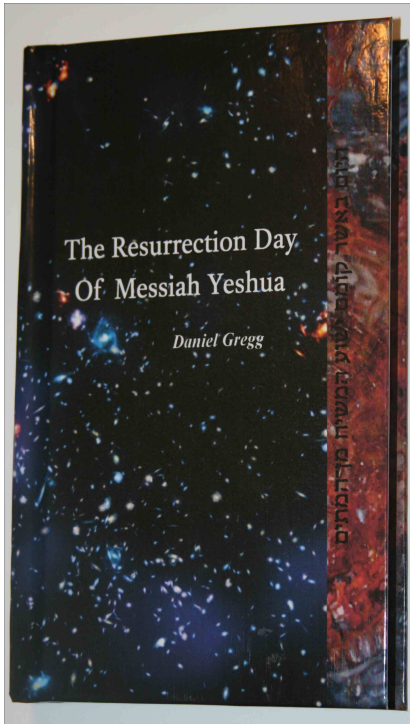


הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Preview is on next two Pages
(laid out in book order)

Now in the Luke 24:46 passage, Yeshua himself is speaking, and he says that the “third day” is what is written in the Scriptures. This is confirmed by Paul:

And that he was buried, and that he was raised on the third day according to the Scriptures [τῆς ἡμέρας τῆς τρίτης κατὰ τὰς γραφὰς] (1 Cor. 15:4).

When Yeshua and Paul referenced what “is written” and “the Scriptures” respectively, they did not mean the New Testament. They meant the Torah and the Prophets. I have already shown Hosea 6:2. Here are the other Scriptures:

On the third day Abraham raised his eyes and saw the place from a distance; [בְּיוֹם הַשְּׁלִישִׁי], (Gen. 22:4), [LXX: τῆς ἡμέρας τῆς τρίτης].

The binding of Isaac is a picture of Messiah’s death and resurrection. In the symbolism, the sacrifice is slain on the third day, and the Son of Abraham is received back on the third day—pre-figuring the resurrection. What might be confusing to some is the idea that the sacrifice is slain on the third day. The following two passages explain how this happened:

You know that after two days the Passover is coming, and the Sōn of Man is *to be* delivered up for crucifixion (Mat. 26:2).

Now the Passover and Unleavened Bread was after two days; and the chief priests and the scribes were seeking how to seize him by stealth, and kill *him* (Mark 14:1).

I have explained that “after two days” equals “the third day.” So we see that the Passover sacrifice was scheduled “after two days,” which is to say “on the third day,” and this sacrifice was Yeshua who died at the very same time the passover lambs were being offered. The very reason Yeshua said “after two days” was to remind us of the Scriptural connections.

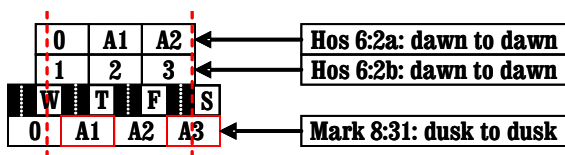
So then at the binding of Isaac, the sacrifice was made on the third day, and the father received his son back on the third day.

Then Joseph said to him, “This is the interpretation of it: the three branches are three days; within three days [בְּעוֹד שְׁלֹשֶׁת יָמִים] Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh’s cup into his hand according to your former custom when you were his cup-bearer (Gen 40:12-13).

Then Joseph answered and said, “This is its interpretation: the three baskets are three days; within three days [בְּעוֹד שְׁלֹשֶׁת יָמִים] Pharaoh will lift up your head from you and will hang you on a tree; and the birds will eat your flesh off you.

Thus it came about on the third day, [בְּיוֹם הַשְּׁלִישִׁי] which was Pharaoh’s birthday, that he made a feast for all his servants; and he lifted up the head of the chief cup-bearer and the head of the chief baker among his servants. And he restored the chief cup-bearer to his office, and he put the cup into Pharaoh’s hand; but he hanged the chief baker, just as Joseph had interpreted to them (Gen. 40:18-22).

Figure 47: Day Reckonings Synchronized



This passage is also a Messianic Prophecy for those with eyes to see and ears to hear. The baker’s sentence illustrates the crucifixion of Yeshua on the third day. The cup-bearer’s reprieve and restoration illustrates Yeshua’s resurrection “on the third day.” It should be noted that the Hebrew word *bə’od* בְּעוֹד specifically means *within*, or *while still* three days. The three days are given in the second row of the figure, counting inclusively from red line to red line. The top row is according to Hos. 6:2a, “after two days.” The bottom row is according to Mark 8:31, counting “after three days” exclusively. Notice the first two rows assume a day defined from daybreak to daybreak, and the

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