

How to understand Christ in the Old Testament

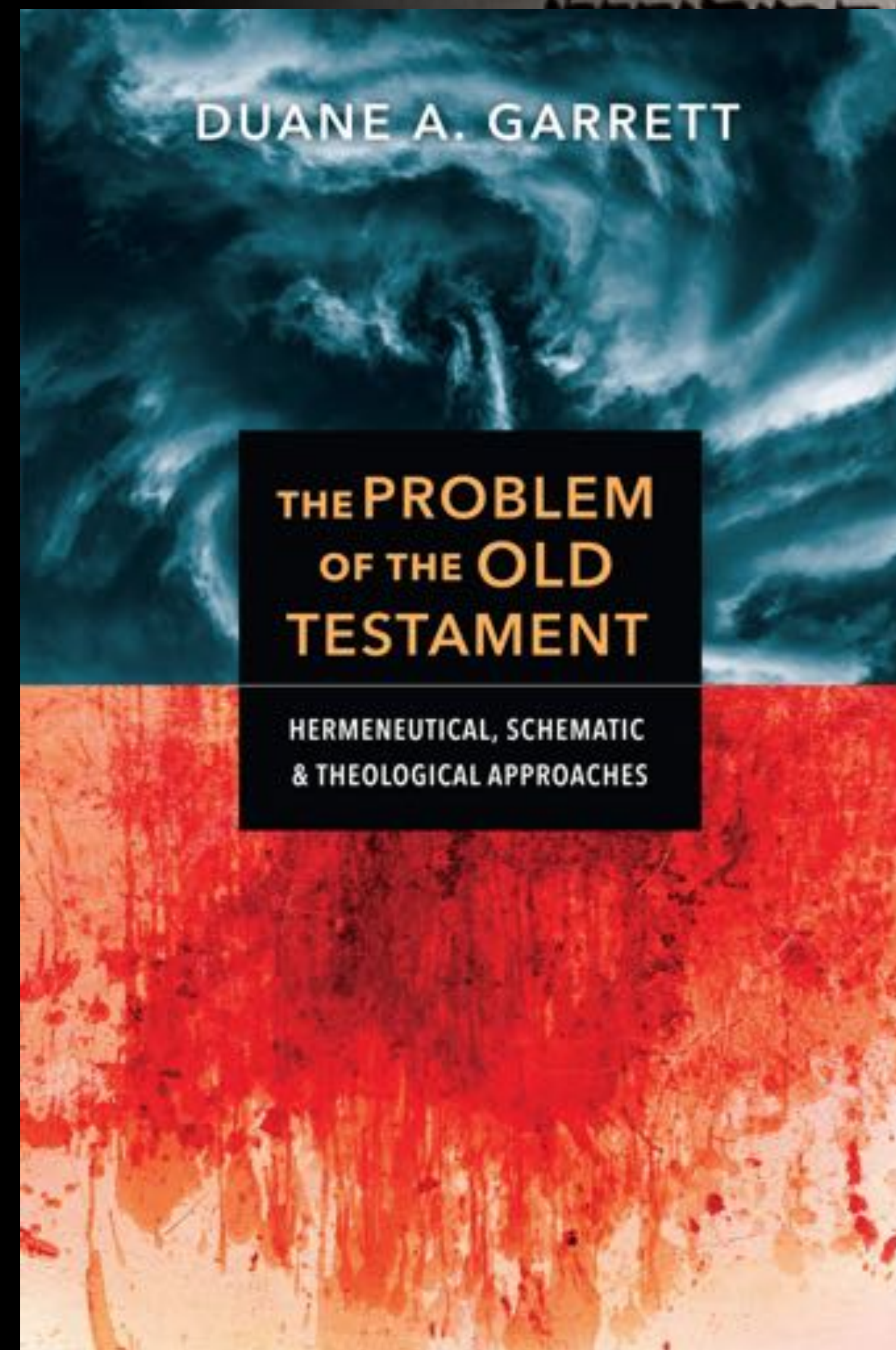
Kaspars Ozolins
SBTS



**EUROPEAN
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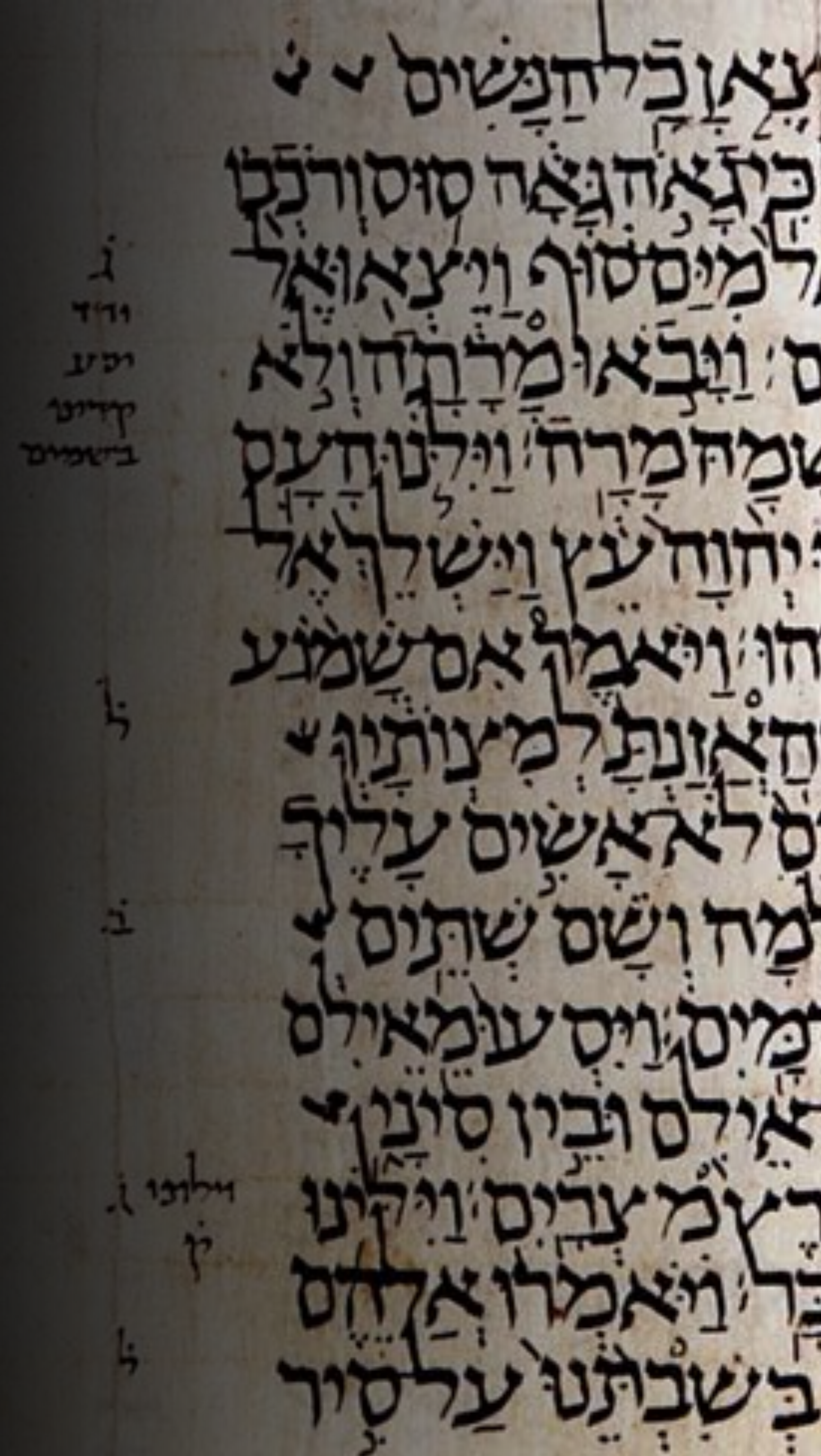
*The Problem of the Old Testament:
Hermeneutical, Schematic, and
Theological Approaches*

