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## **The Fourth and Seventh Day Part 2**

The quest for absolute truth has been man's quest from the beginning. It is in that quest that difficult questions are asked. The motive of those questions should be founded on a sincere desire to test everything. In this series, we embark on the challenge of testing the teachings and claims of what is often referred to as the New Testament of the Bible, or also called in Hebrew the Brit Hadasha.

We hope that you enjoy studying and testing the following teaching:

As we stated in the beginning of this teaching, some ancient Jewish commentary notes a Messianic dichotomy, Messiah ben Yoseph and Messiah ben David.

We believe, based on first century writings and witnesses that Yeshua fulfilled the role of Messiah ben Yoseph, and is returning to fulfill the role of Messiah ben David.

But it does not matter what we believe. It is up to you and your house to examine the facts and test everything, to come to your own conclusion.

The point is this, modern mainstream Judaism's strict understanding of messianic prophecy today that eliminates Yeshua as a messianic candidate, is not really consistent with all ancient rabbinical commentary.

What we need to realize is that ancient rabbinical Jewish commentary about messianic prophecy is more compatible with the events and testimony surrounding Yeshua in the first century than what Judaism today likes to admit. Much of today's understanding centers around Rabbi Rashi's thoughts and commentary.

Remember, quite often modern Judaism doctrine scoffs at the idea of a second messianic coming, another coming that is intended for the Messiah to fulfill the Kingdom, or Messiah ben David.

They often scoff at the idea of how the suffering servant as the Messiah and the Messiah as king can be separated by a distance of time.

What we have been demonstrating is that the messianic prophecies not only appear to be a two part

process according to the Scriptures, but even a handful of ancient rabbis appeared to share some agreement in this, contrary to the more dominant modern school of thought.

Now that we have reviewed much of rabbinical commentary on the Messiah as the suffering servant in part 1 of this teaching, we will review the role of Messiah ben David, the role of the messiah that usher's in the kingdom age.

Quote:

“Today, we can see with our own eyes how the vision of the Prophet Ezekiel, describing the rebirth of the Jewish People and the ingathering of the exiles in Eretz Yisrael, is being fulfilled. It is true that we are now in mid-process. We are still at the stage of being crystallized as a nation....

Yet, our gaze must likewise be trained upon the future and the end of days, the age of Mashiach ben David. At that time, the issue of limited nationalism will pass, and we will turn as well to mankind in the aggregate, serving as a light unto the nations. Each day, in fact, we pray, “Speedily cause the offspring of your servant David to flourish.” (Rabbi Dov Begon)

Like most of mainstream Christianity, modern Judaism looks forward to a Messiah that will usher in a new age, that solidifies Israel into the nation it was always intended to be, enabling it to bring Torah to the nations.

Let's examine some of the detail of these future events that surround the role of Mashiach ben David.

In Ezekiel 34, Yahweh says that he is angry with the Shepherds of Israel, for scattering the sheep and only being concerned with themselves...thus, as a solution, Yahweh will send Himself, through His Messiah as the one true Shepherd, as King David...

#### **Ezekiel 34:1-10**

<sup>1</sup>The word of the Lord (Yahweh) came to me: <sup>2</sup>“Son of man, prophesy against the shepherds of Israel; prophesy, and say to them, even to the shepherds, Thus says the Lord God: Ah, shepherds of Israel **who have been feeding yourselves!** Should not shepherds feed the sheep? <sup>3</sup>You eat the fat, you clothe yourselves with the wool, you slaughter the fat ones, **but you do not feed the sheep.** <sup>4</sup>The weak you have not strengthened, the sick you have not healed, the injured you have not bound up, the strayed you have not brought back, the lost you have not sought, and with force and harshness you have ruled them. <sup>5</sup> So they were scattered, because there was no shepherd, and they became food for all the wild beasts. My sheep were scattered; <sup>6</sup>they wandered over all the mountains and on every high hill. My sheep were scattered over all the face of the earth, with none to search or seek for them. <sup>7</sup> Therefore, you shepherds, hear the word of the Lord (Yahweh): <sup>8</sup>As I live, declares the Lord God, surely because my sheep have become a prey, and my sheep have become food for all the wild beasts, since there was no shepherd, and because my shepherds have not searched for my sheep, **but the shepherds have fed themselves, and have not fed my sheep,** <sup>9</sup> therefore, you shepherds, hear the word of the Lord: <sup>10</sup> Thus says the Lord God, **Behold, I am against the shepherds,** and I will require my sheep at their hand and put a stop to their feeding the sheep. **No longer shall the shepherds feed themselves. I will rescue my sheep from their mouths, that they may not be food for them.**

Those are some rather intense words coming out of the mouth of our Creator. The shepherds and rabbis of Israel have decimated the faith and have only benefited themselves. As we continue note the language of the sheep and the shepherd.

