An aerial photograph of a desert landscape, likely the Jordan River valley. The river flows through a deep, winding canyon, surrounded by rugged, brownish hills and mountains. The sky is a clear, pale blue, and the overall scene is captured from a high altitude, showing the curvature of the earth.

**YESHUA
AND ZION'S
RESURRECTED
CHILDREN:
A
STUDY ON
RESURRECTION MOTIFS**

ישוע

ציון

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The author dedicates this work to El Elyon through the name of His Son, Yeshua HaMashiach. May He reveal His Torah through Mashiach, and His Mashiach through His Torah.

Like this study? My other works include Yeshua and the desolate woman: A study on the Gospel to Zion, and, Yeshua and the ascent to Zion: A study on greater exodus motifs.

Targum = Interpretation, that is an ancient paraphrase or explanation.

Tanach = Torah, Prophets and Writings.

LXX Brenton Translation, public domain = BT

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World Messianic Bible British Edition, public domain = WMBBE

Westminster Leningrad Codex, public domain = WLC

Targum Jonathan Ben Uziel: The Chaldee Paraphrase on The Prophet Isaiah

Translated by Rev. C. W. H. Pauli 1871, public domain = TJBU

This study is designed for people of all levels of understanding. The Scriptures are like a woven tapestry, with many threads, creating a multi-layered picture. Sometimes there are complex associations from one verse to another and this study has sought to break down some of those connections. There are 3 main ways in which the information is presented;

If there is a need for verse(s) to be read in association with other verse(s) columns have been provided to aid the reader in being able to compare the different verses. Furthermore, where needed, “Key notes” sections have been included in the columns to help the reader think about the verse(s) and how it connects with the larger point that is being conveyed. An example is given below;

Matthew 21:13 He said to them, “It is written, **‘My house shall be called a house of prayer,’** but you have made it a **den of robbers!**” (WMBBE)

Key notes;

Yeshua is citing from two places in the Prophets.

Compare the parts in bold.

What links these two verses together is a link word “House”.

Yeshua is bringing to mind two contexts in the Prophets.

Isaiah 56:7 I will bring these to my holy mountain, and make them joyful in my house of prayer. Their burnt offerings and their sacrifices will be accepted on my altar; for **my house will be called a house of prayer** for all peoples. (WMBBE)

Jeremiah 7:11 Has this **house**, which is called by my name, become a **den of robbers** in your eyes? Behold, I myself have seen it,” says the LORD. (WMBBE)

A second way in which information is broken down is through the use of summary points which are interspersed throughout the study. These are designed as quick reference points and to demonstrate the thought flow of the section. An example is now given;

Yeshua cites from Jeremiah and Isaiah → Brings to mind both contexts → The audience would bring to mind the surrounding context of Isaiah and Jeremiah

A third way are concluding summaries at regular intervals. They will look like the summary points. They will give you the essential information of the section;

Matthew 21:13 → Cites Isaiah 56:7 and Jeremiah 7:11

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Yeshua and Zion's resurrected children: A study on resurrection motifs

Is there a pattern in the Scriptures that concerns the resurrection? What does the Tanach say about this vital topic? This study is aimed towards the Messianic and Hebrew roots communities to provide some additional tools to navigate the issue of resurrection in the Tanach and how it has relevance for Yeshua and his apostles, and us all. Each generation has different questions, and as our knowledge grows of how to understand Yeshua in the context of the Tanach, the benefit of having greater clarity about this central issue will bring us into a greater understanding of the Torah and its interpretation, and a better knowledge of how Yeshua and his apostles handled the Torah.

Genesis 1:1 In the beginning, God created the heavens and the earth. (WMBBE)

The Hebrew word for "Heavens" is masculine, and the Hebrew word for "Earth" is feminine. What, then, we see in Genesis 1:1 is the joining together of all Creation, that which is above, and that which below, that which is masculine, and that which is feminine.

Heavens (above) Masculine → Becoming one ← Earth (below) Feminine

The formation of Adam later on mimics this pattern. He is taken from the dust (that which is below) has the Breath of Life breathed into him (something which comes from above).

Adam formed from dust (from below) →← Filled with Breath of Life (from Above)

Out of Adam's side (a term later used in conjunction with the sides of the Tabernacle) comes Eve, Eve is then brought to Adam, mimicking the unification of the masculine and feminine, in that, Adam and Eve would then become "one", just as the Heavens and the Earth are joined together.

Adam (masculine) → Become one flesh ← Eve (Feminine)

Adam then represents all of Creation, he sums it up. As, then, he is intrinsically linked to all of Creation, when he sins, all of Creation begins to decay with him, and begins to groan awaiting the Day when mortality is swallowed up by immortality and the children of the resurrection are revealed (Romans 8:22).

There is also another pattern in Genesis 1. Days one to three of the first chapter of Genesis have their counterpart in days four to six, there is a relationship between them that binds and connects them together. This connection then has later implications for the creation of

Adam.

Day one → Day four

Day two → Day five

Day three → Day six

In verse two of Genesis 1 two categories are given, tohu va-vohu, that is, formless and void, the following six days of Creation bring form to that which is formless and fill that which is void.

Genesis 1:2 The earth was **formless and empty**. Darkness was on the surface of the deep and God's Spirit was hovering over the surface of the waters. (WMBBE)

Genesis 1:2 (WLC)

וְהָאָרֶץ הָיְתָה תוֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל-פְּנֵי תְהוֹמֹת הַיָּם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל-פְּנֵי הַמַּיִם:

Formless and void → Next six days of Creation bring form and fill the void

A summary of the days of Creation will now be given to aid the reader in having an overview of the days and their counterparts;

Forming/Separation

Day One: Between Light and darkness

Day Two: of waters/expanse

Day Three: Appearance of land

Filling

Day Four: luminaries

Day Five: sea creatures/birds

Day Six: Land animal and man

There is a rhythm between the days of Creation, a pattern.

The Most High separates the light and darkness in day one, which He then puts luminaries (stars, sun, moon) into in day four. He brings form through separation thus connecting it back to verse two, and then in day four He places luminaries to fill the void, again bringing a connection back to verse 2.

Day one: separating light and darkness → Day four: fills with stars, moon and sun.

This pattern is the same for the rest of the days.

In day two, he separates the waters from the waters thereby creating the sea and the expanse (thus bringing form) and then in day five, He fills those spaces with fish (to fill the sea) and birds (to fill the expanse).

Day two: He makes the sea and expanse → Day five: fills with sea creatures and birds

Finally, on day three, He separates the land from the waters (thus bringing form again), and on day six, He fills the land with man and animals.

Day three: Dry land appears → Day six: Animal and man made to live on the ground

Day One

Genesis 1:4 God saw the **light**, and saw that it was good. God divided the **light from the darkness**. (WMBBE)

Day Two

Genesis 1:7 God made the expanse, and divided the **waters** which were under the expanse from the **waters which were above** the expanse; and it was so. (WMBBE)

Day Three

Genesis 1:9 God said, "Let the waters under the sky be gathered together to one place, and let the **dry land** appear;" and it was so. (WMBBE)

Genesis 1:11 God said, "Let the earth yield grass, **herbs** yielding seeds, and fruit trees bearing fruit after their kind, with their seeds in it, on the earth;" and it was so. (WMBBE)

Day Four

Genesis 1:14 God said, "Let there be **lights in the expanse** of the sky to divide the **day** from the **night**; and let them be for signs to mark seasons, days, and years; (WMBBE)

Day Five

Genesis 1:20 God said, "Let the **waters abound** with living creatures, and let **birds** fly above the earth in the open **expanse of the sky**." 21 God created the large sea creatures and every living creature that moves, with which the waters swarmed, after their kind, and every winged bird after its kind. God saw that it was good. (WMBBE)

Day Six

Genesis 1:25 God made the animals of the earth after their kind, and the livestock after their kind, and everything **that creeps on the ground** after its kind. God saw that it was good. (WMBBE)

Genesis 1:29 God said, "Behold, I have given you every **herb** yielding seed, which is on the **surface of all the earth**, and every tree, which bears fruit yielding seed. It will be your food. (WMBBE)

Creation, then, is a series of separations creating form, and a series of filling, which, together, undo the two categories that we have in Genesis 1:2.

