

ON THE THIRD DAY, SEVENTH DAY

AFTER TWO DAYS, ON THE THIRD DAY
AFTER SIX DAYS, ON THE SEVENTH DAY

By Arlen L. Chitwood

“He that toucheth the dead body of any man shall be unclean seven days.

He shall purify himself with it on the third day [with the ashes of an unblemished red heifer placed in running water [vv. 2-9, 17)], and on the seventh day he shall be clean: but if he purify not himself on the third day, the seventh day he shall not be clean” (Num. 19:11, 12).

“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight” (Hosea 6:1, 2).

The Word of God has been established in a *septenary structure*, set forth in the opening thirty-four verses of Genesis and seen throughout Scripture.

As well, within this septenary structure there is a *triune structure*, also set forth in these opening thirty-four verses, also seen throughout Scripture.

Then, *NOT ONLY* does the Old Testament begin and continue in this manner, *BUT* the New Testament begins and continues in this same manner as well.

And to ignore or not understand this God-established structure beginning both Testaments is to ignore or not understand the foundation upon which the whole of God’s revelation rests.

(For information on the overall septenary manner in which God structured His Word, refer to Chapter II, *The Septenary Structure of Scripture*, in the author’s book, *The Study of Scripture*.

Then, in line with this septenary structure, John’s gospel should begin the N.T., *NOT* Matthew’s. John’s gospel is the *ONLY* one of the four which parallels Genesis, *NOT ONLY* in the septenary manner in which the gospel begins *BUT* in structure throughout as well.

For information on this subject, refer to Chapter V, *Genesis and John*, in the author’s book, *Signs in John’s Gospel*.)

The referenced verses opening this pamphlet in Numbers chapter nineteen and Hosea chapter six, dealing with events on both a third day and a seventh day, have to do with *Israel in relation to a day yet future*.

Events seen in both of these accounts on both of these days, in reality, foreshadow the *SAME* events occurring on the *SAME* day — *Israel’s salvation and subsequent cleansing in a YET future day*.

Israel in the Third Day, the Seventh Day

A septenary structure, along with a triune structure within the septenary structure, can clearly be seen beginning both Genesis and John. And within this structure, *Israel* occupies the central place in both books, with *Christians* and the *Gentile nations* occupying their proper places in relation to God’s calling and purpose for Israel.

The entire seven days together — the overall septenary structure — presents a *picture of the restoration/salvation, of a ruined creation during the six days for a purpose to be realized on the seventh day*.

A passing from death unto life is seen on day one, with a continuing aspect to restoration/salvation, seen during days two through six. And, again, this is with a view to events on the seventh day.

When the three days within the seven days are in view, the whole of the matter is somewhat reversed. A passing from death unto life occurs *at the end of the period (after two days, on the third day) rather than at the beginning*, with the first two

days encompassing events used to bring matters to the place seen on the third day. *And ALL is with a view to events on the third day, which, within this triune structure, is the SAME as events on the seventh day within the overall septenary structure*.

Note how the preceding — a septenary structure and a triune structure within the septenary — can be seen beginning both Genesis and John:

1) In Genesis

The opening sequence of events beginning the restoration of a ruined creation on day one in Genesis (vv. 2b-5) — viewing the overall septenary structure — had to do with the Spirit of God moving, God speaking, and light coming into existence.

This opening sequence of events, occurring prior to anything else, was absolutely necessary for events in any of the remaining five days to occur — something which can be better understood by referencing the parallel passage in John’s gospel, the restoration of ruined man (next section).

Then, the triune structure within this septenary arrangement can be seen by viewing the first three days together. On the third day, with water still covering the entire earth (vv. 2b, 6, 7), God said, “Let the dry land appear” (v. 9). And, through the raising of land masses out of the water on this day (Ps. 104:6-9, ASV, NASB), *resurrection* is seen for the first time in Scripture, establishing an unchangeable first-mention principle regarding *resurrection* (e.g., Christ was raised on the third day; all three of God’s firstborn Sons are to be raised up on the third day to live in His sight).

Or, both the triune structure and the larger septenary structure can be seen in the sequence of the three dispensations during Man’s 6,000-year Day, each covering two days, 2,000 years.

The first dispensation occurs during time covering the first ten and one-half chapters of Genesis (1-11a) — the 2,000 years from Adam to the birth of Abraham. The introduction of Abraham, in this respect, takes one into the third day, the third 1,000-year period. And the opening record of

Abraham's life on this third day has God calling him out of a Gentile land to dwell in another land, a land which would later be given to him and his seed through an everlasting covenant.

This foreshadows God removing Israel from the nations yet future on the third day, which is also the seventh day, to dwell in this same land — one of God's three firstborn Sons being raised up on the third day to live in His sight (Gen. 12:1-3).