For those familiar with the New Testament, the Brit Hadasha, it is easy to see Yeshua, the Messiah, present in this text, both in the first century and even more so in the purpose and context of His return.

Let's continue...

### **Ezekiel 34:11-19**

<sup>11</sup>For thus says the Lord God: Behold, I, **I myself will search for my sheep and will seek them out.** <sup>12</sup>As a shepherd seeks out his flock when he is among his sheep that have been scattered, **so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness.** <sup>13</sup>And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. <sup>14</sup>I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. <sup>15</sup>I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. <sup>16</sup>I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

<sup>17</sup>As for you, my flock, thus says the Lord God: Behold, I judge between sheep and sheep, between rams and male goats. <sup>18</sup>Is it not enough for you to feed on the good pasture, that you must tread down with your feet the rest of your pasture; and to drink of clear water, that you must muddy the rest of the water with your feet? <sup>19</sup>**And must my sheep eat what you have trodden with your feet, and drink what you have muddied with your feet?**

In the Brit Hadasha, we learn that this process of bringing in the lost sheep has begun through the Messiah Yeshua.

### **Matthew 15:24**

<sup>24</sup>He answered, "I was sent only to the lost sheep of the house of Israel."

### **Mark 6:34**

<sup>34</sup>When he went ashore he saw a great crowd, and he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things.

### **John 10:8-16**

<sup>8</sup>All who came before me are thieves and robbers, but the sheep did not listen to them. <sup>9</sup>I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. <sup>10</sup>The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. <sup>11</sup>I am the good shepherd. The good shepherd lays down his life for the sheep. <sup>12</sup>He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. <sup>13</sup>He flees because he is a hired hand and cares nothing for the sheep. <sup>14</sup>I am the good shepherd. I know my own and my own know me, <sup>15</sup>just as the Father knows me and I know the Father; and I lay down my life

for the sheep. <sup>16</sup> And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

**Matthew 25:32**

<sup>32</sup> Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.

For more on the powerful Messianic metaphor on the shepherd and the sheep, we highly recommend the teaching by 119 Ministries called *The Lost Sheep*.

We can see how Ezekiel 34 began in the first century through Yeshua.

So let's continue more with Ezekiel 34 and learn how the one true Shepherd Messianic role started in the first century and will solidify at His return.

Yahweh, through Yeshua as His right arm, establishes the role of Messiah ben David.

Let's read...

**Ezekiel 34:20-24**

<sup>20</sup> Therefore, thus says the Lord God to them: Behold, I, I myself will judge between the fat sheep and the lean sheep. <sup>21</sup> Because you push with side and shoulder, and thrust at all the weak with your horns, till you have scattered them abroad, <sup>22</sup> I will rescue my flock; they shall no longer be a prey. And I will judge between sheep and sheep. <sup>23</sup> And I will set up over them one shepherd, my servant David, and he shall feed them: he shall feed them and be their shepherd. <sup>24</sup> And I, the Lord, will be their God, and my servant David shall be prince among them. I am the Lord; I have spoken.

Here we have a clear reference to the Davidic role in messianic prophecy.

Let's continue...

**Ezekiel 34:25-31**

<sup>25</sup> I will make with them a covenant of peace and banish wild beasts from the land, so that they may dwell securely in the wilderness and sleep in the woods. <sup>26</sup> And I will make them and the places all around my hill a blessing, and I will send down the showers in their season; they shall be showers of blessing. <sup>27</sup> And the trees of the field shall yield their fruit, and the earth shall yield its increase, and they shall be secure in their land. And they shall know that I am the Lord, when I break the bars of their yoke, and deliver them from the hand of those who enslaved them. <sup>28</sup> They shall no more be a prey to the nations, nor shall the beasts of the land devour them. They shall dwell securely, and none shall make them afraid. <sup>29</sup> And I will provide for them renowned plantations so that they shall no more be consumed with hunger in the land, and no longer suffer the reproach of the nations. <sup>30</sup> And they shall know that I am the Lord their God with them, and that they, the house of Israel, are my people, declares the Lord God. <sup>31</sup> And you are my sheep, human sheep of my pasture, and I am your God, declares the Lord God."

It is at that time, all will come into obedience to the Torah.

Let's read Genesis 49.

## **Genesis 49:10**

<sup>10</sup>The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people.

So what does the word Shiloh mean?

Tim Hegg (Studies in Torah) points out that the crucial element in interpreting the meaning of this verse is understanding the word “Shiloh.”

There are three possibilities.

First, Shiloh may be a place name (for example...“until he comes to Shiloh”).

