

Part 8

“The Sign of Jonah”, A Matter of the Heart

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➤ Correcting the Error of Misunderstanding

The sign of Jonah is one of the most misunderstood teachings in the Bible. Many who recall this story need to be made aware of erroneous indoctrination and translation errors that hide the true meaning of this scriptural event. One such mistake revolves around Alohym’s day structure, as taught in part 3, the understanding of evening (before sunrise) and morning (the beginning of the new day). The graphic below of Genesis 1:5 is just a quick review of Alohym’s day structure.

The revised scripture below reflects the Hebrew and English translations, which will help your review and understanding.

Genesis 1:5 WLC WLC_tm Strong CHES

AV And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

(Revised)

v5; And Alohym God called^{H7121} the light^{H216} day^{H3117} and the darkness^{H2822} he called night^{H3915} and he (night) exists^{H1961} evening^{H6153} and he (evening) exists^{H1961} morning^{H1242} day^{H3117} echad^{H259} (one, unity).

ערב	-	ויהי	לילה	קרא	ולחשך	יום	לאור	אלהים	ויקרא
orb	-	u·iei	lile	qra	u·l·chshk	ium	l·aur	aleim	u·iqra
H6153	-	H1961	H3915	H7121	H2822	H3117	H216	H430	H7121
evening	-	and·he-is-becoming	night	he-calls	and-to·the·darkness	day	to·the·light	Elohim	and·he-is-calling

פ	:	אחד	יום	בקר	-	ויהי
p	:	achd	ium	bqr	-	u·iei
H259		H3117	H1242	-		H1961
one		day	morning	-		and·he-is-becoming

In verse 5, notice Strong’s “H1961” (and-he-is-becoming or he exists); it appears twice in Hebrew but only once in the English text. Also, the original Hebrew script contains no punctuation, unlike English. The translators added the period (.) between “Night. And” thinking it would help the reader’s understanding but, in reality, distorted the actual flow and descriptive content of the scripture! Verse 5, as written in Hebrew, gives unmistakable clarification as to when the day begins, which is morning (day) “sunrise.”

There are two evenings in a day through scriptural and scientific evidence, one beginning at sunset and the other ending at (dawn) sunrise. According to astronomy, there are two evenings, “the comingling of light & darkness,” called “dusk & dawn,” one starting at sunset (dusk) and the other at the beginning at (dawn) and ending at sunrise. (Ref; Wikipedia)

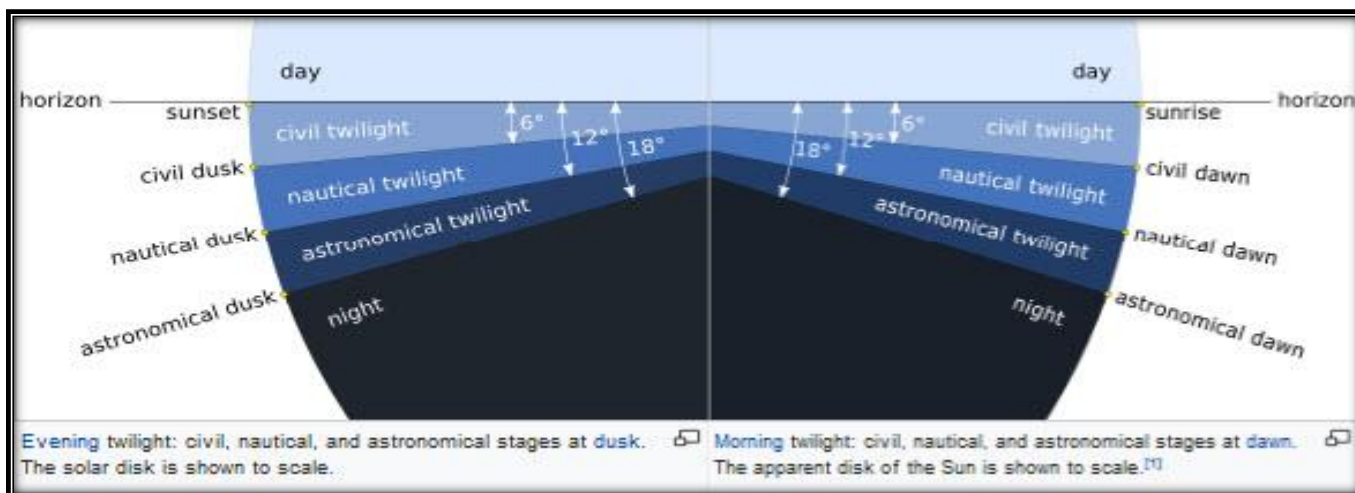
Reference the picture on page 3; you can see the comingling of the light and darkness called dusk and dawn. Notice that astronomers quantify growing light using various illumination degrees starting at the horizon, i.e., 6, 12, and 18 degrees. The truth of the matter is increasing light from dawn to sunrise can only be measured in Lux;

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- a unit of illumination equal to the direct illumination on a surface that is everywhere one meter from a uniform point source of one candle intensity or equal to one lumen per square meter

Therefore, dawn and dusk describe; growing or diminishing light depending on where one begins, at sunset, diminishing light, or at the beginning, growing light. In part 3, you will find the understanding and definitions regarding this subject.



We should always strive to walk out of the darkness and sin in one's spiritual walk. In ancient Israel, sin and peace offerings were slain and prepared in the evenings of the day and not at any time during daylight. Why, might you ask? Because darkness, no matter how insignificant, represents the kingdom of sin - where daylight represents Alohym's kingdom and the purity of Yahusha, the world's light. For example, Yahusha states in John 11:9 -10, let's read.

v9; Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world v10; But if a man walk in the night, he stumbleth, because there is no light in him.

