

Resurrection Progressive Witnessed Topology

How Scripture Announced Jesus' Resurrection

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I'll explain where in Scripture, as the Nicene Creed says, Christ rose on *the third day in accordance with the Scriptures* and why it's crucial. "According to the scripture" came from 1 Corinthians 15:3-4. There, Paul said, it's of *first importance*. In volume 2 of *Jesus of Nazareth*, Pope Benedict, discussing Jesus' resurrection, said, "There is no direct scriptural testimony to the third day." The Church has forgotten the crucial Scriptural testimony. The testimony is indirect but clear, and I'll teach why. A third-day study can reveal why it's of first importance.

The gospel has a hidden vital element. Jesus shared it going to Emmaus, but Luke didn't record it. Paul wrote of a secret and hidden wisdom not understood by Satan and his minions, or they wouldn't have crucified Jesus (1 Corinthians 2:7-8). God prerecorded but hid His plan.

At the empty tomb, John said they didn't understand the Scripture that He must rise from the dead (20:9). My unique arguments answer why Jesus *must rise* on the third day. In four Old Testament stories, the dead rise. Two great prophets raised an only son. Each dead son was carried up to a prophet's borrowed upper room and laid on his bed. The prophet went in alone and unseen, stretched on the son, and brought him out alive.

In one story, Elijah told evil King Ahab, "It won't rain or dew except by my word," and God closed the sky. He waited over three years to pray. God sent him to hide at Brook Cherith in Gilead. God commanded ravens to feed him bread and meat morning and evening, and he drank from the brook. Birds, like angels, are winged creatures of heaven, so the bread from heaven typed the Eucharist. Later, the brook dried up, and God said, Arise, go to Zarephath and dwell there. I've commanded a widow there to feed you. The drought caused famine; the king wanted rain, so he made hiding Elijah a capital offense.

Elijah crossed Israel to Zarephath, a seventy-five-mile trip. He traveled without food or water. When he arrived, the widow collected two sticks at the city gate. He said, please bring me a cup of water. They must have had well water. She turned to get it, and he said, bring me a morsel of bread. She replied, as the LORD your God lives, I have no bread baked. All I have is a little flour in a jar and a little oil in a flask; I was collecting sticks to bake the bread. We'll eat, and then my son and I will die.

Elisha said, first, bake me a hearth cake. It's flat, usually unleavened bread baked on a stone when you're in a hurry or traveling. Israel baked manna as hearth cakes. Elijah hiked for three days without food or water. God commanded the widow to feed him. Hungry, Elisha said, bake me the quickest bread. She first baked him bread, and the pot of flour and the cruise of oil didn't run out for years, a Eucharistic type.

Her son got sick and stopped breathing. Elisha took him from her bosom, carried him to his loft room, and lay the widow's only child on his bed. He cried to the LORD, why did you kill the widow's son, who's been helping me? He stretched on the son three times and cried, LORD, heal him. The boy's life returned. Elijah carried him down and gave him to his mother.

In another story, Elisha traveled a circuit judging the people and regularly stayed in Shunem. A hospitable, great woman there said to her husband, "Elisha comes regularly. Let's build a

room on the roof with a bed so he has a place when he passes.” He built it.

Later, Elisha said to his servant Gehazi, she’s been hospitable. What can I do for her? He learned her husband was old, and they had no children. Elisha called her and said you’ll hold a son this time next year. In the spring, she bore a son. Later, he was with his father and reapers harvesting when his head started to hurt. He was carried to his mother. She held him on her lap, and about noon, he died.

So, a second woman’s only child, a son, died. Again, a prophet slept in a borrowed upper room. She carried her dead son up, laid him on Elisha’s bed, closed the door, and rushed by donkey twenty-seven miles to Elisha on Mt. Carmel. Notice it rarely says the third day. Sometimes it gives the start and end of the journey, so it helps to know Bible geography. Sometimes, it gives a time, then says the following day, then in the evening. So, study the story to find the third day. It appears Pope Benedict sought the phrase on the third day.

She approached Elisha without telling her problem and said, I won’t leave you. Elisha discerned her son had died and sent Gehazi with his staff. Gehazi probably traveled through the night to Shunem and laid the staff on the boy. He returned and said the child was still dead.

Elisha and the woman arrived at her house. He went alone into the room, closed the door, and prayed. He stretched on the boy with his hands on his hands, his eyes on his eyes, and his mouth on his mouth. The boy’s body warmed. Elisha rose and walked back and forth. Then he stretched on the boy, and the boy sneezed seven times and opened his eyes. He summoned the woman; she picked up her son and carried him out.

These types have two or more witnesses. Similarities include a prophet in a borrowed upper room and bed. In each case, the prophet stretched on the son, an only child. Each mother waited out of the room nearby. Elijah stretched on the son *thrice* and cried out to the LORD *twice*. Elisha stretched *twice* on the son, lining himself up, and prayed *once*. These witnessing types progress to Jesus. Prophet Jesus stretched once with Mary’s only Son on a bed in a borrowed upper room. There is alignment progression. Elijah was on the boy, and Elisha was on and aligned with the boy. Jesus was fully aligned with Himself.

