I. Sixth Prophecy About Resurrection (Psalm 41)

a. At the end of **Acts chapter 1**, we have the account of the apostles selecting an apostle to replace Judas, one of the Twelve, who had taken his own life.

b. There, Peter recounts that Judas' betrayal of Jesus was in fulfillment of prophecy given by the Holy Spirit to David.

i. Peter said, "Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to those who arrested Jesus; for he was numbered with us and <u>obtained a part in this ministry</u>." (**Acts 1:16–17**, NKJV)

ii. Peter then quotes from two psalms of David.

1. Peter from **Psalm 69:25** (designated **Psalm 68:26** in the LXX), "Let his dwelling place be desolate and let no one live in it."

a. This psalm includes many other prophecies related to the crucifixion of Christ.

2. Peter also quotes from **Psalm 109:8** (designated **Psalm 108:8** in the LXX), "Let another take his office."

a. The Greek word for "office" here (in **Acts 1** and in the psalm in LXX), is the term that would be applied to a bishop or overseer. I have also seen it translated as "bishopric".

b. Recommended: read the first 20 verses of this psalm, from a translation based on the LXX.

c. This psalm describes in detail the treachery of Judas, and the curses that would come upon him as a result.

i. David is speaking in the first person, as the person being falsely accused (in the person of Jesus).

ii. He is subject to false accusations.

iii. However, he continues to pray.

iv. He was a man of love; yet his enemies hated him without reason.

v. He speaks of one sinner (fulfilled by Judas) who would have the devil standing at his right hand.

1. That sinner's days would die a young man.

2. Another would receive his office (of overseer or bishop).

3. He persecuted a poor and needy man. (Recall that Judas stole from the money given for the poor.)

4. He and his lineage would be cursed.

iii. When Peter says "he was numbered with us" in **Acts 1**, in connection with Judas, I think he is saying that Judas was one who was *within the inner circle* of Jesus' followers. Neither of the two psalms he quoted from (which focus on Judas dying and needing to be replaced) emphasize that aspect of Judas' life.

iv. There is another psalm of David, one Jesus had earlier pointed out to Peter and the other apostles, that said Jesus would be betrayed by someone in his intimate circle.

v. In **John 13**, when Jesus was washing the feet of the apostles on the night of the Last Supper, He gets into a discussion about "being clean" with Peter. Jesus says that all of them are (spiritually) "clean" except for one. He says that one of his chosen ones would betray Him.

1. Jesus said, "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, 'He who eats bread with Me has lifted up his heel against Me.'" (**John 13:18**, NKJV)

2. The Scripture Jesus applies to Judas' betrayal here is **Psalm 41:9** (designated **Psalm 40:10** in the LXX).

3. The expression "to lift up your heel against" someone was a figure of speech that meant "to deceive" that person. Similar to

our expression “to go behind their back” or “to be a back-stabber”.

vi. Read **Psalm 41:7-13** (designated **Psalm 40:8-14** in the LXX)

1. “All my enemies whisper together against me; against me they devise evils for me; they testify a lawless word against me, ‘Since he is asleep, will he rise up again?’

2. “For even the man of my peace, in whom I hoped, he who ate my bread, dealt deceptively with me

    a. (*literally = ‘has lifted up his heel against me’ as in Brenton’s translation from the LXX*);

3. But you, O Lord, have mercy on me, and raise me up; and I will repay them.

4. “By this I know you are pleased with me, because my enemy did not rejoice over me. And because of my innocence, you supported me, and established me before you forever.

5. “Blessed is the Lord God of Israel from everlasting to everlasting. Amen! Amen!” (from **Psalm 40:8-14**, LXX, OSB; equivalent to **Psalm 41:7-13** in modern Bibles that are based on the MT)

vii. Points to note from **Psalm 41** (designated **Psalm 40** in the LXX) that apply to the passion and resurrection of Christ include:

1. Recall that this is a prophecy that Jesus himself applied to Judas’ betrayal. With that in mind, we should *consider the rest of this psalm*, to see if there could be additional prophetic elements hidden within it.

