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with Dr. Frank Turek **PODCAST**

Where is the Resurrection Predicted in the Old Testament? With Dr. Chip Bennett

(June 14, 2024)

FRANK:

There is a mystery in something Jesus said about him rising on the third day. And Paul said the same thing in Luke chapter 24. Jesus is speaking to his disciples after he's resurrected from the dead. And he said, quote, this is what is written, the Christ will suffer and rise from the dead on the third day. Let me stop right here. Where is it written that the Christ will suffer and rise from the dead on the third day? And then in the ancient creed, the creed that is probably the oldest evidence for the resurrection in the entire New Testament.

It's recorded in 1 Corinthians 15. It essentially says the same thing because Paul says this in 1 Corinthians 15. He says, for what I received, I passed on to you as the first importance, that Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day according to the scriptures. Let me stop right there. Where in the scriptures does it say he was raised on the third day? This is what the Creed says. And by the way, this is the creed we've talked about quite a bit on this program. It's a creed that even atheistic New Testament scholars agree is very early. It goes all the way back to the crucifixion and the alleged resurrection itself.

Yet why would it say that the scriptures say that Jesus was raised on the third day or that this was somehow prophesied? Well, let me tell you something, there's no better person out there to talk about this than my guest today, my friend, the great Dr. Chip Bennett. For those of you that don't know Dr. Bennett, you're going to love learning more about him after this program. He's the founding and lead pastor of Grace Community Church. I've had the privilege of speaking down there several times. It's in Sarasota, Florida, ladies and gentlemen.

He's been there for 13 years, they have at least 3500 attending every week. But Chip is not just your average pastor. He has a PhD in systematic theology from Trinity Theological Seminary. He also has another Doctorate of Ministry in practical preaching from Knox Theological Seminary. He's taught at Knox, he's taught at Southeastern University, he's also a Logos Bible Software

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mobile education instructor. He's taught classes in systematic theology, hermeneutics, New Testament theology, homiletics, Pauline epistles, Revelation, Plato, Dante, Augustine, Machiavelli, Dostoevsky even, and he's done that at the undergraduate masters and doctrinal levels.

And if you go back two years, ladies and gentlemen, actually, it's three years now. It's been a while since we've had Dr. Chip on the program, but go back three years into the archives, and you've got to get the Cross Examined app to do this. Cross Examined. Two words in the app store. Go back to June and July of 2021. You're going to hear two podcasts that Dr. Chip and I did called 'Hidden Themes in the Bible.' Very eye-opening. But he's going to jump in here and tell us where the third day is in the Old Testament. Here he is, ladies and gentlemen, the great Dr. Chip Bennett. Chip, how are you?

CHIP:

Thanks so much. I just want to say, you know, Frank, thanks for having me on the program. I really enjoy our friendship, and I really do want this time that we get together here and for your listeners to have the best chance of seeing what you're talking about. And I hope I can do that in the best way I can. But I want to do a little bit of background that may be a little heady, but I think it's important that we do this so that we can understand these passages in the Old Testament, and we will see that, that cadence of being even buried and resurrected, and on the third day, we're going to see a lot of that in the Old Testament, and a lot of other themes on this third day narrative.

And so, let me give a little background here. And I think the reason I need to do the background is because when we discuss a third day narrative in the Old Testament, I think this concept is probably not that familiar with your listeners. You said even at the beginning of the program, you know, where's this at? What's going on? And I would say that the majority of colleges and seminaries in America, and I'm not being negative by any stretch of the imagination, but I'm just saying this is what they teach. They teach a historical grammatical hermeneutic. And I think that's what most people are going to be familiar with if they have any familiarity with all of hermeneutics.

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But let me say this, because this is really important. I'm not anti-historical grammatical hermeneutic. I think it's great. I think it's got its place. There's much to like about it. But I will say this is, if we're going to read the New Testament in light of the Old Testament, and we're going to read these passages where Jesus says certain things and Paul says certain things, we're going to have to have a new lens to go along with some of the other things that we've learned about reading, interpreting scripture if we're going to read it the way the Early Church did, the way Paul did, and the way Jesus did.

So, let's do a little background here. Jesus was clear in the Old Testament about the Old Testament, that it was about him. He says in John 5:39 and 40, he says to these religious leaders. He says, you search the scriptures. Now, they didn't have the New Testament, so the only thing they would have been reading and that Jesus is pointing to is the Old Testament. He says, you search the scriptures because you think that in them you have eternal life. And it is they that bear witness about me. That's a large claim, that this Old Testament book you're reading is about me.

