

Yahusha's Resurrection Prophecies

Before Yahusha's resurrection took place, there were many prophecies about such an event, we can see them more clearly since they have already been fulfilled, providing strong evidence of the divine inspiration of scripture.

When Yahusha said, "Thus is it written," he meant written, or prophesied of, in the Tanakh, that he would die and be raised on the third day. But here's the thing: you could ask believers where the Tanakh prophecies Yahusha would be killed, and they will say, "**Isaiah 53** and **Psalms 22**." You could ask, "Where does the Tanakh prophecy Yahusha would be raised?" and some might say **Psalms 16:10** or this remarkable prophetic picture of the substitutionary death of the coming Savior in **Isaiah 53**. After describing His sufferings, the record says that "He was cut off out of the land of the living. . . And He made His grave with the wicked, and with the rich in His death" (**Isaiah 53:8,9**). But then it promises that "when you shall make His soul an offering for sin . . . He shall prolong His days, and the pleasure of Yahuah shall prosper in His hand" (**Isaiah 53:10**). This prophecy can only be understood in terms of the resurrection.

Similarly, in the graphic portrayal of Yahusha's unspeakable sufferings by crucifixion in **Psalms 22**, the Scripture prophecies that He will cry in His heart that "I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. . . . You have brought me into the dust of death" (**Psalms 22:14,15**). But that is not the end, for He later testifies that: "My praise shall be of you in the great congregation: . . . your heart shall live forever. All the ends of the world shall remember and turn unto Yahuah: and all the kindreds of the nations shall worship before you" (**Psalms 22:25-27**). Again this clearly requires interpretation in terms of His resurrection after death.

A prophecy that was used by the disciples when they first began proclaiming Yahusha's resurrection is found in **Psalms 16** (note **Acts 2:25-28; 13:35-37**). The first eight verses of this fascinating psalm are best understood as coming from the lips of Yahusha as He prayed in the garden of Gethsemane just before His arrest and crucifixion. But then He prays: "My flesh also shall rest in hope. For you will not leave my soul in Hades;

neither will you suffer your Qodesh (Holy) One to see corruption. You will show me the path of life: in your presence is fullness of joy; at your right hand there are pleasures for evermore" (**Psalm 16:9-11**). These verses speak poetically first of His burial, then His descent in the Ruach into Hades, followed by His return into His body resting in the tomb before decay could begin, then His resurrection and ascension into Shamym to be seated at the Father's right hand. This verse, incidentally, contains the first of 21 references in scripture to His present position at the right hand of Yahuah the Father.

Then there is the prophecy of **Psalm 40:1-3**. "I waited patiently for Yahuah: and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He has put a new song in my mouth, even praise unto our Alahym: many shall see it, and fear, and shall trust in Yahuah."

Psalm 110:1 gives special insight concerning His ascension after the resurrection. "Yahuah said unto my adonai, Sit at my right hand, until I make your enemies your footstool." This particular verse is applied to Yahusha no less than five (5) times in the Brit HaDashah.

A similar conversation is recorded in **Psalm 2:7**: "Yahuah has said unto me, you are my Son; this day have I begotten you" This verse is quoted in **Acts 13:33** as fulfilled in Yahusha's resurrection.

In what is perhaps the oldest book in scripture, the patriarch Yob (Job) asks the universal question: "If a man dies, shall he live again?" (**Job 14:14**). A little later, however, his strong Amunah in a future resurrection returns, and he exclaims: "For I know that my redeemer lives, and that He shall stand at the latter day upon the earth: And . . . in my flesh shall I see Alahym" (**Job 19:25,26**).

Daniel 9:24. Seventy weeks (or 490 years) are determined upon your people and upon your Qodesh (holy) city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Qodesh (holy)."

