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with Dr. Frank Turek **PODCAST**

Moses, Joshua, and Jesus: More “Third Day” References in the Old Testament | with Dr. Chip Bennett

(June 18, 2024)

FRANK:

Ladies and gentlemen, when it comes to Bible interpretation, we had one of the most enlightening shows the last time we met on the American Family Radio network. We had the great Dr. Chip Bennett on with us. We have Dr. Chip on again for this podcast we're talking about. Where in the Old Testament does this concept of the third day come up? Because Jesus actually says that the scriptures predict he will rise from the dead on the third day. And so does the great creed in 1 Corinthians 15.

And in the previous show, Dr. Chip Bennett, who is the pastor of Grace Community Church in Sarasota, Florida, and has two doctorate degrees. He's taught at several seminaries and still does on occasion. He went through several stories from the Old Testament, including Isaac, including Jericho, including Esther, including Daniel, and opened our eyes to how these actually pointed to a third day resurrection of some kind.

And we're going to go through more of those here in just a minute. But before we do, Dr. Chip, I want to ask you again to elucidate this method of interpretation. You said in the first show that, you know, you're all for the historical grammatical method, but there's much more to the scriptures than just the sort of wooden, literal, historical events that occurred. What is this new type of--

Well, not new, but what is this type of interpretation that many Americans are not familiar with?

CHIP:

Sure, and that's a great question. And I like that you said new, because to many people this is new. It's not something that they've heard before or seen before. Or if they've been familiar with it at all. It's usually through some sort of typological thing where it sometimes feels like things are being shoehorned and, you know, being forced. And I get that.

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This actual interpretation goes all the way back to the early church. And my dissertation was on this. I did a project for my Doctorate of Ministry at Knox, where I took a group of people and we went through passages of scripture, and we looked at them through the historical grammatical method only. And then we looked at it through what I call the literary hermeneutical lens. And we asked the question, and it's the question that Jesus, we're told about in Jesus in Luke 24.

It says, the Emmaus disciples, they said, did our hearts not burn inside when he was speaking? In other words, there was a physical response to the teaching of. And you see that also in Jesus. Jesus will teach and people will go, we've never heard anything like this. Like, it was like a whoa! And so, I had this sort of thought that if we're teaching it right, there probably should be some sort of burning in our heart or some sort of whoa when we hear it.

And so, what I did is I taught, you know, I think, seven or eight passages to the group, and we asked the questions, you know, which one benefited you the most? And we all agreed that both forms were fantastic. But the ones that made their heart burn, the ones that really pushed them more, was the literary lens. And this goes all the way back to the early church. You have the Antiochian church, and you have the Alexandrian church.

The Alexandrian church had what many would be called a flowerful interpretation of scripture. They saw it in a literary way. There was a lot of typology. The early church fathers use this form. But as church moved on, the Antiochian way of interpreting scripture won the day. And so, I was told in seminary, don't read the early church fathers. They're crazy. And that was what I was told.

And so, you just read this stuff and stay in the cul-de-sac of the Protestant Reformation, and you'll be great. Well, the problem is, is that Jesus and Paul, they don't do their reading of the Old Testament the way we read the Old Testament. You know, Paul makes claims, like, in 1 Corinthians 10, he says, there was a rock that followed the children of Israel, you know, when they left Egypt. And that rock was Christ. We're like, what? Christ was the rock? He's in the Old Testament? Most people are like, there's no way.

You know, what's fascinating is in Judea, there is a textual variant in Jude. And the variant is, is it Iesus or is it kurios? Is it that Jesus delivered the people of Israel out of Egypt? Or is it that the

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Lord delivered the people of Israel out of Egypt? Metzger, which, by the way, in German means butcher. I think that's funny. [Laughter] Metzger, literally in German, means butcher. But in his textual commentary on the New Testament, which we go to, to look at textual variants as scholars, he says that all the conventions of everything he knows on how to judge a passage of scripture would demand that it's Jesus.

But he says, we're going to go with kurios because of the problems that it creates for Jesus being the one. It's like, hold on, we can't even find Jesus in the Old Testament when he told us himself the Old Testament was about Jesus. We have a problem, Houston, with just the way we're doing our hermeneutics. We need a little bit more, you know?