I mean, they would have said the Old Testament was about them, Israel. And he says, no, it's about me. And then he says, you refuse to come to me, that you may have life, which is what you and I do on a regular basis, Frank. We want to lead people to Jesus. We want them to know who Jesus is. That's the way to life. But he makes the point that the Old Testament is about him. So, here's what we can say. Jesus was convinced that the Old Testament was about him, and then we have to ask the question, in what way and what did it say about him? Those are questions we should be asking when we think of this text.

Or when we go to Luke 24, the ante goes up because Jesus is walking with the Emmaus disciples from Jerusalem to Emmaus. And that's about a seven mile walk, which would take roughly, maybe two and a half hours. So, during that trip, Luke tells us some very specific things that were discussed. We're told in verse 14 of 24 that they were discussing these things which had taken place. What had taken place? Jesus had gone to Jerusalem. He had been, you know, they talked about how great he was, and then everything turned. They ended up scourging him, crucifying him, burying him. And they're walking away. He's dead.

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And they even said, we had hoped he was the one that would redeem Israel. But they're talking about this death that's happened in Jerusalem. And so, Jesus comes on the scene, he's in masquerade, and he talks with them, and he's surprised that they don't know about his suffering and glory. Listen to what he says in verses 25-27. He said to them, oh, foolish ones. So, in Jesus' mind, these people who had the Old Testament should have known what was going on. He calls them foolish. He says in slow of heart to believe all that the prophets have spoken. That's a pretty big claim. I mean, these people are, you know, they don't even know what's going on. And he's saying, you're foolish.

He goes, was it not necessary that the Christ should suffer these things and enter into his glory? And beginning, this is key, beginning with Moses and all the prophets. And Luke later on tells us the Psalms as well. He interpreted to them in all the Scriptures, the things concerning himself. Now, let's back up here. Pay attention. Jesus is specifically saying that they are foolish and slow of heart for not knowing what the prophets have spoken about him. He's also surprised that they're unaware of the necessity of his suffering and his glory, and he's able to show them out of the entire Old Testament things concerning himself.

I'm going to say, and I know this is provocative and could come across as snarky. It's not. It's really meant to try to get people to see things a little bit differently. I would tell you this is not the way we have been trained to read the Old Testament at all. And so, here's what I always say to students, and I would say to your listeners, they could do, too. I say to my students if I'm teaching hermeneutics or something, I'll ask the question, can anybody for the next two and a half hours teach me about Jesus out of the Old Testament? And so, we'll turn to that in just a second.

FRANK:

Yeah, that is a big question I've often had. Wouldn't you have loved to been on that walk with Jesus for two and a half hours when he unpacked how the Old Testament points to him? Well, we're going to unpack some of that with the great Dr. Chip Bennett, pastor of Grace Community Church, Sarasota, Florida. You're not going to want to miss the rest of this broadcast. Don't go anywhere. Back in just two minutes.

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Where, ladies and gentlemen, does the Old Testament say that Jesus is going to rise from the dead on the third day? He said that the scriptures say that. The great creed says that the scriptures say that. Where is it? Well, we're talking to my friend, Dr. Chip Bennett, the pastor of Grace Community Church in Sarasota, Florida.

By the way, friends, if you're anywhere near Sarasota, you definitely want to visit Grace Community Church. Before we get back into this discussion, Chip, you have several services. You have one on Saturday night, too. Tell people where to go if they want to come to the church and they can also see it online too if they're not near Sarasota?

CHIP:

Sure, best place to go is gracesarasota.com. And they can get the address of the church phone, everything else. They can watch all the messages. They can also go to my YouTube channel, which is Dr. Chip Bennett. And there's a lot of teaching there on stuff like this that we're talking about plus other stuff, systematic theology classes, all for free, just offered. So, it's a great resource and it's actually on our website too, at the church.

But yeah, we'd love to have people join. I know today, you know, people can join all over the world, just watch it, you know, live. We have four weekend services, but we put three online. We have a Saturday at 5, we have a Sunday at 10 and a Sunday at 11:30 that are online. But if they'd like to come to the church, we're here in Lakewood Ranch, Florida. We'd love to have them. And God's doing some really cool stuff here at Grace, as you know.

FRANK:

Yeah, definitely is. And by the way, there's some great teaching on Chip's YouTube channel. He and Dr. Warren Gage have a great series on Revelation that will open your eyes. But we're not talking about Revelation today. We're talking about this idea of the third day in the Old Testament that both Jesus and the great creed in 1 Corinthians 15:3-8 talk about. Chip, continue the conversation that you started up earlier, and let's just keep going.