Next, we will address controversial words along with their meanings which will help bring clarification and foundational knowledge to this article. Let's get started!

➤ Controversial “words”

Below are eight controversial words or phrases used in the New Testament that support particular religious views when taken out of context. One such view places Yahusha in the Tomb for three days and three nights, but nothing could not be further from the truth! Yahusha died for our sins, and He would want you to know the absolute truth of the matter, so let's get started.

- ✓ 1.) first 2.) passover 3.) betrayal 4.) at evening, even 5.) of the week 6.) early

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7.) in the morning 8.) began to dawn

Our investigation begins in “Thayer’s Greek Lexicon” and “Strong’s NT Exhaustive Concordance.” These reference guides will provide the knowledge and understanding needed to make sound, logical conclusions to controversial scripture found in this article. Below are the Lexicon/Concordance definitions.

1. (first) Strong’s G4413 meaning: protos—(pro'-tos) foremost (in time, place, order or importance) contracted superlative of G4253; KJV: before, beginning, best, chief (-est), former. G4253 meaning; pro-pro a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to. In the comparative, it retains the same significations. KJV: above, ago, before, or ever.
2. (passover) Strong’s G3957 meaning: pascha-(pas'-khah) of Chaldee origin (compare H6453); the Passover (the meal, the day, the festival or the special sacrifices connected with it). *(one must figure out the intent of the scripture to apply the exact word phrase)*
3. (betrayal) Strong’s G3860 meaning; paradidomi-(par-ad-id'-o-mee) from G3844 and G1325; to surrender, i.e. to *yield up, entrust, transmit*. KJV: betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

✓ Commentary

Looking up the words “betray” and “surrender,” we find these two words have different meanings and have no common synonyms. For this reason, digging into the original languages is essential to a believer’s study. So in each scripture throughout this article, we have added the corrected word.

4. (at evening, even) Strong’s G3798 meaning; opsios - (op'-see-os) from G3796; late; *feminine* (as noun) afternoon (early eve) or nightfall (later eve). *Thayer Greek Lexicon* G3798: ὄψιμος, ὀψία, ὀψιον (ὀψέ), late
5. (early) Strong’s G3722 meaning; dawn (as sun-rise, rising of light); by extension, morn. from the same as G3735; from an obsolete “oro” (to rise or “rear”) like a mountain. (KJV) early in the morning
6. (very early) Strong’s G3029 meaning: much ,very, very much
7. (in the morning) Strong’s G4404 meaning; at dawn; by implication, the day-break watch, from G4253; “fore” i.e. in front of, prior (figuratively, superior) to.
8. (began to dawn) Strong’s G2020 meaning; to begin to grow light, from G2017; to illuminate)

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➤ The Sign

While Messiah walked this earth, certain Scribes and Pharisees asked Him for a “sign.” They wanted a sign to know if He was who He said He was. Notice the exchange between the Scribes, Pharisees, and Yahusha: (Matthew 12:38-40)

v38; Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. v39; But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah: v40; For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Yahusha stated that “an adulterous generation seeks after a sign.” The Messiah had already performed numerous miracles and healings during His earthly ministry and delivered a powerful message. (That didn’t seem to be enough for the doubters!) However, Messiah did take the opportunity to prophesy a significant sign that would come to fulfillment, proving He was the Messiah. The prophecy Yahusha gave was, as Jonah was in the belly of the whale for three days and three nights, so shall the Son of Man be in the “heart of the earth.” (Matt 12:39). Many argue this is the most crucial identifying sign revealing that Yahusha (Christ) was the prophesied Messiah to come. The New Testament refers to this prophetic sign at least 12 times. Alohym’s people must understand what Yahusha meant by uttering these words.

In [Matthew 12:38-40](#), Yahusha drew a parallel between the prophetic sign He had given them and the story of Jonah. In order to deeply understand this parallel, we must take a look at the story of Jonah. Below are a few verses which summarize the main points of this story: [Jonah 2:1-4](#)

v1; “THEN Jonah prayed unto Yahuah (the LORD) his Alohym (God) out of the fish's belly, v2; And said, I cried by reason of mine affliction unto the Yahuah, and he heard me; out of the belly of hell^(pit) cried I, and thou heardest my voice. v3; For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. v4; Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple”.

Scripture states; Jonah prayed from the whale's belly during his three days and nights of suffering and used the time to cry out to Alohym. In Jonah's prayer, he told Alohym that "all thy billows^{H4867} and thy waves passed over me" What exactly did Jonah mean by this statement? Strong's H4867 (H7665, root) tells us Jonah's experience of suffering, "the bursting or breaking of the waves over him," had humbled him. Being cast into this humbling situation, Jonah states, "Cast him out of the sight of Alohym." Through his suffering, [he felt Alohym had forsaken him](#) (Christ said these exact words in [Matthew 27:46](#)) during that time. Importantly, we must notice that Jonah was not dead or in Hades but in the pit of the whale's belly for three days and three nights.

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Following are the remaining verses of [Jonah 2:5-10](#) that continue to reveal Jonah’s experience:

v5; “The waters [compassed me](#) about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. v6; I went down to the bottoms of the mountains; the earth with her bars was about me forever: yet hast [thou brought up my life from corruption](#), O Yahuah my Alohym. v7; When my soul fainted within me I remembered the Yahuah: and my prayer came in unto thee, into thine holy temple. v8; They that observe lying vanities forsake their own mercy. v9; But [I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD \(Yahuah\)](#). v10; *And the LORD spake unto the fish, and it vomited out Jonah upon the dry land”*

While discussing Jonah’s situation, the above verses also prophesy about Yahusha (Christ) and the suffering He endured as the Saviour of humanity. Here is the referenced scripture that Yahusha was focusing on when He stated: (Matthew 12:40)

v40; “For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights [in the heart of the earth](#)”.