This forming/separation and filling relationship has implications for the creation of Adam. Adam is created in two stages. He is first formed from the dust, then he is filled with breath of Life. So, then, his formation mimics that of the making of creation itself.

Adam formed → Filled with Breath of Life → Following patten of Creation

Summary;

Day One → Corresponds to Day Four.

Day Two → Corresponds to Day Five.

Day Three → Corresponds to Day Six.

Adam's formation and filling → Mimics the formation and filling of all Creation.

Forming, separating and filling → Reverses the two categories of formless and void.

Day three and resurrection

The first appearance of “life” that we see happens in day three of the creation account, that is when we see dry land appear, and herbs and trees come forth. Three days after that, on the sixth day, we see the formation of Adam from the dust of the earth.

Day three: Herbs, grass and trees → Day six: Man told he can eat from trees

Is this a resurrection motif (theme) that we are beginning to see? To help answer this question, we now turn to the apostle Paul in his first Epistle to the Corinthians.

The apostle Paul, as we shall see, places an emphasis on the word “appeared”, as he uses the word four times, in relation to the appearance of Yeshua after his resurrection to certain individuals;

1 Corinthians 15:5 and that he appeared to Kefa, then to the twelve. 6 Then he appeared to over five hundred brothers at once, most of whom remain until now, but some have also fallen asleep. 7 Then he appeared to Jacob, then to all the emissaries. (WMBBE)

Finally, also, he appeared to Paul;

1 Corinthians 15:8 and last of all, as to the child born at the wrong time, he appeared to me also. (WMBBE)

Could there be a deeper reason as to why Paul has a cluster of usages of the word “appeared” in this chapter, other than he is simply just retelling a list of whom Yeshua appeared to?

When we follow along with the rest of the chapter, there may, be an indication why the repeated usage of such a word is significant to his retelling of the resurrection. In verses 39-42, we may, have our answer. Paul begins to use language that is associated with the Creation account;

1 Corinthians 15:39 All flesh is not the same flesh, but there is one **flesh of men**, another **flesh of animals**, another of **fish**, and another of **birds**. 40 There are also **celestial bodies** and **terrestrial** bodies; but the glory of the celestial differs from that of the terrestrial. 41 There is one glory of the sun, another glory of the moon, and another glory of the stars; for one star differs from another star in glory. 42 So also is the resurrection of the dead. The body is **sown** perishable; it is raised imperishable. (WMBBE)

If, then, we note the order, there is a correlation with the days of Creation, in that, the order is being reversed;

Flesh of men	Day six
Flesh of animals	Day six
Fish	Day five
Birds	Day four
Celestial bodies	Day four
Terrestrial	Day three

In the Pharisaic mind, the word “terrestrial” is, amongst other things, associated with the grass (Genesis Rabbah 12:8), which we see on the third day of the Creation account. Paul, it seems, is tracking backwards to day three. In verse 42 he then talks about what is “sown”, which would match the third day of Creation, as that is when we first see the herbs and trees appearing in the Creation account. Furthermore, the land appeared on the third day, and in the Septuagint, it uses the same Greek word for “appeared” the apostle Paul uses in his retelling of the appearing of Yeshua to various individuals;

Gen 1:9 And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land **appeared**. (BT)

Creation and resurrection, then, are being associated in the mind of the apostle Paul. If, also, we remember that Paul speaks also of the “last Adam” in the very same chapter, this would

further link the context of the chapter, and the resurrection, back to the story of Creation;

1 Corinthians 15:45 So also it is written, "The first man Adam became a living soul." The **last Adam** became a life-giving spirit. (WMBBE)

Also, in the very same chapter, there is a connection between Yeshua and the first fruit;

1 Corinthians 15:20 But now Messiah has been raised from the dead. He became the **first fruit** of those who are asleep. (WMBBE)

The first fruit would again lead us back to the third day of Creation, as that is when we have the first instance of produce sprouting forth, a first fruit, which, would dovetail with the imagery of the dead being "sown" into the ground awaiting the resurrection.

1 Corinthians 15:35 But someone will say, "How are the dead raised?" and, "With what kind of body do they come?" 36 You foolish one, that which you yourself **sow** is not made alive **unless it dies**. 37 That which you sow, you don't **sow** the body that will be, but a bare grain, maybe of wheat, or of some other kind. (WMBBE)

1 Corinthians 15:43 It is sown in dishonour; it is raised in glory. It is **sown** in weakness; it is raised in power. 44 It is **sown** a natural body; it is raised a spiritual body. There is a natural body and there is also a spiritual body. (WMBBE)

The third day of Creation, then, has connections to the imagery of the resurrection. And, on the sixth day, three days after, we see the formation of Adam, a "first fruit" of the ground, as he was made of dust. (For a detailed analysis of the third day connection see: Raised on the third day according to the Scriptures: Resurrection typology in the Genesis Creation narrative, by Nicholas P. Lunn).

Summary:

Appeared → Allusion to day three of Creation.

Paul tracks back to day three → Using Creation language and the theme of sowing.

Creation and resurrection → Merging together.

Ezekiel and Adam

This is not the only example of someone or some group participating in the pattern of Creation with regard to their resurrection.

Let us think carefully about the formation of Adam and let us ask this question, was Adam formed already standing up? To this question, we are not explicitly told either way, however, it is reasonable to assume when he was formed (and had yet to have the Breath of Life breathed into him) that he was laying on the ground. Only after his formation, from the dust, does the Most High breathe the Breath of Life into him, at which point, it is also reasonable to assume that he stood up. These are assumptions, of-course, which one could not prove or disprove, as the verses do not explicitly say, however, if we continue on with this imagery, it has, as we shall see, some great implications.

In Ezekiel 1, Ezekiel falls on his face when he sees a vision (Ezekiel 1:28), that is, he was not standing up, and the Most High appears to him, and instructs him to stand on his feet;

Ezekiel 2:1 He said to me, “Son of man, **stand on your feet**, and I will speak with you.” 2 The Spirit entered into me when he spoke to me, and set me on my feet; and I heard him who spoke to me. (WMBBE)

If, then, we notice very carefully that only after the Spirit entered into Ezekiel was he set on his feet. Is this not the imagery we have just proposed for Adam? Only after the Breath of Life entered into Adam would he have stood up, and so, there is a counter part in Ezekiel, in that, he was laying on the floor, the Spirit enters into him and stands him on his feet. The connection between Spirit entering and standing on one's feet then would be tied together in Adam and Ezekiel.

Adam laying on the ground → Filled with Breath of Life → Stands on his feet

Ezekiel laying on the ground → Filled with the Spirit → Stands on his feet

But, is there a resurrection motif behind the scenes at work here? Or, at least, some kind of hint towards the imagery of a resurrection? To confirm such a notion, our investigation now turns towards the latter chapters of Ezekiel, for yet another parallel.

In the valley of the dry bones Prophecy, Ezekiel sees a multitude of dry bones, which then receive flesh, so the imagery becomes bodies, laying on the ground, without Spirit;

Ezekiel 37:7 So I prophesied as I was commanded. As I prophesied, there was a noise, and

behold, there was an earthquake. Then the bones came together, bone to its bone. 8 I saw, and, behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them.