CHIP:

Absolutely. So, we were on the road to Emmaus, and I mentioned that that's a roughly two and a half hour journey, and Jesus is teaching out of the Old Testament things concerning himself. I would ask your listeners, go to your pastor, whoever your pastor is, and I don't mean this in a

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bad way, but ask them, can you teach me about Jesus for the next two and a half hours out of the Old Testament? My suspicion would be they would struggle. If they struggle, it means that we're not able to replicate that journey to Emmaus, and I think we should be able to replicate it, which is what we're going to do here in the next few minutes. But this whole theme here of suffering and glory is huge. It really is the rhythm of grace and it's what allows us as believers to endure.

When we know we're going through suffering, we know that glory is on the other side, so we can always go through the difficulties because there's glory on the other side. And I would encourage everybody to read the New Testament. If you read the word suffering, there's a really good chance in the same verse you're going to see the word glory, like in Romans 8:18, the sufferings this present time are not worthy to be compared with the glory that's going to be revealed. You can go through all of that, but in 1 Corinthians 15:3-4, Paul once again says something that all of this is building on.

He says, I delivered to you as first importance, what I also received, that Christ died for our sins according to scriptures, and he was buried and raised on the third day in accordance with the scriptures. So, this is the Old Testament. This is early. This is probably somewhere 52 to 55 AD. Nobody disputes that 1 Corinthians is Pauline.

I mean, nobody disputes that. And so, we've got an early attestation here from a creed that predates even 50 that's saying that Jesus in the Old Testament, we're told that he was going to raise from the dead on the third day. So, this is profound. So, we should be all over, in my opinion, all over the Old Testament, trying to find the third day resurrection. And here's what's interesting. If you pull out your concordance and just look at third day.

FRANK:

Go to Logos Bible Software.

CHIP:

That's exactly right.

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FRANK:

Yeah.

CHIP:

And you can also go watch one of my classes. But with the use of a concordance, you can find 30 plus third day references in the Old Testament. So, you should immediately go back and go, well, let's read these and see what's going on, because we actually have the word third day being used. And this is something, unless you've studied Hebrew, you wouldn't know. When the Bible translates in English in the Old Testament, it usually translates it as formerly or as previously. That is a Hebrew idiom. It literally means that word means before three days.

So, it's another reference that wouldn't say three days, but it means three days. There are also some passages that if we count out, we can count three days. It'll say on this day, on another day, and then on another day, and you'll have this miracle. So, there's three days there. And then there's some periods where there's a passage of time where there's three passages of time, like in the midnight hour, which would be in the New Testament. That is the third watch of the night. And so, this idea of three periods of time becomes huge. But we're not going to focus on that stuff. We're going to just focus on the third day stuff for this particular podcast.

So, when it's all said and done, there's 40 plus passages that run through the Old Testament that can really help us see this idea of the third day. And so, I want to look at some of them and go through them. And I'm not going to take the time to read through the text. Hopefully your listeners can go through and look at that. I'm just going to, you know, I'll tell them where it's at and then they can go through. And so, this gets lumped into different groups when we talk about third day. This is actually deliverance from death on the third day. This is a, you were delivered from death.

There's some where God comes in power on the third day. There's some where God delivers on the third day. But these are deliverance from death on the third day. We'll start with a very familiar passage, and I started with this because most of your listeners will know this one. This is the binding of Isaac. It happens in Genesis 22:1-14. And so, when we go to that passage, we're going to see that our history of redemption really is previewed, I mean, in an amazing way, with the binding of Isaac on Mount Moriah.

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I want you to hear this because this is important. Isaac was the chosen seed of Abraham. He was the heir of the covenant. He represented the hope of the world for a redeemer. And so, what we know about him is that his birth, this is all significant. This is not just throwaway stuff. His birth, and it was a miracle in the way he was born, had been announced by the angel of the Lord in Genesis 18:9. I mean, all this stuff is really important to see the building of how this works. And although he had been rejected and he had been mocked by his brother, according to the flesh, we see that in Genesis 21:9. Isaac was still the only begotten and beloved son of his father in Genesis 22:2.

And we know this. One day, God asked for the life of Isaac. He required Isaac's life. He commanded Abraham to slay him upon one of the mountains in Moriah and to offer him as a burnt offering to God. And we know that. That's in Genesis 22:2. So, as Abraham goes, fully expecting to offer his son in a bloody death, he's trusting God, who had already brought forth a living son from a mother whose womb was dead. He believed that God would also raise Isaac from the dead. I believe that's in the Genesis text. I think he says, we're going to come back after we worship. I think it's clear he believes that.