Again, notice that Messiah compares His fate to Jonah’s three days and three nights in the belly of the whale. Yahusha prophesied that He would endure three days and three nights in the “heart of the earth,” just as Jonah survived the same amount of time in the whale’s belly.

➤ The Prophecy Explained

The traditional understanding regarding Jonah's sign is that Yahusha (Christ) would be in the tomb or grave for three days and three nights and then resurrected at the end of this specific period. This section discusses what Yahusha meant by this prophecy and statement "in the heart of the earth." To understand the phrase's true meaning, we need a better understanding of Mark 4:15 and Matthew 13:19.

v15; “And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that [was sown in their hearts](#)”.

v19; When any one heareth the word of the kingdom, and understandeth [it] not, then cometh the wicked [one], and catcheth away that which [was sown in his heart](#). This is he which received seed by the way side.

In the above verses, Yahusha explains that the seed sown in the earth is “[the Word sown in their hearts](#).” Yahusha demonstrates this symbolism between the “earth” and the “heart of man.” Notice further: ([Matthew 25:24-25](#))

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v24; “Then he which had received the one talent came and said, lord (*master*), I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: v25; And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine”.

The talent shown here is "sown" in the earth; however, in this context, the land (Earth) signifies "man." The talent symbolizes the Holy Spirit, not hidden in the earth but planted within the "individual" (or in the man) hidden there. Another scripture that also demonstrates this point is 1 Corinthians. 15:47

“The first man [is] of the earth, earthy: the second man [is] the Lord (Master) from heaven”.

Paul states that the first man is of the earth, demonstrating a difference between the earthly and the spiritual. We must understand that Paul says that “man” is “earthy.” Therefore, the phrase “in the heart of the earth” is the same as saying “in the heart of men”! Remember, Messiah, prophesied of being in the “heart of the earth” for three days and three nights. ([Matthew 12:40](#)) When Yahusha stated this prophecy, He was prophesying about being “in the heart of men” for three days and three nights! As we move forward, this will become even clearer.

From the previous scriptures, and others relating to them, we can understand that the “heart of the earth” is synonymous with the “heart of man,” *which is sinful*. For example, in the Old Testament book of Jeremiah, Alohym tells us that the heart of man is evil (sinful) and “desperately wicked” ([Jeremiah 17:9](#)). Notice:

v9; “*The heart is deceitful above all things, and desperately wicked...*”

The “heart of the earth” or “heart of man” is desperately wicked; it is sinful! Think on this: after studying the previous scriptures, is it possible that Messiah’s prophecy regarding the three days and three nights in the “heart of the earth” meant that He would suffer three days and three nights of wickedness in the “heart of men”? It would seem that Yahusha’s prophecy meant precisely that and did not mean that He would spend three days and three nights in the grave! Let us ensure that this is made amply clear: Messiah *never* sinned! He was without sin.

Let us at this juncture re-visit [Matthew 12:40](#) to once again read and meditate upon Yahusha’s one final sign, which was to prove that He was the Messiah!

v40; “For as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth”.

Again, Yahusha states that for three days and three nights, He would be “in the heart of the earth.” Remember: we have seen that “heart of the earth” is the same as saying “heart of man,” which is

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synonymous with “sin.” So the question that needs asking is: did Yahusha become sin? Let us allow [2 Corinthians 5:21](#) to answer this question for us:

[v21](#); “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of Alohym (God) in him”.

This scripture confirms that Yahusha became sin! He became sin in the sense that He took on the sin of the world ([Isaiah 53:3-5](#), [Zechariah 3:3](#), [John 1:29](#)) so that He could pay the penalty for sin in our stead ([Romans 6:23](#)). Since this is the case, *when* did Yahusha become sin? Did He become sin the moment He died? [If it began the moment, He died, did it last until his resurrection](#)? When exactly did Yahusha's betrayal begin, i.e., being in the "heart of the earth" or the "heart of men"?

➤ Messiah's Betrayal Timeline (*three days and three nights*)

Keeping in step with the timeline, Yahusha states: "Matthew 16:4, "there shall no sign be given unto it, but the sign of the prophet Jonas" which was for three days and three nights in the "whale's belly." First, we will investigate the betrayal ("surrender") of Messiah by Judas Iscariot and then move to Jonah's experience on the ship before being thrown into the belly of the whale for three days and three nights.

Starting in [Matt. 26:14-16](#); we are given the exact moment that Messiah was betrayed or better stated “surrendered” to the chief priest and the elders by Judas Iscariot, let’s read.

[v14](#); Then one of the twelve, called Judas Iscariot, went unto the chief priests, [v15](#); And said [unto them], What will ye give me, and I will deliver him unto you? And [they covenanted with him for thirty pieces of silver](#). [v16](#); And from that [time he sought opportunity to betray \(“surrender”\) him](#). (**Note:** *Elders and Chief Priest = Counsel*)

The above scriptures state that the counsel “*covenanted with him*” (*a contract*) with Judas Iscariot for thirty pieces of silver. (*Note: when Judas received payment from the chief priests for the surrender of Yahusha, the agreement became binding*)

The next question becomes; “*what part of the day was the (betrayal) agreement sealed*”? The next four verses of [Matt. 26:17-20](#) gives us that answer, let’s read.

[v17](#); Now the (first) [before](#)^{G4413} [day] of the [feast of] unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the (passover^{G3957}) [meal](#)? [v18](#); And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the (passover^{G3957}) [meal](#) at thy house with my disciples. [v19](#); And the disciples did as Jesus had appointed them; and they made ready the (passover) [meal](#). [v20](#); Now when the (even^{G3798}) [late](#) was come, he sat down with the twelve.

