

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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(laid out in book order)

how to detect the hint of Messianic prophecy in the Scripture without being told it is Messianic, will at once see that the Sign of David is equally as potent as the Sign of Jonah.

THE PROPHETIC THIRD DAY IS COUNTED INCLUSIVELY

Yeshua said, “Thus it is written, that the Mēssiah should suffer and rise again from the dead the third day; (Luke 24:46).

Paul also explains that the ‘third day’ is ‘according to the Scriptures’ (1 Cor. 15:4) meaning many texts, not just one. So, according to the prophetic types Messiah suffered on the ‘third day’ (Gen 22:4; 40:20) and rose on the ‘third day’ (Gen. 22:4; 40:20). The third day is “after two days” (Hos. 6:1-3; Mat. 26:2; Mark 14:1), and “within three days” (Gen 40:13; 19). One may wonder how the crucifixion could be on the third day. The Scripture does not just count forward from the crucifixion. It counts backward from the resurrection, and forward from two days before the Passover. Thus the day of the crucifixion is also the ‘third day’ in the prophetic types. The forward and backward counting only works using the inclusive method.

Therefore, when counting calendar days from the crucifixion one must count inclusively. The day of the crucifixion counts as *day one*. This is only possible with Matthew 12:40 when the calendar day is from daybreak to daybreak, according to the Scriptural day which begins in the morning.

The types call the crucifixion day the ‘third day’ (Gen. 22:4; 40:20; 1Sam 30:1) as the day when grief is realized, and likewise the ‘third day’ when life is spared (indicating resurrection). 1Samuel 4:7 and 14:21 tells how to count three days backwards, “for it was not like this yesterday or three days ago”: אֶתְמוּל שְׁלֹשִׁים. Also Gen 31:2,5: ‘as yesterday, or three days ago’ כֶּתְמוּל שְׁלֹשִׁים. And Exodus 4:10, גַּם מֶתְמוּל גַּם מְשֻׁלָּם ‘also yesterday, also on the third day.’ See also Exodus 5:7, 8. Exodus 5:14 ‘as yesterday, third day, also yesterday, also today.’ Also Ex. 21:29.

If there is any doubt here, the LXX gives the meaning, ὡς ἐχθὲς καὶ τρίτην ἡμέραν (Gen. 31:2, 5); ἐχθὲς καὶ τρίτην ἡμέραν (Exo 5:7), ‘as yesterday and the third day.’ There are some 25 verses with this

idiom. The key point is that in Hebrew the ‘day before yesterday’ is always identified as the ‘third day’; the counting is inclusive. ‘Today’ is the first day, ‘yesterday’ is the second, and the ‘third day’ is the third. The same works for counting forward, ‘today and tomorrow’ (Exo 19:10) and ‘let them be ready for the third day.’ Uriah’s death sentence is issued on the third day (cf. 2Sam. 11:12-14). Yeshua himself speaks this way, ‘today and tomorrow, and the third day’ (Luke 13:32) *σήμερον και αύριον και τῆ τρίτη*.

All of the aforementioned passages with the word **יְשֻׁשׁוֹם** are mistranslated in the English versions. The word is a joining of two Hebrew words, *shelosh* and *yom* to form the contraction *shilshom*. It is always placed as the day before yesterday, thus counting backwards inclusively from ‘today.’

Take a look at **Figure 1: Three Days And Three Nights** on page 16. The three days are counted forward. Now count them backward from third day. At the moment of the resurrection, it is ‘today’, and then Thursday is ‘yesterday’ and Wednesday is *shilshom*.

Yeshua counts this as, ‘today and tomorrow and the next day...for it cannot be that a prophet should perish outside of Jerusalem’ (Luke 13:33). For he says, ‘and on the third day I will be finished’ (Luke 13:32). And he said, ‘it is finished’ (John 19:30). So whatever events happen ‘today’ such as Yeshua’s dying, then the third day is counted inclusively from then.

Yeshua died on the 4th day of the week. That day must be included in the counting. There are no exceptions in the typology of the third day. None. Thus, for instance, he could not have died on Wednesday and then be raised at any time after dawn on the Sabbath. For that would exceed three calendar days (daybreak to daybreak), or any other way one wants to reckon a day. Yeshua was raised in the night after the third day, which still belongs to the third calendar day. Sometimes Yeshua would say, ‘after three days’, but what he meant was the night after the third twelve-hour day (Friday, dawn to dusk), which was Friday night.²⁵ Next to Salvation itself, this teaching is the most important teaching of the entire scriptures. See 1Cor. 15:1-4!

²⁵ This is explained later starting on page 189.

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