Second, Shiloh is the combination of Hebrew words meaning “which belongs to him.”

This renders the verse, “until that which belongs to him comes.”

Third, Shiloh is a personal name derived from the Hebrew verb, “to rest.” Hegg eliminates the first on grammatical grounds and the second on unexplainable spelling problems.

That leaves the third option.

According to Hegg, “Shiloh is the One who brings rest.”

Hegg notes that this is consistent with the interpretation of the sages of Israel.

They also thought that this prophecy had Messianic content.

Both Jewish sages and Christian theologians agree. Shiloh is the Messiah.

But notice how Jacob’s prophecy describes the one who brings rest.

He will be from Judah. He will be a ruler. And all the peoples will obey him.

The word we might expect is “people” (am), but that’s not what the verse says.

The verse says amim, “peoples,” a reference to not only Israel but to all the people of the earth.

According to this prophecy, recognized by Jews and Christians alike, the Messiah will bring rest and everyone of earth will bow to him.

What does this mean?

Just in case you haven’t noticed, there isn’t much rest in the world today.

The world is characterized by frenzy, anxiety, hurry and accelerating madness. Nor do all the people of the earth bow to the Messiah.

In fact, the people of the earth can’t even agree whether there is a Messiah or who he might be.

While Jews and Christians do agree that Jacob's prophecy is the guarantee of hoped-for resolution, everything else in this prophecy seems distant in the world we occupy today.

Nevertheless, God guarantees it will come to be.

For now, understand this...the Messiah is to bring rest for His people at some point in the future.

This prophetic understanding of messianic rest will be critical in understanding one of the key components of the Yeshua as the Messiah ben David role.

Interestingly enough, the Torah reveals the timing of both roles of the Messiah, the first being Messiah ben Yosef, or Joseph, as the suffering servant...the second being Messiah ben David, as King.

The rest of the teaching will require a willingness to explore the deeper understandings of the Scriptures.

In Jewish exegesis tradition, there are four levels of understanding one can glean from in the Scriptures.

**The first is Peshat** (פְּשָׁט) — "plain" ("simple") or the direct meaning.

Most stop here. In fact, what we are about to reveal in the Torah, some may object to because it is not found in the Scriptures in a literal and blatant sense. One must "discover" what we are about to uncover by looking deeper.

By being so quick to dismiss everything beyond the Peshat level, one is very limited in their understanding, and they miss out on some exciting and revealing aspects of the Word of God. In fact, most prophecy is beyond the Peshat level of study.

However, that being said, the deeper understandings cannot stray from the literal meanings of the text.

They must be compatible.

The literal meanings and deeper meanings cannot oppose one another or be contrary to one another.

**Second, there is the Remez** (רִמְזָה) level of study— it "hints" or reveals the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense. Remez literally means "hint" in Hebrew.

At this level, one begins to understand that certain words contain much more meaning than their literal counterparts.

An example of implied "Remez" can be found in Proverbs 20:10 – "Different weights, and different measures, both of them are alike an abomination to the Lord. "

The p'shat would be concerned with a merchant using the same scale to weigh goods for all of his customers.

The remez implies that this goes beyond this, into aspects of fairness and honesty in anyone's life.

Do you see how that works? The remez level takes the literal commandment and exposes the heart or purpose behind it.

Yeshua practiced a deeper level of Torah study in Matthew 5, where some may think He is adding to or taking away from the Word of God. Instead, Yeshua was applying the deeper understandings to law of God.

**Thirdly, there is the Derash (דרש)** — from Hebrew darash: meaning to "inquire" or "seek" — the comparative midrashic meaning, as given through similar occurrences. It is also called “midrash”

This is a teaching or exposition or application of the P'shat and/or Remez.

In some cases this could be considered comparable to a "sermon."

For instance, Biblical writers may take two or more unrelated verses and combine them to create a verse or verses with a third meaning.

This does not afford anyone the license to simply make things up...one must not violate the p'shat level as the literal sense.

We should allow Scripture to interpret Scripture, and be sure that the Derash understanding is consistent with other Scripture.

**Lastly, there is the Sod level (סוד)** (pronounced with a long O as in 'bone') — it is the "secret" or mystical meaning, as given through inspiration or revelation. Sod literally means “hidden” in Hebrew.

This understanding is the hidden, secret or mystic meaning of a text. Some examples of this would be the "dragon," "whore of Babylon," and number "666," all from the book of Revelation.

Others would include; Yeshua's command in John:

**John 6:53**

<sup>53</sup>Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you..

Or Paul's statement in Galatians:

**Galatians 4:26**

<sup>26</sup>But Jerusalem which is above is free, which is the mother of us all.

In the remainder of this teaching, we will be going beyond the p'shat levels of the Scriptures, and into the “remez,” “D’rash,” and “Sod” levels of the Word.