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Verse 17 states; it was the “day before” Passover, and in verses 18 and 19, the disciples are making ready a meal as Messiah instructed them to, which began (late) afternoon, early eve, verse 20. In conclusion, it was the day before Passover, the 13th day of the month during the day hours when Judas (betrayed) “surrendered” Messiah by accepting the thirty pieces of silver from the elders and chief priest, sealing His fate.

❖ Jonah’s Betrayal Timeline (A Spiritual Matter)

Question; was Jonah betrayed by the *hands of men* during the day while on his trip to Tarshish? While investigating Jonah 1, we read about a *matter of the heart* that parallels the account of Judas Iscariots’ experience in the betrayal of the Messiah. Here is a brief overview of what happened before verse twelve (12). Jonah paid for passage to Tarshish while on the ship, a violent storm came upon them. Now moving forward into the story, we find in [Jonah 1:12-17](#) the boat can’t make it to shore because the seas are too rough; let’s read.

[v12](#); And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest [is] upon you. [v13](#); Nevertheless the men rowed hard to bring [it] to the land; but they could not: for the sea wrought, and was tempestuous against them. [v14](#); Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man’s life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee. [v15](#); So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. [v16](#); Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows. [v17](#); Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

Within the above verses, we read that the sailors were crying out to Yahuah (the LORD) so that they would not perish because of Jonah’s sin. So what happens in verse 15, “they took up Jonah and cast him into the sea,” *by the hands of men*! Then, in verse 12, Jonah tells the sailors to cast him into the sea, but they would not!

[In conclusion](#); it was only when the sailors were in fear for their lives did the *wickedness in their hearts* turn into a physical act of betrayal casting Jonah overboard.

➤ Did Messiah have foreknowledge?

Question; did Yahusha have foreknowledge of His betrayal before it happened? The answer is; “yes” several times. In the 6th century BCE, the prophet Zechariah gave foreknowledge through prophecy concerning the LORD’s (Yahuah) betrayal for 30 pieces of silver. Let’s read Zechariah 11:12, 13

[v12](#); And I said unto them, If ye think good, give [me] my price; and if not, forbear. So they weighed for my price thirty [pieces] of silver. [v13](#); And the LORD said unto me, Cast

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it unto the potter: a goodly price that I was prized at of them. And I took the *thirty [pieces] of silver*, and cast them to the potter in the house of the LORD

Note: Thirty pieces of silver is no coincidence in scripture, let's read [Exodus 21:32](#) which states:

[v32](#); If the ox shall gore a servant or a maidservant; he shall give unto their master *thirty shekels of silver*, and the ox shall be stoned.

Now you would think if the chief priest and elders knew their bibles, they would have known or remembered Zechariah's prophecy, but it looks as though they chose to ignore scripture or were blinded by their wickedness of heart, or both. So next, let's review Matthew 17:22 and Matthew 26: 2, 21.

[Matthew 17:22](#); “And while they abode in Galilee, Jesus said unto them, The Son of man shall be “delivered up” ^{G3860} into the hands of men”

[Matthew 26:2](#); Ye know that hereafter two days the Passover cometh, and the Son of man is “delivered up” ^{G3860} to be crucified.

[Matthew 26:21](#); And as they did eat, he said, Verily I say unto you, that one of you shall betray me

The above scriptures paint the picture that Messiah had foreknowledge of his betrayal and surrender two days before the Passover, as stated in verse 2, i.e., the 12th of Abib. Also, note; in verse 21, Messiah says the betrayer is with them as they ate the last supper meal, i.e., the 13th of Abib. Messiah, Alohym of the Old Testament (the LORD), knew of His betrayal before the foundation of the world and writings of the prophets. .

Many teachers and scholars overlook that Judas surrendered Yahusha [in his heart](#) (*his heart being wicked*) before encountering Messiah at the Last Supper. Yahusha, being the Son of Man, knew beforehand the events between the elders, chief priest, and Judas. [Matthew 26:23-25](#) confirms this information at the Last Supper; let's read.

[v23](#); And he answered and said, He that dippeth [his] hand with me in the dish, the same shall betray me. [v24](#); The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. [v25](#); Then Judas, which betrayed him, [answered and said, Master, is it I?](#)
[He said unto him, Thou hast said.](#)

In verse [25](#), Messiah answers Judas Iscariot's question, “Master, is it I?” Yahusha states: “Thou hast said,” the reply from Yahusha to Judas was one of knowing.

As we conclude this section, let's address a common scriptural misunderstanding used to support the theory that Messiah's three-day & night period began with His betrayed “surrendered” on the 13th night to the Roman soldiers. In [Matthew 26:47-50](#) you will read about the physical surrender of our Messiah by Judas to the Roman soldiers.

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v47; And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. v48; Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. v49; And forthwith he came to Jesus, and said, Hail, master; and kissed him. v50; And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

The above verses accurately reveal the betrayal act of Judas, which ended with the physical surrender of Yahusha, pointing to the wickedness of Judas' heart. The understanding of Messiah conveys a spiritual matter of the heart, not a material issue of the flesh. In conclusion, if the timeline had started at night, as some claim, this would have broken the scriptural continuity concerning the three days and three-night order of events. (No adding to or taking away from scripture is permitted)

❖ The Third day Resurrection

Over twelve scriptures in the New Testament give irrefutable proof that Messiah would rise (resurrected) on the third day as prophesied. Out of these 12-plus scriptures, not one says Yahusha would be in the grave for three days and three nights. Messiah endured the "heart of the earth" (man's wickedness), initiated with His betrayal by Judas to the religious leaders for thirty pieces of silver, and ended with His resurrection. Notice the following scriptures which confirm this: [Matthew 16:21](#)

v21; “From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and *suffer many things* of the elders and chief priests and scribes, and be killed, and be raised again the third day”

The above verse communicates the three days and night period was not limited to when Yahusha was in the grave. They include **betrayal**, **suffering**, **killing**, and **rising** from the dead! Notice the following verses: [Matthew 17:22-23](#)

v22; “And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: v23; And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Once again, the above verses demonstrate that the three days and nights include betrayal, death, and resurrection. No scriptural reference indicates Yahusha was dead or in the tomb for three days and three nights! Notice again: [Matthew 20:18-19](#)

v18; “Behold, we go up to Jerusalem; and the Son of man shall be (betrayed) surrendered unto the chief priests and unto the scribes, and they shall condemn him to death, v19; And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again”.

