

Jacob, Joseph, and Jesus: Even More “Third Day” References in the Old Testament

(June 25, 2024)

FRANK:

Ladies and gentlemen, welcome to show number three with the great Dr. Chip Bennett. My name is Frank Turek. We are talking about the richness of the scriptures, particularly the idea that when Jesus said the Old Testament speaks of me and he actually said the Old Testament will say that the messiah, that he will rise from the dead on the third day, it's left a lot of Christians puzzled because we didn't know how to read the Old Testament with Jesus in mind.

Well, Dr. Chip Bennett does know how to read it with Jesus in mind. In fact, we've done two programs on this over the past few weeks. If you haven't listened to the first two, you're not going to be able to pick up the thread as well here because we're going to jump right back into our conversation. We're not going to waste any time.

Chip has several Old Testament references to the third day. They're going to help us see that it's not just an historical grammatical method, the way we interpret scriptures, but there's sort of a literary way we can interpret the scriptures as well to get the richness of what the Bible is telling us. So, Dr. Chip, give us some more third day references and how they're going to really pump us up about reading the scriptures again.

CHIP:

Absolutely. Yeah. We're just wanting your listeners to see that the third day is all over the Old Testament. We've gone through a bunch; we'll go through a bunch more here. I'll try to rapid fire so we can get as many of these in as we can.

FRANK:

Let's go, bro.



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CHIP:

So, in 1 Samuel, chapter four through chapter six, that's the reading that they would need to do. We see another third day instance and God overthrows idolatry on the third day. And so again, here's God coming in power. Some of them are life or death; some of them are overthrows. But the third day is always a decisive day in the Old Testament, which is why Jesus says to the amazed disciples, are you not foolish of heart? Like, did you not know about the third day? Like, come on, it's all over the Old Testament.

So, this is a time of incredible apostasy in Israel, especially in the high priesthood. Eli has two sons, Hophni and Phineas, that you're probably aware of, and they have completely abused their priestly office. You can read that in 1 Samuel, chapter 2:22-25. And God rejects the house of Eli in 1 Samuel 3 with a great judgment. In those days when this is going on, where there's all kinds of problems. In fact, it even says that the word of the Lord was rare in those days. The Philistines came and pressed real hard battle against the camp.

Oftentimes enemies come when we've allowed sin, and apostasy, and whatever. They come. And so, the people called, which is interesting. They called for the Ark of God to be brought into the field of battle. They thought that bringing in the Ark of God would deliver them from battle. And so, the two sons, Hophni and Phineas, they bring the ark, thinking they're going to secure victory by bringing this ark into the camp.

Now, the text tells us that the Philistines were actually dismayed because they said, oh, my gosh, God's coming to the camp. Woe are we. Nothing like this has happened since yesterday, which is interesting. It actually says previously, and that is a reference in Hebrew. It's an idiom for third day, because it's the literal word that's translated previously formally, is third day.

So, nothing has happened like this since three days. Woe to us. Who's going to deliver us from the hands of these mighty gods? These are the gods who smote the Egyptians with all kinds of plagues. This is what's going on. And so, the Philistines, in their mind, they thought the ark was the presence of God coming into Israel's camp. And so, they were worried because they'd been fighting and now God's come. And in that day, they thought deities were territorial.

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And so, oh, my gosh, this God's going to get us and whatever. But what happens is, is Israel was defeated in battle, and Hophni and Phinehas were killed. And this was the judgment of God. And so, the Ark of the covenant was taken captive by the Philistines. Now, when they had heard the news that when Eli heard that his two sons were dead and the ark was taken, Eli fell backwards. He was heavy. He broke his neck and died.

So, now we've got the ark captured. Hophni, Phinehas, Eli, done, dismay in Israel. The glory had departed. We read that in 1 Samuel 4:21 and 22. But the Philistine camp was rejoicing. So, they bring the ark as a trophy into the temple of their god. And this was the way they did it in the Old Testament. They thought their gods had defeated their gods, so they're bringing their gods to come in and serve their god. And this is Dagon in Ashdod. So, here's what happens. The Lord, he vindicates his ark by judging the Ashodites and their gods.