(2020, Duane A. Garrett)



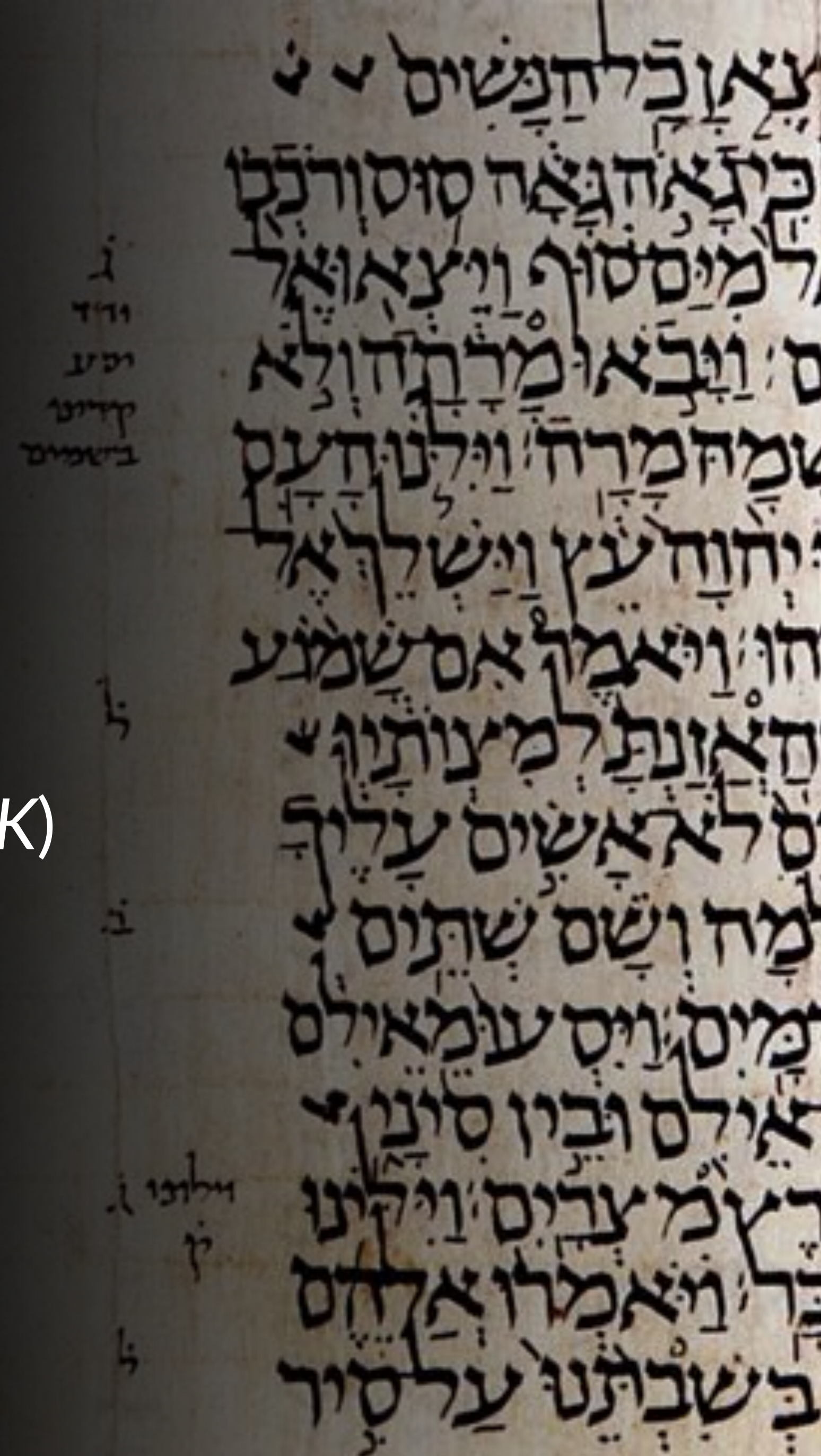
Defining the Old Testament

- The national literature of Israel (*Hebrew Bible*)



