

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)

stretched out beyond daybreak on the Sabbath. If one tries to start a day at sunset, then after two days will end at sunset on Friday! The “third day” prophecy in Hosea 6:1-3 definitely contradicts the idea that the resurrection was later on the Sabbath than dawn.

Many critics are bound to question if this prophecy is Messianic, let me say that it was always held to be so by all the “Church fathers.” Such a unanimous tradition must have its origin in the interpretations of the Apostles. But even without such tradition it would be necessary to regard the passage as Messianic, because certain details come alive. Modern exegetes fail to pay attention to the symbolic and layered hints (remez) in the details toward the prophetic fulfillment.

Hos. 5:14 melds eschatology and Messianic prophecy together, “I, I will tear and go away.” The first “I” is the Father; the second “I” is the Son. YHWH was pleased to put him to grief (Isa. 53:10). The idea of “I, I” (אָנִי אָנִי) is basically I tear myself. It also refers to the tearing of Israel, and the sending of both of Ephraim and Judah into exile till the regathering in the end of days. “There will be none to deliver.” There was none to deliver Yeshua from death. There will be none to deliver Israel from exile. Again the eschatological and the Messianic themes are melded together. “In their distress they will seek me at earliest dawn” (שִׁחַרְרְנִי vs. 15).¹⁶⁵ This refers to the grieving disciples coming to the tomb Sabbath morning. The Hebrew root is “dawn” the same as Hos. 6:3.

The eschatological aspect of Hosea 6:1 calls for national repentance, which will happen on the third day. A.D. 2012 will mark 2730 years of exile for the kingdom of Israel, which is arguably 730 years into the third day. Also 2000 years beyond the resurrection of Yeshua could begin the third day. Israel is referred to as “us” half a dozen times in the passage. The way to decode this is that Messiah stands in the place of Israel taking the penalty that Israel deserves so that Israel can be saved. The servant Israel/Messiah passages in Isaiah give a similar picture. And of course, there was an “us” that quite literally resurrected “on the third day,” mentioned in Matthew 27:53. In Hosea 6:3 is mentioned the “latter rain” (בְּמִלְקוֹשׁ), which is the spring rain. Yeshua’s passion matches up with the spring feast of passover. And

¹⁶⁵ Translations vary from “seek me earnestly” to “seek me early,” but the sense of “early” is derived from the original lexical meaning “dawn” (BDB).

his resurrection was on the first day of the spring harvest (Nisan 16).¹⁶⁶

Luke 23:56-24:1

56b And on the one Sabbath they rested [according to the commandment], **1** but on the first of the sabbaths, at deep dawn, they came to the tomb, bringing the spices which they had prepared.

These two verses go together. For like Mark 16:1-2, the text is talking about two sabbaths. In fact, all the evangelists talk about the two sabbaths. Mark 16:1 refers to the annual Sabbath that began Wednesday at sunset that year. And Mark 16:2 refers to the following weekly Sabbath. Matthew 28:1 alludes to both sabbaths saying “later of the sabbaths,” so we can see that both are comprehended in the plural “sabbaths.” John 19:31 mentions the sabbath after the crucifixion and calls it a “high sabbath” or “great sabbath.”

So also Luke 23:56-24:1. Both Sabbaths are mentioned. Luke 23:56b references the Passover Sabbath. Now the women did rest on this Sabbath, for which there is a commandment in Lev. 23:7, but I have placed the words in [] because Codex Bezae omits them. However, on the “first of the sabbaths” they came to the tomb to anoint the body of Yeshua.

An interlocutor will object that Jewish women would never do this on the Sabbath. However, one cannot reinterpret a chronology by human behavior. Chronological statements take precedence. Jews were not supposed to heal on the Sabbath. But I know one who did. Healed men were not supposed to pick up their bed on Sabbath either, yet I know one who did. Warriors are not supposed to eat the bread of the presence in the Temple, but I know a band who did and got excused. This all refers to legitimate behavior.

But pious Jews are also capable of illegitimate behavior. Should I

¹⁶⁶ The eschatological types of the third day pertain to the “day of Yahweh,” which is one thousand years. Yeshua’s resurrection was at the end of the third day, and we see that the nations that repent during this time will be resurrected to life at the end of the thousand years. On the other hand, the beginning of the third day is also marked as a type, and so the resurrection at the beginning of the “day of Yahweh” also matches the type, and this is the beginning of the first-fruits. Matthew 27:53 says the graves were opened at the crucifixion. It is possible that these dead were raised at the time of the wave sheaf, at the start of the third day, which explains Matthew’s ordering and also that of Hosea 6:1-3, with Messiah himself coming at the end of the “third day.”

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