

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)

Sabbath” so that the next clause “dawn” could be re-explained. This was of course, still the “first day of the week,” as they put the resurrection just after sunset. Traces of this can be seen in the Syriac Didascalia. The Wednesday-Saturday night scenario was originally a half-way point in the transition from the pre-dawn resurrection on the Sabbath and the Sunday morning resurrection.

Mark 16:1-2:

And when the Sabbath was past, Miriam Magdalene, and Miriam the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first of the sabbaths, they came to the tomb as rises the sun.

The Greek says “very early” (λίαν πρωῖ) here. Also in Luke 24:1 it says “at deep dawn” (ὄρθρου βαθέως) and in John 20:1, “while still dark” (πρωῖ σκοτίας ἔτι). This agrees with the literal and unadulterated sense in Matthew 28:1, “at the dawning” (τῆ ἐπιφωσκούσῃ). The earthquake in Matthew 28:2 (σεισμὸς ἐγένετο μέγας) corresponds to the time of the resurrection, or shortly thereafter.

HOSEA 6:1-3: THE THIRD DAY

Scriptural prophecy also indicates that the resurrection was to occur about dawn. As one of the “third day” passages, Hosea 6:1-3 is Messianic, and speaks about Messiah, who is here identified as Israel, “us”:

Come, let us return to Yāhweh. For he has torn us, but he will heal us; he has wounded us, but he will bandage us. He will cause us to live after two days; in the third day he will make us to rise, that we may live before his face. So let us know, let us press on to know Yāhweh. His going forth is fixed at earliest dawn; and he will come to us like the rain, like the spring rain watering the earth. (Hosea 6:1-3).

This prophecy is the most multi-layered prophecy. We have to peel back a few layers. First, there is a national and eschatological fulfillment having to do with two days having the sense of 2000 years. Second, the “us” mentioned refers to the great company of holy ones that were resurrected when Yeshua was. Finally, Messiah’s

resurrection itself is hidden in the text under these other two layers.

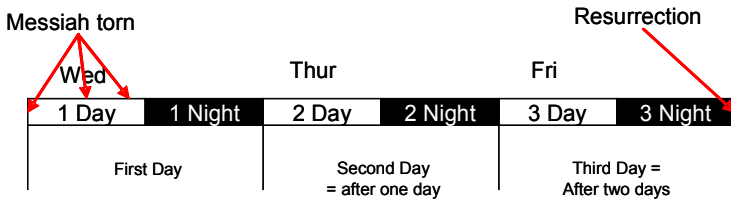
The text says, “His¹⁶³ going forth is fixed at dawn.” This may be rendered, “about dawn” or “near dawn.” The Hebrew phrase is, “בְּשַׁחַר נִכּוֹן מוֹצֵאוֹ.” The word “שַׁחַר” (*shakhar*) means the earliest possible dawn, when the first red streaks appear in the east.¹⁶⁴ The root word means “black,” so the idea is a red-black hint of dawn. *Shakhar* is well before sunrise. The preposition “בְּ” gives the sense “at” or “about.”

This prophecy also requires us to use the daybreak to daybreak calendar day: “He will cause us to live after two days; in the third day he will make us to rise, that we may live before his face.”

The key Hebrew words are “after two days” and “in the third day” (בַּיּוֹם הַשְּׁלִישִׁי). The Hebrew phrase for “after two days” is: מִיָּמִים. The ending a dual plural meaning “two”: *ayim*, and it is prefixed with the preposition מִן, with *nun* absorbed into dagesh. The resurrection is stated two ways, 1. after two days, and 2. in the third day. This means that chronologically, “after two days” = “on the third day.” The Septuagint confirms “after two days, in the third day” (μετὰ δύο ἡμέρας ἐν τῇ ἡμέρᾳ τῇ τρίτῃ).

It is also evident that it is two days after Yahweh (the Father) has “torn” that he will “heal” and “bind.” So the difference is that “in the third day” is counting inclusively, while “after two days” is counting exclusively. There is only one way to justify this with “there days and three nights” (Matthew 12:40), and that is with the daybreak to daybreak calendar day and the resurrection near dawn:

Figure 27: Hosea's Prophecy of the Resurrection



No matter how one tries to calculate “after two days,” it cannot be

¹⁶³ YHWH’s going forth is fixed at dawn. Thus confessing that Messiah is YHWH and that YHWH, the Son, was raised from the dead is taught here.

¹⁶⁴ pg. 962 *Lexicon In Veteris Testamenti Libros*, Koehler/Baumgartner “the reddish light preceding dawn.”

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