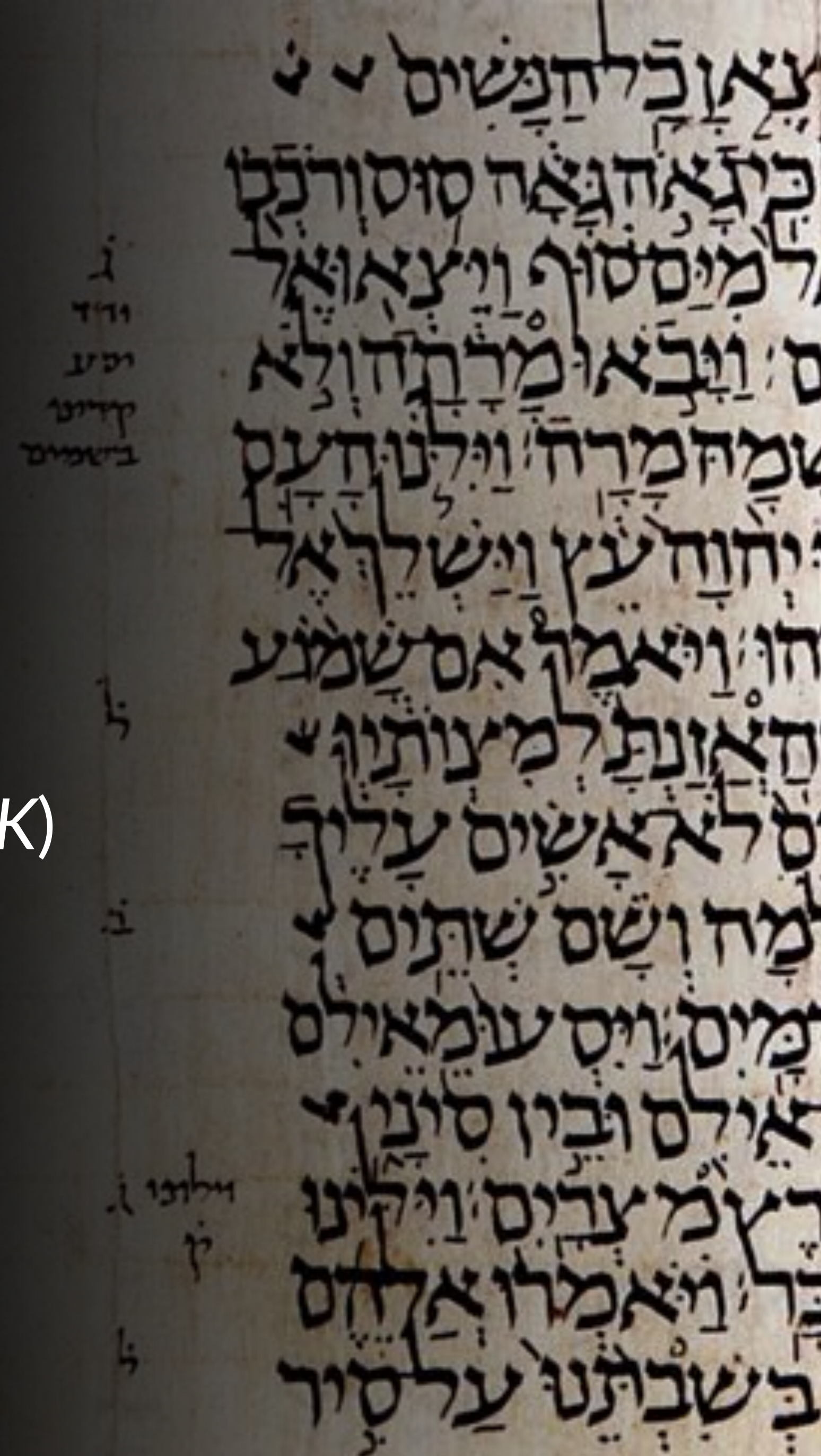
Defining the Old Testament

- The national literature of Israel (*Hebrew Bible*)
- An anthology of Ancient Near Eastern literature (*TaNak*)



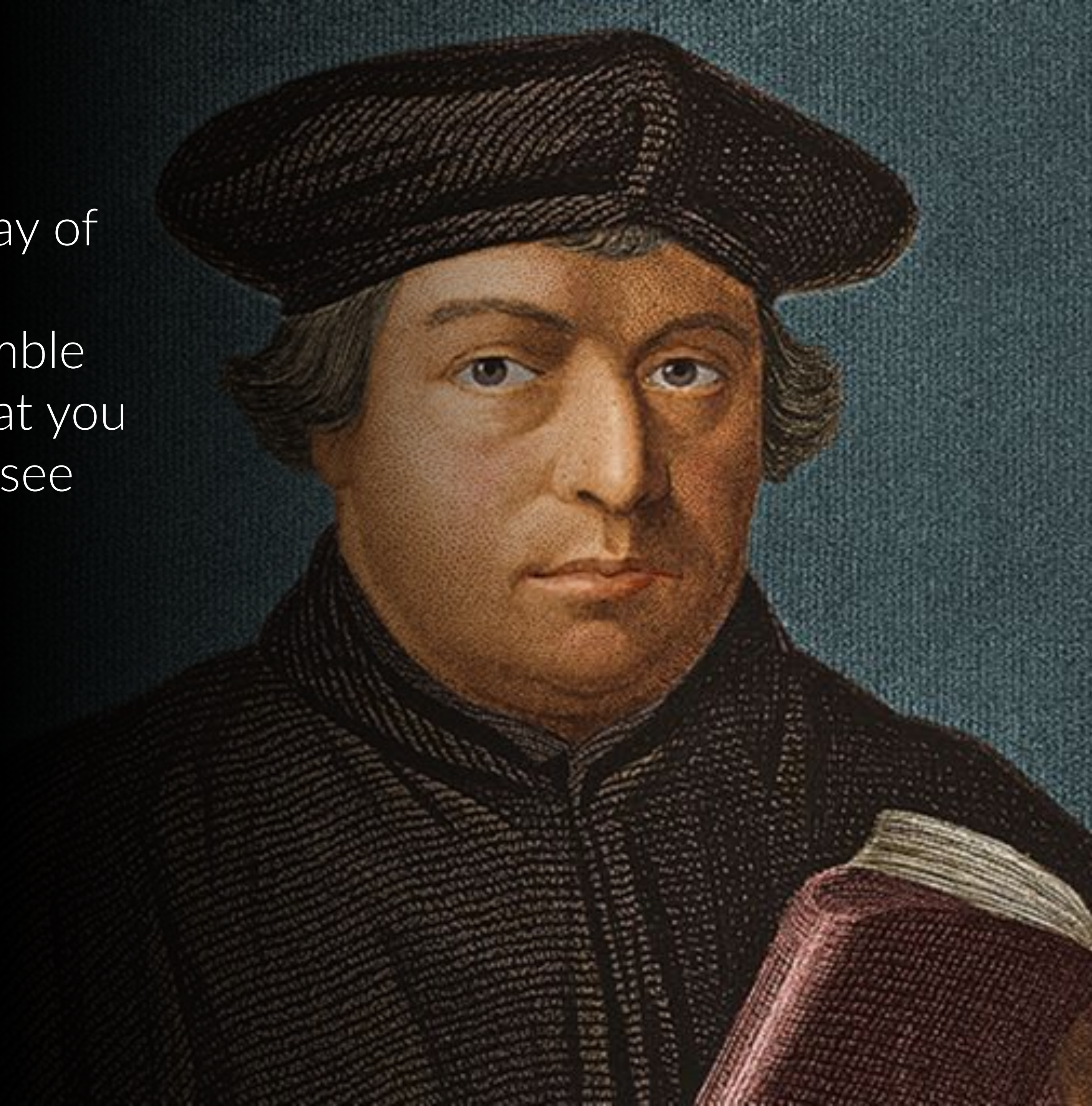
Defining the Old Testament

- The national literature of Israel (*Hebrew Bible*)
- An anthology of Ancient Near Eastern literature (*TaNak*)
- Messianic literature (*Old Testament*)



‘They [the prophets] have a queer way of talking, like people who, instead of proceeding in an orderly manner, ramble off from one thing to the next, so that you cannot make head or tail of them or see what they are getting at.’