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Here scripture states once again that during the three-day and night period, Yahusha (Christ) would be **betrayed, condemned to death, delivered to be mocked, scourged, and crucified, and would rise again on the third day!** All these things happened within three days and three nights. Scripture proves this beyond a shadow of a doubt! Notice further: [Mark 8:31](#)

v31; “And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again”.

The above verse solidifies that the three days and nights do not refer to Yahusha (Christ) being in the grave for that time. There are more scriptures to offer clarification of this prophecy: [Mark 9:31](#)

v31; “For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day”.

The above verse again communicates the fact that three day and nights include the **betrayal, killing, death** and **resurrection**. Another scripture: [Mark 10:34](#)

v34; “And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again”.

Do we need more proof in understanding what Yahusha meant when He said that He would be three days and three nights in the *“heart of the earth”*? Alohym’s people need this proof because Alohym inspired over twelve scriptures to communicate this critical Truth! Notice further: [Luke 9:22](#)

v22; “Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day”.

Scripture clearly states that Yahusha would rise on the third day after He began to suffer “many things,” which started with His betrayal! Question; when was the betrayal of Messiah? Answer; when Judas Iscariot received the thirty pieces of silver from the elders and chief priest, Judas’s betrayal of the heart. Again: [Luke 18:31-33](#)

v31; “Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. v32; For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: v33; And they shall scourge him, and put him to death: and the third day he shall rise again”.

The scriptures above are specific to Yahusha's suffering and time of death at the Gentiles'? Here, Luke references Yahusha's surrender to the Roman soldiers and his treatment in front of the Chief Priest and elders on Passover morning. Here verse thirty-three (33) references the scourging and death of

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Yahusha as the beginning of the evening starting the Passover. Let's read more affirmation in [Luke 24:7](#).

v7; “Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again”.

Scripture repeatedly confirms Messiah rose *on the third day* after He was delivered. It is evident that the trials He endured from the moment of His betrayal, together with His death and resurrection, are all included in the period of three days and three nights! (His resurrection is a parallel with [Jonah 2:10](#)). Let's note two more scriptures to complete twelve scriptures inspired for us in Alohym's Word on this subject: [Luke 24:46](#) and [Acts 10:39-40](#)

v46; “And said unto them, Thus it is written, and thus it behoved Yahusha (Yahusha) to suffer, and to rise from the dead the third day”.

v39; “And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; v40; Him Alohym raised up the third day, and shewed him openly”

All the above scriptures state the same thing: the betrayal, deliverance, scourging, death, and resurrection are all included in the three days and three nights that Yahusha prophesied in Matthew 12:40. It should now be abundantly clear in the readers' mind that when Yahusha predicted that He would be in the “heart of the earth” for three days and three nights, He did not mean He would be in the grave for that duration of time. Scripture leaves no stone unturned in helping those who want to see what Yahusha meant by His prophecy on this subject. Yahusha demonstrated that He would endure the suffering placed upon Him for that time by the severe wickedness resulting from the inner core of man's heart! Just as Alohym forsook Jonah for three days and three nights (Jonah 2:4), during this time, Yahusha felt as though Alohym had rejected Him: Matthew 27:46

v46; “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”.

➤ Resurrection; First or Seventh day, which?

All the above scriptures state the same thing: the betrayal, deliverance, scourging, death, and resurrection are all included in the three days and three nights that Yahusha prophesied in [Matthew 12:40](#). It should now be abundantly clear in the readers' mind that when Yahusha predicted that He would be in the “heart of the earth” for three days and three nights, He did not mean He would be in the grave for that duration of time. Scripture leaves no stone unturned in helping those who want to see what Yahusha meant by His prophecy on this subject. Yahusha demonstrated that He would endure the suffering placed upon Him for that time by the severe wickedness resulting from the inner core of man's heart! Just as Alohym forsook Jonah for three days and three nights (Jonah 2:4), during this time, Yahusha felt as though Alohym had rejected Him: [Matthew 27:46](#)

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“first” in letting the reader know it was a special day.

To get a better perspective and understanding of this subject matter, “first [day] of the week,” let’s investigate these controversial scriptures using the 1882-Thayer Greek Lexicon and the Strong’s NT Exhaustive Concordance. The goal is to compare the English to the original Greek translation ensuring the best possible understanding. We will start in [Matthew 28:1](#), then [Mark 16:22](#), [Mark 16:9](#), [Luke 24:1](#), [John 20:1](#), and finish in [John 20:19](#).