Ezekiel is then told to Prophesy over the bodies, and then they receive the Breath of Life, and they stand on their feet;

Ezekiel 37:9 Then he said to me, "Prophesy to the wind, prophesy, son of man, and tell the wind, "The Lord GOD says: "Come from the four winds, breath, and breathe on these slain, that they may live." 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army. (WMBBE)

Just like Adam and Ezekiel, they are on the floor, without Life, and just like Adam and Ezekiel, the Spirit is then given to them, notice also the emphasis on standing on their feet, for we have already become acquainted with this imagery on standing on one's feet with Ezekiel;

Ezekiel 2:1 He said to me, "Son of man, stand on your feet, and I will speak with you." 2 The Spirit entered into me when he spoke to me, and set me on my feet; and I heard him who spoke to me. (WMBBE)

Ezekiel 37:9 Then he said to me, "Prophesy to the wind, prophesy, son of man, and tell the wind, "The Lord GOD says: "Come from the four winds, breath, and breathe on these slain, that they may live." 10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceedingly great army. (WMBBE)

Ezekiel himself, then, is "pre-figuring" what happens with those in the valley of dry bones. But, this is not, as we have imagined, such a large step away from what could have happened with Adam. So, then, Ezekiel, Adam, and the nation are being all linked together, through the aspect of the Spirit coming into them, giving them Life and being stood on their feet.

Adam laying on the ground → Filled with Breath of Life → Stands on his feet

Ezekiel laying on the ground → Filled with the Spirit → Stands on his feet

Nation laying on the ground → Filled with Breath of Life → Stands on their feet

Revelation picks up on the language of Ezekiel when it speaks of the two witnesses;

Revelation 11:11 After the three and a half days, the **breath of life** from God **entered into them**, and they **stood on their feet**. Great fear fell on those who saw them. 12 I heard a loud voice from heaven saying to them, "Come up here!" They went up into heaven in a cloud, and their enemies saw them. (WMBBE)

The key phrases "Breath of Life", "entered into them" and "stood on their feet" are all used in relation to the dry bones Prophecy. This, then, would link Revelation 11:11-12 back to Ezekiel 37. Furthermore, that the two witnesses are killed, and then brought back to life, brings us to a resurrection context, so all the elements are there for us, if we look deeply enough.

Two witnesses → Laying on the floor → Breath of Life enters → Stand on their feet

But, as we shall see, there are other connections to the Creation account in Ezekiel. In Ezekiel 37:12 there is a promise by the Most High to return His people to their land, however, within the Book of Ezekiel, this is not the only place which has such a promise, the chapter before, chapter 36, also has a promise about bringing His people back into their land (Ezekiel 36:28), so these types of Prophecies should be read in light of each-other. When, then, we do read them together, some interesting imagery appears.

Adam, when he was formed, was formed outside the Garden, only when had the Breath of Life been given to him was then he placed inside the Garden (Genesis 2:7-8), this action forms the basis for the actions in Ezekiel. The people, who lay lifeless, have the Spirit of Life breathed into them outside the promised land, they are set on their feet, and then brought into the promised land.

Adam formed outside Garden → Filled with Breath of Life → Placed inside Garden

Nation formed outside Promised Land → Filled with Breath → Placed into Land

Moreover, the promised land is described to be like Eden;

Ezekiel 36:33 'The Lord GOD says: "In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited and the waste places will be built. 34 The land that was desolate will be tilled instead of being a desolation in the sight of all who passed by. 35 They will say, 'This land that was desolate has become like the **garden of Eden**. The waste, desolate, and ruined cities are fortified and inhabited.' (WMBBE)

The people who are brought into the promised Land are then described as "flocks of men";

Ezekiel 36:37 “ The Lord GOD says: “For this, moreover, I will be enquired of by the house of Israel, to do it for them: I will increase them with **men like a flock**. 38 As the flock for sacrifice, as the flock of Jerusalem in her appointed feasts, so the waste cities will be filled with **flocks of men**. Then they will know that I am the LORD.’ ” (WMBBE)

Ezekiel 36:37-38 (WLC)

כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד זֹאת אֶדְרֹשׁ לְבַיִת־
 יִשְׂרָאֵל לַעֲשׂוֹת לָהֶם אֲרָבָה אֲתֶם כְּצֹאן אָדָם :
 כְּצֹאן קִדְשִׁים כְּצֹאן יְרוּשָׁלַם בְּמוֹעֲדֶיהָ כִּן תִּהְיֶינָה
 הָעָרִים הַחֲרֻבוֹת מִלְּאוֹת צֹאן אָדָם וַיִּדְעוּ כִּי־אֲנִי
 יְהוָה: ס

The Hebrew for “men” is Adam (אָדָם), and so, in the promise of the return to the Land, we have imagery from Genesis 1-3 being used, as Eden, Adam and the pattern from the formation of Adam is used in relation to the nation and their return from outside the Land.

Adam placed in the Garden of Eden → ← Nation called Adam placed in new Eden

That, however, is not the only example of a resurrection in close connection with the imagery of standing on one's feet;

2 Kings 13:20 Elisha died, and they buried him. Now the bands of the Moabites invaded the land at the coming in of the year. 21 As they were burying a man, behold, they saw a band of raiders; and they threw the man into Elisha's tomb. As soon as the man touched Elisha's bones, he revived, and stood up on his feet. (WMBBE)

Standing and resurrection seems to be an important connection, if this all links back to the imagery of a standing Adam, this may unpack a little more of the imagery of Yeshua in the Gospel of John;

John 20:15 When she had said this, she turned around and saw Yeshua **standing**, and didn't know that it was Yeshua. 15 Yeshua said to her, “Woman, why are you weeping? Who are you looking for?” She, supposing him to be **the gardener**, said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.” (WMBBE)

Who else could this be an allusion to than Adam, the gardener? The last Adam, Yeshua, in a standing position, being mistaken as a gardener, would surely bring us back to Creation motifs.

Summary:

Adam formed laying on ground → Filled with Breath of Life Stands up.

Ezekiel on the ground → Filled with Spirit Stands up.

The nation on the ground → Filled with Breath of Life Stands up.

Adam formed outside of Garden → Nation formed outside and placed inside.

Adam a gardener → The last Adam mistaken for a gardener.

Jonah and the resurrection

The Prophet Jonah is used in the Gospels in connection with a resurrection. Why would there be such an association, and would it be connected to the Creation account in any way?

Yeshua looks to the Prophet Jonah as a sign of the resurrection;

Matthew 12:39 But he answered them, "An evil and adulterous generation seeks after a sign, but no sign will be given to it but the sign of Jonah the prophet. 40 For as Jonah was three days and three nights in the belly of the huge fish, so will the Son of Man be three days and three nights in the heart of the earth. (WMBBE)

As we have seen, the apostle Paul links the resurrection to the third day of Creation. On the third day of Creation we see the dry land appearing;

Genesis 1:9 God said, "Let the waters under the sky be gathered together to one place, and let the dry land appear;" and it was so. (WMBBE)

Jonah is connected to the number 3, as he was in the belly of the great fish for three days and three nights. What is not always remembered, though, is that when Jonah was vomited forth from the belly of the great fish, he landed on the dry ground;

John 2:10 Then The LORD spoke to the fish, and it vomited out Jonah on the dry land. (WMBBE)

The combined association of three days and three nights and dry land would surely bring to mind the third day of Creation. If, then, this is correct, and Yeshua knew about this association, this would further secure the connection between himself and the produce that we see come forth from the ground in the third day of Creation. Both Jonah and the context of being a first fruit of the ground would link him back to the third day of Creation.

Jonah vomited onto dry ground → Dry ground associated with third day of Creation

And, indeed, Yeshua does connect himself to the produce of the ground;

John 12:24 Most certainly I tell you, unless a **grain of wheat** falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit. (WMBBE)

Just as the apostle Paul links wheat to resurrection (1 Corinthians 15:37), so does Yeshua himself.

Therefore, as we have these collective associations of third day and Creation being tied together with the resurrection, we shall now turn our investigation to Hosea.

Summary:

Jonah in great fish for three days and nights → Vomited out onto dry ground.