So **Daniel 9:24** describes in detail what would happen when the Mashiach appears. But few realize this passage describes the coming Mashiach. So, what did he do? He finished the transgression, he made an end to our sins by his death, burial and resurrection, he made reconciliation for our iniquity and he brought our everlasting righteousness by what He did for us on the stake. For those who put Amunah (faith) in Him, according to **2 Corinthians 5:19**, Yahusha brought in permanent reconciliation for us, so this was fulfilled literally when Yahusha died on the stake.

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The Mighty Alahym, Everlasting, Prince of Shalum. Of the increase of his government and Shalum there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice and with righteousness from henceforth even forever. The zeal of Yahuah of hosts will perform this. **Isaiah 9:6, 7**

The prophet Jeremiah, in a like manner, spoke of a future day when one born from David's line would be king and execute justice and righteousness in the earth (**Jeremiah 23:5, 6**). It will be at this time that Yasharal (Israel) will enjoy her long-sought-after security and shalum (peace). It is to be noted, however, that this is accomplished through the Mashiach, who is traced back to the lineage of David and is called the "Master of our righteousness".

The Prophet Zechariah, whom Yahuah used to reveal so much of future history, not only painted a picture of the kingly Mashiach, but literally in the same breath insisted upon the Mashiach's suffering ministry as well. This dual ministry demands the resurrection of the Mashiach.

Rejoice greatly, O daughter of Zion; shout, O daughter of Yarusalym (Jerusalem); behold, your King comes unto you; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Yarusalym (Jerusalem), and the battle bow shall be cut off; and he shall speak shalum unto the nations; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. **Zechariah 9:9, 10**

The resurrection of the Mashiach between these two verses is insisted upon, even though it was not stated. In verse 9, the suffering Mashiach portrait reveals Him to be the One who comes in humility, lowly, riding upon a donkey, and providing salvation for His people (undoubtedly, making reference to Pesach when Yahusha fulfilled this statement in minute detail). Verse 10 continues on to show the Mashiach as the One who will reign and rule over the earth establishing shalom. Here He is seen not as the suffering Mashiach, but rather as the Lion of the Tribe of Yahudah — the victorious, kingly Mashiach. Apart from the physical resurrection of the Mashiach, there is no explanation for how He fulfills the victorious ministry of the Mashiach, as described in verse **10**.

And I will pour upon the house of David, and upon the inhabitants of Yarusalym (Jerusalem), the Ruach (Spirit) of grace and of supplications; and they will look on Me, the One they have pierced. They will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a firstborn son. **Zechariah 12:10**

This prophecy was made many centuries before the crucifixion of Yahusha Ha Mashiach, and must have greatly perplexed Zechariah. To understand this significant verse in the Scriptures, it must be properly interpreted. Chapters 9, 10 and 11 look ahead to both Yasharal (Israel)'s time of woe (often referred to as Jacob's trouble, or Daniel's 70 weeks) and the Kingdom period itself.

It is as the Son of Yahuah is returning to the earth to inaugurate the Kingdom and physically redeem Yasharal (Israel) that He discloses that He will be returning as the "pierced One" who will physically reign and rule upon the face of the earth. Further, the mourning of the nation of Yasharal (Israel) and their turning to Yahuah can only be understood in the light of their recognition of who this "pierced one" really is.

It is apparent that the Mashiach must yet appear upon the earthly scene to accomplish Yahuah's program for Yasharal (Israel) and all of human society. In order for the Mashiach, who is the "pierced One" to be back on the earth fulfilling the prophetic Scriptures, it is obvious that His bodily resurrection, after being pierced is **DEMANDED**.

Psalm 16:8–11 I have set Yahuah always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells securely. For you will not abandon my soul to Sheol [realm of the dead] or let your Qodesh (holy) one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.

Psalm 71:20 You who have made me see many troubles and calamities will revive me again; from the depths of the earth you will bring me up again.

There are also a number of types in the Tanakh that speak of Yahusha's death and resurrection and were so applied by Brit Hadashah (New Testament) writers.

