

CHAPTER 9: A MATTER OF THE HEART, "THE SIGN OF JONAH"

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➤ Correcting the Error of Misunderstanding

The sign of Jonah is one of the most misunderstood teachings in the Bible especially when it comes to the Messiah's death and resurrection. Do we as followers of scripture really need to know this information and if so why, because it is the difference between the perfection of scripture and the reasoning of man! There are several misunderstandings with regard to the sign of Jonah, the first being verbiage (word) error from the Greek to English and secondly when does Alohyom's day actually begin.

Let's review in Genesis 1:5 using the Interlinear Scriptural Analyzer. This scripture having both the Hebrew and English translations gives the base knowledge for how Alohyom's day is structured.

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

Genesis 1:5 WLC WLC_v WLC_t WLC_tm Strong CHES The Punctuation does not exist in the Hebrew original script.

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

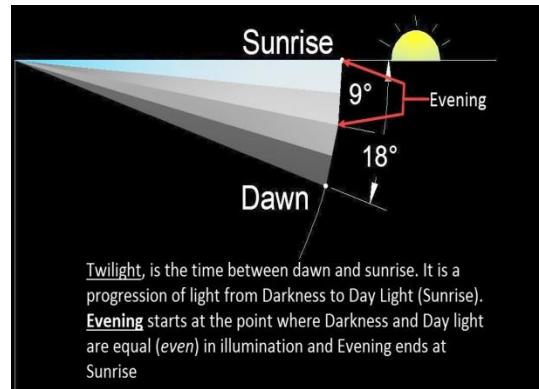
וַיּוֹקְרָא	לֹאָר אֱלֹהִים	יּוֹם	וְלֹחֵשׁ	קָרָא	וַיְהִי	עֶרֶב	וַיְהִי	בְּקָרָב	פָּ: אֶחָד	יּוֹם
וַיּוֹקְרָא	לֹאָר אֱלֹהִים	יּוֹם	וְלֹחֵשׁ	קָרָא	וַיְהִי לְלָהָה	עֶרֶב	וַיְהִי	בְּקָרָב	פָּ: אֶחָד	יּוֹם
uigra	aleim	laur	ium	qra	lile uiei	-orb	uiei	-bqr	ium	achd : p
u-iqra	aleim	l-aur	iu-	qra	lile u-ie	-orb	u-ie	-bqr	ium	achd : p
H7121	H430	H216	H3117	H2822	H7121	H3915 H1961	H6153 H1961	H1242	H3117	H259
and-he-is-calling	Elohim	to-the-light day	and-to-the-darkness	he-calls	night and he-is-becoming	evening and he-is-becoming	morning and he-is-becoming	day one		

Observe the two smaller boxed portions in this scripture and notice “H1961”, (*and-he-is-becoming*) these words were not added to the English text. Also, notice the original Hebrew script contains no punctuation, the translators added the period (.) thinking it would help in the reader's scriptural understanding? The scripture above gives unmistakable clarification as to when the day begins which is at evening, in the twilight of the day between the dawn and sunrise.

There are several points in understanding Genesis 1:5. 1.) That dawn is the end portion of the day attached to night. 2.) The evening is the beginning of the day before sunrise morning as stated in Genesis 1:5. Please review the diagram below so that you have a good understanding moving forward.

Alohyom's day begins at evening before morning light when the dividing point between darkness and light is equal (even). Evening starts at about 9 degrees below the horizon and takes approximately 38.5 to 39.5 minutes of growing light before reaching sunrise.

Now that we understand how the “evenings” work, we can move forward with investigating controversial words that can change scriptural understanding. On page 3 a list of controversial words along with their meanings, this exercise gives foundational knowledge into scriptural changes introduced later in this article.



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➤ Controversial “words”

Below are eight (8) controversial words or word phrases used in the New Testament which are taken out of context in which to support certain religious views. One of which Christ was in the Tomb for three days and three nights, nothing could not be further from the truth. Christ our savior who died for you would want you to know the real 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
7.) in the morning 8.) began to dawn

Our investigation begins by using “Thayer’s Greek Lexicon” and “Strong’s NT Exhaustive Concordance”, which provide a better understanding for these controversial words associated with the scriptures in this article. Below are the Lexicon/Concordance definitions we will use for our scriptural investigation.