And so, like, Jesus, you know, people are like, well, where are you getting this from? Okay, if I told you, if I came on your show and I said, hey, Frank. I was reading Jonah, and when I read Jonah, what I read is, is that Jonah gets thrown overboard. So, that's his death. His burial is he gets swallowed by this really big fish, and his resurrection on the third day is he gets spit up by the fish onto the shore of Nineveh. And because of this resurrection, there's a gentile revival, and that's all about Jesus' death, burial, and resurrection. You would go, you're crazy.

Except that's exactly what Jesus said the story of Jonah was about. And so, if we're going to be fair, you know, Paul in Galatians 4, if you were going to argue, if me and you were going to argue the merits of justification by faith, that's what we were going to argue, we would not use the allegory of Sarah and Hagar as the total be all, end all argument of justification by faith. But Paul does, and then he talks about Jerusalem above, Jerusalem below. It's like, where's he getting this from? How does he do this?

Well, it's because they believe, and I really believe this to be true. I think Paul, as a Jew, believed the Old Testament was about Israel. I think that's what he believed. And when he met Jesus, he realized the whole Old Testament was about Jesus. And I think he took some time away thinking through how that worked. And when you look at, like, the writer of Hebrews, the writer of Hebrews is telling you that Jesus is greater than all the Old Testament things, every single one. But he's using them as examples and then showing how Jesus is greater. And you see it in the texts themselves.

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You think of David. When David conquered Jerusalem, it was a Jebusite fortress. And if you remember, they taunted David. They said our blind and our lame could repel you. In other words, they had the high ground like the Star wars, when Anakin got Obi Wan, and he's down in the about ready to get burned up by the fire. He's like, don't come up here, Anakin. I've got the higher ground. Well, they were taunting David. And what did David do?

David found a way into Jerusalem through the water shaft. It's called Warren's shaft. And if you go to Israel, we try to go every year. We show people this. He went up through the water shaft, conquered Jerusalem. But the text is very clear. It says that he hated the blind and the lame. That taunting that he got about the blind and the lame could repel you. It says, and he kept them from the house of the Lord. Well, a better David has come, and in John it shouldn't fall on deaf ears.

There are two healings in the Gospel of John in the water system of Jerusalem. One is a blind man; one is a lame man. That's just not throwaway coincidences. You know, David could have a table in the presence of his enemy, but a greater than David has come because he actually sits at table with his enemies. You know, Moses could turn the water into wine. I mean could turn the water into blood. But a greater than Moses has come, who can turn the water into wine.

You know, this story of Jesus being greater, him being in the Old Testament, and how all this works, it's all there. But it takes a literary sort of shaking to get us out of just the literal, historical, grammatical, which I'm all for. You need to know background, you need to know culture, you need to know syntax, you need to know all those things. But there is a literary way of looking at the Old Testament to where you start to realize, wow, there's a lot here.

And so, when the claims are made that the Old Testament's about Jesus, that we can find the third day in the Old Testament, we should be able to find those things. And that's what we've been doing. And seeing that, hey, there's 40 plus references in the Old Testament that deal with this idea of the third day. And some of them are a deliverance from death, which is what we were talking about previously. Some of it's that God comes in great power, other times it's he brings forth the dry ground out of the water on the third day, which is really interesting because that's what he does in the third day of creation. The dry ground comes up, so life can come.

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So, on the third day, life starts in the creation story, and we see that even running through the Old Testament, the idea of the dry ground coming up on the third day. So, there's all these references of the third day that are deliverance from death, a victory, God coming in power, life. And so, when Jesus says, you should know about all these things, we really should, because they are in the Old Testament in spades.

FRANK:

Now, at the end of this broadcast, ladies and gentlemen, this podcast, we're going to give you some places you can go to get more of this.

CHIP:

Absolutely.

FRANK:

But what we're going to do now is we're going to go through, say three or four more of the third day reference stories in the Old Testament, and then we'll give you a place, a couple of places to go to learn more about this. I know you're going to be fascinated. Your hearts are going to be excited. That's a good thing. So, Dr. Chip Bennett's going to take it away now. So, let's do another third day from the Old Testament, Chip.