—Martin Luther



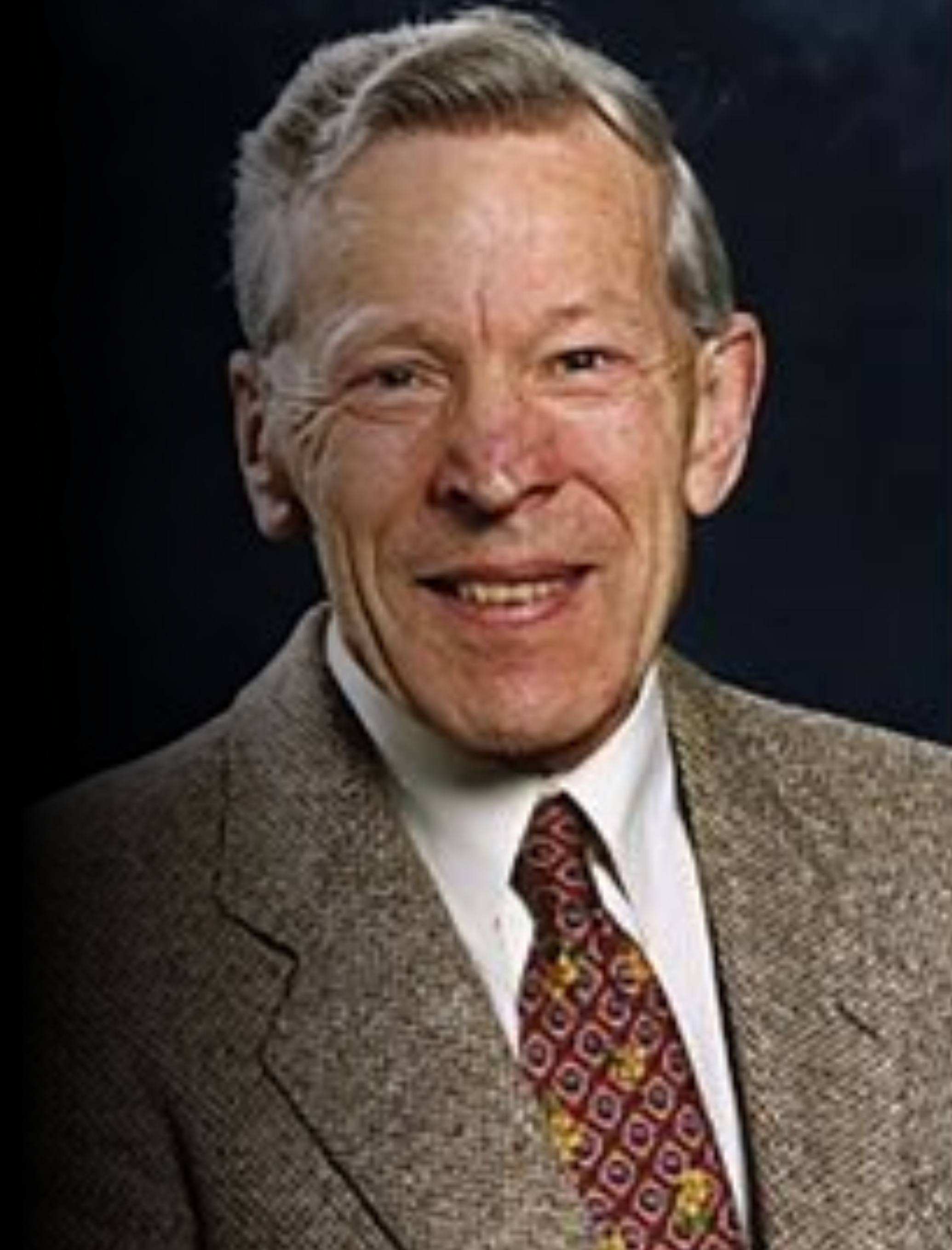
'I believe the messianic thrust of the OT was the *whole* reason the books of the Hebrew Bible were written. In other words, the Hebrew Bible was not written as the national literature of Israel. It probably also was not written to the nation of Israel as such. It was rather written, in my opinion, as the expression of the deep-seated messianic hope of a small group of faithful prophets and their followers.'

—John Sailhamer



“It follows that the OT can hardly be called ‘a book about Jesus’ as if he were the principal subject. Where there is a future hope, it is centered on God himself and in some places on a messianic figure who is not identified. Jesus is not explicitly present.”

—I. Howard Marshall



Chapter 9

Theological Interpretation: Don't Be Christ-centered, Don't Be Trinitarian, Don't Be Constrained by the Rule of Faith

Do we need the New Testament?

Letting the Old Testament Speak for Itself

JOHN GOLDINGAY



ג
ויד
יסע
קדינ
בישמים

עֲלֵנוּ כְּלַחֲנֵשׁוּם
נִתְּאֵה הַגָּאָה סוֹסוֹרְכָּב
לְמִיִּם סוֹף וַיַּעֲוֹאֵל
וַיִּבְּאוּ מִדְּהוּלָּא
אֲמַה מְרַה וְיִלְנִתְהַעַס
וַיְהוּדֵה עַ
הוֹוִיָּא
הַגֵּוֹנֵת
סִלְלָא
וַיִּצְחָ וַיִּשְׁ
מִיִּם וַיִּסְעוּמֵאִילֵם
אִילֵם וַיִּבְּוּ סוֹנֵי
רַעַם עֲדוּם וַיִּקְוֵוּ
וַיִּמְצְאוּ אֱלֹהִים
בְּשִׁבְתֵּנוּ עַל־סוֹר

זֶה סֵפֶר תּוֹלְדֹת אָדָם	Αὕτη ἡ βίβλος γενέσεως ἀνθρώπων	LXX
	Βίβλος γενέσεως Ἰησοῦ χριστοῦ	Matt 1:1

'The Old is in the New revealed, the New
is in the Old concealed.'

