

PART ONE



THE THIRD DAY. In this release, we will explore two distinct meanings of the phrase "Third Day" as found in Scripture. The first pertains to the death and resurrection of Yeshua, while the second points to the Millennial Kingdom. Both the TaNaK (Hebrew Scriptures) and the Brit Chadashah (Renewed Covenant) use the term "third day" either symbolically, literally, or sometimes both. **THE NUMBER THREE.** The number three in Scripture carries rich symbolic meaning. It is considered one of the "perfect numbers" in scriptural numerology, along with **seven** (spiritual perfection), **ten** (ordinal perfection), and **twelve** (governmental perfection). The number **three** signifies **divine completeness, perfection, and substance**—often marking key moments in the Scriptures.

In the **TaNaK**, the number three appears in profound ways:

- **Creation:** The Earth was separated from the waters on the **third day** (Beresheeth (Gen) 1:9-13).
- **The Patriarchs:** There are three patriarchs: Avraham, Yitzchak, and Yaakov/Yisra'el.
- **Post-Flood Humanity:** Descended from the three sons of Noach—Shem, Ham, and Japheth.
- **Covenantal Messengers:** Three "men" announce to Avraham the birth of his son (Beresheeth (Genesis) 18:14).
- **Akedah:** The binding of Yitzchak took place after a **three-day journey** to Mount Moriah (Beresheeth (Genesis) 22:1–4).
- **Baby Mosheh:** Hidden for **three months** (Shemoth (Exodus) 2:1).
- **Mosheh's Request:** A **three-day journey** into the wilderness to sacrifice (Shemoth (Exodus) 3:18).
- **Tabernacle/Temple Structure:** Divided into **three sections**—Outer Court, Holy Place, and Holy of Holies (Shemoth (Exodus) 26–27; Melechim Alef (First Kings) 6:1–37).
- **Sinai Theophany:** Occurred on the **third day** after arrival.
- **Shema:** Elohim is named **three times** (Devarim (Deuteronomy) 6:4).
- **The Priestly Blessing:** Found in Bamidbar (Numbers) 6:24–26, where YHWH's sacred Name is repeated **three times**.
- **Worship:** The Seraphim cries "Kadosh, Kadosh, Kadosh" (Yeshayahu (Isaiah) 6:3; Gilyahna (Revelation) 4:8).
- **Attributes of Eloah:** Chen (grace), Rachum (compassion), and Hesed (loving-kindness) (Shemoth (Exodus) 33:18–19).
- **Pilgrimage Feasts:** Of the **seven holy feasts**, **three** required every male to appear before Eloah (Shemoth (Exodus) 23:14-17; 34:18-23; Devarim (Deuteronomy) 16:5-17).
- **The Great Fish:** Yonah himself spent **three days** in the belly of the great fish (Yonah (Jonah) 1:17), and his journey through Nineveh also lasted **three days** (Yonah (Jonah) 3:3).

THE FIRST MEANING. The Scribes and Pharisees once asked Yeshua for an "Ot" (Sign) to validate his authority to teach and to confirm that he was indeed the promised Anointed One (Messiah) sent by YHWH. In response, Yeshua declared: *"39 An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the navi Yonah (prophet Jonah): 40 For as Yonah was three days and three nights in the fish's belly; so shall the Ben Ahdahm (Son of Adam) be **three days and three nights** in the lev (heart) of the earth"* Mattityahu (Matthew) 12:39–40. Yeshua referred to being in the "heart of the earth" for three days, as reckoned in the ancient Hebrew manner of counting days—where any part of a day was counted as a full day. Therefore, since Yeshua was impaled on Wednesday afternoon, that day is counted as Day 1, and he was resurrected on Day 3 at the close of the Sabbath (Havdalah). (Note: In ancient times, the Romans executed prisoners on an upright stake rather than a cross, hence the term impale). This prophecy was fulfilled literally. In the **Brit Chadashah** (Renewed Covenant), the number three is also very significant:

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- Yeshua's public ministry spanned **three Passovers** (Yochanan (John) 2:14; 6:4; 12:1).
- Miryam (Mary) stayed with Elisheva for **three months** (Luka (Luke) 1:56).
- As a child, Yeshua was missing for **three days** (Luka (Luke) 2:46).
- Yeshua took **three disciples**—Kepha, Yaakov, and Yochanan—up the Mount of Transfiguration (Mattityahu (Matthew) 17:1; Marqus (Mark) 9:2; Luka (Luke) 9:28).
- Yeshua prophesied multiple times that he would rise on the **third day** (Mattityahu (Matthew) 16:21; 17:23; 20:19; Marqus (Mark) 8:31; 9:31; 10:34; Luka (Luke) 9:22; 18:33).
- Sha'ul (Paul) was blinded for **three days** (Maaseh Shlichim (Acts) 9:9).
- The theological virtues are **three**: faith, hope, and love (Qorintyah Alef (First Corinthians) 13:13).
- The heavenly Yerushalayim has **three gates** on each of its four sides (Gilyahna (Revelation) 21:13).
- Christian believers see **three** as symbolizing the Triune nature of Elohim—**Father, Son, and Ruach haKodesh** (Mattityahu (Matthew) 28:19–20).

Yeshua's reference to "three days and three nights" in Mattityahu 12:40 connects his mission to Yonah's—both were sent to call people to repentance. Yeshua's deliverance from "the heart of the earth" was both literal and symbolic, representing the culmination of Eloah's redemptive plan. Sha'ul affirms this in Qorintyah Alef (First Corinthians) 15:3–8: *"For I delivered to you first of all that which I also received, how that Moshiach died for our sins according to the Keetvay HaKadosh; 4 And that He was buried, and that He rose again the third day according to the Keetvay HaKadosh; 5 And that He was seen of Kepha, then of the twelve..."* Sha'ul emphasizes that the timing of Messiah's resurrection—**on the third day**—was not incidental but in accordance with Scripture, pointing to the prophetic pattern of divine intervention and restoration as seen in Hoshea (Hosea) 6:1–2 and elsewhere. Thus, Yeshua's resurrection on the third day was both a **literal fulfillment** and a **symbolic representation** of Eloah's faithfulness to redeem his people, affirming Yeshua as Messiah and confirming the hope of resurrection for all who believe. **THE SECOND MEANING.** A **three-day period** often signifies divine **intervention** and **restoration** in Scripture:

- In **Beresheeth (Genesis) 1:9-13**, Elohim resets the foundation of the Earth on the third day.
- In **Beresheeth (Genesis) 22:1-4**, Avraham's journey to offer Yitzchak reached its climax **on the third day**, when Elohim intervened and provided a ram in Isaac's place—symbolically pointing to the death and resurrection of Messiah.
- In **Beresheeth (Genesis) 40:12-23**, Yosef interprets the cupbearer's dream and his restoration occurs **on the third day**.
- In **Hoshea (Hosea) 6:1-2**, the prophet proclaims: *"Come, and let us make teshuvah (repentance) to YHWH: for He has torn, and He will heal us; He has smitten, and He will bind us up. After two days will He revive us: on the third day, He will raise us up, and we shall live in His sight."*

While not necessarily referring to a literal three-day period, this prophecy points to a brief time of tribulation, followed by divine healing, redemption, and the literal establishment of His Kingdom, where we will live in His presence. Elsewhere in Scripture—such as Yeshayahu (Isaiah) 2:2–3 and Daniyel (Daniel) 2:44; 7:21–22—we are shown that His plan is to set up His Everlasting Kingdom on Earth and dwell among us on the Third Day. The vital question that befalls us is when will this happen? Two important dates and events have already taken place that confirm we have entered the Third Day, which has seismic implications for Jews, Christians, and Gentiles (Goyim). **THE EVENTS.** **The first event is the end of the 2730-year punishment of the Ten Northern Tribes of Yisra'el (Israel), which comprised the Northern Kingdom.** During the period of 745-721 B.C., the 10 Northern tribes were exiled by King Tilgat Pilsger 3 to Assyria and then to lands beyond the Euphrates where they were