And so, on the second day, they bring it in. On the second day, Dagon has fallen over to bow before the ark. But the Philistines set him up again. On the morning of the third day, this idol god made of stone had fallen over and broken his neck, along with losing two of his hands. So, even as the Lord had symbolically delivered over the ark to the uncircumcised, when it was taken, he took his captors captive and sent great plagues against them in order to arrange a new exodus for his holy ark from bondage and to return his image to the land of Israel. In the end, the ark was returned.

So, Israel's disobedience caused the Lord to break out with a plague, as he had against the Philistines. In the fullness of time, again, there'd be a time of great apostasy among the sons of Levi and the high priest of Israel. And in order to preserve their place before a foreign oppressor, the chief priests and the Pharisees would conspire to deliver Christ over to the uncircumcised Romans. Christ was the Lord God who tabernacled among us, whose person was the mercy seat of God's holy ark. We see that in the Bema seat in Romans three.

But although they destroyed the temple of his body, on the third day, he rose again. His resurrection would cause idolatrous temples to fall all over the world, bringing great blessings to all the people. So once again, here is a third day narrative. You just count the days out, and once again, a day of deliverance, a grave of great power, a day of overthrowing idolaters. Now, let's look at the third day as a day of life and death. In other words, there's two ways it can go.

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On the third day, you could die, or you could live again. But it's a day of life and death, which is important, because that's what the third day for us is. It's the day where death is conquered, and life comes forth. But in the Old Testament, there's passages on the third day where life and death are put before. So, Jacob is delivered on the third day. And that's in Genesis, chapter 31, verses one through 29, if your listeners want to read the passage.

So, God's protection of his people, Israel, his covenant people, is a real theme in the Jacob narrative, that he's protecting his people. The God of Bethel promised to be with the patriarch in the far country and to bring him back to his father's house in peace. You can read that in Genesis 28:15 and Genesis 28:21. This is a promise that's made. You're going to go off into the far country. I'm going to bring you back.

So, Jacob ventures off into the far country, and God's providence gave him his two brides and a family of two companies. So, then God called Jacob home at the appointed time. Laban, Jacob's father-in-law, had a change of heart, and so Jacob fled. As a consequence, at the direction of the Lord, his flight was discovered and reported to Laban. Guess when? After three days. And so, Laban mustered his men to pursue Jacob with the intent of killing him. It specifically says on the third day.

So, God delivered Jacob by disabling Laban's evil purposes, while simultaneously mocking Laban's idolatry. Rachel, which is, you got Rachel and Leah. Rachel, Laban's daughter, stole her father's idols and then prevented their discovery, that they were unable to arrange their own deliverance. But she set them up when she was in a state of ceremonial uncleanness. And we see that in Genesis 31:33-35.

So, Jacob returned from the far country to the land of his house, Father Isaac. The purpose of this narrative is to demonstrate the sovereignty of God, keeping his covenant with Jacob. Laban's lethal enmity, set in motion after three days, is disabled, is to make a mockery of the idolatry of the Arameans. So, the God of Jacob was with Jesus, who, like Jacob, left his father's house, went into a far country to find his bride. Jesus, like Jacob, was called back to the house of his father after he had too been, he had been given two great companies.

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Because in John 10:16, he says, I have sheep that are not of this fold. So, there's two companies. And like Jacob, after three days, the evil intentions of the priests in Israel were deterred in Christ's resurrection and their own helpless and unclean idolatry was exposed. So, here's a third day reference, life and death. Let's continue. Genesis 34, the Shechemites. This is a day in life and death for them as well.

So, these third day passages can talk about deliverance from death, resurrection type of motif, can talk about God's great power, it can talk about destroying idolatry. And all of these are a part of Jesus's resurrection. So, Jacob's daughter is violated sexually by Shechem, which is a Canaanite prince. And from this, there's a lot of tragic consequences that happen for Jacob as he's sojourning in the land of promise.

