

Old Testament Evidence of the Resurrection

“Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he promised afore through his prophets in the holy scriptures, concerning his Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord” (Romans 1:1-4).

The Apostle Paul puts a great deal of weight on the resurrection of Jesus of Nazareth: Jesus “was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” Since there is so much riding on the resurrection as evidence, there should also be sufficient evidence thereof.

It is one thing to prove a matter by its own affirmation and another thing to validate it by writings outside of itself. Nevertheless, for the sake of our study, we will consider the question, “Did the Law and the Prophets speak of a resurrection?” To answer this question, we will seek the aid of Dr. Leila Leah Bronner: Bible and Jewish Studies.

In an essay, titled “A Journey to Heaven: The Jewish Search for Life Beyond:,” The following scriptures are presented for your consideration:

Deuteronomy 32:39 — From the Song of Moses

“See now that I, even I, am he, And there is no god with me: I kill, and I make alive; I wound, and I heal; And there is none that can deliver out of my hand.”

The rabbis in Sanhedrin 91b also picked up on the unusual word order of Deut.32:39, which has death preceding life (I cause death and make alive), and they cited this passage to strengthen their argument that resurrection (tehiyyat hametim) is indeed intimated in the Torah. The language hints at the possibility of a resurrection motif, one of the many aspects of the afterlife which we will develop more fully later on.

1 Samuel 2:6 — From the Song of Hannah

“Jehovah killeth, and maketh alive: He bringeth down to Sheol, and bringeth up.”

The Song of Hannah also makes reference to revival from death to life. The Song of Hannah takes the analogy further by suggesting that even a person already in Sheol can be taken out and brought back into the land of the living

Psalms 49:15 — “But God will redeem my soul from the power of Sheol; For he will receive me.”

Psalms 73:23-24 — “Nevertheless I am continually with thee: Thou hast holden my right hand. Thou wilt guide me with thy counsel, And afterward receive me to glory.”

Hosea 6:1-3 — “After two days he will revive us (hyh) On the third day He will raise us up, (qwm)”

Hosea 13:14 — “I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction?”

All the above evidence suggests that Hosea’s imagery is not merely metaphorical. It could indeed refer not only to national revival but also to a persons individual, physical resurrection. The comments quoted above by recent scholars bear witness to a shift in attitude, and indicate that they too accept the possibility of resurrection in Hosea.

In our next installment of “Daily Bread” we will consider some additional reference, from the Law and the Prophets, concerning the resurrection.

Think about it: “And after my skin, even this body, is destroyed, Then without my flesh shall I see God; Whom I, even I, shall see, on my side, And mine eyes shall behold, and not as a stranger. My heart is consumed within me” (Job 19:26-27).