Dry ground → Associated with third day of Creation.

Jonah compared → With resurrection of Yeshua.

Hosea and the resurrection

In Hosea 5:15 the Most High departs from His people and (in 6:3) there is an expectation that He will again return to His people;

Hosea 5:15 **I will go** and return to my place, until they acknowledge their offence, and seek my face. In their affliction they will seek me earnestly. 6:1 "Come! Let's return to the LORD; for he has torn us to pieces, and he will heal us; he has injured us, and he will bind up our wounds. 2 After two days he will revive us. On the third day he will raise us up, and we will live before him. 3 Let's acknowledge the LORD. Let's press on to know the LORD. As surely as the sun rises, The LORD will appear. **He will come to us** like the rain, like the spring rain that waters the earth." (WMBBE)

His return is likened to rain, the spring rain, if then, we think through this imagery some more, what imagery would the people then be applying to themselves? Would it not be that of the produce of the ground which needs the rain to sprout forth? In Hosea 14 we get that very imagery;

Hosea 14:5 I will be like the dew to Israel. He will blossom like the lily, and send down his roots like Lebanon. (WMBBE)

People likened to produce of the field → Dew from Heaven brings them to life

The imagery of coming like rain used in Hosea 6 is very closely connected to resurrection imagery in Hosea 6:2, unless the Most High returns as rain, the people will not be healed. Given that we have seen Paul and Yeshua link resurrection motifs to the produce of the ground, would it be beyond reason to suppose that Hosea is making the same type of association? Linking their healing and resurrection back to the third day of Creation through the use of rain and produce imagery.

Is there, though, any citation or allusion to Hosea 6:2 in the Gospels or Epistles? Whilst there is no direct citation, there may be an allusion in the Gospels. The phrase “two days” in Matthew may be an allusion to the phrase “two days” used in Hosea;

Matthew 26:2 “You know that after two days the Passover is coming, and the Son of Man will be delivered up to be crucified.”
(WMBBE)

Hosea 6:1 “Come! Let’s return to the LORD; for he has torn us to pieces, and he will heal us; he has injured us, and he will bind up our wounds. 2 After two days he will revive us. On the third day he will raise us up, and we will live before him. (WMBBE)

The close connection of the phrase with his speaking of his death may be a tenuous connection. However, the book of Hosea is used in the Gospel of Matthew in at least three places (Matthew 2:15, 9:13, 12:7), two of which are from Hosea 6;

Matthew 9:13 But you go and learn what this means: ‘I desire mercy, and not sacrifice,’ for I came not to call the righteous, but sinners to repentance.” (WMMBE)

Matthew 12:7 But if you had known what this means, ‘I desire mercy, and not sacrifice,’ you wouldn’t have condemned the guiltless.
(WMBBE)

Granted, that, these two citations are from the same verse, but, what it does demonstrate is that Hosea 6 was in the background, and if, then, the phrase “after two days” was used, the audience might have just brought Hosea 6 to mind yet again.

However, Yeshua acts as a representative for the entire nation (see: Yeshua's supper: A study reconciling the imagery of eating his flesh and drinking his blood), as can be seen in the citation of Hosea in Matthew 2:15 and other places, this may have a lot of implications for the confession of Peter which we see in Matthew 16. Peter's confession may have a little clue in it for us to unpack a bit more. The phrase “son of the Living 'Elohim (or 'El)” is very similar to the phraseology of Hosea;

Matthew 16:13 Now when Yeshua came into the parts of Caesarea Philippi, he asked his disciples, saying, "Who do men say that I, the Son of Man, am?" 14 They said, "Some say Yochanan the Immerser, some, Elijah, and others, Jeremiah or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered, "You are the Messiah, the Son of the living God. (WMBBE)

Hosea 1:10 Yet the number of the children of Israel will be as the sand of the sea, which can't be measured or counted; and it will come to pass that, in the place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.'

If, then, Yeshua acts as representative of the entire nation, and if he (the one who sums up the entire nation in himself) is called the Son of 'El, would it not follow, then, to also associate a Prophecy for the nation about a resurrection on the third day to the one who represents and sums up all of the sons of 'El? Again, it is left for the reader to ponder the implications of what has been suggested and weigh the evidence accordingly.

Summary:

Produce associated → With third day.

Dew linked → To the resurrection.

Sons of the Living 'El used in Hosea → Yeshua called son of the Living 'El.

Dew and the resurrection

In the Scriptures, and in tradition, dew is elsewhere associated with the resurrection.

Isaiah is one such place;

Isaiah 26:19 Your dead shall live. Their dead bodies shall arise. Awake and sing, you who dwell in the dust; for your dew is like the dew of herbs, and the earth will cast out the departed spirits. (WMBBE)

Whilst the last part of the verse translated as "and the earth will cast out the departed spirits" is difficult Hebrew to translate (there are many different opinions how to translate the Hebrew), the focus here is on the association with dew to the resurrection. There was, and still to this day, a connection between Sinai, dew and the resurrection.

The apostle Paul, although he does not state it specifically, alludes to such a connection in 1

Corinthians 15;

1 Corinthians 15:51 Behold, I tell you a mystery. We will not all sleep, but we will all be changed, 52 in a moment, in the twinkling of an eye, at the last shofar. For the shofar will sound and the dead will be raised incorruptible, and we will be changed.

He speaks of a “mystery”, a “twinkling of an eye” and a shofar (trumpet) blast that will raise the dead. Behind this “mystery” is a set of connections that extend back to Sinai. In tradition, at Sinai, when they heard the Voice of the Most High, the shofar blast which they heard was associated with the one which could raise the dead, below is a Targum (an ancient paraphrase that can show how verses were interpreted);

And all the people saw the thunders, and were turned back, every one as he heard them coming forth from the midst of the lights, and the voice of the trumpet as it will raise the dead, and the mountain smoking; and all the people saw and drew back, and stood twelve miles off. (TJBU Exodus 20)

Only in tradition do we explicitly see a shofar connected to the raising of the dead, it is not explicitly in the Tanach. The apostle Paul is plugging into that tradition as he does other times (1 Corinthians 10:1-4).

Shofar that raises the dead → Tradition speaks about such a connection

But, what has this to do with dew? As can be seen in the above Targum, the raising of the dead was associated with Sinai, yet there is an additional tradition, this tradition says that when the Most High spoke at Sinai, the people died, after which, He brought them back to life, as another Targum shows;

When the house of Israel heard the voice of your power, their souls flew away; at once he made to descend upon them the dew of resurrection; O God, you brought the favorable rain to your inheritance, and you supported the assembly which was exhausted. (Targum of Psalms 68:10)

This Targum is interpreting Psalms 68:8 (non Hebrew numbering);

Psalms 68:8 The earth trembled. The sky also poured down rain at the presence of the God of Sinai—at the presence of God, the God of Israel. (WMBBE)

People heard the Most High at Sinai → They died → He resurrects them

Rain and dew, then, in tradition, is closely associated with resurrection. This is further confirmed, when we look at the amidah prayer (the amidah prayer is the standing prayer that was and is prayed three times a day, Paul, being a Pharisee, would have been entirely familiar with it). Paul uses the phrase “twinkling of an eye” also in relation to the resurrection, this also, is what tradition does. For, in the amidah prayer, there is a section which deals with the resurrection of the dead (the benediction called “the powers”), it connects both “dew” and “fluttering of the eye” to the raising of the dead. (For those interested, search for the fragment (found in Geniza) classified as T-S K27.33b).

Amidah prayer has the wording “fluttering of an eye” → Paul uses similar imagery

As, then, we have seen, Paul connects the raising of the dead to a sound of a shofar, this “mystery” would connect Paul's words back to the context of Sinai, and with the addition of “twinkling of an eye” to the context of dew and therefore the association of the Most High bringing His people back to life using dew at Sinai.