❖ Matthew 28:1 – (Scriptural Investigation)

(Original KJV) v1; ^{a.} In the end of the sabbath, as it began to ^{b.} dawn ^{c.} toward the ^{d.} first [day] ^{e.} of the week, came Mary Magdalene and the other Mary to see the sepulchre. v2; And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

Scriptural Definitions;

a.) “In the end” G3796 ὀψέ meaning; “late” b.) “dawn” G2020 ἐπιφώσκω meaning; to begin to grow light, (“dawn”) is not the end of a Biblical day meaning; it is still the Sabbath night. c.) “toward” G1519 εἰς meaning: “into,” or of entrance into a place. d.) “first” G1520 μία, meaning: “one or first,” e.) “of the week” G4521 σάββατον, ου, τό meaning: “the Sabbath, i.e., the seventh day (of the week)”

✚ (Revised) v1; Now ^{G1161} late ^{G3796} on the Sabbath, as it began to dawn ^{G2020} into ^{G1519} the first ^{G1520} of Sabbaths ^{G4521}, came Mary Magdalene and the other Mary to see the sepulchre. v2; And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it

✓ Commentary

After reading the revised [Matthew 28:1](#), it becomes clear this scripture is not stating Messiah rose on the first day of the week (Sunday); just the opposite. At the end of the Sabbath day, Mary did not find Messiah in the tomb. Next, let’s move on to [Mark 16:2](#). (Note; keep in mind that dawn is the beginning of the evening before sunrise)

❖ Mark 16:2 - (Scriptural Investigation)

(Original KJV) v2; And ^{a.} very ^{b.} early in the morning the ^{c.} first [day] ^{d.} of the week, they came unto the sepulchre at the rising of the sun.

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Scriptural Definitions;

a.) “very” ^{G3029} λίαν meaning; “much, very, very much” b.) “early in the morning”, ^{G4404} πρωῒ meaning; early in the morning, at dawn, (again, not the end of a Biblical day meaning; it is still Sabbath night) c.) “first” ^{G1520} μία, meaning: “one or first”, d.) “of the week” ^{G4521} σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)”

✚ (Revised) ^{v2}; And very ^{G3029} early at dawn ^{G4404} the first ^{G1520} of the Sabbath ^{G4521}, they came unto the sepulchre at the rising of the sun.

✓ Commentary

After revising [Mark 16:2](#), it becomes evident this scripture is not stating Messiah rose on the first day of the week (Sunday); just the opposite, it was at the end of the Sabbath day when Mary did not find Messiah in the tomb. (Note: the rising of the sun is “not referring to sunrise,” but the beginning of dawn)

❖ Luke 24:1 - (Scriptural Investigation)

(Original KJV) ^{v1}; Now upon the ^{a.} first [day] ^{b.} of the week, ^{c.} very ^{d.} early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. ^{v2}; And they found the stone rolled away from the sepulchre. ^{v3}; And they entered in, and found not the body of the Lord Jesus.

Scriptural Definitions;

a.) “first” μία, ^{G1520} meaning; “one or first”- b.) “of the week” ^{G4521} σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)” c.) “very” ^{G901} βαθύς meaning; “deep in the morning, at early dawn” d.) “early in the morning” ^{G3722} ὄρθρος, ου, ὁ meaning; dawn, day-break; from the same as ^{G3735}; from an obsolete “oro” (to rise or “rear”) like a mountain. (Note; once again it is not the end of a Biblical day meaning; it is still Sabbath night)

✚ (Revised) ^{v1}; Now upon the first ^{G1520} of the Sabbaths ^{G4521}, very ^{G901} early at dawn ^{G3722}, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. ^{v2}; And they found the stone rolled away from the sepulchre. ^{v3}; And they entered in, and found not the body of the Lord Jesus.

After revising [Luke 24:1](#), here again, this scripture is not stating Messiah's resurrection was on the first day of the week (Sunday); just the opposite, it was at the end of the Sabbath day when Mary did not find Messiah in the tomb.

❖ John 20:1-26 (The Perfect Scriptural Account)

(Original KJV) ^{v1}; The ^{a.} first ^{G1520} [day] ^{b.} of the week ^{G4521} cometh Mary Magdalene ^{c.} early ^{G4404}, ^{b.} when

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it was yet dark^{G4653}, unto the sepulchre, and seeth the stone taken away from the sepulchre.

Scriptural Definitions;

a.) “first” ^{G1520} μία, meaning; “one or first”- b.) “of the week” ^{G4521} σάββατον, ου, τό meaning: “the Sabbath, i.e. the seventh day (of the week)” c.) “early”, ^{G4404} πρωϊ meaning; early in the morning, at dawn, (again, not the end of a Biblical day meaning; it is still the Sabbath night) d.) “dark”, ^{G4653} σκοτίας meaning; “darkness”; fig: spiritual darkness

✚ (Revised) ^{v1}; The first^{G1520} of the Sabbaths^{G4521} cometh Mary Magdalene early^{G4404}, when it was yet dark^{G4653}, unto the sepulchre, and seeth the stone taken away from the sepulchre.

✓ Commentary

John 20:1 plainly states it was “yet dark” when Mary Magdalene came to the tomb and the stone was removed. In reading this verse wouldn’t you say that Messiah rose earlier on the Sabbath?

Within (all) the above scriptural accounts, one theme is relatively straightforward; Mary Magdalene came to the tomb when “it was yet dark, very early in the morning or it began to dawn” and did not find Messiah. So put, it was not the first day of the week but the end of the Sabbath when they discovered Messiah was not in the tomb. Here in John 20, a detailed account of Mary’s experience leaves no stone unturned that Messiah visited the disciples late on the Sabbath after His resurrection; let’s read.

John 20:2; Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. ^{v3}; Peter therefore went forth, and that other disciple, and came to the sepulchre. ^{v4}; So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. ^{v5}; And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in. ^{v6}; Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, ^{v7}; And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. ^{v8}; Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. ^{v9}; For as yet they knew not the scripture, that he must rise again from the dead. ^{v10}; Then the disciples went away again unto their own home.