—Augustine



Todd Bolen
“The Messiah in Isaiah 7:14:
The Virgin Birth,” MSJ 33.2

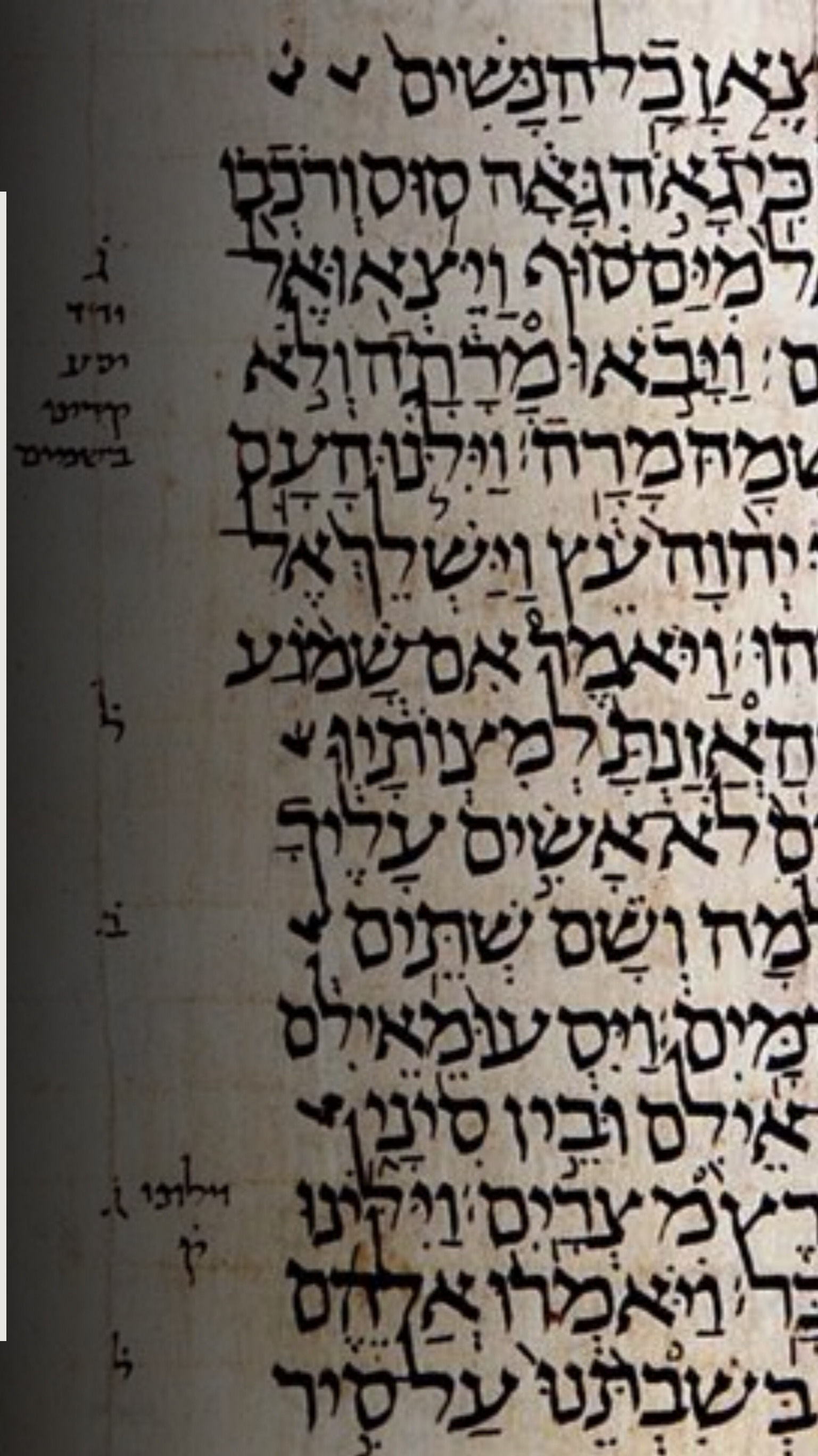
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Assyria