We've already reviewed the two primary roles of the Messiah; first being Messiah ben Yosef, and second being Messiah ben David.

We are going to reveal now, how both of these roles are not only separated by distance of time in their fulfillment, but approximately when these roles would appear.

We are going to show why the Messiah is said to appear on the fourth and seventh day.

Let's start with Malachi 4:2.

**Malachi 4:2**

<sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings.

In reading this verse, it almost feels like it was written by those that entertain sun god worship.

What in the world does this verse mean, and what does prophecy have to do with the sun?

Many already understand that our Creator has a 7,000 year plan for man.

For those who do not realize the 7,000 year plan, we will demonstrate where that understanding came from.

According to Revelation there is a 1,000 year period in the end. The beginning of that 1,000 years starts with the first resurrection and ends with the second resurrection.

**Revelation 20:4-6**

<sup>4</sup> Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Yeshua and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years. <sup>5</sup> The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. <sup>6</sup> Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

Is Revelation simply making things up? How would we test this to the Tanakh, or the Old Testament?

Consider Job...

**Job 5:19**

<sup>19</sup> He will deliver you from six troubles; in seven no evil shall touch you.

So, in looking at Job, we are to understand that we will have a "6" of tribulation and in the "7th" we are delivered from all evil.

So what does this even mean?

How does a thousand years of the Messiah as King fit?

To unlock this cryptic statement in Job, we need to pull in some related understanding.

**Psalm 90:4**

<sup>4</sup> For a thousand years in your sight are but as yesterday when it is past, or as a watch in the night.

In this, we understand that a thousand years can be equated to one unit of a day.

## **2 Peter 3:8**

<sup>8</sup> But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

Peter mentions this understanding in the context of the “Day of the Lord” or in other words, the “Lord’s Day”

## **2 Peter 3:10**

<sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

So why is Peter telling us a day is like a thousand years in the context of the Day of the Lord, or the Lord’s Day?

Why does he believe that the Day of the Lord will be as 1,000 years?

Remember, Peter wrote this before Revelation also revealed the 1,000 years as the Day of the Lord.

Peter has a good reason for this...

It is actually found in the Torah, if one seeks the deeper understandings of the Word of God.

Peter states that in matters of Yeshua’s return, many will scoff at how long it is taking...

## **2 Peter 3:3-5**

<sup>3</sup> knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. <sup>4</sup> They will say, “Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation.” <sup>5</sup> For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God,

In this mocking by others, Peter rebuttals by saying that they have deliberately forgotten about creation week.

So, what do we know about creation week that the scoffers forgot?

What about the creation week was lost by the scoffers?

## **Exodus 20:11**

<sup>11</sup> For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day. Therefore the Lord blessed the Sabbath day and made it holy.

So to recap, Peter mentions that scoffers complaining about how long it is taking for Yeshua’s return have forgotten about creation week.

In that sense, they should better understand the timing of the Day of the Lord, and to understand it better, the knowledge of a day as a thousand years and a thousand years as a day is absolutely critical to unlock the understanding Peter is trying to communicate here.

The Day of the Lord, or Lord's Day, is also known as the Sabbath day:

**Luke 6:5**

<sup>5</sup> And he said to them, "The Son of Man is lord of the Sabbath."

So, if the Day of the Lord is the Sabbath, now we know why Peter was mentioning in the context of the Day of the Lord that a day is like a thousand years and why he was pointing back to creation.

Peter knew that the end is revealed from the beginning:

**Isaiah 46:10**

<sup>10</sup> Declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'

Peter knew that creation week unlocks the timing of the Messiah for the scoffers, who would mockingly complain about how long it is taking for the Messiah to return.

In the beginning, there are six days of creation, and the seventh day is a day of rest.

And recall what we read in Genesis about how Shiloh meant rest.

Also, remember what Job said, keeping the week of creation in mind:

**Job 5:19**

<sup>19</sup> He will deliver you from six troubles; in seven no evil shall touch you.

So, using Genesis, Job and Psalms...as well as other messianic prophecies about the Messiah as king, we can see how Peter is coming to an interesting conclusion.

Peter is saying that there will be six thousand years of man, and during that six thousand years, man will experience much tribulation because of their sin. And then there is the 1,000 years of the Lord, in the Day of the Lord. In that, we are delivered out of our troubles, in that Last Day according to Job.

This is also what Revelation reveals, not as anything new, just something already established as true.

Everything in Revelation can already be found in the Tanakh if one seeks it.

**Revelation 20:4**

<sup>4</sup> Then I saw thrones, and seated on them were those to whom the authority to judge was committed. Also I saw the souls of those who had been beheaded for the testimony of Jesus and for the word of God, and those who had not worshiped the beast or its image and had not received its mark on their foreheads or their hands. They came to life and reigned with Christ for a thousand years.