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eventually driven to the four corners of the Earth as Moshe (Moses) had prophesied (Devarim (Deuteronomy) 4:26, 28:64). The prophecy of Yechezkel (Ezekiel) 4:4-5 reveals that the Northern tribes were to be punished for 390 years for worshiping Baal/Asherah. Having failed to repent during this period of captivity, their punishment was multiplied sevenfold, in accordance with Wayiqra (Leviticus) 26:27, 28—resulting in 70 x 390 years from 721 B.C., or an additional 2730 years in exile. According to the perpetual Hebrew Calendar, this extended period formally ended in 2008. While some propose alternative dates, all fall within a window of 10 to 15 years of this timeframe. Why this event is vitally important because the ten exiled tribes of Yisra'el are still in exile. The 1st-century historian Josephus stated that the ten tribes remained in the Diaspora beyond the Euphrates in his time. The *Encyclopedia Judaica*, quoting ancient rabbinical sources, concurs that the ten tribes have not returned. These ten exiled tribes are represented today by the Church and the Gentiles. According to the prophecy of Beresheeth (Genesis) 48:19, the two sons of Yosef were to become *melo ha'goyim*—literally "the fullness of the Gentiles." The firstborn blessing was given by Ya'akov (Jacob) to Ephraim, who had a Gentile mother, indicating that Ephraim would become the dominant tribe. The ten exiled tribes are destined to be grafted back into the olive tree of Yisra'el. Collectively, the ten tribes came to be identified under the banner of Ephraim. This is reflected in Sha'ul's (Paul's) olive tree analogy in Romiyah (Romans) 11, where Ephraim is portrayed as the wild branch broken off due to unbelief, yet destined to be grafted back in. What are the implications of this? It means Ephraim's extended captivity has come to an end! YHWH will again extend His mercy, love, and compassion to Ephraim, restoring and reuniting the ten tribes with Yisra'el—according to the prophecies in Yeshayahu (Isaiah) 11:11-14, 27:9; Yirmeyahu (Jeremiah) 3:14-18, 16:11-16, 50:4-5, 20; Yechezkel (Ezekiel) 37:22-26; Zecharyah (Zechariah) 8:3, 7, 13:9; 13:10, 7, 8, 10; Hoshea (Hosea) 1:11; Ovadyah (Obadiah) 1:18; Schmuel Alef (First Samuel) 17:45. As a result, we are witnessing a growing longing among Christians and Gentiles to reconnect with the Hebrew roots of their faith. This includes learning the Hebrew language and its letters, embracing Hebraic thought and understanding, exploring Hebrew customs and traditions, and engaging with Hebrew music and dance. Consequently, there has been a widespread movement among Christians and Gentiles to return to these ancient roots. Alongside this revival, there has also been a remarkable surge in Hebraic publications and related activities across the globe. **The second significant development is the completion of a 3,430-year period, marking the time since Yisra'el observed its first Jubilee.** Moshe (Moses) instructed the people of Yisra'el to begin counting Sabbath years and the Jubilee cycle upon entering the Promised Land, as recorded in Wayiqra (Leviticus) 25. This count was to begin immediately after they crossed the Jordan River. According to *Yahoshua* (Joshua) 4:10, Yisra'el celebrated Passover on the 14th of Aviv following their crossing. Based on the perpetual Hebrew Calendar Bible, scholars have determined that this Passover took place in 1422 B.C. Since there is no year 0 in the calendar system, the year 1 B.C. directly precedes A.D. 1. To simplify, astronomers refer to 1422 B.C. as -1421. By this reckoning, 2009 - (-1421) = 3430 years — a period equal to 70 Jubilee cycles (70 x 49 years). This means that the 70th *Yovel* (Jubilee) of Yisra'el began on the 1st of Aviv in the year 2009, which corresponds to March 27. This is in accordance with Moshe's instruction in Shemoth (Exodus) 12:2, where YHWH designated the 1st of Aviv as the start of the Torah year. Remarkably, this date aligns with the first key prophetic event, signifying the beginning of a time of unprecedented restoration. YHWH is once again restoring His Set-Apart Name, His Covenant, His people's inheritance, a pure language (*Ivrit*), and their prosperity, as prophesied in: (Devarim (Deuteronomy) 33:4; Yeshayahu (Isaiah) 1:26, 29:23, 49:6, 52:5-6; Yirmeyahu (Jeremiah) 16:19-21, 31:31-34; Tehillim (Psalm) 37:9-11, 27-34; Tzephanyah (Zephaniah) 3:8-13; Yoel (Joel) 2:23-27, 32). We have entered into a season of divine fulfillment and restoration – THE THIRD DAY!