CHIP:

So, this is a deliverance from death again, on the third day This is the idea that you're delivered from death. That's what happened with Jesus. He was delivered from death on the third day. This is when the Gibeonites Aar actually delivered from the sword on the third day. And this comes out of Joshua, chapter nine. Again, another third day reference.

So, the Gibeonites, like the other nations of Canaan, they were condemned. They were condemned by the Law of Moses, and they were assigned to be slaughtered by the sword of Joshua. And you can read that in Deuteronomy, chapter 20, verses 16 through 18. So, this is who they were. This is what scripture says about them. And they were not allowed a covenant of peace because you couldn't make that with the Amorite nations of Canaan. That's out of Deuteronomy seven.

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So, they were under the final judgment of God and were appointed to death, Joshua 9:24. But the Gibeonites had heard about the name of the Lord, and they had heard what he had done for his people. And you see this oftentimes, people that are far from God, Rahab, the Gibeonites. They've heard and they believe. People are always like, the Old Testament doesn't have anything to do with Gentiles or reaching other nations. That's not true.

You've just got to pay attention when we're reading. But they had heard the name of the Lord and all that he had done when they came out of Egypt and also what had happened with the kings across Jordan. So, like Rahab, they had faith. And so, they sought, like Rahab, to make a covenant of peace with Israel to the salvation of their households, like Jacob.

So, you've got these stories all go together. This is the way Hebrews wrote, by the way. It's not a makeup thing. They would take one story and then they would believe that you knew that story, and then they would see where that story had repeated itself in other people, and they would record that. And that's a literary way of recording. You've got the eyes are opened with Adam and Eve when they eat of the tree and they're naked.

Then in Genesis 9, Noah partakes of a vine and drinks the wine, and when his eyes are open, he's naked. These are not. I mean, these happen literally, but you see the consecutive nature, and they build upon stuff. So, they're like Rahab, but they're also like Jacob, because they disguise themselves to steal the blessing of life by an appeal to Joshua so that they wouldn't be subject to the decree of death. They pretended to be a people from afar. Remember that in the text.

So, you see, there's a lot of these similarities. So, they ventured everything, everything they could. They ventured this to make a covenant, to be protected because they didn't want to die. They were under the judgment, the law of death, just like Rahab had done at Jericho. They were doing the same thing. We want to be delivered from death. So, Joshua made peace, and he did extend to them the protection of the covenant. And their deception was discovered to Israel.

So, the people were dismayed because Israel had extended mercy to these strangers. They were covenants. They were strangers to the covenant. How could you extend them mercy? But

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Joshua, he upheld that oath that he had sworn, and they were delivered from the sword on the third day after they had made a covenant of peace. Now, he also cursed these people, and he delivered them to being servants perpetually. So, they would be hewers of wood, the text says, and drawers of water for the service of the Levites and for the altar of the Lord forever. This is in Joshua 9, verse 27.

So, think about this in the fullness of time. We know this from Galatians 4:4 about Jesus coming. Many from the nations would hear of the saving purposes and power of the Lord of his people. And we, too, like the Gibeonites, were justly under the condemnation of the law of Moses, deserving the penalty of death. But the true Joshua sought us out, and he freely extended the covenant of peace to us.

And so, as Jesus was delivered from death on the third day, he sent his disciples into the world with a better sword than Joshua. Joshua's sword killed people and slaughtered. His word redeemed. His sword was the word. And so, he gave every one of us a better covenant of peace, freely offered to all of us who'd been strangers to the covenants. And our better Joshua took our curse and bore it away, leaving us only with his blessing. He delivered us from bondage.

He became a bondservant for us, carried the hued wood of the cross for us. He also poured himself out for us that he might draw for us living water. And he made us sons in his father's house and no longer slaves, Galatians 4:7. And he's even made us priest to God to dwell in the house of God forever. So, here is a third day deliverance of death for the Gibeonites in Joshua, chapter nine. And again, this is on the third day.