Notice how there is an element of coming back to life, a resurrection, right before the 1,000 years of the Day of the Lord.

### **Revelation 20:6**

<sup>6</sup> Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

That 1,000 years is the last day that Martha spoke of, the day, or period of 1,000 years, which starts by means of resurrection:

The last 1,000 years is the last day.

### **John 11:24**

<sup>24</sup> Martha said to Him, “I know that he will rise again in the **resurrection** at the **last day**.”

### **John 6:40**

<sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and **I will raise him up at the last day**.”

### **John 6:44**

<sup>44</sup> No one can come to Me unless the Father who sent Me draws him; **and I will raise him up at the last day**.

### **John 6:54**

<sup>54</sup> Whoever eats My flesh and drinks My blood has eternal life, **and I will raise him up at the last day**.

When we are resurrected, we are resurrected incorruptible, meaning we can no longer sin and evil can no longer touch us. We are made sin proof if you will...

Keep Job 5 and the creation week in Genesis 1 in mind as we continue quoting the Brit Hadasha.

Recall what Paul taught:

### **1 Corinthians 15:50-56**

<sup>50</sup> Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. <sup>51</sup> Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed— <sup>52</sup> in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. <sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality. <sup>54</sup> So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: “Death is swallowed up in victory.” <sup>55</sup> “O Death, where is your sting? O Hades, where is your victory?” <sup>56</sup> The sting of death is sin, and the strength of sin is the law.

This should bring to mind what we reviewed earlier in the teaching from Job

## **Job 5:19**

<sup>19</sup> He will deliver you from six troubles; in seven no evil shall touch you.

We will have 6,000 years of tribulation, fighting against sin, but in the seventh, we will be made incorruptible and no evil can touch us. Paul was not teaching anything new, just something that was true.

Peter, Martha, Paul, John and others in the Brit Hadasha simply understood and taught the deeper understandings of the Tanakh.

Let's go back to Peter for a moment, before he talks about each day being a thousand years.

## **2 Peter 3:3-5**

<sup>3</sup> knowing this first of all, that scoffers will come in the last days with scoffing, following their own sinful desires. <sup>4</sup> They will say, "Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation." <sup>5</sup> For they deliberately overlook this fact, that the heavens existed long ago, and the earth was formed out of water and through water by the word of God,

We have seen how Peter revealed the timing of Yeshua second coming by teaching us to examine creation, and then understand that each day is a thousand years.

## **2 Peter 3:8**

<sup>8</sup> But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day.

But, can we use Peter's understanding here to help understand this verse in Malachi 4?

Let's read it again...

## **Malachi 4:2**

<sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings.

We certainly can better understand this verse by knowing that a day is a thousand years, but before we do that, there is something about this verse we need to understand.

In Malachi 4:2, the word for "wings" is the Hebrew word "kanaph" ...it is also often translated as border or corner.

We find the same word in Numbers chapter 15.

## **Numbers 15:38**

<sup>38</sup> Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners.

Numbers 15 describes what is known as tzitzits. Our Creator gave us this instruction as a reminder to keep all of His commandments.

Those in the faith who love God and want to keep His whole Word are to wear tzitzits at the hem or borders of their garments as part of their obedience to God.

Because Yeshua was the perfect example on how to walk the law of God, we find that he also wore tzitzits.

In Matthew 9, we find a woman intentionally tries to reach for them.

### **Matthew 9:20-22**

<sup>20</sup> And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. <sup>21</sup> For she said to herself, “If only I may touch His garment, I shall be made well.” <sup>22</sup> But Yeshua (Jesus) turned around, and when He saw her He said, “Be of good cheer, daughter; your faith has made you well.” And the woman was made well from that hour.

The question is this, why was the woman so convinced that if she touched Yeshua’s tzitzits, that she would be healed?

The answer is in Malachi 4:2. She understood Yeshua to be the sun of righteousness.

### **Malachi 4:2**

<sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings.

The woman believed she could literally apply Malachi 4:2 in which the sun of righteousness should have healing in His tzitzits. Fortunately for her, it worked and she was healed.

But how is Yeshua the “sun of righteousness?” What does that even mean?

Recall how both Peter and Isaiah encouraged us to go back to the beginning for understanding.

Peter specifically cited creation week.

In creation week, we learn that the sun was created on the 4th day.

### **Genesis 1:14-19**

<sup>14</sup> And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. <sup>15</sup> And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. <sup>16</sup> And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup> And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup> And there was evening and there was morning, the fourth day.

Here is where it becomes rather interesting.