2. This is a psalm of David, who is speaking in the first person. (Similar to how David speaks in the first person in **Psalm 16** when he says, “you will not leave my soul in Hades”.) Peter pointed out in **Acts 2** that this “me/my” statement could not have applied to David personally. Rather, it must be applied to the seed of David, the one who would come from David’s body (the Christ).

3. Here is what David said about himself in **Psalm 41** (which could apply to Christ):

    a. His enemies are gathered together and conspiring against him.

    b. His enemies say, 'He is *asleep*, will he *rise again*?'

        i. "Sleep" is used as a metaphor for death throughout the Old and New Testament. Examples include:

            1. "And it will happen if your days are fulfilled and you *sleep* with your fathers that I will raise your descendant from you who will be from your belly and I will establish his kingdom." (**2 Samuel 7:12**, designated **2 Kingdoms 7:12** in the LXX, LES; note that Brenton also translates this literally, as "sleep")

            2. "Then many who *sleep* in the dust of the earth shall awake, some to everlasting life and some to disgrace and everlasting shame." (**Daniel 12:2**, LXX, OSB)

            3. (In the account of Jesus raising Lazarus from the dead) Jesus said, "'Our friend Lazarus *sleeps*, but I go that I may wake him up.' Then His disciples said, 'Lord, if he *sleeps*, he will get well.' However, Jesus *spoke of his death*, but they thought that He was speaking about taking rest in sleep." (**John 11:11–13**, NKJV)

            4. (Immediately after Jesus died on the cross) "Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints

who had *<u>fallen asleep</u>* were raised;" (**Matthew 27:51–52**, NKJV)

5. When Stephen was stoned in Jerusalem in **Acts 7**, after he spoke his final words, it says "he *<u>fell asleep</u>*", obviously referring to his death. (**Acts 7:60**, NKJV)

6. (Paul told the Thessalonians) "…we *who are alive and remain* until the coming of the Lord will by no means precede those who are *<u>asleep</u>*." (**1 Thessalonians 4:15**, NKJV)

ii. We see that throughout the Scriptures, *sleep* is used many times as a metaphor for *death*.

1. When a term like 'sleep' or 'asleep' is used in Scripture, we can only tell from context whether this refers to natural sleep or death.

2. Sometimes even in context it can be unclear. Recall the story of Lazarus in **John 11**, where the disciples misunderstood Jesus.

3. Keep in mind that some prophecies can be like riddles: we need to think to figure out what is going on.

4. We need to ask: whenever it speaks of someone who will sleep and then wake up (or be raised up), could it be referring to their *death and resurrection*?

    a. (As in the case of Lazarus and Jesus!)

c. Back to the statement in **Psalm 41** made by the enemies of David: "He is asleep, will he rise again?"

i. Do his enemies really mean, “I wonder if he (David) is going to wake up from his (normal, natural) sleep?”

ii. To me, that does not make much sense. I can’t imagine why someone’s enemies would wonder about that.

iii. Therefore, this is a prophecy about the resurrection: *the resurrection of the one who would be betrayed by a close friend he shared his bread with*.

d. This psalm speaks of one particularly treacherous enemy who is deceitful (literally “lifts up his heel against me”).

i. This deceiver ate the bread of the man he betrayed (indicating a close and trusted relationship).

ii. The deceiver is described as “the man of my peace”.

iii. Recall that Judas was identified by Jesus as the one to whom He gave His bread.

1. “Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Jesus’ breast, he said to Him, ‘Lord, who is it?’ Jesus answered, ‘It is he to whom I shall give a piece of bread when I have dipped it.’ And having dipped the bread, He gave it to Judas Iscariot, the son of Simon.” (**John 13:24–26**, NKJV)

iv. Recall that Judas betrayed Jesus with the kiss of peace.

1. “And while He was still speaking, behold, a multitude; and he who was called Judas, one of the twelve, went before them and

drew near to Jesus to kiss Him. But Jesus said to him, 'Judas, are you betraying the Son of Man with a kiss?'" (**Luke 22:47–48**, NKJV)

e. He asks to be raised up by God, so that he can repay his enemies.

   i. Jesus vanquished His enemies, Satan and death, by triumphing over them through the cross and the resurrection.

   ii. In **1 Corinthians 15:25-26** Paul says that Jesus will reign until He has put all his enemies under His feet; and the last enemy to be destroyed is death.

f. He was supported by the Lord and raised up because of his innocence.

   i. "…(He) was in all points tempted as we are, yet without sin." (**Hebrews 4:15**, NKJV)

   ii. "(We were redeemed) …with the precious blood of Christ, as of a lamb without blemish and without spot." (**1 Peter 1:18–19**, NKJV)

g. He would be established by the Lord, forever.

   i. Christ is seated at the right hand of God, reigning over the kingdom that will never end.