And the subsequent destruction of Gentile world power is seen in both the type and theantitype (Gen. 14:17-24; 19:24-28; Joel 3:1-21).

Then the same thing is seen once again following the Jewish dispensation covering the third and fourth days, the third and fourth 1,000-year periods. God, so to speak, stopped the clock seven years short of this dispensation being fulfilled to deal with a separate and distinct group — *the Church, the one new man* "in Christ" — for two more days, for two more 1,000-year periods.

And, once God completes His dealings with this *new man*, with *Christians*, He will turn back to Israel and complete the last seven years of the Jewish dispensation. Completing this two-day, this 2,000-year dispensation, events will be brought to pass during and immediately following this time after such a fashion that *Israel will be raised up to live in His sight on the third day, which will be the seventh day.*

2) In John

John begins *EXACTLY* the same way Genesis begins — "In the beginning..." Then, both Genesis and John provide certain details not seen in the other (e.g., the Spirit moving in Genesis is not seen in John, and John provides details about God not seen in Genesis).

But though the Spirit moving is not seen in John, *matters have to be EXACTLY the same as set forth in Genesis.* God, beginning His Word in Genesis, *forever established HOW He restores a ruined creation.*

And, accordingly, *NO change can ever occur.*

Thus, since the Spirit was instrumental in *the light shining out of darkness* in Genesis, *EXACTLY* the same thing *MUST* be seen in John (cf. Gen. 1:3-5;

John 1:5-9; II Cor. 4:6). And, whether in Genesis or John, this is with a view to events occurring on the seventh day (cf. John 1:29, 35, 43; 2:1ff).

THEN, the triune structure within this septenary arrangement can be seen by viewing the first three days together, as in Genesis. After two days, on the third day, John looked upon Jesus, calling attention to Him as "the Lamb of God" a second time (cf. vv. 29, 36).

BUT, looking upon Jesus on the third day (v. 36) — unlike the previous time (where the regular Greek word for "look" [*blepo*] appears [v. 29]) — John used an intensified form of this word for "look" (*emblepo*, meaning that *John fixed his gaze upon Him, in a very intense manner*). And the only other time *emblepo* is used in John's gospel is on that *SAME day when Jesus looked, in the SAME manner, upon a disciple who had recognized Him as the Messiah* (vv. 42, 43).

And this *can ONLY* have to do with a reciprocal action in that coming third day, seventh day, when the *Jewish people NOT ONLY look upon their Messiah in this intense manner BUT He, in turn, looks upon them in this SAME intense manner.*

Events occurring on the seventh day in John 2:1-11 comprise the first of eight signs in John's gospel, all having to do with Israel after two days on the third day, or after six days on the seventh day.

This first sign — a wedding festival in Cana of Galilee — foreshadows God restoring Israel as His wife. And this is seen in the sign occurring both on *the third day* (2:1) and *the seventh day* (1:29, 35, 43; 2:1), *which is EXACTLY when it will occur. God's firstborn son, Israel, will be raised up in this manner on the third day, which will be the seventh day, to live in His sight.*

Then the third day following the two-day, 2,000-year, dispensation in which God deals with the Church can be seen in *EXACTLY the same light.*

Following the Spirit procuring a bride for God's Son during the present 2,000-year dispensation, the bride will be removed, presented to the Son, and a marriage will occur on the third 1,000-year period, which will be the seventh 1,000-year period, leading into the Messianic Era.

And as in Israel's case, another firstborn son will then be raised up to live in God's sight (following the adoption, which will precede the marriage).

And then Christ, God's firstborn Son, will rule both in the midst of His people, Israel, here on earth and with His bride in the heavens.

Thus, a triad of firstborn Sons will reign over the earth in this manner in that coming day.

Back to Israel in Numbers and Hosea

The third and seventh days in Num. 19:11, 12, 16, 19, contextually, have to do with *cleansing for an Israelite who became unclean through contact with a dead body, a man's bone (skeleton), or a grave.*

And the complete account foreshadows *the manner in which God will cleanse Israel yet future, for Israel is unclean today through contact with the dead body of the nation's Messiah.*

The entire account has to do with an unblemished red heifer which was slain, its blood sprinkled before the tabernacle (before God in the tabernacle), then burned, the ashes kept in a vessel, and then mixed with running water used to effect cleansing. Hyssop was dipped into the water and then the water was sprinkled upon certain specified places, *with cleaning from defilement occurring in connection with the third and seventh days.*

In this respect, note Ezek. 36:24, 25ff:

"For I will take you from among the heathen [the Gentiles], and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you..."

Or, as In Hosea 6:2:

"After two days will he revive us: in the third day he will raise us up, and we shall live in his sight."

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