Persia

Aram

Elam

Babylonia

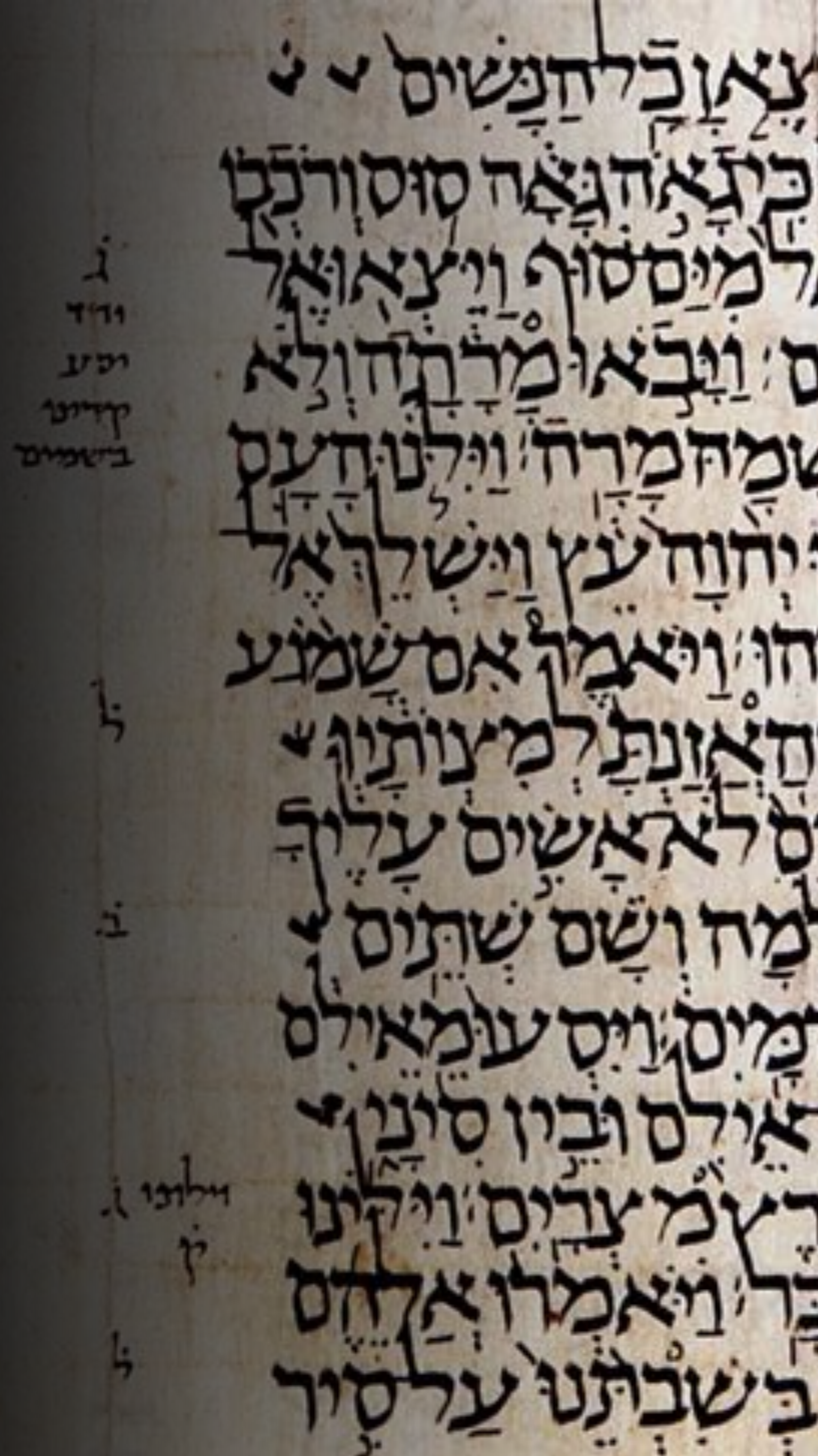
Arabia

Egypt

Canaan



The Taylor Prism





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iii 18: *ḥa-za-qi-a-ú*
KUR.ia-ú-da-a-a

‘Hezekiah, of Judah’

עֲמֹן כֹּל הַנְּשִׁים שׁ
נִתְּנָה הַנְּעֵמָה סוּס וּרְכֶבָה
לְמַעַן מִיִּם סוּר וְיִצְאֶנּוּ אֶל

מֵהַמֶּדְרָה וּבִלְטֵהֶם
וַיְחֹדֶה עֵץ וַיִּשְׁלַק אֶל
הַיָּם וַיִּבְרַח אֶם שְׁמֹנֶע
הָאֲזַנֵּת לְמַעַן תִּוּ
לֹא אֲשִׁים עֲלֵיךָ
מָה וְשֵׁם שֶׁתִּוּ
מִיִּם וּמִסְעוּמֵי אֵילִם
אֵילִם וּבִיּוֹן סוּר
רֵץ מַעֲדוּם וַיִּקְוּ
יְהוָה וַיִּמְצְאוּ אֶלֵהֶם
בְּשִׁבְתָּנוּ עַל־סוּר



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iii 27b: URU.*ur-sa-li-im-mu*

URU LUGAL-*ti-šú*

‘Jerusalem, his royal city’

עֲמֹן כִּלְחַנְשִׁים
נִתְּנָה הַנְּגָה סוּס וּרְכָב
לְמִיָּסָה וּמִצָּרַיִם

וַיְהִי עַצְמוֹ וַיִּשְׁלַח אֶל
הַיָּם וַיִּבְרָךְ אֶת שֵׁמֶן
הָאֵזֶן לְמִצְוֹתָיו
וְלֹא אִשִּׁים עָלָיו
מֵה וְשֵׁם שְׁתֵּי
מֵיִם וְיָם עַל מַיִם
אֵילִם וְבֵן סוּסִים
רָצַם עָדִים וְיָקִים
וְיִמְלֹךְ אֶל הָאֵם
בְּשִׁבְתָּנוּ עַל סוּר



עָאן כִּלְחַנְשִׁים ו
 נִתְאַחַחַה סוֹסוֹרֶתָם
 וְיָבֵאוּ מִדְּתָה וְלֹא
 אִמְהָ מְרָה וְיִלְטֵהָ עֵם
 וְיַחֲזֶה עֵץ וְיִשְׁלַק־הָ
 חוֹ וְיִאֲמֹר אִם שָׁמַע
 הָאֲוֵנִת לְמַעֲוֹתָיו
 אִם לֹא אֲשִׁים עֲלֶיךָ
 מַחַ וְשֵׁם שְׂתוּם
 מִיִּם וְיִסַּע עֲמֵאִילִם
 אִילִם וְיָבִין סוֹנֵן
 דָּעַם עֲבָדִים וְיִקְוֶה
 יְהוָה וְיִאֲמְרוּ אֱלֹהִים
 בְּשִׁבְתֵּנוּ עַל־סִיּוֹ

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 471
 יסע
 קדינ
 מנא

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 6

471
 7

5



Merodach-baladan

(*Marduk-apla-iddina II*
'Marduk has given a son')

ג
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ד
ויע
מל
קדי
בשמים

עֲאֹן כִּלְחַנְשִׁים ל
נִתְּאֵה הַנְּגָה סוּס וּרְכָב
לְמִיִּם סוּף וַיַּעֲבֹד
וַיִּבְנֵה מִלְחָה וְלֹא
שָׁמַח מְרָה וּוְלֵנִי הָעַם
וַיְהוּה עֵץ וַיִּשְׁלַק
הוֹ וַיִּבְנֵה אֵם שִׁמְנֵע
הַאֲזֵנֵי לְמִצְוֹתָיו
לֹא אֵשׁ עֲלֵיךְ
מָה וְשֵׁם שְׁתֵּי
מִיִּם וַיִּסַּע עַמְּאִילֵם
אִילֵם וַיִּבְנוּ סוּפֵי
רָצַם עֲבִים וַיִּקְוֵה
וַיִּבְנֵה מִלְחָה וְלֹא
בְּשִׁבְתֵּי עַל סוּף