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.

General information, if you look up the words “betray” and “surrender” you will find that these two words have different meanings and have no common synonyms. For this reason, digging into the original languages is an important part of a believers 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**: ὄψιος, ὄψία, ὄψιον (όψε), 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**.

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8. (began to dawn) Strong's G2020 meaning; to begin to grow light, from G2017; to illuminate)

➤ The Sign

While Messiah walked this earth, certain of the Scribes and Pharisees asked Him for a “sign”. They wanted this sign to know if He really was who He said He was. Notice the exchange between the Scribes, Pharisees and Christ: (Matt. 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.

Christ stated that “*an adulterous generation seeks after a sign*”. After all, Messiah had already performed numerous miracles and healings during His earthly ministry and had also delivered a powerful message. That didn't seem to be enough for the doubters! However, Messiah did take the opportunity to prophesy of a major sign that was yet to be fulfilled, which would prove to be the ultimate proof that He was the Messiah. The prophecy Christ gave was that just as Jonah was in the belly of the whale for three days and three nights, so shall He be three days and three nights in the “*heart of the earth*”. This was the sign which Christ gave to the Jews for which to look (Matt. 12:39). Many argue this as the most important identifying sign revealing that Yahusha (Christ) was, in fact, the prophesied Messiah to come. The New Testament refers to this prophetic sign at least 12 times. Alohyms people must understand exactly what was meant by Christ when He uttered these words.

In Matthew 12:38-40, Christ 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 Alohy (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”.

Here we are told that Jonah prayed from the belly of the whale during his three days and three nights of suffering and used the time to cry out to Alohy. Notice that in Jonah's prayer, he told Alohy 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*

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breaking of the waves over him", had humbled him. He was cast into this humbling situation which, as Jonah stated, cast him out of the sight of Alohyim! Through his suffering, he felt as though Alohyim had forsaken him during that time. Importantly, we must notice that Jonah was not dead or in Hades but in the pit of the whales belly during this period of three days and three nights.

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 Alohyim. 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 which He had to endure as the Saviour of mankind. This is the parallel which Yahshua 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, we must notice that Messiah here compares His fate to that of Jonah's three days and three nights in the belly of the whale. Christ prophesied that He was to endure three days and three nights in the "heart of the earth", just as Jonah endured the same amount of time in the whale's belly.

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➤ The Sign 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 then be resurrected at the end of this specific time period. In this chapter we will discuss exactly what Christ meant by this prophecy, which is recorded in [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*”.

To understand the true meaning of the phrase; “the heart of the earth”, let’s explore some verses that will help us get a better understanding: ([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, Christ explains that the seed which was sown in the earth is “the Word that was sown in their hearts”. Christ is demonstrating the symbolism between the “earth” and the “heart of man”. Notice further: ([Matthew 25:24-25](#))

[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 is here shown as being sown *in the earth*, however, the earth in this context obviously signifies “man”. The talent is of course symbolic of the Holy Spirit, which was not literally hid in the earth but was planted in the “individual” (or in the man) and, in this case, hidden there. Here is another scripture which also demonstrates this point:

“The first man [is] of the earth, earthly: the second man [is] the Lord (Master) from heaven” ([1 Cor. 15:47](#)).

Paul here states that the first man is of the earth, demonstrating a difference between the earthly and the spiritual. We must understand that Paul is stating that “man” is “earthy”. Therefore, in Biblical terms, 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. ([Matt. 12:40](#)) When Christ stated this prophecy, He was prophesying about being “in the heart of men” for three

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days and three nights! This will become even clearer as we proceed.

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*. In the Old Testament book of Jeremiah, Alohyt tells us that the heart of man is sinful and “desperately wicked” (Jer. 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 Christ’s prophecy meant exactly 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 Christ’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, Christ 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 synonymous with “sin”. The question that needs to be asked is: did Christ 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 Alohyt (God) in him”.

This scripture confirms that Christ became sin! He became sin in the sense that He took on the sin of the world (**Isa. 53:3-5; Zech. 3:3; John 1:29**) so that He could pay the penalty for sin in our stead (Rom. 6:23). Since this is the case, *when* did Christ become sin? Did He become sin the moment He died? If it began the moment He died, did it last to the moment when He was resurrected, thus lasting three days and three nights? When exactly did the betrayal of Christ start for Him to be in the “heart of the earth” or in the “heart of men”?