Above is a detailed account of the disciples going to the tomb, finding the handkerchief which encompassed about Messiah but found nobody! Then, in verse 8, after the other disciple did not find Messiah in the grave, they “started to believe,” in verse 10, the disciples went to their home. In the following ten verses, you will read of events that happened at the end of the Sabbath day; let’s read

John 20:11; But Mary stood without at the sepulchre weeping: and as she wept, she

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stooped down, [and looked] into the sepulchre, [v12](#); And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. [v13](#); And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. [v14](#); And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. [v15](#); Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. [v16](#); Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. [v17](#); Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and [to] my God, and your God. [v18](#); Mary Magdalene came and told the disciples that she had seen the Lord, and [that] he had spoken these things unto her.

[v19](#); Then the same day at ^{a.} [evening](#)^{G3798}, being the ^{b.} [first](#)^{G1520} [day] ^{c.} [of the week](#)^{G4521}, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.

Scriptural Definitions;

a.) [“evening”](#) [G3798](#) ὄψις ὀψία, ὀψιον (ὀψέ) meaning; “1. [late](#), 2. [evening”](#) b.) [“first”](#) [G1520](#) μία, meaning: [“one or first”](#), c.) [“of the week”](#)^{G4521} σάββατον, ου, τό meaning: [“the Sabbath, i.e. the seventh day](#) (of the week)”

✚ (Revised) [v19](#); Then the same day [late](#)^{G3798}, being the [first](#)^{G1520} [of the Sabbaths](#)^{G4521}, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you.

✓ [Commentary](#)

Verse 19 plainly states; it was late on the Sabbath when Messiah stood amid the disciples and said, Peace unto you. Therefore, John's account is credible proof the Messiah is the [“Lord of the Sabbath.”](#) Let's move on to the following few verses and notice something that most teachers overlook; let's read.

[v20](#); And when he had so said, he shewed unto them [his] hands and his side. Then were the disciples glad, when they saw the Lord. [v21](#); Then said Jesus to them again, Peace [be] unto you: as [my] [Father hath sent me](#), even so send I you. [v22](#); [And when he had said this, he breathed on \[them\], and saith unto them, Receive ye the Holy Ghost](#):

Here verse 22 states; they received the Holy Spirit from the breath of the Messiah. So what or who is the “Comforter” given to the 120 on the day of Pentecost? I will let you consider this question, but another article will cover this subject. So in this section, there is only one more scripture to point out

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that our Messiah is all about the Sabbath day; let's read [John 20:26](#).

[v26](#); And after eight days again his disciples were within, and Thomas with them: [then] came Jesus, the doors being shut, and stood in the midst, and said, Peace [be] unto you.

Here again, Messiah came unto the disciples behind closed doors. Question: What do the words “after eight days again” mean? The Messiah came to the disciples on the Sabbath, eight days after His resurrection. The resurrection date of Messiah was the 15th of Abib, the first Sabbath of the Passover/Unleavened Bread spring festival. The Messiah counting from the Sabbath of his resurrection eight days forward brings us to the 4th Sabbath of the 1st month or the 22nd day of the first month. (Please see the attached calendar)

❖ Messiah; Master of the Sabbath Day

In this chapter, scripture will show that Messiah is “Lord of the Sabbath” and that it was lawful to do well and “heal” on the Sabbath. Let's start by reading Matthew 12:10, in which Messiah tells the Pharisees that it was legal to heal on the Sabbath.

[v10](#); And, behold, there was a man which had [his] hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. [v11](#); And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift [it] out? [v12](#); How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

Now Messiah plainly explains that healing was lawful on the Sabbath day; if Messiah healed the sick, wouldn't resurrection be healing? Question; wouldn't the perfect healing from corruptible to incorruptible flesh be a spiritual resurrection? So would it be lawful for the Messiah to be resurrected on the Sabbath, especially if He is (Lord) master of the Sabbath; let's read.

[Matthew 12:8](#) For the Son of man is Lord even of the Sabbath day.

[Mark 2:28](#) Therefore the Son of man is Lord also of the Sabbath.

[Luke 6:5](#) And he said unto them, That the Son of man is Lord also of the Sabbath.

In conclusion, Messiah was the perfect sacrifice for all of humanity. Yahusha, the master (lord) of the Sabbath, would not have been resurrected on the first day of the week but died and was resurrected on the day He created for man.

❖ Luke's Account (Cleopas encounter with Messiah)

Here, Luke states the "first day of the week" is the day Messiah rose from the grave. Let's

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investigate the communication that now resurrected Messiah ([Luke 24:15](#)) had while walking with Cleopas on the road to Emmaus. (Luke 24:13) We will start in [Luke 24:18 – 21](#).

[v18](#); And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? [v19](#); And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: [v20](#); And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. [v21](#); But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the [third day since these things were done](#).

Verse 21 begs the question, what was Cleopas addressing with the statement, "The third day since these things were done"? The previous verse gives a clue as to what Cleopas is addressing, verse 20; ["how the chief priest and our rulers delivered him to be condemned to death, and have crucified him."](#) Now just when did this event occur? The answer to this mystery is evident in Luke 22:66; let's read.

[v66](#); And as soon as [it was day](#), the elders of the people and the chief priests and the scribes came together, and [led him into their council](#), saying,

[Luke 23:1](#); And the whole multitude of them arose, and [led him unto Pilate](#).

