*, which would embrace the whole creation.”<sup>101</sup> This redefined fulfillment has dramatic consequences for our interpretation of the Old Testament, however, because *the new definition inherently negates the old definition*.

This negation is called “supersessionism,” which is variously termed “replacement theology” or “displacement theology.”<sup>102</sup> R. Kendall Soulen outlines its basic tenets:

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<sup>99</sup> David S. Ariel, *What Do Jews Believe? The Spiritual Foundations of Judaism* (New York: Schocken Books, 1995), 232; italics added.

<sup>100</sup> Here we are reminded of Albert Schweitzer, who argued for a Jewish eschatological approach to the Scriptures but yet concluded in a thoroughly Gentilic manner: “This Jesus is far greater than the one conceived in modern terms: he is really a superhuman personality. With his death he destroyed the form of his ‘Weltanschauung [worldview],’ rendering his own eschatology impossible. Thereby he gives to all peoples and to all times the right to apprehend him in terms of their thoughts and conceptions, in order that his spirit may pervade their ‘Weltanschauung’ as it quickened and transfigured the Jewish eschatology” (*The Mystery of the Kingdom of God*, trans. W. Lowrie [London: A. & C. Black, 1914], 251).

<sup>101</sup> N. T. Wright, *Jesus and the Victory of God*, (London: SPCK, 1996), 446.

<sup>102</sup> See Ronald E. Diprose, *Israel and the Church: The Origin and Effects of Replacement Theology* (Waynesboro, GA: Authentic, 2004); and Michael J. Vlach, *Has the Church Replaced Israel? A Theological Evaluation* (Nashville: B&H Publishing, 2010).

For most of the past two millennia, the church's posture toward the Jewish people has come to expression in the teaching known as supersessionism, also known as the theology of displacement. According to this teaching, God chose the Jewish people after the fall of Adam in order to prepare the world for the coming of Jesus Christ, the Savior. After Christ came, however, the special role of the Jewish people came to an end and its place was taken by the church, the new Israel.<sup>103</sup>

Such language of the church as "the new Israel" is ubiquitous in modern inaugurationalist writings, because realized eschatology necessarily results in supersessionism (see figure 7.10).<sup>104</sup> If the Law and the Prophets envision an Israelitic eschatology, and Jesus and the apostles *redefine and fulfill* that eschatology, then supersessionism is the result.<sup>105</sup> The old reality is replaced with a new and different reality.<sup>106</sup>

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<sup>103</sup> *The God of Israel and Christian Theology* (Minneapolis: Fortress, 1996), 1–2. Soulen continues, "The church, unlike the Jewish people, is a spiritual community in which the carnal distinction between Jew and Gentile is overcome. Accordingly, the church holds that the preservation of Jewish identity within the new Israel is a matter of theological indifference at best, and a mortal sin at worst. Yet the Jews themselves failed to recognize Jesus as the promised Messiah and refused to enter the new spiritual Israel. God therefore rejected the Jews and scattered them over the earth, where God will preserve them until the end of time" (Ibid., 2).

Of course, such ideas provided a greenhouse for the Holocaust and other similar events throughout the church's imperialistic history (see James Carroll, *Constantine's Sword: The Church and the Jews, A History* [New York: Houghton Mifflin, 2001]).

<sup>104</sup> This becomes almost self-evident when seen in a systematic presentation, e.g., G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker, 2011), 650–773. Though Soulen repeatedly demonstrates in *The God of Israel and Christian Theology* that supersessionist theologians throughout history have found the OT hope fulfilled in the church (see chaps. 2–4), he seems oblivious to the idea of realized eschatology and its causal agency in supersessionism. The same can be said of Horner, *Future Israel*.