עַלְמָה

ʿalmâ

9x

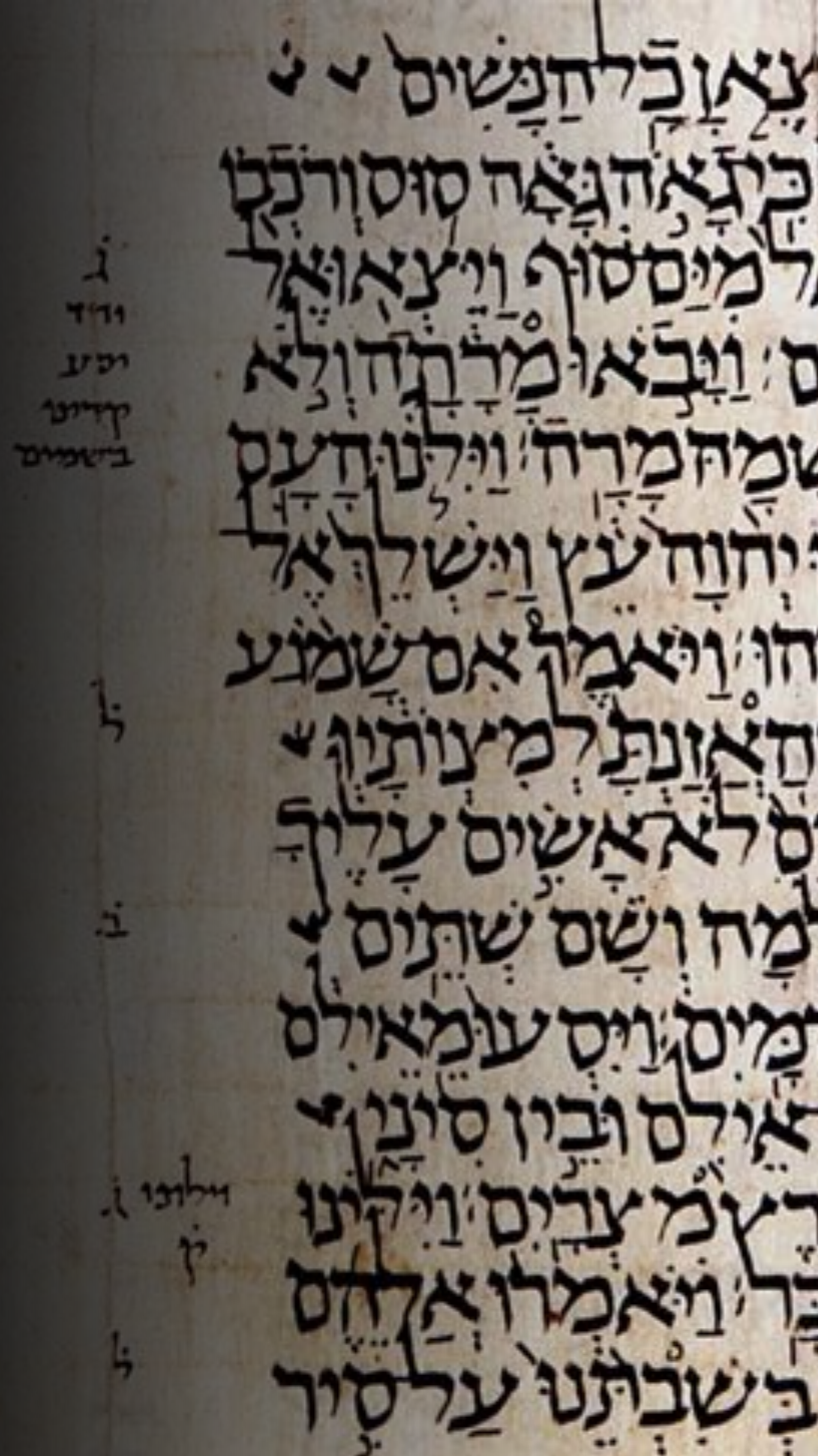
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בְּתוּלָה

bêtûlâ

50x

'virgin'



v. 11

Again the LORD spoke to Ahaz, 'Ask [*šʔl*] a sign [*ʔt*] of the LORD your God; let it be deep as Sheol [*šʔlh*] or as high as heaven [*l-mʔlh*].

ג
והי
יסע
קדינו
בימים

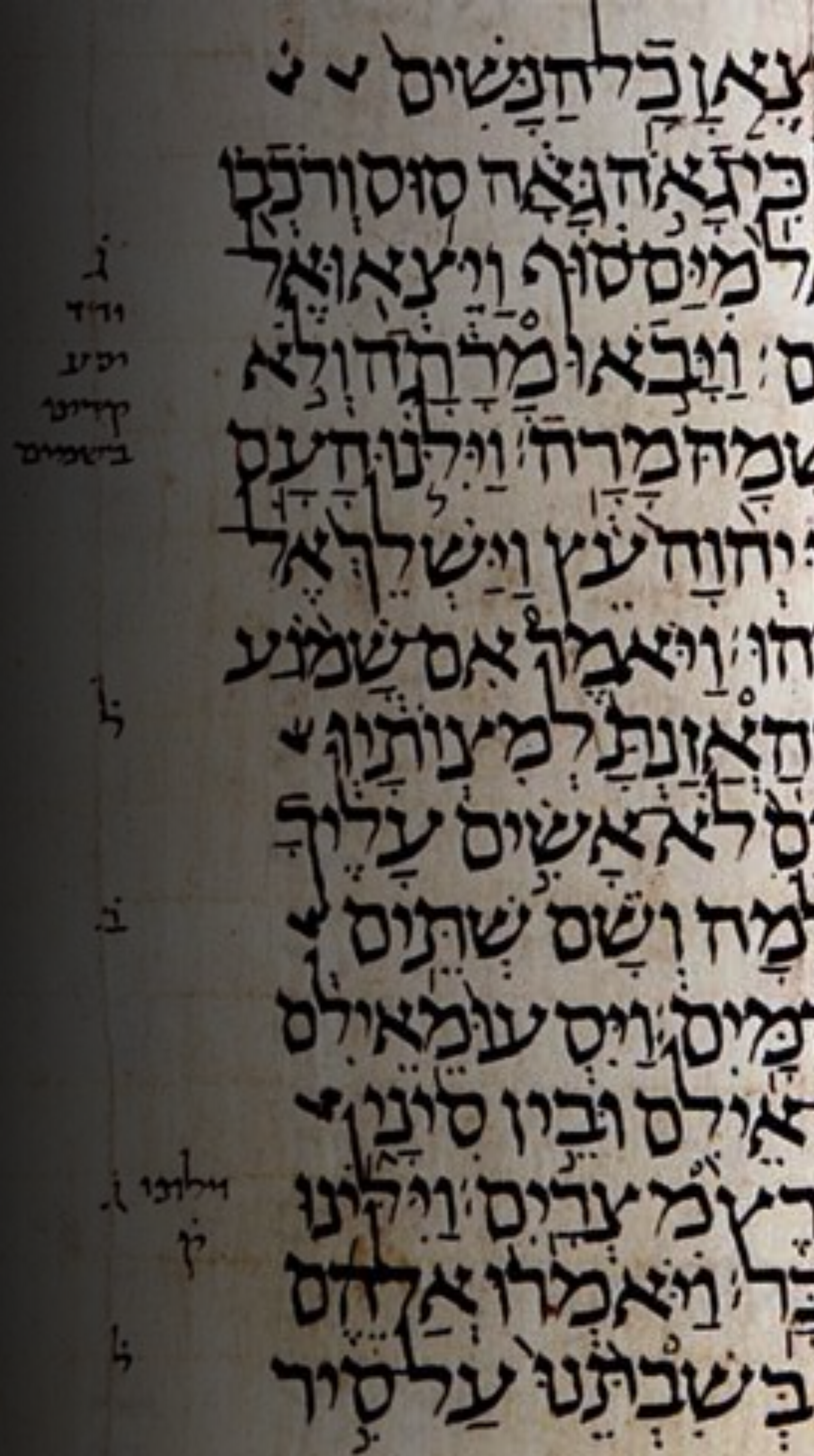
עֲאֹן כָּל־חַנּוּשִׁים ו
נִתְאַחַזְנָה סוּס וּרְכָב
לְמִי־סוּף וַיַּעֲוֹל
וַיִּבְאוּ מִדְּתָהּ וְלֹא
שָׁמְחָה מִרְחֵהּ וַיִּלְנַחֵעַס
וַיַּחֲזֶה עֵץ וַיִּשְׁלַק אֶל־
הַיָּם וַיֵּאמֶר אִם־שָׁמַע
הָאֱלֹהִים לְמִצְוֹתַי
לֹא־אֵשִׁים עָלֶיךָ
מָחָ וְשֵׁם שְׁתֵּי־
מַיִם וַיִּסַּע עַמֵּי־
אֵילָם וּבֵינֵן סוּסֵי
רָצִים עֲבִים וַיִּקְוּ
וַיֵּאמְרוּ אֱלֹהִים
בְּשִׁבְתֵּנוּ עַל־סוּר