So, when you're reading these stories, they're telling us of a deliverance. And this one here specifically is a deliverance of death. Now, there are also passages on the third day where God comes in great power, which he obviously did on the third day with Jesus to raise him from the dead. Paul talks about the same power that raised Jesus from the dead lives in us as his children. So, the third day is also a day of great power. This one is probably my favorite passage in the Old Testament. I've got a lot of them, but this one I just love. And I think--

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FRANK:

The one you're about to get to now?

CHIP:

Yes, the one I'm about to get to now.

FRANK:

Okay, before you go, I want to ask you something. I've just been thinking about this hermeneutical method. And hermeneutics, friends, is the way we interpret the scriptures. It's just a fancy way of saying that. It seems to me, Chip, that we can say that the historical grammatical method is a way to interpret the scriptures. It's at least that. But it's certainly more than that, too, right?

Could we say that? Could we say, well, the historical grammatical method, it's at least that? These things really happened in history. But there's so much richness to the scriptures and so much more being communicated, as Jesus himself said, that it's at least that. But it's certainly more than that. Is that a way of--?

CHIP:

Yeah, yeah. The historical grammatical can get you right up to the promised land, but it takes the literary hermeneutic to get you in.

FRANK:

There you go.

CHIP:

I'm just playing. [Laughter] I'm just playing. You know, isn't that interesting, though, that Moses was not allowed to go to the promised land. So, the law brought you right up to the Promised Land. But check this out. In Jesus, Matthew 17, on the Mount of Transfiguration, in Jesus, Moses is standing in the Promised Land. The law can take you right up to it. But in Jesus, you get there.

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You know so, I look at it and say that we absolutely need the historical grammatical hermeneutic to understand the occasional letters, and what was going on, and backgrounds, and culture, and everything else. But if we don't have the literary hermeneutic, we're going to miss some stuff. This is totally an aside. This wasn't planned, but just listen. Listen to this I'm pulling up here in my scripture. Just listen to this. Just see if you can hear something, because once you hear it, you can't get away from it. And this is illiterate.

So, at that time, Herod the King. Now, this is not the same Herod that was reigning when Jesus. This is another Herod. But the names are important. Herod the king laid violent hands on some who belonged to the Church. He killed James, the brother of John, with the sword. There was another Herod that killed John with the sword. Now, this is James, but the imagery's here. When he saw this--

FRANK:

This is Acts 12, right?

CHIP:

It is. Yep. And when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of unleavened bread. That's Passover. So, he arrests Peter during Passover. When he had seized him, he put him in prison. In prison in the Old Testament, it's underground. It's down in the ground. So, it's emblematic of, you know, like death so to speak. He puts him in prison, delivering him over to four squads of soldiers to guard him. Was anybody else put in the ground with four squadrons? I mean, I want you to hear the intending to bring him out.

So, Peter was kept in prison, but prayer was made by God to the Church. Now, when Herod was about to bring him out on that very night, Peter is asleep. What are we told? He's sleeping between two soldiers. See, you can't see this historical grammatical. This is literary. You have to see literary. He's sleeping between two soldiers, bound with two chains. That's why I've got this. Bound with two chains, one on each side, and centuries regarding the Lord.

Behold, an angel of the Lord stood next to him. Light shone in the cell. He struck Peter on the side. Chains fell off. He says, get up. Get up is not the word. It's rise. That's the Greek word is rise. And that's another way we don't read it. We don't have a literary hermeneutic. We have a

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historical grammatical hermeneutic, and we're trying. It's get up. No, it's rise. Chains fell off. Dress up yourself. Put on your sandals. He's naked. He has to put his clothes on. He's naked. This should be firing off on all cylinders that Peter is actually living out the stigmata of Christ, that he's following in Christ's footsteps. I'll just jump to the end.

It says, he came to the door and recognizing Peter's voice, this is verse 14. She didn't open the gate, but ran in. And she said, Peter's at the gate. And they said, you're out of your mind. They didn't believe it was him. It's his angels, but he continued knocking. And then when he came in, he told them how the Lord had brought him out of prison. And he said, listen, tell these things to James and the brothers. I mean, this is just unbelievable.

Now, did this happen? Absolutely. But in the providence of God, God is carrying on the work of Jesus in the life of Peter, and he does it in the life of Paul. Paul gets bit in his hand by a snake. And guess when he gets delivered. Guess when that is. It's on the third day.