So Shechem, which is the son of Hamor, which is the king of the Hivites, he loved Dinah and that's Jacob's daughter, and sought regular marriage with her. I mean, he violated her, we know that early on. But he wanted marriage with her. But the 12 sons of Jacob answered the Hivite king with deceit. And they said that they would become one people with the Shechemites if they would receive circumcision. Remember the story? And so, that gave them the sign of the Abrahamic covenant.

So, Shechem reported this, that the Israelites had offered to become one people with them as long as they would get circumcised. So, the men of Shechem agreed and they were wounded with their circumcision. But it came about on the third day. Again, the text says third day as they were wounded, that Simeon and Levi took swords and came upon the city in stealth and slaughtered all the men, taking their wives, children, flocks, and herds as plunders. Here's a third day. This is not a life sentence now. This is a death sentence because life and death are always on the third day.

But as a consequence, the name of Jacob became odious among the people of the land because of the treachery of his sons. And so, Jacob cursed the cruel wrath of God and his anger against Levi and Simeon and prophetically scattered them in Israel. They had abused the sign of the covenant that was Israel was supposed to be a blessing to the nations, and they actually turned it into a curse by what they had done. And because of this disgrace, Levi was cursed by Jacob. And Israel was taught to look for one to come who would purify the sons of Levi.

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You can see that in Malachi chapter three, verse three. But think about this. Think about Jesus now, how much of a better priesthood. He commissioned his 12 disciples to go forth and announce blessing to the Gentile nations according to the betrothal covenant that would restore the purity of the nations who had been defiled by sin. His gospel was according to the promise of Abraham, and he offered the Gentile nations the right to become sons of God, to become one people with the sons of Jacob. And as a pledge of his unity, Jesus fulfilled in his own flesh the covenant of circumcision.

So, he imputed his obedience to his people and taught the twelve apostles to set aside that bloody sign of the covenant that had divided the people of God, making one people of the remnant of Israel in the election of the Gentiles. So, here's a third day life and death motif. We'll see it again in the Joseph narrative. This one is powerful. So, this is in Genesis 40, the account of Joseph.

FRANK:

The previous one you just did, I'm just noticing, is, as you say, Genesis 34. And friends, if you're keeping score at home, go to Genesis 34:25. Now, it came about on the third day. So, these third day references are all over the place. And Dr. Chip here is just highlighting them and how they are parallels or precursors to the story of Jesus. Please continue. Joseph is a great one. Yes.

CHIP:

Oh yea, this is great. So, this whole story, the Joseph narrative, really helps us to understand the Old Testament specifically in a pattern that Jesus refers to in Luke 24 of suffering and glory. There's about, I think it's 10 to 15 passages in the New Testament that in the one verse itself says suffering, and in the same verse says glory.

The book of 1 Peter has several that, you know, don't be surprised about the suffering that's coming upon you because there's glory coming. You know, it's all through. So, this is going to not only do third day, it's also going to do suffering and glory. So, Moses, in writing about Joseph, he describes his clothing very much in detail. He was a shepherd's son, beloved by his father, yet he was rejected by his brothers. All of this is...

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Again, how could somebody know this so many thousands of years in advance? This story is just incredible. And what was the sign of the father's love? Well, it was the coat of many colors. They took that coat, though, and they dipped it in blood. So, they did that to suggest that Joseph had suffered an encounter with a wild beast. But of course, in time, Joseph was made to rule at the right hand of the king. And he wore a linen robe with a golden collar.

Again, the literary stuff is really, really important. And every knee bowed before him, even his own family, like the sun, and the moon, and the eleven stars that he said would happen in Genesis 37:9. Similarly, in the same way, Jesus is the shepherd's son, beloved by his father, yet rejected by his brothers. And the sign of Jesus's rejection is the coat he wears dipped in blood in Revelation 19:13, even though his father has exalted him to the right hand of a throne.