But if you don't believe he believes that, in Hebrews 11:19, the writer of Hebrews says that Abraham believed that God would raise Isaac from the dead. So, even if you don't think it's in the Hebrew text, which I think it is, the writer of the Hebrews corroborates that that's what Abraham was thinking. So, God requires the sacrifice of Isaac and actually in the vicinity of where Jerusalem would eventually be. And we can see that in 2 Chronicles 3:1. It was the hill that Abraham knew by God. God had given him a spirit of prophecy, that God would one day provide a lamb for the sacrifice.

We see that in Genesis 22:8 and 14. But here's the key thing. Three days. And the text says it very specifically, three days of travel after God's command. Abraham shows up knowing that his son is going to die up on this hill. So, they come to the land. Abraham says to the servants, stay behind, and him and Isaac go up on the hill alone. And he tells the servants specifically that they were going to worship, and they were going to return, which to me means that he knew that Isaac was coming back with him.

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FRANK:

That's right.

CHIP:

I think he thought he was going to kill him. He was going to kill him, but he was going to raise him from the dead. So, he spoke all this, I believe in faith, believing that God would raise him from the dead. So, the two of them, father and son, go up the hill together. Abraham carries the knife and the fire, but the wood for the sacrifice was laid on the back of Isaac. He has to carry the wood up the hill. And Isaac was stronger. He was made to bear the weight of his own sacrifice as they walked up the hill. It's ironic, but that's what's going on here.

So, once they had come up there, Isaac starts asking these questions. He's, like, trying to figure out what Abraham's doing. He says, where's the lamb for the burnt offering? And so, when they came to this place where this was going to happen, Abraham emblematically reveals to Isaac that he's going to be the lamb because he binds him, and he has to submit to the bonds that might be laid so he can be laid on an altar and ultimately slain. Imagine, he's got to give himself willfully to being tied up.

So, he could have resisted, because he would have been stronger than his dad. But he didn't. He submitted to the will of his father. These are all huge. These are not just throwaway stuff. So, he permitted himself to be bound, laid upon the wood, and was willing to be pierced by the knife, all in obedience to his father. All of these death, burial, and resurrection stuff, there's piercing, there's sacrifice. It's amazing.

So, as he raises the knife, you know the story. The angel stopped Abraham from taking Isaac's life. God spared Isaac from death. But we find a ram is entangled in the thicket and that becomes the substitute for the sacrifice for Isaac. And it was there that the Lord provided. But what would be provided? Well, a lamb would be slain for the sacrifice who would be restored to his father on the third day.

So, just think about what you've heard there and what the text says, and then think about this. In the fullness of time, and we know this from Galatians 4:4. In the fullness of time, Jesus came. He was God's only, and begotten, and beloved son. His miraculous birth was just like that of

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Isaac's, which had been foretold by an angel. He had also been rejected and mocked by his brethren, according to the flesh. And he walked up the very same hill of Moriah. Like Isaac, he carried the wood of his sacrifice on his own back in obedience to his father's will, John 19:17. But God, who spared Isaac, did not spare his own son.

You see that in Romans 8:32. But he offered him as a pierced sacrifice. Who was he? He was the lamb of God that would take away the sin of the world. And so, this is the provision that's going on. And so, on the third day, we know that the Son of Man was restored to his Father through resurrection. And all of that is really foretold in the binding of Isaac because we're told this is the mountain where the Lord will provide.

FRANK:

And that's the same mountain upon which Jesus was sacrificed. And if you go to Genesis 22, you will read, on the third day, Abraham lifted up his eyes and saw the place from afar. This is fascinating, ladies and gentlemen. You're listening to Dr. Chip Bennett, my guest of Grace Community Church, Sarasota, Florida. I'm Frank Turek. We're back in two minutes with much more. Don't go anywhere.

Ladies and gentlemen, we are seeing that the scriptures have a lot more to them than just meets the surface eye level. It's a tapestry. It's much richer than you think. And we're going to dive into it a little bit more with Dr. Chip Bennett in just a minute. I want to mention, this Sunday I'll be at Calvary Chapel, Chino Hills with my friend Jack Hibbs. I'll be doing all the morning services there out there in California. So, if you're anywhere near there, love to see you.

And then a couple of weeks later, I'll be up at Camp of the Woods in Upstate New York, which is a great Christian camp. If you ever want to take your kids, even if you don't have kids, you're going to love going to this place. It's up on Mount or, sorry, Lake pleasant, up in the Adirondacks. Just a beautiful place. I'll be teaching four out of the seven days there. Just look up Camp of the Woods. Or you can go to our website and see more about that. It is a self-contained camp. It's just a great place to go, lots to do, great food, great teaching, great fellowship. Check all that out.