The story of Abraham and Isaac was thus referred to in **Hebrews 11:17,19**. "By Amunah Abraham, when he was tried, offered up Isaac . . . his only begotten son. . . . Accounting that Yahuah was able to raise him. . . from the dead; from whence also he received him in a figure." In this passage, the writer is comparing Abraham's sacrifice of Isaac to the heavenly Father offering His Son, with Isaac's return comparable in type to Yahusha's resurrection.

There are others, both types and specific prophecies, but the ones discussed above seem the most directly applicable. Even these are often open to other interpretations. It is obviously easier to interpret most prophecies after their fulfillment than before. Even the disciples of Yahusha seem to have been caught unawares by His resurrection, in spite of their obvious knowledge of the Scriptures.

Yet they *could* have and *should* have known what was coming. This fact is evident from the rebuke Yahusha gave to two disciples as they walked together on the road to Emmaus. "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Mashiach to have suffered these things, and to enter into His glory ? And beginning at Moshah (Moses) and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (**Luke 24:25-27**).

But whatever reasons they may have been able to give for their own blindness, we today have no excuse at all if we reject Him and His victorious physical resurrection after His death for our sins. We have all the

information they had, and far more, since we have the complete scripture, vindicated and verified by almost 2000 years of history, and by all the internal and external evidence of its divine inspiration and authority. In fact, the substitutionary death, burial, and resurrection of Yahusha are so important that they constitute the very heart of the saving gospel of the Matter Yahusha HaMashiach (**I Corinthians 15:1-4**).

If you shall confess with your mouth the master Yahusha, and shall believe in your heart that Yahuah has raised Him from the dead, you shall be saved (**Romans 10:9**).

If we believe that Yahusha died and rose again . . . so shall we ever be with the master (**I Thessalonians 4: 14,17**).

Neither is there salvation in any other: for there is none other name under Shamym (heaven) given among men, whereby we must be saved (**Acts 4:12**).

Believe in the master Yahusha HaMashiach, and you shall be saved (**Acts 16:31**).

Psalm 16 also prophecies of Yahusha' resurrection. This is another Psalm David wrote, but we read it as though Yahusha is speaking through David:

Psalm 16:10 You will not abandon my soul to Sheol, or let your Qodesh one see corruption.

We know this looks past David to Yahusha because David's soul remained in Sheol (Hades), and Yahuah did let his body see corruption or decay. Kepha (Peter) quoted this on Shavuot (Pentecost) and applied it to Yahusha and made this point:

Acts 2:25 David says concerning [Yahusha], "I saw the Adon always before me, for he is at my right hand that I may not be

shaken...27 For you will not abandon my soul to Hades, or let your Qodesh (Holy) One see corruption...29 "Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 Being therefore a prophet, and knowing that Yahuah had sworn with an oath to him that he would set one of his descendants on his throne, 31 he foresaw and spoke about the resurrection of the Yahusha, that he was not abandoned to Hades, nor did his flesh see corruption.

In other words, Kepha (Peter) quoted David and said it was a prophecy about Yahusha's resurrection.

Prophecy of Yahusha's Resurrection on the Third Day

With reference to Yonah, the Master Yahusha Himself made the analogy: "For as Jonas was three (3) days and three (3) nights in the whale's belly; so shall the Son of man be three (3) days and three (3) nights in the heart of the earth" (**Matthew 12:40**).

Even if they were uncertain about the meaning of the Scriptures, however, they had many direct prophecies from Yahusha Himself. Just after Kepha made his great confession of the deity of Yahusha (**Matthew 16:16**), we read that "from that time forth began Yahusha to show unto His disciples, how that He must . . . be killed, and be raised again the third (3rd) day" (**Matthew 16:21**; see also **John 2:19**; **Matthew 17:22,23**; **20:17-19**; **26:32**; **John 10:17,18**; etc.).