FRANK:

And he shakes it off like nothing, too.

CHIP:

Because here's the literary bookend. At the beginning of Luke, Luke and Acts are what we call a diptych. They're written together and everybody knows that. So, at the beginning of Luke, we have the usage of one Greek word that's only used in the Gospel of Luke one time. John the Baptist calls the scribes, the Pharisees, the religious leaders, he calls them a brood of vipers. And he says, the axe is going to be laid to the tree and the wood's going to be thrown into the fire.

At the very end of Acts, what happens? A viper bites Paul. Paul shakes it off into the fire where the brush is. That's a literary device. It's called an inclusio. It's a bookend. But you don't see that unless you've learned to read literarily. And this idea of the third day, it's taught in Luke 2. They take Jesus at 12 years old to Jerusalem and they lose him. They completely lose him. And we're thinking, there's no way. But in that day and age, they traveled in caravans. They didn't travel, just mother and dad. They traveled in caravans.

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And oftentimes the men and the women would be in different groups. They thought they had gotten Jesus, one of the family members had gotten him, whatever. That's just the way they rolled back then. They go a day, and it's on the second day that they realize they don't have Jesus. So, they go back to Jerusalem, and we're told it was the third day. That's not coincidence.

What's going on here? What's going on here? What's going on here, is that the Lord loves us so much, and we're seeing this in the text. He loves Mary so much that he's preparing her heart for another day where she will lose Jesus, but she will find him on the third day. It's beautiful cause it bookends with Luke at the end. And so, what I'm saying is, you won't see that unless you have a literary perspective. In Mark 2, when the paralytic is being brought, what we're seeing is four people carrying this paralytic. He can't move.

If you look at it, it looks like pallbearers. And what do they do? They have to dig through the thatch of the roof, the dirt and everything to lower him down. This is the best funeral sermon you can preach because when he gets lowered into the grave, who's there with him? Jesus. And what does he say? Rise. And it's beautiful, but you can't see that if you're not reading it from a literary standpoint. So, I hope that makes some sense and adds some to this idea. And so, let's continue on because I got a lot more. Can I continue?

FRANK:

Let's go, great stuff.

CHIP:

So, we're now getting to my passage that I told you is my favorite probably of all, and it's found in Exodus, chapter 15, verses 22 through 25, just a couple of verses. It's called the Waters of Marah. This is just powerful. So, we know that God brought the trees out of the earth on the third day. That's another whole podcast for another whole day. Trees, because there's two trees always in life: tree of blessing, tree of cursing.

So, he brings the trees out on the third day, but the trees become emblems of our destiny. Adam's tree is the tree of death. Christ's tree is the tree of life. So, we have here this account where the children of Israel come upon the Waters of Marah. And Marah in Hebrew means bitter, but it's full of the Gospel. So, they had been baptized unto Moses at the Red Sea.

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And Paul tells us that in 1 Corinthians 10. So, baptism is an emblem of death. This is really important to see. After the deliverance at the Red Sea, the people went through the wilderness and suffered a great thirst for three days. They've died through the waters of baptism. And now we're at the third day and they're dying of thirst, needing water. And so, when they come to Marah, there's water, but it's bitter.

And so, they cry out against Moses. You know, typical people of God, right? We're always grumblers and complainers, especially as a pastor, you always get, people cry out about you all the time. But anyway, Moses then cries out to God. And this is crazy, Frank. We're told that when he cries out to God, that God showed him a tree. Now, the word yarah is the Hebrew word. It means to point. It's the root word for the word Torah, which is to point, to instruct.

So, Moses, the writer of the Torah, that is an instruction to point, is being pointed to a tree. Now, you'd asked me, I think, in the last time we talked, did people just make this up? How in the world would Moses have known to write pointing to a tree on the third day? I don't think he could have done this. I think this is what happened.

So, he points to a tree, and when he threw the tree into the bitter waters, they were made sweet. That's chapter 15, verse 25. So, on the third day, after Israel's emblematic death going through the Red Sea, they're delivered from their thirst by the Lord's tree that was shown to Moses. Who is unable to see this? That in Mara's tree, there's another tree that we're going to know where he would take the bitterness of the cup of gall and he would cry out, I thirst. But yet, after three days, he would come forth and he would make our bitter waters become sweet, because he's the fountain of living water, and his tree of death becomes our tree of life.