Twinkling of an eye → Similar wording in amidah → Amidah uses dew and resurrection
→ Tradition connects shofar and resurrection → So does Paul

One more point of contact with our study, before we move on, when they heard the shofar, it is in close association with the third day;

Exodus 19:16 On the **third day**, when it was morning, there were thunders and lightnings, and a thick cloud on the mountain, and the sound of an exceedingly loud shofar; and all the people who were in the camp trembled. (WMBBE)

The combined association would connect, shofar, dew, Voice, resurrection and third day.

Summary:

Rain at Sinai → Associated with the dew that resurrects.

Fluttering of an eye → Found in amidah prayer.

Shofar that raises the dead → Associated with the shofar at Sinai.

Revival and the third day

This would not be the only place where the “third day” is connected to a revival;

1 Samuel 30:10 But David pursued, he and four hundred men; for two hundred stayed behind, who were so faint that they couldn't go over the brook Besor. 11 They found an Egyptian in the field, and brought him to David, and gave him **bread**, and he ate; and they gave him **water** to drink. 12 They gave him a piece of a **cake of figs** and **two clusters of raisins**. When he had eaten, **his spirit came again to him**; for he had eaten no bread, and drank no water for **three days and three nights**. (WMBBE)

The Egyptian man whom King David found had not eaten for three days and three nights, and when he ate bread, a cake of figs and two clusters of raisins (and had some water to drink) his spirit revived. Bread, figs and raisins are produce of the ground, and when do we first see the produce of the ground in the Creation account? On the third day. Could the inclusion of the phrase of three days and three nights be an allusion to such a context? It is up to the reader themselves to weigh the evidence and judge accordingly.

Summary:

Three days and nights → Connected to a revival.

Eats produce of the ground → Produce is seen on the third day of Creation.

Exodus and the resurrection

Speaking of the nation, what about the exodus? Are there any associations connected with the exodus which would bring to mind the Creation account? Now, our study turns in that direction.

The crossing at the sea may be built upon Creation imagery, or at least, the first three days of the Creation story. But, first, a little note on Josephus. When Josephus (a first century historian) recounts the story of the nation crossing over the sea, he relates a tradition that the crossing happened on the third day after the coming out of Egypt (Antiquities of the Jews 2:315). There is no direct explanation in the Torah of the timing of the crossing, it is something which needs to be worked out through study, there may be subtle indications, connections to the Creation account, which can dovetail with the timing which Josephus places upon the narrative.

In recounting the story Joshua relates the imagery of darkness being connected with the event;

Joshua 24:7 When they cried out to the LORD, he put **darkness between you and the Egyptians**, and brought the sea on them, and covered them; and your eyes saw what I did in Egypt. You lived in the wilderness many days. (WMBBE)

The implication, then, was that there was a division, between light and darkness and this type of division we see in Exodus;

Exodus 14:19 The angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud moved from before them, and stood behind them. 20 It came between the camp of Egypt and the camp of Israel. There was the cloud and the **darkness**, yet it gave **light** by night. One didn't come near the other all night. (WMBBE)

This, then, forms part of a tentative first link between the exodus and the Creation account, as the Most High makes a division between light and darkness on day one;

Genesis 1:4 God saw the light, and saw that it was good. God divided the light from the darkness.

Darkness and light within the account → Brings to mind first day of Creation

Could this begin a series of connections which further link, in sequence, the first three days of Creation to the exodus at the sea? Moses then (through the power of the Most High) causes the water to split apart;

Exodus 14:21 Moses stretched out his hand over the sea, and the LORD caused the **sea to go back** by a strong east wind all night, and made the sea dry land, and the waters were divided.

This going back of the waters, or division of water from water, if the initial connection is correct, would bring to mind the second day of Creation;

Genesis 1:6 God said, "Let there be an expanse in the middle of the waters, and let it divide the **waters from the waters**."

Waters separating → Waters being separated on day two of Creation

This would then flow (pun intended) onward to day three, as what we see in the exodus account brings the dry ground into sight;

Exodus 14:21 Moses stretched out his hand over the sea, and the LORD caused the sea to go back by a strong east wind all night, and made the sea dry land, and the waters were divided. The children of Israel went into the middle of the sea on the dry ground; and the waters were a wall to them on their right hand and on their left. (WMBBE)

Genesis 1:9 God said, “Let the waters under the sky be gathered together to one place, and let the dry land appear,” and it was so. (WMBBE)

Dry ground appearing → Brings to mind day three of Creation

There are some other sources which link the exodus to a renewed Creation, where, when the sea was divided and the people delivered it was likened to creation being “fashioned anew” (Wisdom of Solomon 19:6), even grass was associated with the dry ground (Wisdom of Solomon 19:7).

There may also be a parallel in the book of Joshua. In Joshua 2-3 it relates the story of Rahab and the spies, where Joshua sends two spies to spy out the Land (Joshua 2:1) where they meet Rahab, who then decided to hide the spies to save their lives (Joshua 2:4). This story seems to have connections to the passover account in Exodus 12, there are conceptual connections which link the two stories together.

The timing of the crossing of the Jordan is the tenth of the first month (Joshua 4:19), which would bring to mind the month of passover (Exodus 12:18), furthermore, a direct comparison is made between the crossing of the sea and Jordan (Joshua 4:22-23).

The narrative in Joshua just before the crossing of the Jordan includes passover like themes; the spies instructing Rahab to use a scarlet rope to indicate their distinction (Joshua 2:18), just like the blood was used in the passover to make a distinction (Exodus 12:13), an escape taking place at night (Joshua 2:5, 8, 16, Exodus 14:20) and being pursued (Joshua 2:16, Exodus 12:18).

Joshua

Scarlet rope as sign

Pursuit as night

Month of passover

Exodus

Blood as sign

Pursuit at night

Month of passover

The crossing of Jordan takes place after a third day reference (Joshua 2:22), potentially connecting it thematically with the crossing of the sea on the third day (Antiquities of the

Jews 2:315), there is also a theme of “asking” when looking back at both events (Joshua 4:6-7, Exodus 12:26-27).

There may be Creation imagery woven into the narrative. Although chronologically the story of Rahab and the crossing of the Jordan takes place over the course of many days, there may be subtle hints of both stories being connected back to Creation.

In Joshua 2:5 it speaks of darkness;

Joshua 2:5 About the time of the shutting of the gate, when it was dark, the men went out. Where the men went, I don't know. Pursue them quickly. You may catch up with them.”
(WMBBE)

Then, in Joshua 3, it speaks of morning;

Joshua 3:1 Joshua got up early in the morning; and they moved from Shittim and came to the Jordan, he and all the children of Israel. They camped there before they crossed over.
(WMBBE)

This mention of night and morning could bring to mind the first day of Creation, there is then a mention of three days;

Joshua 3:2 After three days, the officers went through the middle of the camp; (WMBBE)

There is then the crossing in association with parting of water (Joshua 3:16) and appearance of dry ground (Joshua 3:17).

Darkness (Joshua 2:5) → Morning (Joshua 3:1) → Third day (Joshua 3:2) → Parting of water (Joshua 3:16) → Dry ground (Joshua 3:17)

If that seems too much of a stretch for the imagination, there is a curious detail in the story which may be a hint to the story of Creation;

Joshua 3:16 the waters which came down from above stood, and rose up in one heap a great way off, at **Adam**, the city that is beside Zarethan; and those that went down towards the sea of the Arabah, even the Salt Sea, were wholly cut off. Then the people passed over near Jericho.

Could a city named Adam be intended to bring to mind the Creation account? Again, it is left

up to the reader to assess the arguments and judge accordingly.

The crossing at the sea and at the Jordan may both have connections to another water event. That event being the deluge and the story of Noah. There is a phrase that links the story of the crossing of the sea to the Genesis account.