<sup>105</sup> Here typology is often used to enshroud what is being said—e.g., Gentry and Wellum:

In this important way, then, we view the new covenant as *superseding* the previous covenants. How? By *fulfilling* them, i.e., by bringing to pass what those previous covenants revealed, anticipated, and even predicted through various patterns, types, and instruction. That is why our Lord is presented as the new covenant head, who in his person and work is greater than Adam by undoing what Adam did and thus winning for us the new creation; as the true seed and offspring of Abraham, who brings blessings to the nations by his cross work; as the true Israel, fulfilling all that she failed to be; and as David's greater son, who rules the nations and the entire creation as King of kings and Lord of lords. (*Kingdom through Covenant*, 604; italics in the original)

<sup>106</sup> Such belief is also the basis of Islam, which views itself as superseding both Judaism and Christianity. "Judeo-Muslim" is evidently oxymoronic because the two hold fundamentally different views of divine revelation, covenant, and eschatology. Likewise, "Judeo-Christian" becomes

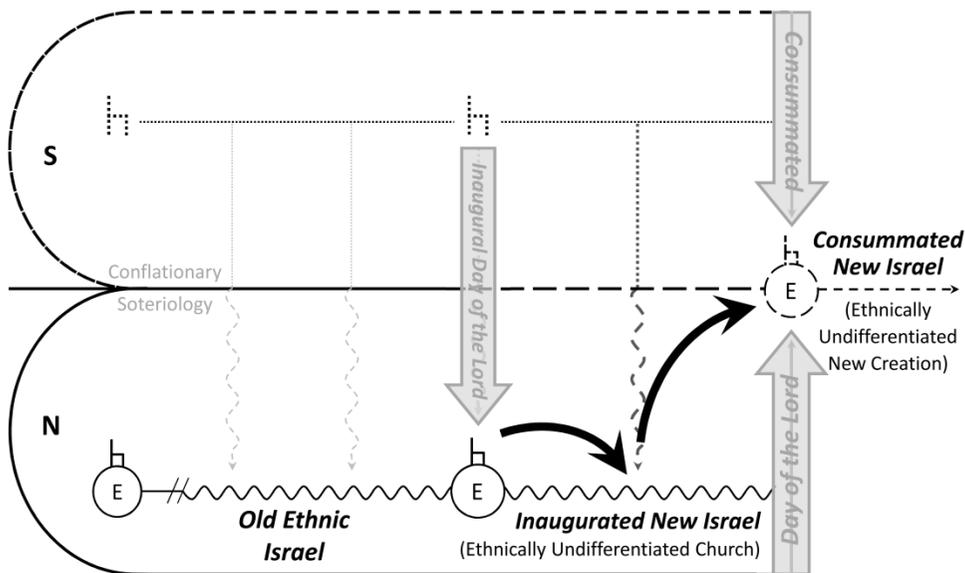


Figure 7.10 – Supersessionism as the Necessary Product of Realized Eschatology

With examples too many to cite, inaugurationalists always come to the same conclusion: “National Israel is nothing other than the empty shell from which the pearl has been removed and which has lost its function in the history of redemption.”<sup>107</sup> Indeed, it is “the hard fact that national Israel and its law have been permanently replaced by the church and the New Covenant.”<sup>108</sup> The church is “a new people of God who are to take the place of Israel,”<sup>109</sup> for “the concern of the New Testament is a relationship with Jesus Christ, not a restoration of the types of the Old Testament.”<sup>110</sup> If in the first coming “Israel’s history had reached

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oxymoronic with the inclusion of realized eschatology – the God of Israel is universalized, and the future is no longer Judeocentric.

<sup>107</sup> Herman Ridderbos, *Paul: An Outline of His Theology*, trans. J. R. De Witt (Grand Rapids: Eerdmans, 1975), 344–45.

<sup>108</sup> Waltke, “Kingdom Promises as Spiritual,” 274.

<sup>109</sup> George Eldon Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids: Eerdmans, 1974), 245. Ladd makes this off-handed comment in light of his previous chapter on “The Mystery of the Kingdom” (pp. 218–42), whereby the parables are used as justification that “the Kingdom has come into history in the person and mission of Jesus; and in the same way, the Kingdom will continue to work in the world until the hour of its eschatological manifestation” (p. 242).