This is all on the third day. I love this story. I mean, to me, the pointing, yarah, the root word for Torah, a tree, waters that were bitter made sweet. This is exactly what the Lord does for all of us. If there's anybody listening, I mean, I'm telling you, serving the Lord and being a Christian is the best thing you can ever do, because he really can take our bitter waters, our shame, our guilt, our problems, and he can restore us and give us life. And this is such a powerful, powerful, powerful deal.

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FRANK:

It is. Ladies and gentlemen, the reference is Exodus 15:25. Look it up. Here's what it says in the New American Standard. Then he cried out. Moses did. He cried out to the Lord, and the Lord showed him a tree, and he threw it into the waters, and the waters became sweet.

CHIP:

Yeah. And read the verse before. Right before, I think, verse 22, it says it's on the third day.

FRANK:

Oh, yeah. It does say. Yeah.

CHIP:

That's what I'm saying.

FRANK:

Three days into the wilderness. Yeah.

CHIP:

That's my point. Again, everything I'm talking about so your listeners know if they'll read the passages, they all reference the third day. This is why it's important, because that's what Jesus said.

FRANK:

Let's do one more, Chip, and then we'll do another show that people want to hear about as well. Let's do one more.

CHIP:

Rock on. Okay, this is another one that's just fantastic. This is Aaron's rod that buds on the third day. It's beautiful. All these stories are just, they're so profound. So, this is, your listeners can read it in Numbers 16 and 17. That's the two chapters.

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FRANK:

They're always in Numbers, Chip. They're camping in Numbers all the time. Okay, Numbers 15 you said? [Laughter]

CHIP:

No, Numbers 16 and Numbers 17. Yeah. I always joke that Leviticus and Numbers usually are the deal killers for reading the Bible through a year, and you just jump right to Matthew. So, I get it.

FRANK:

You get to the book of Levitatus, and you can't go any further.

CHIP:

Start reading about pots and pans and Leviticus. I'm out. So, anyway, so the rebellion of Korah, which was a faction, it was illegitimate faction of the Levites to represent God, that they were trying to represent God apart from his normal ordination. Korah and his house were severely judged, if you remember, as the earth opened its mouth to swallow them down. That's also another really cool thing.

Psalm 48 is written by the sons of Korah, and it talks about if the earth falls in and goes back to its primordial state, that we're still going to not fear God because great is his city. But it's awesome that the sons of Korah, who saw their family, their dad, pulled into the earth. They're recounting, what if the earth gave way back to the way it was in Genesis 1, where everything falls into the sea. We're not going to fear. We're going to be ok. It's a lot of powerful stuff.

So, Korah is severely judged, swallowed up by the earth. The next day, saw more rebellion in Israel. The congregation, they grumbled, complained as they did against Moses, complained against Aaron. So, Moses intercedes, and Aaron's censor stayed the judgment. We can read that in Numbers 16:41-50. But the Lord was determined to establish the legitimacy of Aaron's priestly ministry in Israel against any rival claims.

So, each of the 12 tribes was commanded to bring a staff to Moses and to write their names on the staff. Aaron's was written on his staff. So, Moses took all those staves and he put them into

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the tent of testimony. So, what happens? Well, on the third day, after the judgment on Israel's rebellious priests, I want you to hear the echoes here because we're going to jump right into Jesus in just a minute and see how all this is telling us about Jesus. Moses went into the tent and found that the staff of Aaron had budded, and it had bloomed with blossoms and bore ripened almonds.

So, God had brought forth life out of death to vindicate Aaron's priesthood and to vindicate his ministry against all the tribal rivals that would claim to be legitimate. So, God brings the tree out of the dry ground on the third day of creation. He brings forth living blossoms out of a dead staff on the third day as well. So, he's a redeemer. This is all about Aaron's vindication. And through his prophetic office, the atonement for sins of the people was made and God's anger was propitiated. This is through Aaron's ministry. And you can read that in Numbers 16:47-48.