If we realize that the days of man are 6 days, or 6,000 years, we also realize that Yeshua our Messiah, in the first century, arrived about 4,000 years after Adam.

With each day being a thousand years, this of course, would be the “fourth day.”

As we just read in Genesis 1, the sun was created on the fourth day.

And now Malachi 4:2 is unlocked:

**Malachi 4:2**

<sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings.

This is how the woman knew that if she touched Yeshua's tzitzits, that she would be healed. She realized that Yeshua was the "sun of righteousness" because He arrived on the 4th day, or 4,000<sup>th</sup> year. For her, there was certainly value in understanding the deeper and hidden understandings in the Word of God.

**Matthew 9:20-21**

<sup>20</sup> And suddenly, a woman who had a flow of blood for twelve years came from behind and touched the hem of His garment. <sup>21</sup> For she said to herself, "If only I may touch His garment, I shall be made well."

The woman took the literal and the deeper understandings of Malachi 4:2 and applied them, and she was healed. She found life.

**Malachi 4:2**

<sup>2</sup> But for you who fear my name, the sun of righteousness shall rise with healing in its wings.

So, like the woman who was healed, we are to understand through creation and Malachi 4:2, that our Messiah was to come on the 4th day.

Some may teach that Yeshua taught against what Moses wrote, but if we keep reading Malachi chapter 4, about the sun of righteousness revealing that our Messiah came on the 4th day, we realize that our Messiah came to remind us of what Moses wrote. Malachi chapter 4:4 tells us what the sun of righteousness, or Yeshua, was to teach when He arrived on the fourth day.

**Malachi 4:4**

<sup>4</sup> Remember the Law of Moses, My servant, Which I commanded him in Horeb for all Israel, With the statutes and judgments.

This is why Yeshua spent his whole ministry trying to bring people back to what Moses wrote as the Word of God and out of the traditions and doctrines of man (see Mark 7 for example). He brought back all that would listen, to what Moses wrote.

This should make sense, because our Messiah was to be a prophet likened unto Moses:

**Deuteronomy 18:18**

<sup>18</sup> I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

To be a prophet like Moses one has to teach and practice what Moses wrote. That is common sense of course, but sometimes many who profess to understand the New Testament and our Messiah miss that completely. They believe that Yeshua could be a prophet like unto Moses and teaching against Moses at the same time.

Back to the topic at hand, there is so much more understanding we can extrapolate from creation week.

When Isaiah said that the end was revealed from the beginning, it turns out that he was right.

Notice that man was created on the 6th day:

**Genesis 1:27**

<sup>27</sup> So God created man in His own image; in the image of God He created him; male and female He created them.

**Genesis 1:31**

<sup>31</sup> Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day.

The number of man is 6 days, or 6,000 years.

Again:

**Job 5:19**

<sup>19</sup> He will deliver you from six troubles; in seven no evil shall touch you.

So, to recap: there are two comings of our Messiah. One as the sun of righteousness and healing in His wings, as the suffering servant of Isaiah 53, this was to happen and did happen on the 4<sup>th</sup> day, or 4,000<sup>th</sup> year. Then there is the next coming, in which He reigns as King for 1,000 years. This will occur on the 7<sup>th</sup> day, or 7,000<sup>th</sup> year.

The last 1,000 years, is the last day. It is the 7,000<sup>th</sup> year or seventh day; is literally a type and shadow of the Sabbath.

This is why Hebrews four says that there is still a promise of entering his rest, and we are given a warning not to fall short of it.

**Hebrews 4:1**

<sup>1</sup> Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it.

and...

**Hebrews 4:9-11**

<sup>9</sup> There remains therefore a rest for the people of God. <sup>10</sup> For he who has entered His rest has himself also ceased from his works as God did from His. <sup>11</sup> Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

The author of Hebrews was not saying anything new, just something already established as true in the deeper understandings of the Tanakh.

All of this is revealed in the first chapter of Genesis:

At the beginning of that 1,000 years, the 7<sup>th</sup> day, or Day of the Lord, there will be a resurrection. Again, Job chapter 5:

**Job 5:19**

<sup>19</sup> He will deliver you from six troubles; in seven no evil shall touch you.

It is only after the resurrection into incorruptible body, that evil can no longer affect us.

We also learn in Hosea that two days after his first coming, that there will be a resurrection on the 7<sup>th</sup> day.

**Hosea 6:2**

<sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him.

He came on the fourth day. Three days after that is the 7<sup>th</sup> day, that is when we are revived or raised up. That is the resurrection. Hosea reveals this long before Revelation.

This is how we know that Revelation does not teach anything new, only what is established as true.

Revelation states that there will be a resurrection on the 7<sup>th</sup> day, or last 1,000 years.