Encircled by what? A rainbow of many colors. That's Revelation 4:2-3. So, a wild beast tries to devour Jesus in Revelation 12, but he was lifted up before his own family, and he's represented by a woman clothed with the sun, and the moon, and the twelve stars. The imagery's here. Incredible. After he's exalted, he appears wearing a robe with a golden sash, Revelation 1:13. And then every knee bows before him.

So, within this emblematic framework, there are many details that correspond to show the gospel mission of Joseph and Jesus. But here's where it is in the miniature. He was the beloved son of Jacob, who was betrayed by his brothers and sold as a bond slave for silver. He was condemned as a criminal, although he was innocent and put into a dungeon, he was in the company of two other criminals condemned by the king.

The two criminals were judged when on the third day, one was restored to life and the other given over to death. These are the criminals with Joseph in the dungeon. I mean, just listen to the story here. In his innocence, Joseph asked to be remembered. In time, God did cause Joseph to be remembered. And because God's Spirit was on him, he was taken out of the dungeon, he was lifted up, and he was seated at the right hand of the king, ruling over all the land.

So, by providence, God had sent Joseph ahead of his brethren to prepare a place for them. He taught them that they should comfort themselves and not be troubled, even though the enmity

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of his brothers caused Joseph to be pierced, Genesis 49:23. In this, God caused all that the brothers intended for evil to become good. So, Joseph gave bread to his own family and to all the earth in a terrible time of famine, and they dwelt in the best portions of all the land of the king. So, this whole framework is the account of the imprisonment in the dungeon of Egypt, which is the land of the grave, which is the land of Sheol.

He found himself in the company of two criminals with two destinies. He told them their destinies would unfold within three days. That's Genesis 40, chapter 40, verse 13 and 18. And after three days, Pharaoh condemned his baker. Think about this. The bread and the wine are in the dungeon with Joseph. Okay? He was hung up on a tree, emblematically, the baker becoming accursed. The cupbearer was delivered from the pit and lifted up to serve Pharaoh once again.

So, Joseph is lifted out of the dungeon of suffering, a preview of the resurrection of Jesus from the grave, raised to the palace of Pharaoh and exalted to sit at his right hand over the kingdom, a preview of the glory of Christ. In the fullness of time, Jesus would fulfill all these destinies. He's like Joseph. He's raised up out of the pit, lifted to the royal house, exalted the hand of power in his Melchizedekian priestly ministry, whose tokens are the bread and the wine.

Jesus suffers being hung up on a tree like the bread baker of Pharaoh, before the glory of being exalted back to his royal office like the cupbearer of wine. Each of these gospel destinies, as with the baker and cup bearer, were determined by his resurrection on the third day. So, I think that's some great stuff for your listeners to think about.

FRANK:

You may have said this, but I want you to amplify it. You were saying that the two criminals, one of them asked to be remembered. Amplify that with the guy in the cross.

CHIP:

Yeah, yeah. Well, that's the guy on the cross says, remember me. You know, and the beautiful thing is, Joseph is before two criminals. Jesus was before two criminals. You know, the question would be, how would you end up in a dungeon with two criminals, one a bread maker and one the cupbearer? The bread and the wine. I don't know how you end up...

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You know, Joseph was sold for pieces of silver. Jesus was betrayed. And think about this. Who betrayed Joseph? Judah.

FRANK:

Judah. The tribe of Judah. Yes.

CHIP:

In the Septuagint, that's Judas. And so, you got Judas betrays Jesus with the 30 pieces of silver. It was 20 in the Old Testament. They betrayed. But just the whole parallels are unbelievable. And that's why Jesus says. He says, he says, were you foolish and slow of heart? Like, all these stories are really talking about me and leading you to know me. You should know these stories, so I hope that helps.

FRANK:

Absolutely. We've got to go back to what you just said, though, because I want you to amplify that again. So, you're saying the brother of Joseph, his name was Judah. And he sold Joseph into slavery.

CHIP:

For 20 pieces of silver.