So, God vindicates his true priest by showing that God has the power to bring life from death. But in Jesus, in the fullness of time, there would be another faction of priestly sons of Levi who would rebel against the authority of the Christ, who came with another priestly title, but he was a priest after the order of Melchizedek. This faction of rebel priests condemned themselves by bringing Israel's Messiah to the cross. But on the third day after their rebellion, God vindicated the true priest by causing him to come forth living from the grave.

So, here's another third day passage, life from death, read in the context. You can see the Gospel in it. The Gospel DNA is through all of these stories. And that would be the thing, I guess I would sort of camp on, Frank, when you say, are they making this up or whatever? I would say the Gospel DNA is in all the stories of the Old Testament. How could they have been there? Because the Gospel wasn't preached at this point. They knew nothing of this. How's that DNA in all these stories? Only way I can figure is that the word of God actually has a Divine Author.

FRANK:

Yes. And many of these writers didn't know one another. They lived at different times in different places. And that's even true of some of the New Testament writers. They were writing from different parts of the world when they wrote some of this down. So, it was really hard to contrive all this. You could also throw undesigned coincidences in there. We've had programs

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talking about undesigned coincidences here on the I Don't Have Enough Faith to Be an Atheist podcast, so you can look those up.

There is a Divine Weaver of scripture. Somebody has woven this together over 1500 years, 40 different authors as pastor Chip Bennett has been showing us here and we've got so much more that we're going to cover in a future show. But Chip, can you tell people where they can go? Is there a book they can read on this? Are there websites? Give us some insight.

CHIP:

So, the places I think are the easiest way...

We live in a world today where people like visual stuff. So, best friend in the world, close to me, board member at the church, a mentor in so many ways, was my advisor for my doctorate at Knox. Dr. Warren Gage has a YouTube channel that you can go to called Watermark Gospel. That YouTube channel, I think has 20-25 videos that show all of this in spades. And there's another hundred that are in the works that we're doing. It's so powerful. That's the first place I would say to go.

Second place I would say to go is they can go to my YouTube channel, Dr. Chip Bennett. And there is a ton of teaching on this type of stuff. I don't know how long we'll still be able to do it, but they can go find me on TikTok as well. We've got like, I don't know, 50 some thousand followers on there. And we do a lot of this type of literary teaching because it's got short bursts.

It's amazing how the TikTok audience has taken to this because, see the generation that's coming up, what's going to reach them more than anything is poetry. We've got to be able to reframe some things so they can see it because they're so inundated with garbage and junk. You've got to elevate them to be able to see more. So, the TikTok channel.

And they also could go to GraceSarasota.com and watch messages because almost every message I do at some level has some literary element to it and how to read scripture. And, you know, everything we do at Grace, especially on the weekends, is sort of a, I call it a literary exegesis. We always go through a passage of scripture and look at how that works.

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So, those are places that they would go, but Watermark Gospel would be the place I would send them first. They'll be blown away. The videos are incredible. They're like Bible Project quality and they really help understand this third day Jesus in the Old Testament stuff, powerful stuff.

FRANK:

Look for one other program we're going to do. Dr. Chip Bennett and I will do. He's going to obviously speak most of the time because he has all these great insights. Check those websites out. Also, if you're anywhere near Sarasota, Florida, you want to see Dr. Chip in person, you can go to the campus there. It's in Sarasota, Florida. Check him out there. He's doing just some great work every Saturday and every Sunday.

And of course, all this other work he's doing on his YouTube channel. You want to check all that out. It's a great privilege to be a friend with Dr. Chip Bennett and also do these shows. By the way, if you want to listen to the previous programs, we did three years ago on finding these hidden themes in the Bible, get the Cross Examined app, two words in the app store, Cross Examined. And go back to June and July of 2021.

You will see two programs with Dr. Chip Bennett and look for a future program here with Dr. Chip and myself on this very rich way to interpret the scriptures, the way that Jesus appeared to be talking about when he said, hey, look at the Old Testament. It speaks of me. Where?

Well, Dr. Chip showing us where. All right, friends, it's been great being with you. Also, don't forget we have a bunch of online courses this summer you can take in a self-paced way. Go to CrossExamined.org. Click on online courses. You will see them there. And Lord willing, we will see you here next week. God bless.

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