**Revelation 20:6**

<sup>6</sup> Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will reign with him for a thousand years.

Much of this understanding was common understanding in the first few centuries after Yeshua's first coming.

Here are a couple examples (*but remember as we review these examples, please do not assume that we doctrinally agree with 100% of these ancient writings*):

The Epistle of Barnabas was written in about the 4<sup>th</sup> century.

**Epistle of Barnabas 15:1-5**

<sup>1</sup> Moreover concerning the Sabbath likewise it is written in the Ten Words, in which He spoke to Moses face to face on Mount Sinai; And ye shall hallow the Sabbath of the Lord with pure hands and with a pure heart. <sup>2</sup> And in another place He saith; If my sons observe the Sabbath then I will bestow My mercy upon them. <sup>3</sup> Of the Sabbath He speaketh in the beginning of the creation; And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and He hallowed it. <sup>4</sup> Give heed, children, what this meaneth; He ended in six days. He meaneth this, that in six thousand years the Lord shall bring all things to an end; for the day with Him signifyeth a thousand years; and this He himself beareth me witness, saying; Behold, the day of the Lord shall be as a thousand years. Therefore, children, in six days, that is in six thousand years, everything shall come to an end. <sup>5</sup> And He rested on the seventh day. this He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then shall he truly rest on the seventh day.

And another quote...

### **Hippolytus**

And 6, 000 years must needs be accomplished, in order that the Sabbath may come, the rest, the holy day "on which God rested from all His works." For the Sabbath is the type and emblem of the future kingdom of the saints, when they "shall reign with Christ," when He comes from heaven, as John says in his Apocalypse: for "a day with the Lord is as a thousand years." Since, then, in six days God made all things, it follows that 6, 000 years must be fulfilled. (Hippolytus. On the Hexaëmeron, Or Six Days' Work. From Fragments from Commentaries on Various Books of Scripture. <http://www.newadvent.org/fathers/0502.htm> verified 9/17/07).

As you can see, according the writings reasonably near the time of the first century, the 7,000 year plan of our Creator and man was rather well known.

Much of mainstream Christianity seems to have forgotten about this deeper understanding, except those who understand the science behind the Young Earth Creationism.

So to recap, we have Peter teaching us that a day is like a 1,000 years. He encourages those who scoff at the delay of Yeshua's return, to examine creation week.

When we examine what occurred during creation week, it unlocks Malachi 4:2 about the timing of Yeshua's first coming, and Hosea 6:2 about the timing of Yeshua's second coming.

Yeshua's first coming is expected to be on day 4, or 4,000 years into the 7,000 year plan.

Yeshua's second coming is expected to occur on day 7, the last 1,000 years of the 7,000 year plan

In this, we have a messianic 4<sup>th</sup> and 7<sup>th</sup> day. The 4<sup>th</sup> and 7<sup>th</sup> day as 4,000 and 7000 are hidden in different places in the Scriptures. Here is another one in the Brit Hadasha, in an example of Yeshua feeding the crowds, we find a 4 and 7.

### **Mark 8:8-9**

<sup>8</sup> And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. <sup>9</sup> And there were about four thousand people. And he sent them away.

These numbers are not an accident. The 7 baskets being full of bread is the 7,000 year plan in the Word of God. The number of 4,000 is about the Messiah coming to feed the people the Word of God as the one true Shepherd. Recall what we read prophetically on this matter in Ezekiel 34.

There is another way that the understanding of the 4<sup>th</sup> and 7<sup>th</sup> days related to the Messiah are revealed in the Torah.

It is also revealed in the Tabernacle of the Wilderness.

If you recall, as another example of going beyond the literal, Yeshua referred to Himself as the Temple.

## **John 2:19**

<sup>19</sup> Yeshua answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It has taken forty-six years to build this temple, and will you raise it up in three days?” But he was speaking about the temple of his body.

As a side note, for some additional deeper understanding fun.

The second temple took 46 years to build, according to the comments of the Jews.

As you may already know, there are different units of counting in Scripture that assist in revealing certain information.

For example, a jubilee unit period is 50 years. If you take that 46 years of building the temple times a unit of Jubilees, a 50, you arrive to 2,300.

That is not an accident, but a further numeric revealing of prophecy found in the Book of Daniel about the temple and the number 2,300...

## **Dan. 8:14**

<sup>14</sup> And he said to me, “For 2,300 evenings and mornings. Then the sanctuary shall be restored to its rightful state.”

We can ponder on that some other time, but for now, let's examine a deeper meaning on one of the ways Yeshua could apply to the temple...and since Yeshua was a prophet like unto Moses, let's take it to the Tabernacle of the Wilderness.

We can divide the Tabernacle of the Wilderness into 3 different sections.