In verse 66, the statement becomes evident; ("as soon as it was day") or ("even as it became day") refers to the 13th of the month, the day before Passover. The religious (counsel) and Roman authorities (rulers) waited until daylight before Messiah's trial began, the Passover day! When Cleopas was walking with Yahusha of the road, it was on the Sabbath day, the first day of unleavened bread, the "third day since these things were done," as stated in [Luke 24:21](#). So if we count back three (3) days starting from Sabbath, it will bring us to the daylight hours on the 13th, the day Judas betrayed Messiah to Caiaphas, the high priest, and elders. ([Matthew 26:15, 16](#))

❖ Messiah, the Perfect Lamb

We must understand that [1 Peter 1:19](#) and other scriptures demonstrate that Yahusha was the perfect Lamb; He was sinless. He came to this earth to die for the forgiveness of our transgressions. Our transgressions, i.e., sins, were placed upon His Body through the beating and stripes He received just after He was surrendered and handed over to the Gentiles, which led to His death. [Isaiah 53:3-5](#)

[v3](#); "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. [v4](#); Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Alohym, and afflicted. [v5](#); But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

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As Messiah was beaten, scourged, and bruised, He took upon Himself our sins. ([Isa. 53:4-5](#)) He carried all these sins to the stake. ([1 Pet. 2:24](#)) Messiah endured being beaten, scourged, and bruised to take on the weight of man's sin and diseases before He could pay the penalty in our stead. Yahusha, while in Galilee, told the disciples of His betrayal and delivered into the hands of men, i.e., the "heart of the earth." ([Matthew 17:22](#)). [Isaiah 53:4-5](#) confirms that the forgiveness of our sins could not have taken place any other way. The spilling of Messiah's blood had to be preceded by His beating, during which humanity's sins were transferred onto His body—making the sacrifice and forgiveness of our sins possible. The beating, scourging, and bruising represent Messiah taking the weight of the penalty for all humanity's sins upon Himself. ([Isa. 53:4-5](#)) Once He took that weight and carried it to the cross, He could then (and only then) pay the penalty in our stead through death ([Romans 6:23](#)). Messiah's spilled blood (death) ultimately paid the penalty for the World's sins ([Rom. 6:23](#); [1 John 1:7](#)). In [Matt. 12:38-40](#), Messiah compared the suffering, humiliation, and loneliness endured by Jonah's suffering while in the whale's belly to what must happen to him shortly. (Jonah 2)

Notice what is stated in [Matthew 27:50-51](#)

[v50](#); Jesus, when He had cried again with a loud voice, yielded up the ghost. [v51](#); And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent.

The moment the soldier's spear ripped through Messiah's side, His blood spilled ([Psalms 22:14](#)), and the ultimate Sacrifice was 'poured out, paying the penalty of sin for all humankind. Remember the twelve scriptures listed earlier in this article which conclude the three days and three nights ended at Yahusha's resurrection. Let us once again notice just one of the twelve scriptures noted earlier in this text, which conclusively demonstrates this point: [Luke 9:22](#)

[v22](#); “Saying, The Son of man must suffer many things, and [be rejected of the elders and chief priests and scribes](#), and [be slain](#), and [be raised the third day](#)”

As has been thoroughly discussed and proven by scripture, the three days and three nights began the moment Messiah was betrayed “surrender” by the wicked heart of Judas to the elders and chief priest for thirty (30) pieces of silver. ([Matthew 26:15](#), [Matt 27:9](#)) Messiah's deliverance, surrendering, suffering, death, and resurrection are included within the sequence of the three days and nights, during which Messiah was in the “heart of the earth.” Messiah prayed to His Father just as Jonah did ([Matt. 27:46](#)), humbled to the core. Just like Jonah, Messiah was separated from Alohym and suffered as a result! Scripture points out that it was late on the Sabbath day after Messiah's resurrection, when the tomb was empty, dawning toward the (evening dawn) of the first day of the week. So put, Messiah rose 24 hours after being put to death, first seen and witnessed by Cleopas on the road to Emmaus during the evening hour before nightfall came, which was on the Sabbath day, the 15th of Abib.

In Conclusion, we know Messiah's resurrection was at sunset "evening" on the Sabbath day; we can count back to find out when the three days and nights began! Scripture points out that once Judas

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Iscariot betrayed Messiah to the elders and chief priest, and from that moment, they sought the opportunity to kill Him. ([Matt. 26:15-16](#)), indicating that the three days and three nights began in daylight on the 13th of Abib.

Here is a summary of the prophesied three day and three night period, which began “in the day”:

- 1st Day - Yahusha betrayal by Judas Iscariot to elders and chief priest. ([Matt. 26:15, 16](#))
- 1st NIGHT - Yahusha delivered into hands of men ([Matt. 26:45-57](#))
- 2nd DAY - Jewish and Roman trials, Suffering/death just as evening began. ([Mark 15:1-42](#))
- 2nd NIGHT - Death/Prepared/ in tomb before the Sabbath day began. ([Luke 23:54](#))
- 3rd DAY - Sabbath/Holy Day - In the tomb during the day
- 3rd NIGHT - Resurrected at evening (sunset) on the Sabbath day. ([Luke 24:18 – 21](#))

➤ New Testament Alignment

Many born-again New Covenant believers ask, "What relevance does this event have to my life"? The New Covenant was given to the disciples the night before Messiah's death, with new symbols to remember what Messiah did for us. ([Matt 26:26-29](#)) ([John 13:4-17](#)) Throughout the article, you have been taught and shown that Messiah's resurrection took place in the evening, 24 hours after His death. As scripture states, Messiah is the Master of the Sabbath day.

Messiah never once obeyed the Julian (Roman) or the rabbinical (Jewish) calendars imposed on scripture since having lost (by the doctrine of men) the actual sacred calendar as given in the Book of Genesis. Neither the Sabbath nor Alohym's oral or written laws inspired by the Holy Spirit are ineffective! Fulfilling the obligations of the New Covenant is obeying Messiah's word, "If you LOVE me, keep my commandments," which includes the seventh-day Sabbath.

Our Father in Heaven would not have set His saints and disciples up for failure in observing the New Covenant. That said, obeying the Sabbath day, Fulfills the observance of ALL of Alohym's Feasts, new months, and Holydays. If Messiah had risen on the "first day of the week," i.e., Sunday, as many believe, He would have been disqualified as our Master and Savior.