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Also want to mention CIA. The CrossExamined Instructor Academy will be held in Charlotte, North Carolina this year. We do have a non-presenting track. I think we're full on the presenting track, but the non-presenting track, if you just want to come and learn from some great apologists like Jorge Gil and Greg Koukl and Alisa Childers, Natasha Crain, Allen Parr, many others, just go to CrossExamined.org. Look at events and see CIA there.

Now, let me go back to my friend, the great Dr. Chip Bennett. We're talking about how the third day is actually all over the Old Testament and how the entire Old Testament points to Jesus. And before we get to more of this, Chip, I want to ask you kind of a hermeneutical question here, because you did mention that you agree with the historical grammatical method, as many of us are taught. But it seems like there's more than just history going on here. How would you term, or what would you call this kind of additional interpretation where you're pulling out these parallels and saying, wow, look, all this points to Jesus. Is it just typology or something else?

CHIP:

Yeah. So, my DMin dissertation was actually on these two types of hermeneutics, which really is an Alexandrian and an Antiochian approach to scripture in the Early Church. The Antiochian won the day, the Alexandrian did not. But both were alive and well in the Early Church. And so, when I say that we're trying to look and read a little bit differently, there's no question that we are seeing some typology here. However, that word, in my opinion, has almost become a pejorative term.

Like people are shoehorning stuff and trying to find stuff that's not there. I refer to what I do as a literary hermeneutic. My professor for my Doctorate of Ministry was D. Warren Gage. And Warren made me read all the classics. He made me go through all the great books and learn literature, and how to read literature. And in doing so, it really helped frame some of the things that I'm presenting. And a lot of the stuff, I candidly learned from D. Gage and I want to give him credit. And your listeners can go on YouTube to Watermark Gospel.

And there are so many videos that are done, like The Bible Project, that all of these are dealing with, like the third day and Jesus in the Old Testament. They will be blown away. And I worked with Warren on that, helped on some of those things. They're fantastic. But I think this more as

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a literary view rather than a typological view. And just to give you an example, when Paul and Silas, it says their feet are affixed in the stocks in almost every translation, the Greek word is xulon. It's wood. It's the tree. That's a stigmatic reference to Christ.

Their feet are affixed in the wood like Christ's work, because they take on some of the marks of Christ as they minister. And so, we miss those cues because we're trained in a certain way of reading and translating in a historical, grammatical. That lens of a literary approach is missing. And I think that's why we sometimes don't see what's going on. Definitely typological, but it's more than that. And I don't like that term because I think it's pejorative.

FRANK:

Yeah. By the way, friends, as I mentioned at the top of the program, we had Chip on three years ago to talk about hidden themes in the Bible. And so, there's much more that we can even talk about here today since we're going to look at more third day references. Go to the Cross Examined app. Two words in the app store. I don't think it's probably on iTunes anymore. You've got to go get the app and go back to June and July of 2021 and you'll learn more of these amazing insights into how to interpret the scriptures in a much richer way than maybe you've been taught. And what's the, you said Watermark Gospel, Chip?

CHIP:

Watermark Gospel, yes. It is. It's a YouTube channel and one of my best friends in the world, Dr. Warren Gage.

FRANK:

Yes. Go there and check that out as well, friends. All right. Chip, let's continue. We talked about Genesis 22 and Isaac. Just keep going sir.

CHIP:

Let's go. Okay, so we're going to now talk about the spies of Jericho. They're delivered on the third day. And you can read that in Joshua chapter two, verses 1-23. So, let's delve into this. Hopefully, your readers will read the passage, and then this will be familiar with them like Moses. Okay? Because now we're dealing with Joshua, who had two spies return with a good

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report from Canaan. Joshua commissions two spies to search out Jericho. And in the event, they likewise brought back a good report that God had given to the city, the city to Israel.

They come back. But while the spies were going around the city and looking at the city, they were found out. They were discovered, they were detected, and they were reported to the King of Jericho, as the text says. And so, the king sends after them. And what does he want to do? He wants to take them, and he wants to execute them. So, this is a death. The sentence of death here is on these. And we see this in Joshua 2:14. Having turned to the house of Rahab, the harlot, they were disclosed to her.

And so, Rahab, which is interesting, she's a prostitute of Jericho, and she's put faith in God because she's heard the stories about the deliverance from Egypt and whatever. They end up in her house. And so, she had expressed faith in the God of the Hebrews, and she had made a covenant of peace with the spies in order to deliver her house from death in exchanging, preserving the lives of the two spies.