1 Corinthians 15:4 says Yahusha was "raised on the third (3rd) day in accordance with the Scriptures." The Tahakh doesn't just prophecy Yahusha would be raised. It prophesied he would be raised on the third (3rd) day. And this isn't the only New Testament verse making this point. Yahusha said something similar:

Luke 24:46, Yahusha said, "Thus it is written, and thus it was necessary for the Mashiach to suffer and to rise from the dead the Third (3rd) Day."

Both Shaul (Paul) and Yahusha said it is prophesied in the Tanakh (Old Testament). Considering we're discussing Yahusha's resurrection, which, along with the crucifixion, is the most important event in human history.

Shaul (Paul) said it is "of first importance"—we should know where this is prophesied. There are four (4) possibilities, and it could be any or all of these.

The Feast of Firstfruits Is a Tanakh Prophecy of Yahusha' Resurrection on the Third (3rd) Day

1 Corinthians 15:20 But in fact Yahusha has been raised from the dead, the firstfruits of those who have fallen asleep...:23 But each in his own order: Yahusha the firstfruits, then at his coming those who belong to Yahusha.

Shaul (Paul) is talking about the order of the resurrection, and he says Yahusha is the first fruit of the harvest of people who will be raised.

Leviticus 23:9 And Yahuah spoke to Mosha, saying, 10 "Speak to the people of Yasharal (Yasharal) and say to them, When you come into the land that I give you and reap its harvest, you shall bring the sheaf of the firstfruits of your harvest to the priest, 11 and he shall wave the sheaf before Yahuah, so that you may be accepted. (now notice this...) on the day after the Sabbath the priest shall wave it.

The firstfruits were presented the day after the Sabbath. Since the Sabbath is Saturday, the seventh day of the week, the day after the Sabbath would be Sunday, the first day of the week. Because Yahusha is the firstfruits, and the firstfruits were presented on Sunday, this prophecies of Yahusha's resurrection on the first day of the week:

- Yahusha was crucified on the Feast of Pesach (Passover) – **1 Corinthians 5:7** Yahusha, our Passover lamb, has been sacrificed.
- Yahusha was buried before the Feast of Unleavened Bread – his sinless, unleavened body was in the grave.
- Yahusha was raised on the Feast of Firstfruits.

Hosea Contains a Tanakh Prophecy of Yahusha's Resurrection on the Third (3rd) Day

Hosea 5:14 For I will be like a lion to Ephraim (another name for Yasharal), and like a young lion to the house of Yahudah. I, even I, will tear and go away; I will carry off, and no one shall rescue. 15 I will return again to my place, until they acknowledge their guilt and seek my face, and in their distress earnestly seek me.

Yahuah was going to discipline or tear Yasharal until they repented and turned to him. Yasharal responded:

Hosea 6:1 "Come, let us return to Yahuah; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. 2 After two days he will revive us; on the third (3rd) day he will raise us up, so that we may live before him.

There's much about Yahusha in these verses, but first, let's deal with the obvious: how can we say they're about Yahusha? Yasharal is a type of Yahusha. Think of what Yahuah told Mosha to say to Pharaoh:

Exodus 4:22 Then you shall say to Pharaoh, 'Thus says Yahuah, Yasharal is my first born son,

If I said, "Who is Yahuah's firstborn son?" You could say Yasharal or Yahusha.

Hosea 11:1 When Yasharal was a child, I loved him, and out of Mytsrym (Egypt) I called my son.

If I asked, "Who did Yahuah bring up out of Mytsrym (Egypt)?" What would you say? You could say Yasharal or Yahusha.

We know this is a prophecy about Yahuah delivering Yasharal from Mytsrym (Egypt), but it's also about Yahuah delivering Yahusha from Mytsrym (Egypt). You might recognize this from Matthew:

Matthew 2:14 And he rose and took the child and his mother by night and departed to Mytsrym (Egypt) 15 and remained there until the death of Herod. This was to fulfill what Yahuah had spoken by the prophet, "Out of Mytsrym (Egypt) I called my son (quoting **Hosea 11:1**)."

