

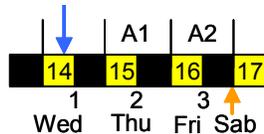
possible for prophetic teaching on the death and resurrection of Yeshua (Hosea 5:14-6:3):

5:14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I <sup>242</sup>tear and I <sup>243</sup>depart; I will bear<sup>244</sup>, and none shall rescue Me<sup>245</sup>. 15 I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me at dawn.

6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the **third day** he will raise us up, and we shall live in his sight. 3 Then shall we know, *if* we follow on to know the LORD: his going forth is fixed at dawn; and he shall come unto us as the rain, as the rain and the spring rain pounding the earth.

"I *even* I tear" is to be compared to, "Yet it pleased the LORD to bruise him" (Isaiah 53:10). "I depart" refers to John 14:28 and 16:7. It is a reference to Yeshua's death. The words "I will bear" can be variously translated as "forgive" or "endure". "None shall rescue" (vs. 14). No one rescued Yeshua off of the cross. The speaker is YHWH, so Yeshua is identified as YHWH as in Zechariah 12:10. "They will seek me at dawn" is the literal translation of vs. 15. The women who went to the tomb sought Yeshua at dawn at the end of the third day. When Israel repents at the end of days, they will learn to seek their risen Messiah at dawn on the third day. This is what the words "till they acknowledge their offence, and seek my face" mean. This will happen during the time of Jacob's "trouble", and is the referent of the words "in their affliction".

The passage also teaches that Yeshua will go away from Israel until Israel repents, and that at the end of days Israel will "return unto YHWH" (6:1) after having "torn" Israel. That is just what He did when Israel and Judah were exiled.



"After two days he will revive us" stands parallel to "in the third day he will raise us up" (vs. 2). This is because 'after' is counted on the next day from the crucifixion, and "in the third day" is counted inclusively from the crucifixion. Now the resurrection of Messiah is hidden in the plural "revive us" because not only was Yeshua raised on the third day, but also many saints who had died:

KJV Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now, this Scripture reports that the graves were opened, but it does not say exactly how long after the earthquake that they resurrected. But we know from the Hosea passage that it must have been "after two days" (A2) and "on the third day" (3). Now since, this part of the prophecy was

literally fulfilled "on the third day," then also the prophecy applies to Yeshua who is included in the "us" of the prophecy. The prophecy continues, "His going forth is fixed about dawn" (6:3). The King James Version tries to translate this as "as the morning," but that is not what the Hebrew word "שָׁחַר" means. This word means "the reddish light preceding dawn" (Koehler). It comes from a root meaning "be black" or "become black". As dawn is to dark, or dusk to dark, so also *shachar* is to *shachor*. Observe that the English words dawn and dusk are related to dark (da\*\*\*, d\*\*k). The Hebrew word has the same relation to the Hebrew word dark. The Hebrew word for black is "שָׁחֹר".

... They will seek me at dawn יִשְׁחַרְנִי ... in the third day ... his going forth is fixed about dawn כִּשְׁחַר.

Young's Literal Translation:

1. Genesis 32:24 And Jacob is left alone, and one wrestleth with him till the ascending of the dawn;
2. Joshua 6:15 And it cometh to pass, on the seventh day, that they rise early, at the ascending of the dawn, and compass the city, according to this manner, seven times; (only, on that day they have compassed the city seven times);
3. Nehemiah 4:21 And we are working in the business, and half of them are keeping hold of the spears, from the going up of the dawn till the coming forth of the stars.
4. Job 3:9 Let the stars of its twilight be dark, Let it wait for light, and there is none, And let it not look on the eyelids of the dawn.
5. Isaiah 14:12 How hast thou fallen from the heavens, O Lucifer, son of the dawn! Thou hast been cut down to earth, O weakener of nations.

We have discussed how the idiom "son of a year" means the 2<sup>nd</sup> year. Likewise "son of the dawn" means after the dawn. But "about dawn" means before dawn. Therefore, the Son of God rises before the dawn to crush him who is the son of the dawn.

The Hebrew prefix כִּ, before שָׁחַר means "about". Yeshua was sought at dawn, but he rose before the dawn during the third night, and before the start of the fourth day. Yeshua is Lord of the day, and not the day the master of him. The sign of Lucifer is Friday to Sunday, but the sign of David is three days and three nights.<sup>246</sup>

### The Resurrection on Sabbath

Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, *for* a perpetual covenant. 17 It is a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed (KJV Exodus 31:16-17).

It is written about the sign, "that you may know that I am YHWH" (Exodus 31:13). Therefore, "Let us press on to know YHWH" (Hosea 6:3)! For he comes forth "about dawn" "on the third day".

<sup>242</sup> The word "will" should be deleted. Trying to translate a tense into Hebrew here interferes with the double meaning.  
<sup>243</sup> "depart" is better than "go away" as it is associated with the "departing" of death in English and Hebrew.  
<sup>244</sup> Or "bear" or "carry off" or "endure" or "forgive".  
<sup>245</sup> Or *him*, i.e. Messiah.

<sup>246</sup> The sign is also in Revelation 11. The two witnesses will fulfill the eschatological "us" portion of Hosea 6:1-2 when they rise on the Sabbath. Likewise, "after days" signifies 2000 years after Yeshua returns to "his place", and this also ends up in the double Sabbath, which is called the year of release and the Jubilee and is when the "Day of YHWH" begins.