FRANK:

Yeah. Jesus is a descendant of Judah. But you're saying that the Septuagint, the Greek translation of the Hebrew Old Testament, actually translates Judah into Judas.

CHIP:

Yes. Into Judas. Yes. So, when you're reading the Septuagint. Okay. You're reading Septuagint, Judas is betraying Joseph for 20 pieces of silver. You get to the New Testament, and you've got Judas betraying Jesus for 30 pieces of silver.

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FRANK:

Yes. And the descendant of Judah is Jesus. Yeah. This is just so incredible. [Laughter] I mean, if you were to write this in Hollywood, they'd go, no, come on. Really?

CHIP:

Well, here's what I say to everybody all the time. If you and me went to a library, Frank, and we just are just right behind, if we turn behind you and we pulled 66 of those books randomly off that bookshelf and then we said, hey, we're going to find all the themes that run through all these books. We'd go, yeah, there's not a whole lot of themes that run through these books.

There might be some because they may all be Christians, so they may have something to do with Jesus or whatever else. But if you took 66 books off the shelf of a library and tried to find all kinds of themes, you wouldn't find them because they're written by different authors. And I think what the critical scholars are trying to do, and they're persuasive to many people, is that the Bible is a book, a jumble mess of a bunch of different writers that are telling you this and that, and one tells you this and one tells you that, and everything else.

And what they do is they try to separate out all the books so that they faction and war against each other. All I'm trying to say is I believe there's a divine thread. Paul says that scripture, pas graphe, all scripture. Theopneustas is God breathed. I believe that. I believe that, like Peter says, they were carried along like the wind and a sail. The Holy Spirit carried them. I think there's a divine thread that runs through all of scripture that shows there's an organizing mind behind all of this.

FRANK:

Oh, certainly, certainly.

CHIP:

And I'm convinced, I mean, I'm not an apologist. You are. And I have many of you all are great friends of mine, but I still believe as a theologian that one of the greatest ways of making sense out of is there a God? Is there not a God? Are the fact that we have 66 books where there's literary theme. And isn't it crazy? It begins with a marriage in the garden, ends with a marriage in the garden.

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And the direct center of the Bible is a marriage in the Song of Solomon. I'm not saying that the Bible books are orchestrated together, but I do find it sort of unique that that theme is running all the way through and that we get to be the Bride of Christ is crazy. And what's crazy is God's thumb is in, the Gospel is everywhere. Do you know what the most told story in all the nations in the world? There's one story that's told more than all stories. Do you know what that story is?

FRANK:

Is it the prodigal sons? Not the prodigal?

CHIP:

No, it's not a biblical story.

FRANK:

Oh, okay.

CHIP:

There's one story. There's one story that's told amongst all the people groups more than anything else. It's the fairy tale of Cinderella. Now, I want you to listen to Cinderella. Yeah, I want you to listen to the tale of Cinderella. There is a woman who's a skullduggery, who has beauty, but she's covered in her ashes. The father sends his son to go find a bride, and he falls in love with this woman who to him is beautiful, but to all of his sisters are ugly and put in bondage and all of this.

But his love for her is so great that he comes to find her, to find that glass slipper that can fit. And then they're married, and life goes happily ever after. That's the story of the Gospel. The reason that story is so powerful, is because it's the story of the Gospel. I mean, God's everywhere. He's involved, he's a trinity. And everything that we observe in the world is observed in triplicities. You got liquid, gas, and vapor, you've got height, width and depth, you've got time, space, and matter.

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Everything is understood the way we observe the world through triplicities, because God's thumbprint of trinity is in the world. We go to bed at night, and we wake up in the morning. We go to bed at night, we wake up in the morning. We're being prepared for resurrection every day of our life. God's thumbprints everywhere, which is why Paul says in Romans 1, you are without excuse if you try to say there is no God.