They quarried the hill near Jerusalem for stone, and King Herod made the quarried half into a garden. Jesus’ upper room tomb overlooked the Temple mount. Jesus was carried into a borrowed tomb and laid on a bed. The dead only Son was also the great prophet. Dead, He stretched with Himself and couldn’t pray. On the third day, He came out alive. Each son came from his mother and returned alive to his mother. That strongly types Jesus taken from Mary’s bosom and returned to her arms. The women all provided for their son and a prophet.

Story details type details in other stories. The Shunammite’s son died on her lap, typed by Samson, an only son, falling asleep on Delilah’s lap. Deep sleep types death. Lap in Hebrew is knees, so when Jesus felt forsaken, Mary hugged Him, and He died in her arms and on her knees.

Mary touched His corpse, making her unclean, so she didn’t touch anyone or enter any building. Jesus celebrated earlier, but most celebrated Passover that evening. She remained near Jesus’ tomb. The mothers of the two sons were there when the prophet and their sons came out. She remained and waited for the Prophet and her Son to exit. Thus Scripture shows Jesus *must* rise from the dead. There are more progressions. The widow was a foreigner. The great woman of Shunem was an Israelite. Mary, queen mother of the King of kings, was the greatest woman.

In summary, each boy and prophet typed Jesus; He was both a prophet and an only son. Each woman typed Mary. Elijah stretched three times, Elisha stretched two times, and Jesus stretched once. Elijah cried twice, Elisha prayed once, and Jesus, dead, didn’t pray.

Elijah received water and hearth bread from the widow on the third day and lived. The

Shunammite's son was raised on the third day, and Jesus, the prophet and Son was raised on the third day. Another progression: widow, wife, and queen. An anointed one needed to be involved in the story for it to witness to Christ, meaning anointed one. Prophets, priests, kings, and some sacrifices were anointed.

Still, we can't say Jesus must rise *on the third day*, or the prophet must rise on the third day, a prophet was given life on the third day, and a son was given life on the third day. The details that match testify to what *must* happen. The unmatched details aren't essential unless a second typological witness testified to that detail.

Elijah raised one person from the dead. Elisha raised two from the dead; the second was a body being buried. Raiders came, and the burial party threw it on Elisha's bones. The man immediately stood up. A dead prophet's bones restored life. If that's insufficient proof of a dead prophet raising the dead, we have Jonah, dead in Sheol, entombed in the great fish, and returned to life when vomited on shore. Jesus raised four people from the dead; He was the fourth, and afterward, He raised more. The witnessing-type progressions force Christ's resurrection.

Why was He raised on the third day, according to the Scripture? King Nebuchadnezzar decreed anyone who prayed to god or man except the king would be thrown into the lions' den. Daniel heard the decree, went home, and prayed three times in an upper room at an open window facing Jerusalem. His adversaries watched him pray and went and reported *his crime* to the king. Jesus prayed three times on His cross, facing the Temple while His adversaries watched.

When the king heard it, he spent all day trying to rescue Daniel. On the first day, Daniel heard the proclamation and prayed. On the second day, the king tried to release Daniel, and Pilate tried to release Jesus. That evening, they buried Daniel in a lions' den. They laid a stone over the mouth, and the rulers sealed it, typing Jesus' tomb stone sealed by the chief priests. Early the following morning, the third day, the king raised Daniel alive from the lions' den. This story "witness typed" a prophet rising on the third day.

Another, Jacob sent Joseph to his brothers. He went fifty miles to Shechem and didn't find them. Joseph searched, and someone said they went to Dothan. So he went fifteen miles to Dothan and found his brothers.

They saw him approach and decided to kill him. They threw him into a dry cistern and planned to say a wild beast killed him. Because of the distance, we can tell Joseph was put into the pit on the third day. Then, he was lifted from the pit (his tomb) and sold as a slave for twenty pieces of silver. Jesus was betrayed for the price of a slave, thirty pieces of silver, so similar. While Caiaphas' tried to find witnesses to condemn Jesus, He was held in a cracked cistern.

I've shared briefly on this topic, but the entire story is of primary importance because God brought dozens of types together. Many don't deal with death, burial, or resurrection. Jesus accomplished many things when He rose. He was betrothed, married, bore, and consecrated His family, the Church. He was anointed King, regained, and established His kingdom. He was anointed High Priest in the proper regalia and offered a holocaust with holy fire in the Temple. He defeated Satan in physical combat. He reversed Adam's fall in a garden, anointed His Temple, etc. We discover Mary's *critical* role while He was entombed, after He rose, and today. Hidden, we'll discover how Jesus and Mary accomplished our redemption. He fulfilled all the Old Testament feasts and thousands of Old Testament stories. The Church once knew but forgot. The story can help restore Church unity. My Emmaus Road manuscript explains this in depth: <http://www.scripturescholar.com/EmmausBook.pdf>.