- 1) The outer courtyard
- 2) The Holy Place
- 3) and the Holy of Holies

The outer wall was 100 cubits in length, 50 cubits in width, and 5 cubits in height (Exodus 27:18).

This is a place where we as Bible Scholars are tempted to continue on without investigating any further. Let's look at the Courtyard.

### **1) THE COURTYARD**

If we add the two longer walls (100+100) to the two shorter walls (50+50), then we find that the Tabernacle Courtyard was 300 cubits around.

Further, if you multiply 300 cubits by 5 cubits (the wall height), we find that the wall was 1500 square cubits.

Keep this number of 1500 in mind.  
Now let's look at the Holy Place.

### **2) THE HOLY PLACE**

The Holy Place was 20 cubits long, 10 cubits wide, and 10 cubits high.  
Note that 20x10x10 is 2000 - the Holy Place was 2000 cubic cubits.

### 3) HOLY OF HOLIES

Finally there is the Holy of Holies, which was also covered.

Its dimensions were 10x10x10, or 1000 cubic cubits. So what, you may be asking, what of all these numbers?

So we have a unit of 1500, 2000, and 1000 starting with the time of Moses.

Nearly every number in the Bible is a prophetic clue to understanding the deeper mysteries of our Creator's big picture plan.

We simply just need to unravel the clues.

The question before us is: How do the units of 1500, 2000, and 1000 have anything to do with Yeshua declaring Himself to be the temple?

The dimensions of the Tabernacle of the Wilderness was given to us around the time of Moses.

Most scholar's agree that the time from Moses to the first coming of our Messiah was about 1,500 years. Interestingly enough, this would also place us on the fourth day since the beginning, which again agrees to the clue in Malachi 4:2 about the sun of righteousness and attaching that back to the day in which the sun was created on the fourth day in Genesis 1.

So in this, there is our messianic connection for the first number from the courtyard....1500...Day number 1.

Hosea 6:2, which we read earlier, stated that there would be two days till the resurrection, which of course is when Yeshua returns.

Two days is two thousand years. So in that, there is our second number from the Holy Place....2000...Day number 2

In Job we learn that evil will no longer touch us on the 7th day.

#### **Job 5:19**

<sup>19</sup> He will deliver you from six troubles; in seven no evil shall touch you.

Since each day in the big picture is 1,000 years, that means that the 7<sup>th</sup> day is 1,000 years long. This is how long our Messiah will reign with us and the adversary is locked up.

#### **Revelation 20:2**

<sup>2</sup> He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

#### **Revelation 20:4**

<sup>4</sup> And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus (Yeshua) and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.

And now, we have Day Number 3...remember, Yeshua said it would take 3 days to raise himself up as the temple. So not only was Yeshua in the grave for three days and three nights literally, Yeshua is also demonstrating agreement with the design of the Tabernacle where he needed three days needed to raise Himself up as the temple in the end.

Let's read the verse again.

**John 2:19-21**

<sup>19</sup> Yeshua answered them, "Destroy this temple, and in three days I will raise it up." <sup>20</sup> The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" <sup>21</sup> But he was speaking about the temple of his body.

Do you see it? So how is Yeshua the temple?

At the end of the 1,000 year period we have the New Jerusalem arrive in which Yeshua is the Temple...

Yeshua took the 4<sup>th</sup>, the 7<sup>th</sup>, and the day after the 7<sup>th</sup> day, a total of 3 days, and then He is raised up as the temple in the New Jerusalem...the 8<sup>th</sup> day being symbolic of eternity in His Word.

**Rev. 21:22**

<sup>22</sup> And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.

Amazingly, the temple fully discloses the timing of His first coming 1500 years after Moses, His second coming 2,000 years after His first coming, and the length of His reign as 1000 years, 3 Days, and He raised up the temple.

On a more practical application, this would mean that we might be expecting Yeshua to return soon, as Messiah ben David.

A literal 2,000 years, or two days between our Messiah's first coming and His second coming would reveal the dates of 30 AD to 2030 AD.

However, if Yeshua was to return earlier than 2030, it would mean that those two days were shortened, and thus it may reveal His cryptic statement in Matthew 24:22 regarding His return.

**Matthew 24:22**

<sup>22</sup> "And unless those days were shortened, no flesh would be saved; but for the elect's sake those days will be shortened."

Only time will tell. We hope that this study revealed to you the importance of the 4<sup>th</sup> and 7<sup>th</sup> day as it relates to the Torah and the important timings of our Messiah.

We hope that this study has blessed you, and remember, continue to test everything.

Shalom

For more on this and other teachings, please visit us at [www.testeverything.net](http://www.testeverything.net)

**Shalom, and may Yahweh bless you in walking in the whole Word of God.**

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