Genesis 8:3 The **waters** continually **receded** from the earth. After the end of one hundred and fifty days the waters receded. (WMBBE)

Exodus 14:26 The LORD said to Moses, “Stretch out your hand over the sea, that the **waters may come** again on the Egyptians, on their chariots, and on their horsemen.” (WMBBE)

Joshua 4:18 When the priests who bore the ark of the LORD’s covenant had come up out of the middle of the Jordan, and the soles of the priests’ feet had been lifted up to the dry ground, the **waters** of the Jordan **returned to their place**, and went over all its banks, as before. (WMBBE)

Key notes:

The Hebrew phrase for the returning of the waters connects Genesis 8:3 and Exodus 14:26 together.

Joshua has a very similar phrase to Genesis 8:3 and Exodus 14:26.

The crossing of the sea would then bring to mind Genesis.

Genesis 8:3 (WLC)

וַיָּשָׁבוּ הַמַּיִם מֵעַל הָאָרֶץ הַלְלוּךָ
וַיָּשׁוּב וַיַּחְסְרוּ הַמַּיִם מִקִּלְבָּהּ
חֲמִשִּׁים וּמֵאֵת יוֹם:

Exodus 14:26 (WLC)

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה נָטֵה אֶת־
יָדְךָ עַל־הַיָּם וַיָּשָׁבוּ הַמַּיִם עַל־
מִצְרַיִם עַל־רֶכְבּוֹ וְעַל־פָּרָשָׁיו:

Joshua 4:18 (WLC)

וַיְהִי בַעֲלוֹת פְּעֻלוֹת הַפְּתָנִים
נִשְׂאֵי אֲרוֹן בְּרִית־יְהוָה מִתּוֹךְ
הַיַּרְדֵּן נִתְקָו כַּפּוֹת רַגְלֵי הַפְּתָנִים
אֶל הַחֲרָבָה וַיָּשָׁבוּ מִי־הַיַּרְדֵּן
לְמִקְוֵיהֶם וַיִּלְכּוּ כַתְּמוּל־שִׁלְשׁוּם
עַל־כָּל־גְּדוֹתָיו:

These types of associations would then place Moses in the context of being a new Noah. There is, in-fact, an early hint to this type of association, as the Hebrew word for Noah's ark, is used in association with Moses. No-where else do we see the word for “ark” being used outside the context of the story of Noah and Moses. If we think about the story of Noah, he was to bring rest from the toil of the earth (Genesis 5:29) and likewise Moses brought rest from the toil of slavery (Exodus 2:23). So Moses is being presented as a “new Noah”;

Genesis 6:14 Make for thee an **ark** of timbers of gopher, Grooms, shalt thou make with the ark,—and-thou shalt cover it within and without with pitch. (REB)

Exodus 2:3 And when she could no longer hide him, she took for him an **ark** of paper-reed, and covered it over with bitumen, and with pitch,—and put therein the child, and laid it among the rushes upon the bank of the river. (REB)

Key notes:

The Hebrew word for “ark” is only used in relation to Noah and Moses.

There is a different Hebrew word for the Ark of the Covenant.

As Moses was placed inside an ark, this would associate him with Noah.

Genesis 6:14 (WLC)

עֲשֵׂה לְךָ תֵבַת עֲצֵי-גֹפֶר קָנִים
תַּעֲשֶׂה אֶת-הַתֵּבָה וְכַפַּרְתָּ אֹתָהּ
מִבִּיַּת וּמִחוּץ בַּכֹּפֶר:

Exodus 2:3 (WLC)

וְלֹא-יִכְלָה עוֹד הַצִּפְיָנוֹ וְתִקַּח-לּוֹ
תֵבַת זָמָא וְתַחְמֶרָה בַּחֲמֶר
וּבְנֹפֶת וְתָשֶׂם בָּהּ אֶת-הַיֶּלֶד
וְתָשֶׂם בְּסוּף עַל-שֵׁפֶת הַיָּאֵר:

Moses died at 120 years and this number is also used in conjunction with the story of Noah (Genesis 6:3, Deuteronomy 34:7). So at the beginning and end of his life Moses was associated with Noah.

The themes of resurrection, Creation and exodus would then begin to merge together and with the story-lines entwining together to form a rich tapestry it would surely form the basis from which Yeshua and the apostles looked to and reasoned from.

Summary:

Exodus crossing of sea → Overtones of Creation.

Exodus crossing of sea → Overtones of the story of Noah.

Crossing of Jordan → Reminds of the crossing of the sea in Exodus.

Crossing of Jordan → Overtones of Creation.

Noah and Moses → Connected together.

Romans 8

The apostle Paul speaks of Creation travailing and groaning;

Romans 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed towards us. 19 For the **creation** waits with eager expectation for the children of God to be revealed. 20 For the creation was subjected

to vanity, not of its own will, but because of him who subjected it, in hope 21 that the creation itself also will be delivered from the bondage of decay into the liberty of the glory of the children of God. 22 For we know that the **whole creation groans and travails in pain** together until now. (WMBBE)

Why would all of Creation suffer if Adam sinned? As we have seen, there is a connection between the formation and filling of Adam with the Breath of Life with the forming and filling of all Creation. Adam is intrinsically connected to the Creation itself, he sums up all of Creation, and so, when he sinned, all of Creation came “crashing down” into the bondage of decay, as Adam began to then decay.

Creation in travail and pain → Like a woman giving birth

Being delivered from “bondage” and coming into “liberty” would also bring to mind an exodus context. The Creation is awaiting the “children” to be revealed, in that, when the resurrection occurs, they will not be subject to death and decay and this has implications for all of Creation. Again establishing the link between Adam (or mankind) and the state of all Creation. So, then, to the themes of Creation, resurrection, exodus, there is another theme we must add, birth.

Bondage and liberty → Brings to mind an exodus context

There are contexts such as Jerusalem giving birth, which the apostle Paul points to, and which, also, the Gospel of John points to (see: Yeshua and desolate woman: A study on the Gospel to Zion), but, on another level, can it be very “physical”, in the sense of the earth giving birth?

There is some evidence in the Tanach which may support such a belief. In that, the earth is presented as a mother (Earth is feminine in Hebrew), who has a womb, and has the ability to give birth.

Psalms 139:13 For you formed my inmost being. You **knit me** together in my **mother's womb**. 14 I will give thanks to you, for I am fearfully and wonderfully made. Your works are wonderful. My soul knows that very well. 15 My frame wasn't hidden from you, when I was made in secret, **woven together in the depths of the earth**. (WMBBE)

In the above Psalm there seems to be a correlation between being knit together in the womb and being woven together in the earth. The Book of Job similarly makes a correlation between womb and earth;

Job 1:21 He said, "Naked I came out of my mother's womb, and naked will I return there. The LORD gave, and the LORD has taken away. Blessed be the LORD's name."

Where, then, can "there" be, except for the earth? It is doubtful that he is speaking literally about returning to his mother's womb, but as with Psalms, there is another place considered to be a "womb" and that is the ground.

There may be a further indication of this type of connection later on in Job;

Job 15:7 Are you the first man who was born? Or were you brought out before the hills?
(WMBBE)

Adam did not have a physical, human mother, but this verse seems to indicate he, in some way or fashion, was born. If, then, we understand the earth as a "mother" who has a womb, this could account for such language being ascribed to the first man who came into existence.

If, then, we understand the formation of Adam, in the sense of being birthed from the earth (as indeed others did, Philo; QG 1:20, Sirach 40:1), then this could help us understand why Paul presents Creation itself groaning and travailing, as the sense would be of a woman about to give birth. Once this association is accepted, the reasoning would naturally flow between the associations of birth imagery, redemption, resurrection, and restored Creation.

Summary;

Earth likened to a womb → People will come up out of the ground in the resurrection.

All of Creation groans and in travail → As Adam sinned.

Adam sums up all Creation → Creation suffers decay because of his sin.