<sup>110</sup> Bruce K. Waltke, “A Response,” in *Dispensationalism, Israel and the Church: The Search for Definition*, ed. Craig A. Blaising and Darrell L. Bock (Grand Rapids: Zondervan, 1992), 359.

its intended fulfillment," then the church can rightly claim to be "the continuation of Israel in a new situation."<sup>111</sup>

Based on these ideas, Israel committed (and consequently *continues* to commit) the "meta-sin" of carnal Jewish nationalism.<sup>112</sup> Though not as flagrant and abusive as Origen,<sup>113</sup> or Luther,<sup>114</sup> modern supersessionists continue to do violence to the covenants by rifling them of their fundamentally ethnic nature, based upon the interpretive logic that "the coming of the kingdom of God through Jesus the Messiah has transformed and reinterpreted all the promises and prophecies in the Old Testament."<sup>115</sup> Indeed, "The implication is that the Jewish nation has no longer a place as the special people of God; that place has been taken by the Christian community, and in them God's purposes for Israel are to be fulfilled."<sup>116</sup>

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<sup>111</sup> N. T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress, 1992), 457.

<sup>112</sup> N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress, 1992), 147, cf. 240, 243, 261.

<sup>113</sup> Being "abandoned because of their sins," the Jews "committed a crime of the most unhallowed kind, in conspiring against the Saviour of the human race in that city where they offered up to God a worship containing the symbols of mighty mysteries. It accordingly behoved that city where Jesus underwent these sufferings to perish utterly, and the Jewish nation to be overthrown, and the invitation to happiness offered them by God to pass to others,—the Christians, I mean, to whom has come the doctrine of a pure and holy worship, and who have obtained new laws, in harmony with the established constitution in all countries" (*Against Celsus*, 4.22 [ANF, 4:506]).

<sup>114</sup> See esp. Luther's well-known *On the Jews and Their Lies* (1543) in *LW*, 47:121–306. For example, "Listen, Jew, are you aware that Jerusalem and your sovereignty, together with your temple and priesthood, have been destroyed for over 1,460 years? . . . For such ruthless wrath of God is sufficient evidence that they assuredly have erred and gone astray. . . . Therefore this work of wrath is proof that the Jews, surely rejected by God, are no longer his people, and neither is he any longer their God" (*Ibid.*, 138–39).

<sup>115</sup> Colin Chapman, *Whose Promised Land? The Continuing Crisis Over Israel and Palestine* (Grand Rapids: Baker, 2002), 285.

<sup>116</sup> R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, IL: InterVarsity, 1971), 67. France summarizes his typological argument (pp. 38–80) in this manner:

Jesus' types are drawn from a wide range of aspects of Israel seen in the Old Testament; they are not restricted to any one period or any single class. Thus he uses *persons* in the Old Testament as types of himself (David, Solomon, Elijah, Elisha, Isaiah, Jonah) or of John the Baptist (Elijah); he refers to Old Testament *institutions* as types of himself and his work (the priesthood and the covenant); he sees in the *experiences* of Israel foreshadowings of his own; he finds the *hopes* of Israel fulfilled in himself and his disciples and sees his disciples as assuming the *status* of Israel; in Israel's *deliverance* by God he sees a type of the gathering of men into his church, while the *disasters* of Israel

I doubt that any of these supersessionists would be so bold if they were speaking face to face with a modern orthodox Jew, who would probably *spit in their face*—not for the offense of Jewish nationalism, but for offense of the Jewish Scriptures themselves. Such ideas are repugnant to modern Jews,<sup>117</sup> and indeed they are inherently contradictory to the biblical hope. It is one thing, as is done in the New Testament, to confront a Jewish man with his arrogance and self-righteousness (an issue common to Jew and Gentile alike; see Romans 11:17–32); it is quite another to call his hope, explicitly or implicitly, *archaic and carnal*.<sup>118</sup> In the New Testament, what divided Jews who believed in Jesus from Jews who did not was the atonemental suffering of the Messiah, not differing views of Jewish election, the kingdom, the temple, Jerusalem, etc. The spiritual realization, transformation, and supersession of these things are simply baseless.<sup>119</sup>

Can we not accept the straightforward, face-value teaching of the Old Testament? As a whole, it is clearly apocalyptic, messianic, and Israelitic. In the context of a new heavens and new earth, these things constitute the “glory” of

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are foreshadowings of the imminent punishment of those who reject him, whose *unbelief* is prefigured in that of the wicked in Israel. . . .