II. Seventh Prophecy About the Resurrection (Amos 9)

a. At the Council in Jerusalem, in **Acts 15**, the apostles are wrestling with the issue of conversion of the Gentiles to the faith.

   i. Did they have to become Jews first? Did they have to get circumcised and follow the Law of Moses?

b. Peter, Paul and Barnabas spoke first, relating how they had seen Gentiles coming to the faith.

c. However, James spoke last and closed the case by explaining that this (the Gentiles seeking God and coming to the faith) was in fulfillment of an important prophecy in **Amos 9**.

d. Read **Acts 15:12-20**.

   i. Here James, "the brother of the Lord", a leader of the church in Jerusalem, speaks last and closes the case in favor of accepting the Gentiles into the faith.

   ii. Here his quote from Amos follows the LXX more closely than the MT. The LXX text speaks of the Gentiles (= the nations) "seeking the Lord", which is the main point of what James is saying here.

   iii. The significance of what James is saying in applying the **Amos 9** passage to their situation:

      1. The "tabernacle of David" had fallen down, and was in ruins.

         a. Tabernacle = tent (the Greek word means '*tent*')

         b. This referred to the body of the Christ, who was killed.

         c. After all, David did not build the physical tabernacle nor the temple of God. So this prophecy *could not apply* to that structure. It fell (applied) to *the seed of David*, as the prophecy of **Psalm 16** did.

         d. The word "tent" is used in Scripture as a metaphor for "body". The tent will be replaced by a permanent structure, as the tabernacle was replaced by a stone temple. Consider what Peter and Paul say:

            i. "Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me." (**2 Peter 1:13–14**, NKJV)

            ii. "For we know that *if our earthly house, this tent, is destroyed*, we have a building from God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For *we who are in this tent groan*, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life." (**2 Corinthians 5:1–4**, NKJV)

      2. That tabernacle, which had fallen down, would be rebuilt by the Lord (referring to the resurrection of the body of Jesus).

a. In the LXX in **Amos 9**, it says the Lord would "raise up" (Greek = ἀνίστημι) this tent.

3. After this fallen "tent/tabernacle of David" was raised up, *the Gentiles would seek the Lord*.

e. While the point James was making in quoting the Amos prophecy was that the Gentiles now would be seeking God, we can see from his argument that James understood the first part of the prophecy as referring to the crucifixion and resurrection of Jesus.

i. This is exactly how early Christian writer Irenaeus understood this prophecy. He saw this as one of the most important prophecies about the resurrection, and quoted from it twice in *Proof of the Apostolic Preaching*:

1. "And He showed forth the resurrection, becoming Himself the first-born from among the dead, and raised in Himself prostrate man, being lifted up to the heights of heaven, at the right hand of the glory of the Father, as God had promised through the prophet saying: '*I will raise up the tabernacle of David, that is fallen*', that is, the body sprung from David; and this was in truth accomplished by our Lord Jesus Christ, in the triumph of our redemption, that He raised us in truth, setting us free to the Father."

a. (Source: Irenaeus, Proof of the Apostolic Preaching, chapter 38)

2. [After quoting several other prophecies about the Christ, Irenaeus continues...] "Therefore again the prophet says: *'In that day I will raise up the tabernacle of David, that is fallen*'; clearly he is declaring the body of Christ – born, as we said before, of David – as raised after death from the dead; for the body is called a 'tabernacle'. For in these passages both that he who according to the flesh was of the seed of David, the 'Anointed', would be Son of God, and that after his death he would rise again, and that he would be in figure man, but in power God, and that he would be judge of the whole world, and sole worker of justice and Redeemer – all has been declared by the Scripture."

a. (Source: Irenaeus, *Proof of the Apostolic Preaching*, chapter 62)