FRANK:

Yeah. His invisible qualities are clearly seen so that men are without excuse. We know God by his effects. They're everywhere. His fingerprints are all over the 66 books, as Dr. Chip has been showing us. And Chip, for those that haven't listened to the first two podcasts, but you're going to go back and listen to them now, friends, you should. And there's actually five because there's a couple we did back in June and July of 2021. Get the Cross Examined app. Two words in the app store to hear those. But Chip, give us the websites again where people can get more of this. Go.

CHIP:

Yeah, so this is where I would go if I were you and I want to get more about this. Watermark Gospel YouTube videos are incredible. I work with Warren and part of this Warren Gage.

FRANK:

Dr. Warren Gage, yes.

CHIP:

He's fantastic. You could also, if you're a mobile, not a mobile, if you're a Logos Bible software person, I think Warren has eleven books on Logos. Those would be some stuff to look at if you want to do that. But the Watermark Gospel is fantastic. You can also go to Dr. Chip Bennett on YouTube. I do a lot of this teaching on there. You can also go to that crazy Chinese place called TikTok and give them all your information. I don't know. I don't know if any of that, I don't know what the deal is, but we have a lot of people that follow on TikTok.

And because of the nature of TikTok, we're able to do these literary themes in short doses. And people have really responded to that. Or you could also go to GraceSarasota.com, which is where the church is. And I usually, in almost every message that I do on the weekends, you can

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watch all of them. There's hundreds of them. You'll get a lot of literary stuff and good biblical teaching there. But what an honor and privilege, Dr. Turek, to be on your podcast.

I want you to know that it means a lot to me. I don't take it lightly. I appreciate so much your friendship. Appreciate when you come down. You know you always have an open ended date. You know that. Anytime you ever want to come, you can pick up the phone and go, I want to speak this weekend. We got you, man. Anytime.

FRANK:

Well, brother, I've gotten more from you than you've gotten from me. I can tell you that. This is fabulous, the work you're doing. And I wish there were more people out there that knew this and would preach on it, because I think it is a great apologetic, Chip. It really is. I mean, just.

CHIP:

It burns. It burns, man. It burns. And that's what Jesus said, or that's what they said about Jesus. They said, didn't our hearts burn when he talked? And that's what I think these passages do. They just sort of burn on the inside. There's something. Yeah.

FRANK:

And it's true, ladies and gentlemen. The historical grammatical method of interpreting the scripture is important. That's at a minimum, though. This interpretation of the scripture is more than that. At a minimum, it's historical grammatical, but it's much more than that because we serve an amazing God that can weave all this together and can, show through history how everything points to the ultimate Savior for all of us, and that is Jesus of Nazareth, who died and rose again on the third day. And so, you've done great work here, Chip. Thank you so much for these shows. And I'm sure we're going to do more in the future.

CHIP:

We'll do more.

FRANK:

But ladies and gentlemen, go check out Dr. Chip Bennett online. If you're anywhere near Sarasota, Florida, great church to go to. In fact, you're going to have to get there early because they're running out of room there. So, whatever service you go to, make sure you're there at

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least 15-20 minutes early. Make sure you get a seat. All right? You can see why. Because he's getting people excited about what we ought to be excited about, and that is Jesus.

CHIP:

We're making the Bible great again, Frank.

FRANK:

That's right.

CHIP:

We're making the Bible great again.

FRANK:

That's right. We are. It's always been great. We're just learning it's great.

CHIP:

That's right. I know. You know what I'm saying? [Laughter]

FRANK:

That's it. That's it. It's fabulous. All right, friends, it's been great being with you. Check out online our website, CrossExamined.org, for events that we're having in and around the country. And also want to mention we're going to Egypt and Saudi Arabia this December. If you want to be a part of that, we're going to go see all the Exodus stuff and then we're going to see where we think the real Mount Sinai is, Jabbala laws in Saudi Arabia.

If you want to be a part of that, go to Crossexamined.org. Click on events. You will see the Saudi Arabia Egypt trip. Hope you guys can join us. We're just taking one bus. It's going to be a small group. We're going to run out of room quickly. So, if you want to be a part of that, go there. And Lord willing, ladies and gentlemen, we will see you here next week. God bless.

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