So, we've got all kinds of death, and life, and covenants, and faith, and all this going on. So, when the king of Jericho sends the people to Rahab's house, she deflects the search. She buries the two spies under stalks of flax that were bundled together on her roof. This is emblematically a burying. They're being buried underneath the thatch. And then she told the spies. What did she tell them?

She told them to hide in the hill country for three days. So, you've got all this imagery going on of burial, and death, and life, and faith. And, you know, she says, you know, go to the hill country for three days before returning. And so, the spies did as she told them. And so, three days after their symbolic burial, they were restored to safety, to Joshua. So, they were delivered from death after three days. And all of this, the battle of Joshua against Jericho, we anticipate a greater Joshua, who would likewise war with the great city, wouldn't he? Which was to fall, Jerusalem. And not one stone would remain upon the other.

But during that struggle in which the women were rescued from shame, and you can see that in Matthew 21:31, Luke 7:36-50, John 8:1-11. Jesus is rescuing women from their shame. The true Joshua would be under a death decree as well, and afterwards he would suffer an authentic

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death. He would be buried, but after three days, he would be delivered from death and restored to his people. So, here is a third day reference of the spies in Jericho, where they're emblematically buried. And on the third day, they're back where they need to be, and they have their life.

So again, this is a third day passage. Let's continue though. Esther is delivered from death on the third day. And this is Esther chapter four through chapter five, verse two. This is remarkable. This is a remarkable story, and we see the gospel in it. So, Esther, the Queen of Persia, this is who we're talking about. The wicked schemes of Haman had brought the entire head up.

FRANK:

You're supposed to hiss when you hear the word Haman, ladies and gentlemen. [Laughter]

CHIP:

Okay, so brings the whole Jewish world into mortal jeopardy. And you can read that in Esther 3:8-15. So, all the Jews were going to be slaughtered by the command of the king. The providence of God, though, had raised up a young lady named Esther, and she was going to be a queen at a specific time, in a specific place. And Esther determined to intercede on behalf of the people and to seek an audience with her husband, the king, to ask his favor and plea for the people. So, according to the customs of the Persian court, you couldn't approach the king without a summons, or you would die. It was the penalty of death. You just couldn't just show up.

So, only the king, if he extended the golden scepter of mercy, could change the judgment of death that would be a part of what happened if you walked into that court uninvited. So, Esther chooses to intercede for her people, even knowing that it could cost her her own life. She informs the Hebrew community in Susa, and this is important. She asked them to fast for three days before she presented herself to the king. You can read that in chapter four, verse 16. On that day, Esther goes before the king to represent her people, seeking, by submitting herself to the threat of death, to deliver her people from the judgment of death.

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She received mercy from the king, and she was spared death after three days of fasting. She then sets in motion the events that would lead to the salvation of her people from the king's decree. And the king's decree, you can read in Esther chapter eight, verses 9-14. So, the death for the Jews that Haman had intended to come upon them came upon himself. He was lifted up on a gallows tree, the emblem that's emblematic of somebody that's being cursed by God in Deuteronomy 21, verse 23, if you hang on a tree.

Mordecai the Jew was elevated into Haman's place at the right hand of the king. That's in chapter 10, verse three. Finally, this is important. The letters of their liberation were sent out into all the world under the domain of the Persians. You can see that in Esther eight. And so, the judgment came upon the enemies of the people of God, and consequently, many from the nations who had been strangers to the covenants of promise, joined themselves to the people of God. And you can see that in Esther, chapter eight, verse 17.

So then let's think about this. In the fullness of time, Jesus would intercede for Israel, and he would put himself in the place of his people, who were underneath the condemnation of the law and the wrath of God. He would receive no mercy, though. And he would take his people's judgment upon himself to be lifted up on a tree of death and be made cursed. After three days, though, he would be resurrected, just like Esther on the third day is delivered from death. The parallels are here. And then the Apostles would send letters of liberty to all the nations, and many of the people who were strangers to the covenant would be brought in.

FRANK:

There's a lot more with the great Dr. Chip Bennett. Friends, you're not going to want to miss the next segment either. You're listening to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek. Back in two minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek on the American Family Radio network. My guest, Dr. Chip Bennett. He is the senior pastor of Grace Community Church in Sarasota, Florida. He has tremendous insights into the Scriptures. As you can see, we're talking about where is it that the third day in the Old Testament. Where is it that you find it there? And it refers to Jesus actually dying and then rising again on the third day. That's what we're talking about.