In all these aspects of the Old Testament people of God Jesus sees foreshadowings of himself and his work, with its results in the opposition and consequent rejection of the majority of the Jews, while the true Israel is now to be found in the new Christian community. Thus in his coming the history of Israel has reached its decisive point. The whole of the Old Testament is gathered up in him. He himself embodies in his own person the status and destiny of Israel, and in the community of those who belong to him that status and destiny are to be fulfilled, no longer in the nation as such. (pp. 75–76; italics in the original)

<sup>117</sup> “The essence of theological anti-Judaism lies in Christian replacement theology, quite literally Christians’ understanding of themselves as replacing Judaism in the affections of God, the Holy One” (Padraic O’Hare, *The Enduring Covenant: The Education of Christians and the End of Antisemitism* [Valley Forge, PA: Trinity Press International, 1997], 6). See also Jules Isaac, *Has Anti-Semitism Roots in Christianity?*, trans. D. and J. Parkes (New York: National Conference of Christians and Jews, 1961).

<sup>118</sup> So Waltke concludes his critique of Jewish literalism with the following analogy: “If God promised the fathers \$5 and he rewards them with \$5,000, is he unfaithful?” (“A Response,” 359). Why is an undifferentiated humanity on a new earth so much more valuable than a differentiated one?

<sup>119</sup> Dual-covenant theology, beginning in the latter half of twentieth century as a response to the Holocaust, has attempted to assuage the pain of supersessionism which runs rampant in the modern inaugurationalist academy (see a historical overview in *Jews and Christians: Exploring the Past, Present, and Future*, ed. James H. Charlesworth [New York: Crossroad, 1990]). It teaches that God relates equally to Jews and Christians based upon separate covenants (thus no need for Jewish evangelism). However, NT exclusivity, esp. concerning Israel (cf. Acts 4:10ff.; 5:31; 13:38), invalidates dual-covenant pluralism (see David E. Holwerda, *Jesus & Israel: One Covenant or Two?* [Grand Rapids: Eerdmans, 1995]; though of course I must reject Holwerda’s supersessionist conclusions).

the age to come.<sup>120</sup> Nowhere in the New Testament is this glory questioned; rather it is universally assumed and affirmed (cf. Matt. 19:28; 24:30; 25:31; Rom. 8:18; 1 Cor. 15:43; 2 Cor. 4:17; Eph. 1:18; Phil. 3:21; Col. 3:4; 2 Thess. 1:10; 2 Tim. 2:10; Titus 2:13; 1 Peter 4:13; 5:10; Jude 24). The Messiah came the first time to suffer and bear sin. Why would this simple fact alter the Jewish hope?

The various Christoplatonic eschatologies held throughout the church's history inherently contradict the Old Testament's unequivocal vision of divine glory. Rather, the New Testament affirms the hope of the Old Testament, arguing simply that God sent his Messiah first as a sacrifice for the sin of humanity before sending his Messiah again to execute judgment upon the sin of humanity (cf. Acts 3:18–26; Rom. 5:1–9; Heb. 10:12–13). Therefore Jew and Gentile alike must repent of their sins, accept God's predetermined atonement as the means of escaping divine wrath, and thus together inherit the glory of eternal life. Though lacking the theological sophistication of the modern academy and its inaugurational refinement, I find this to be the common-sense approach to the Scriptures that most reasonably corresponds to the apostolic witness in its premodern, first-century Jewish context.

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<sup>120</sup> Craig Blaising hits at the root of supersessionism: "To put Israel in the *eschaton* on the basis of a historical-grammatical-literary reading of Scripture is to put the *context* of future Israel there as well. And what that means is a new creation rather than a spiritual-vision eschatology" ("The Future of Israel as a Theological Question," *JETS* 44, no. 3 [September 2001]: 448). Unfortunately, Blaising falls short of providing a truly Israelitic vision for the age to come, involving both framework and mechanism, beyond the general description of being "differentiated in ethnic and communal dimensions" (p. 449). See also Blaising, "Premillennialism," in *Three Views of the Millennium and Beyond*, ed. Darrell L. Bock (Grand Rapids: Zondervan, 1999), 155–227.