v. 11

Again the LORD spoke to Ahaz, 'Ask [*š?l*] a sign [*?t*] of the LORD your God; let it be deep as Sheol [*š?lh*] or as high as heaven [*l-m?lh*].

v. 12

But Ahaz said, 'I will not ask [*?š?l*], and I will not put the LORD to the test.



v. 11

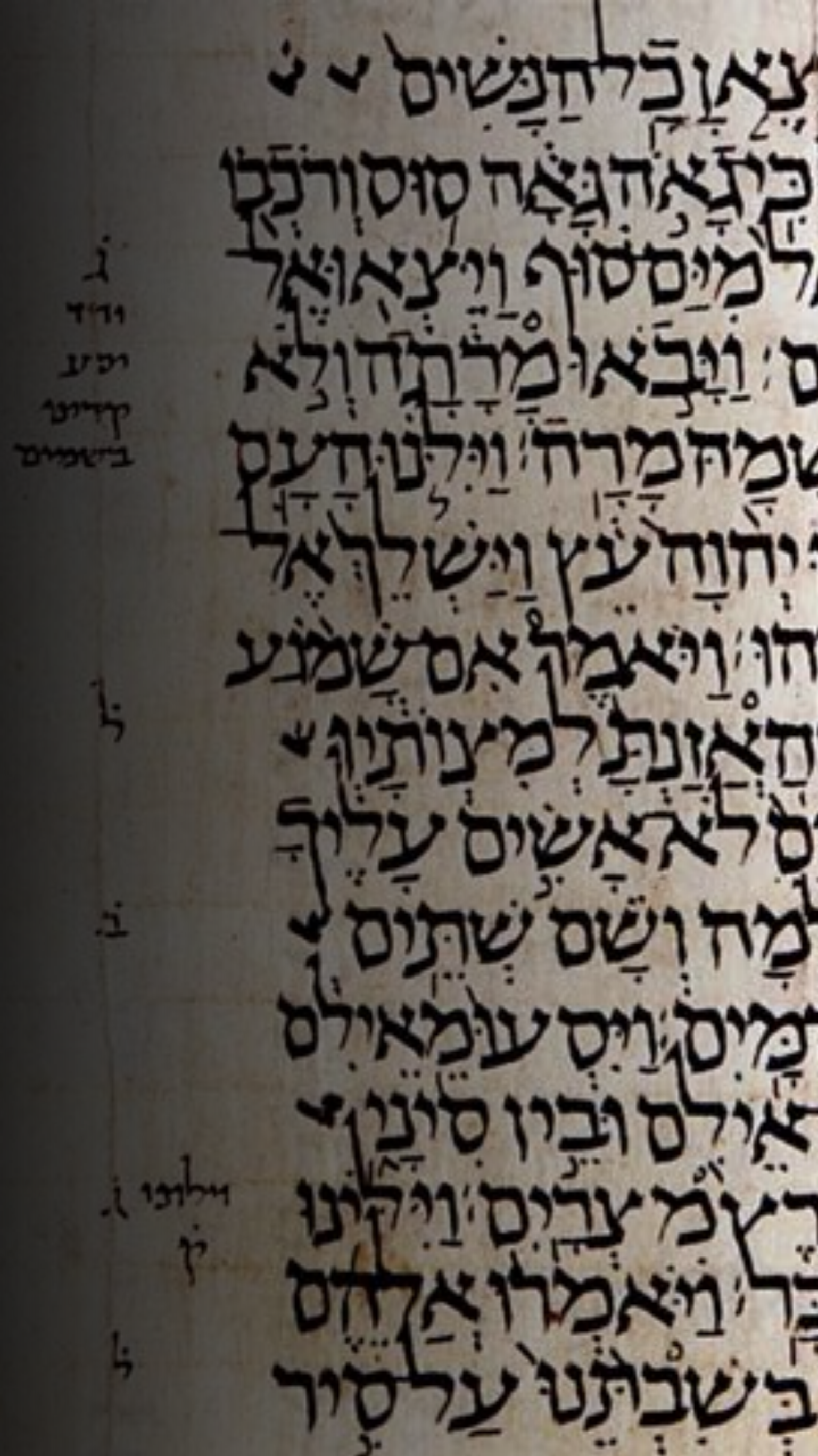
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And he said, 'Hear then [pl.], O house of David! Is it too little for you [pl.] to weary men, that you weary my God also?



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v. 13

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v. 14

Therefore the LORD himself will give you a sign [*ʔt*]. Behold, the virgin is pregnant [*h-ʔlmh hrh*], and bears a son, and shall call his name Emmanuel.'