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Let me say before we get into this final segment, we're going to continue this conversation on the Tuesday midweek podcast. If you're listening on the American Family Radio network, you will not hear our continued conversation on AFR. You have to go find the I Don't Have Enough Faith to Be an Atheist podcast to hear it. Lord willing, it will come out this Tuesday, which would be the 18th of June. But we're going to continue this conversation right now and then bleed right on into the Tuesday podcast with Dr. Chip Bennett So, Chip, take it away. Let's do another one of these.

CHIP:

Yes. Okay. This one. Wherever I teach it, whenever I do it, people just go wild because it's a story everybody knows. It's the story of Daniel in the lion's den, delivered from death on the third day. And it is powerful. So, the Gospel is all over this account of Daniel. So, Daniel has, we're told, and this is Daniel, chapter six. They can read that. It's a pretty long chapter but read the whole chapter. We're told that he had an exceptional spirit and the king wanted to exalt him over the entire kingdom. But the governors of Persia's, they decided that they didn't like that, and they grew envious.

And so, they sought to bring an accusation against Daniel, to condemn him before the king. So, the leaders didn't like Daniel because of who he was. They wanted to get rid of him. But Daniel was innocent and there was no ground of accusation against him. So, they conspired to get the king's consent to an unalterable law that no one could pray or make petition to any God or man, except for the king for the next 30 days. Well, the king gives a consent to this decree, which couldn't be revoked.

So, Daniel, who was faithful to God, was constrained by this king's decree. However, he went to his house to pray anyway. He opened up the windows, he faced Jerusalem. Three times he prayed that day, praising God and giving thanks, even though from the moment he first prayed, he was condemned to death under the king's law. Well, the next day, we're told, which is the second day, the conspirators are reporting to the king that Daniel had prayed three times to his God the day before. Well, when the king heard this, what did he do?

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Well, he wanted to figure out a way to get Daniel out of it because he knew Daniel was innocent. He actually labored all the way into the evening of the second day. But the king was bound by the providence of his law, and he was unable to deliver Daniel. So, the king commanded Daniel was brought to him. And even though he was innocent, the king cast Daniel into the pit of lions that night. Now listen. The pit was covered with a stone. It was sealed with seals, and it shut up very early in the morning. And this is the third day.

The king comes in haste to the pit that was sealed with a stone. Daniel greeted the king. He reported that God had sent his angel to deliver him to death because he was innocent. So, the king gave orders. The seals were broken, the stone was removed, and he was in a pit. He was actually lifted up out of the pit. Daniel's accusers were thrown into the pit and the lions crushed all their bones, which is really interesting because no bone had been broken in Daniel. But as for Daniel, no bones are broken.

So, the king then greatly exalts Daniel. He's made to sit at the king's right hand without any rival, to rule over the entire world of Persia. And then the king sends letters into the region of his empire to everybody, every people, nation and tongue, everybody in the world, telling of the living God of Daniel, the God of the Hebrews, who is the only sovereign in the affairs of men and who alone is able to save his servants. And you can read that in Daniel 6:26-27. So, let's replay this. So, the Lord himself was imprisoned due to the envy of the religious leaders. We can read that in Matthew 27:18. Although God had purposed to highly exalt him, Acts 2:33.

Jesus was accused, even though Pilate knew he was innocent. But Pilate was constrained by a higher power. We read that in Acts three. We read that in Acts four, that God in his providence was doing what he was doing. Jesus had prepared himself. Think about this. How did he prepare himself for this trial that he was going to go under? By three seasons of prayer in Gethsemane, on the ridge of the Mount of Olives facing Jerusalem. I mean, this is why I'm so excited about the fact that there's a divine authorship here that's running through all of this.

So, Jesus is condemned to death by crucifixion. However, not one of his bones was broken. His body was placed in a tomb in the earth, and a great stone was put over its mouth, and the stone was sealed with seals. We read that in Matthew 27:66. Very, very early in the morning of the third day, an angel came, broke the seals and rolled away the stone. And of course, the

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women come early in the morning. See, all the imagery is here. Jesus then comes forth from the grave. He's vindicated.

He's exalted to the right hand of God, who reigns over all the earth. And then afterwards, we know this, that letters were sent out into all the world to every tribe, tongue and people, telling of the everlasting dominion of him who sits on the throne and the lamb. The story of Daniel is the story of Jesus being retold. It's on the third day. It's so incredible.

It's a story that everybody knows, and once they see that, you can't unsee it. Like I said, it takes a little bit of that literary view to see some of these things. And one of the best ways I try to explain the literary view is when David goes against Goliath, if you know your Scripture, you know that the seed of the woman is going to do what to the snake?