Revelation 20

According to Revelation there are two resurrections, the resurrection out of the dead, and the general resurrection, these "stages" of the resurrection are intimated already in the Gospels, where the Greek places "ek" (meaning "out of") before the word "dead";

Mark 12:25 for when they may rise out of the dead, they neither marry nor are they given in marriage, but are as messengers who are in the heavens. (YLT)

Luke 20:35 but those accounted worthy to obtain that age, and the rising again that is **out of** the dead, neither marry, nor are they given in marriage; (YLT)

So, Yeshua is speaking about a specific resurrection, and not generally, as some translations suppose. The first resurrection is associated with a thousand-year reign and where the people are called “priests” and they shall “reign” with Yeshua. Where else could that reign be apart from Zion, or Jerusalem? If there be any further doubt, we need to look no further than Revelation 20 itself;

Revelation 20:9 They went up over the width of the earth and surrounded the camp of the holy ones and the **beloved city**. Fire came down out of heaven from God and devoured them. (WMBBE)

There are two chapters in Ezekiel which speak of Gog and Magog coming against Israel, a full treatment of its relationship with Revelation is beyond the scope of this study, but Revelation splits the two chapters apart, interpreting them each as a separate event with Ezekiel 39 taking place in Revelation 19, and Ezekiel 38 taking place in Revelation 20, a brief comparison is provided below;

Revelation 19:17 I saw an angel standing in the sun. He cried with a loud voice, saying to all the **birds** that fly in the sky, “Come! Be gathered together to the great supper of God, 18 **that you may eat** the flesh of **kings**, the flesh of **captains**, the flesh of mighty men, and the flesh of horses and of those who sit on them, and the flesh of all men, both free and slave, small and great.” (WMBBE)

Key notes;

A “bird supper” is spoken of.

Both contexts deal with the nobles of the people, the kings, princes, captains.

Revelation in chapter 20 then also speaks about Gog and Magog.

Ezekiel 39:17 “You, son of man, the Lord GOD says: ‘Speak to the **birds** of every sort, and to every animal of the field, “Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I sacrifice for you, even a great sacrifice on the mountains of Israel, **that you may eat meat** and drink blood. 18 You shall eat the flesh of the mighty, and drink the blood of the **princes of the earth**, of rams, of lambs, and of goats, of bulls, all of them fatlings of Bashan. (WMBBE)

Revelation 20 then goes on to use Ezekiel 38;

Revelation 20:8 and he will come out to deceive the nations which are in the four corners of the earth, **Gog and Magog**, to gather them together to the war, whose number is as the sand of the sea. 9 They went up over the width of the earth and surrounded the camp of the holy ones and the beloved city. **Fire** came down out of heaven from God and devoured them. (WMBBE)

Ezekiel 38:22 I will enter into judgement with him with pestilence and with blood. I will **rain on him**, on his hordes, and on the many peoples who are with him, torrential rains with great hailstones, **fire**, and sulphur. (WMBBE)

In Ezekiel 38 Gog and Magog come against the land of Israel, where they are dwelling securely (Ezekiel 38:11), without the need for protection, and this would fit snugly with the situation described in Revelation 20, where Yeshua has returned, and he is reigning with his people over the nations (which then leads onward to the nations being deceived and coming against the beloved City in verses 7-9).

Revelation 19, bird supper → Ezekiel 39, bird supper

Revelation 20, rains down fire → Ezekiel 38, rains down fire

Part of the Gospel to Zion is that her children become priests;

Isaiah 61:6 But you will be called the **LORD's priests**. Men will call you the servants of our God. You will eat the wealth of the nations. You will boast in their glory. (WMBBE)

Revelation 21:6 Blessed and holy is he who has part in the first resurrection. Over these, the second death has no power, but they will be **priests of God** and of Messiah, and will reign with him one thousand years. (WMBBE)

We have seen in Ezekiel that the resurrection is connected to imagery from Genesis 1-3, and specifically Adam and his formation. Adam was to rule the Earth from Eden, however, that purpose was frustrated, but not ultimately defeated. There is an indication of the kingship of Adam in the very way that he was formed. Adam came from the dust, there is a kingly tradition that associates itself with dust;

1 Samuel 2:8 He raises up the poor out **of the dust**, He lifts up the needy from the dunghill to make them **sit with princes and inherit the throne of glory**. For the pillars of the earth are the LORD's. He has set the world on them. (WMBBE)

Psalms 113:7-8 He raises up the poor **out of the dust**, and lifts up the needy from the ash heap, 8 that he may **set him with princes**, even with the princes of his people. (WMBBE)

In Revelation 20:4 we also see the imagery of thrones (plural) where judgement is given to those who sit on it;

Revelation 20:4 I saw **thrones**, and **they** sat on them, and judgement was given to them. I saw the souls of those who had been beheaded for the testimony of Yeshua and for the word of God, and such as didn't worship the beast nor his image, and didn't receive the mark on their forehead and on their hand. They lived and reigned with Messiah for a thousand years. (WMBBE)

However, this should not be surprising, as the apostle Paul hints at such a role:

1 Corinthians 6:3 Don't you know that we will **judge** angels? How much more, things that pertain to this life? (WMBBE)

There is an expectation in the Prophets of the judges in the Land being restored, and this ties together with the re-establishment of thrones of judgement that Yeshua speaks of;

Isaiah 1:26 I will restore your **judges** as at the first, and your counsellors as at the beginning. Afterward you shall be called "The city of righteousness, a faithful town. (WMBBE)

The context of Isaiah is about the restoration of Zion (Isaiah 1:27), so restoring Zion her children through resurrecting them (thus bringing comfort to her) is part of re-establishing justice within her. They, after their resurrection, will share a "throne of Glory" that belongs to Yeshua (Matthew 25:31, Revelation 3:21).

Adam formed from dust → Kingly connection

Those who participate in the first resurrection → Reign with Yeshua

The reign will last a thousand years, but why a thousand years? This may also be connected to Adam, as he was told that in the day that he ate from the tree of the knowledge of good and evil he would surely die. When he ate, he was subsequently exiled out of the Garden, and so, on one level, he did "die" through being exiled, and he began to decay, however, the Scriptures indicate that a thousand years is as a day;

Psalms 90:4 For a thousand years in your sight are just like yesterday when it is past, like a watch in the night. (WMBBE)

They, then, will reverse the life of Adam and complete the thousand years which Adam did not fulfil, even to the extent of not dying the “second death”.

Adam lived 930 years → Those in Revelation reign 1000 years

Is there, then, a priestly connection to Adam also? The short answer is, there are many, too many to explore in this study. However, a few will be given to sustain the connection for now. In Genesis 2:15 there are two Hebrew terms used in relation to the role (guard and keep) given to Adam in the Garden that are together also used in a priestly context. In Numbers 3:7-8, Numbers 8:26 and Numbers 18:7 these words are used in connection with the priesthood, below Numbers 18:7 is given as one example in comparison with Genesis 2:15;

Genesis 2:15 The LORD God took the man, and put him into the garden of Eden to **cultivate** and **keep** it. (WMBBE)

Genesis 2:15 (WLC)

וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיִּנְתְּהוּ בְּגִן־עֵדֶן
לְעִבְדָּהּ וּלְשִׁמְרָהּ:

Numbers 18:7 You and your sons with you shall **keep** your priesthood for everything of the altar, and for that within the veil. You shall **serve**. I give you the service of the priesthood as a gift. The stranger who comes near shall be put to death.” (WMBBE)

Numbers 18:7 (WLC)

וְאַתָּה וּבְנֵיךָ אֲתָךְ וְשִׁמְרֶךָ וְאֶת־כֹּהֲנֵיכֶם לְכָל־דְּבַר
הַמִּזְבֵּחַ וּלְמִבְּיַת לַפָּרֹכֶת עֲבַדְתֶּם מִתְּנָה
אֶתֶן אֶת־כֹּהֲנֵיכֶם וְהָיָה הַקָּרֵב יוֹמֵת: ס

When Adam sins his role of being a guardian of the Garden is given to the cherubim (Genesis 3:24). The same Hebrew word that describes the role of Adam in the Garden is applied to the cherubim to “guard” the way to the tree of Life. Cherubim later show up in the Tabernacle and Temple further linking the role of guardian to that of priesthood and Tabernacle/Temple context.