So, in Hosea's verses, we need to look past Yasharal and see Yahusha.

The Veil and Yahusha's Body Torn

Hosea 5:14 says Yahuah said would “tear” Yasharal, and **Hosea 6:2** says, “he has torn us. Think about Yahusha’s body torn on the stake. When Yahusha died:

Matthew 27:51 And behold, the curtain of the temple was TORN IN TWO, from top to bottom.

This showed the access we have to Yahuah because of Yahusha’s sacrifice. Hebrews tells us the torn veil is a picture of Yahusha’ body:

Hebrews 10:19 We have confidence to enter the Qodesh (holy) places by the blood of Yahusha, 20 by the new and living way that he opened for us through the curtain, that is, through his flesh.

Yahusha’s sacrifice lets us enter Yahuah’s presence. When the veil was torn, it gave us access to Yahuah, like when Yahusha’s body was torn, it gave us access to Yahuah. And that could very well have been prophesied in Hosea with the words, “I will tear” and “he has torn.”

And after he is torn and struck down, it says he will be “[raised] on the third (3rd) day.” This looks to the resurrection. There is a close relationship between Yahusha and his people. We are “the body of Mashiach.” To discuss Yahusha’s bodily resurrection is to discuss our bodily resurrections:

Romans 6:5 we shall certainly be united with him in a resurrection like his. So, when **Hosea 6:2** says, “he will revive us...that we may live before him,” it also looks to our resurrections. Yahusha is the first fruit of the resurrection. The resurrection begins with his and ours follows.

Jonah Is a Tanakh Prophecy (or Sign) of Yahusha’ Resurrection on the Third (3rd) Day. During Yahusha’s earthly ministry, the religious leaders asked him for a sign. Yahusha told them they already had a sign:

Matthew 12:39 No sign will be given...except the sign of the prophet Jonah. 40 For just as Jonah was three (3) days and three (3) nights in the belly of the great fish, so will the Son of Man be three (3) days and three (3) nights in the heart of the earth.

Jonah served as a “sign” of Yahusha’s death, burial, and resurrection when he was swallowed by the fish.

Jonah’s “Death” and Burial

Jonah 1:17 And Yahuah appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish for three (3) days and three (3) nights.

When Jonah was swallowed, it pictured Yahusha’s death. When he was in the belly of the fish for three (3) days and three (3) nights, it pictured Yahusha’s burial in the earth for three (3) days and three (3) nights. When Jonah was in the fish, the language of death is so strong you could almost wonder if Jonah was dead or alive:

Jonah 2:2 saying, “I called out to Yahuah, out of my distress, and he answered me; out of the belly of Sheol I cried, and you heard my voice.

We would expect Jonah to say he was in the belly of the fish, but he said he was in Sheol.

Jonah Was “Raised” on the Third (3rd) Day

Jonah 2:6 at the roots of the mountains. I went down to the land whose bars closed upon me forever; yet you brought up my life from the pit, O Yahuah my Alahym.

This isn’t the language of burial in the ocean. This is the language of burial in the ground. The pit is a synonym for Sheol. Jonah doesn’t talk about being brought up from the ocean. He talked about being brought up from the dead. All this language of death makes him sound more like Yahusha.

Jonah 2:10 And Yahuah spoke to the fish, and it vomited Jonah out upon the dry land.

This is Jonah’s “resurrection.” When he came out of the fish, he probably felt like he had returned from the dead and was given new life. And this happened on the third (3rd) day.

I want you to have a strong foundation to believe in Yahusha’s resurrection. Consider:

- Jonah was written 500 years before Yahusha was born.
- Isaiah 53 was written 700 years before Yahusha was born.
- Hosea 6 was written 800 years before Yahusha was born.

- Psalm 22 was written 1,000 years before Yahusha was born.
- Genesis 22 was written 1500 years before Yahusha was born.