FRANK:

It's going to crush the head.

CHIP:

Crush the head. So, when Goliath comes out, almost every translation says he comes out with a coat of mail. That's not what the literal Hebrew says. The NASB actually translates it right. It says he comes out with scale armor. It's serpentine. The root word for the scale comes from the snake. It's scale armor. If you know he's serpentine, you know what's going to happen to his head. His head's going to be crushed. And so, this is an example of where literally they say, oh, that's a coat of mail. That's true, but the word itself is scale armor.

And so, seeing that literary trajectory changes even that whole story, and you know where that story's going. And all I'm saying is, is these stories, if they're read through that literary lens, really help us to see

Jesus in the Old Testament, confirms what he says in John 5, confirms what he says in Luke 24, confirms what Paul says in 1 Corinthians 15. So, there's Daniel in the lion's den on the third day.

FRANK:

We're talking to Dr. Chip Bennett. Chip, this is such fascinating material that many people have not heard. Let's play skeptics advocate for a second on this. What would you say to somebody who were to say, well, this is all contrived? The New Testament writers just made up these

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stories after reading the Old Testament stories, and they tried to match a story of Jesus to say Daniel, and Isaac, and Esther and all the stories you've just given us.

CHIP:

Well, you know, for what, 40 different authors writing over a number of period of times, and most of them probably didn't have access to a lot of these books anyway. I would think that was a pretty big stretch. I'm a guy that looks at plausibility. Everything we do, you look at the plausibility of something. Do I know my wife loves me? I can't prove that. But plausibly I can go, well, she's done this and that. I think that when you look at scripture, my answer to this would be this. Here's my answer. In the garden, in the very beginning of the book of Genesis, we have a man and a woman, Adam and Eve.

Adam is put to sleep in his sinless perfection. His side is pierced. From his side comes the substance that forms his bride in the garden. When he awakens, he awakens to his bride in the garden. That was written thousands of years before. How could the Christians have known that Jesus, the better Adam, the second Adam, when he hung his head in the sleep of death on the cross, that his side would be pierced in his sinless perfection, and from the substance, the blood in the water, it would form his church, his bride, and then he would be healed and sutured up on the third day? And when he awakens, where does he awaken?

He awakens in the garden, because Mary Magdalene says to him, I thought you were the gardener. Okay, you can say that Moses and all of them made that up. I'm going, yeah, I'm not believing that. I'm believing that there's no way they could have. Do you think they told Pilate and the Romans, hey, can you pierce his side so that we can fulfill Genesis and we can do this? No way. There's too many, what, maybe skeptics would say "coincidences", for me to believe that this is just thrown together stuff. I think this is absolutely divine inspiration. It's all through these texts.

And how would each of these different writers at different times and different places know these stories about a third day resurrection unless we have a Divine Author that is filling these people with words? They still write them. They're still human words, but somehow, they're carried along by the Holy Spirit to write these things. I think that's what's going on in scripture. And I think as we go through scripture and look at these third days, and we got a lot more to

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look at, we're going to see that, man, the evidence is overwhelming. Now, that being said, did some of the writers know these stories?

And did they use these stories to help show things? Of course they did. But the stories themselves are so rich, there's no way Daniel could have known. There's no way Joshua could have known. There's no way Moses could have known that they were setting up these stories that would look exactly like Jesus, who was coming, except they knew he was coming. Because even Abraham, we're told in chapter 11 of Hebrews, was looking for the heavenly city.

We shortchange these Old Testament patriarchs acting like they didn't know what was going on. They knew a seed was coming. They knew a redeemer was coming. They were looking for the city whose builder and maker was God. And they knew. You read, what, Psalm 22, David talking about Jesus on the cross, that they're casting lots for his clothes, that his mouth is dry. They're offering him vinegar to drink. I mean, there's no way David could have written that exactly the way he's written that knowing what Jesus was going to accomplish on the cross. That's Divine Authorship.

FRANK:

And there's so much more to talk about. That's why we're going to have Dr. Chip Bennett on the midweek podcast this Tuesday. You don't want to miss that. If you're listening on the American Family Radio network, you're not going to hear it. You've got to find the I Don't Have Enough Faith to Be an Atheist podcast. Much more with Dr. Chip. Also, check out Dr. Chip Bennett's YouTube channel. Also, his church, Grace Community Church, Sarasota, Florida for a lot more. And Lord willing, we will both see you this Tuesday on the midweek podcast. God bless. See you then.

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