Eve was taken from the side of Adam, the Hebrew word for “side” is exclusively used in the rest of the Torah for the Tabernacle or something to do with the Tabernacle (Genesis 2:21-22, Exodus 25:12, 25:14, 26:20, etc.), and outside the Torah, it is almost exclusively used in relation to the Temple (although there are some exceptions).

The Hebrew word for “garment” that the Most High clothes Adam and Eve with is used later for the clothing of the priests (Exodus 28:4, Exodus 29:8, etc.), although it is not exclusively used for priesthood, it is the majority of the time.

Tradition likewise ascribes the Garden in Eden to be the Holy of Holies (Jubilees 8:19). The combined connections demonstrate a priestly context for Adam and in the restored Jerusalem, which has Eden like imagery, again we see a priestly context.

In Ezekiel there is an expectation that the Land will become a new Eden;

Ezekiel 36:33 'The Lord GOD says: "In the day that I cleanse you from all your iniquities, I will cause the cities to be inhabited and the waste places will be built. 34 The land that was desolate will be tilled instead of being a desolation in the sight of all who passed by. 35 They will say, 'This land that was desolate has become like the garden of Eden. The waste, desolate, and ruined cities are fortified and inhabited.'

 (WMBBE)

As we have seen there is thematic imagery linking Adam and Ezekiel together, and this forms the mechanism by which the Most High brings about the resurrection. Moreover, as Adam was a priest, this links back up with the Prophet Ezekiel who was also a priest (Ezekiel 1:3). He then places His newly (re)formed Adam into the Garden like Jerusalem and restores to Himself what was intended in the beginning. Zion receives her children back, and becomes a place of safety (Ezekiel 38:11) and shalom. This imagery is then carried over to Revelation 21 and 22.

The Garden was planted in Eden, and when we look at the imagery of new Jerusalem it descends downwards (Revelation 21:10), like it is being planted. Furthermore, we see tree of life imagery in Jerusalem itself (Revelation 22:2). The people have the Name of the Father on their foreheads indicating their priestly status (Revelation 22:4, Exodus 28:36-38), with Creation restored (Revelation 21:4-5).

Summary;

Ezekiel 38 and 39 → Split in Revelation 19 and 20.

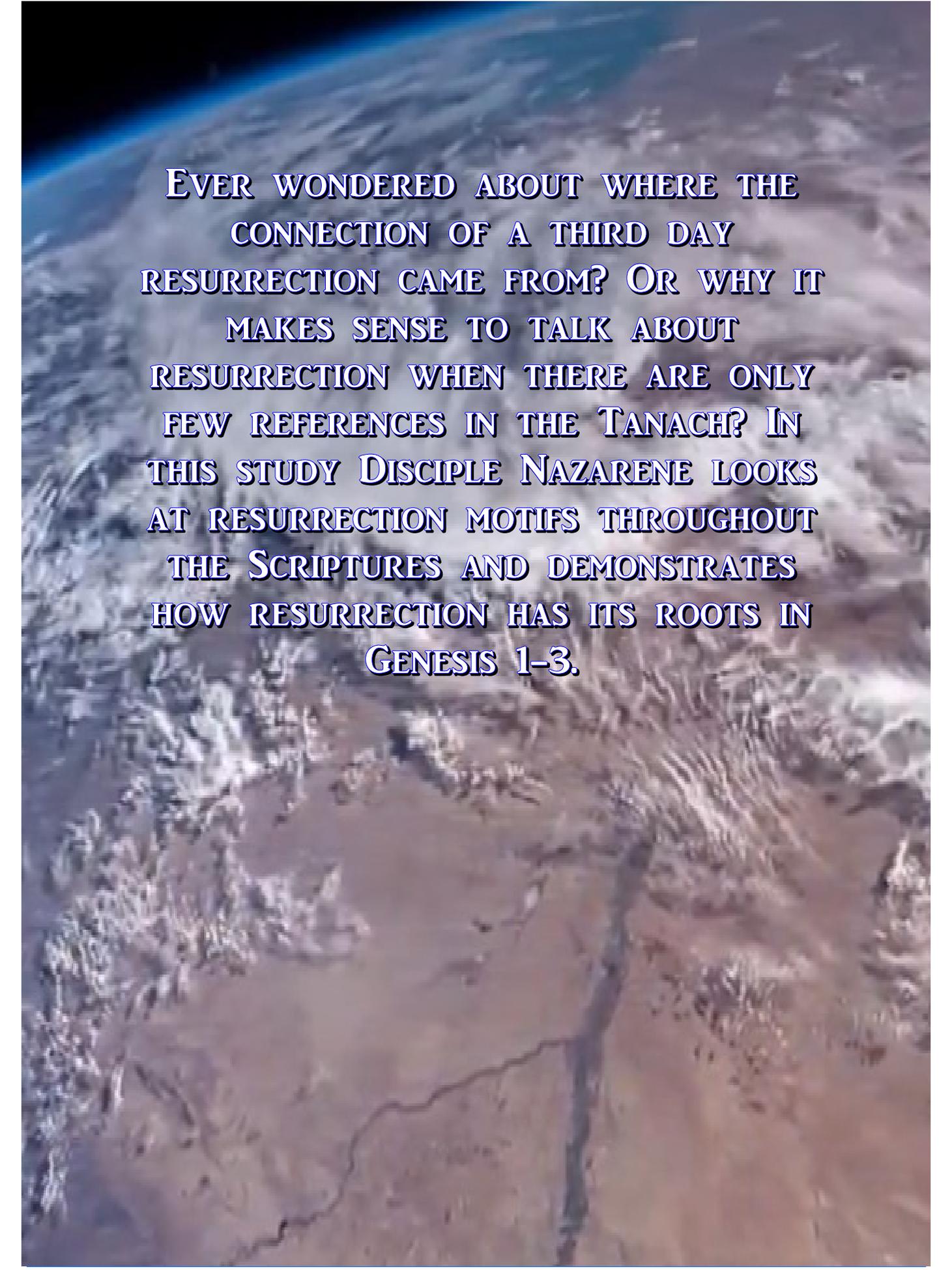
930 years for Adam → Reign 1000 years for those of the first resurrection.

Adam formed from dust → Kingly tradition exalting people from dust.

Adam priest in Garden → Those in first resurrection priests in (re)new(ed) Eden.

Conclusion

We have seen how resurrection motifs have links back to Creation and Adam. The principle of how the Most High formed and filled Adam is the same principle that He uses with the resurrection and restoring the position of mankind to what it was originally supposed to be. The resurrection is one mechanism the Most High will use to restore Zion's children back to her and so fulfil His promises to her. May all things be finished soon!

The background of the image is an aerial photograph of a dry, cracked landscape. The ground is brown and textured with numerous cracks and small mounds of earth. At the top of the image, there is a distinct blue horizon line, suggesting the edge of the Earth as seen from space. The text is centered in the upper half of the image.

EVER WONDERED ABOUT WHERE THE
CONNECTION OF A THIRD DAY
RESURRECTION CAME FROM? OR WHY IT
MAKES SENSE TO TALK ABOUT
RESURRECTION WHEN THERE ARE ONLY
FEW REFERENCES IN THE TANACH? IN
THIS STUDY DISCIPLE NAZARENE LOOKS
AT RESURRECTION MOTIFS THROUGHOUT
THE SCRIPTURES AND DEMONSTRATES
HOW RESURRECTION HAS ITS ROOTS IN
GENESIS 1-3.