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

Now keeping in step to the timeline, Christ states: “(**Matt 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 “heart of the Earth”. First we will investigate the betrayal (“surrender”) of Messiah by Judas Iscariot and then move to Jonah’s experience on the ship before he was cast into the belly of the whale for three days and three nights.

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Starting in [Matthew 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:** Judas receiving payment from the chief priests made the contract binding)

The next question becomes; “what part of the day was the (betrayal) contract sealed”? The next four verses of [Matthew 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.

In verse seventeen, which states it, was the “day before” Passover and in verses eighteen and nineteen the disciples are making ready a meal as Messiah instructed them to which began (late) afternoon, early eve, verse twenty. 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? In going through the first chapter of Jonah, you will read about a *matter of the heart* that parallels the account of Judas Iscariots experience in the betrayal of Messiah. Below is a brief overview as to what happened prior to verse twelve. Jonah paid for passage to Tarshish, while on the ship a violent storm came upon them. Now moving forward let’s start our investigation in [Jonah 1:12-17](#) where we find the ship can’t make it to shore because the seas are too rough.

[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

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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.

In this section of scripture 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!* Earlier in verse 12, Jonah tells the sailors to cast him into the sea but they didn't.

In conclusion of the matter; it was only when the sailors were in fear for their lives did the *wickedness in their hearts turned into a physical act* of betrayal and surrendered Jonah casting him overboard.

➤ Did Messiah have foreknowledge?

In starting off this section, does scripture give us foreknowledge of Messiah's betrayal before it actually happened, the answer is "yes" "several times. In the 6th century BCE the prophet Zechariah gave foreknowledge i.e. prophecy of the LORD's (Yahusha's) 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 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 co-incidence in scripture, let's read [Exodus 21:32](#) which states:

v32; If the ox shall gore a servant or a maid-servant; 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 really 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 own wickedness of heart, or both. Next, let's review [Matthew 17:22](#) and [Matthew 26:2, 26:21](#).

[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.

v21; 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 (v2) at the last supper as they sat down to eat there meal. (v21) Again, Messiah foretold of His betrayal to the disciples as stated in the scriptures above.

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Many teachers and scholars overlook the fact that Judas surrendered Christ in his heart (*his heart being wicked*) before encountering Messiah at the last supper. Christ, being the Son of Man knew beforehand of the events that had to take place between the elders, chief priest and Judas. This is confirmed in scripture in [Matthew 26:23-25](#), 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.

Here in verse 25, Messiah answers Judas Iscariot's question "Master, is it I?" Christ states: "Thou hast said", the reply from Christ to Judas was one of knowing.

In ending this section, let's address scriptural misunderstanding used to support the theory that Messiah's three day & night time period started 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. (Let's read)

[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.

After reading the above verses, we see the clear betrayal act of Judas which ended with the physical surrender of Christ, which points to the wickedness of Judas heart. The understanding Messiah is trying to convey is a spiritual matter of the heart not a physical matter of the flesh. So in conclusion, if the timeline would have started at night as some claim, this would have broken the scriptural continuity with regard to the three days and three night order of events. (*No adding to or taking away from scripture is permitted*)

➤ The Third day Resurrection

Now at least twelve scriptures were inspired to be included in the New Testament, which give us irrefutable proof that the prophesied three days and three nights which Messiah would endure in the "[heart of the earth](#)" began with His betrayal to the religious leadership by Judas 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"

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The above verse clearly communicates the fact that the three days and three nights were not limited to the time during which Christ was in the grave. They *included* the suffering, killing, and raising 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.

The above verses clearly demonstrate that the three days and nights include the betrayal, death and resurrection. There is [no scriptural reference](#) indicating Christ 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”.

Here again we read 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 the period of 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 continues to solidify the fact that three days and three nights are *not* referring to Yahusha (Christ) being in the grave for that duration of 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 days and three 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 to understand what Yahusha (Christ) meant when He said that He would be three days and three nights in the “heart of the earth”? Evidently, Alohyom’s people need this proof because Alohyom inspired at least twelve scriptures to communicate this important Truth! Notice further: [Luke 9:22](#)

v22; “Saying, The Son of man must suffer many things, and be rejected of the

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elders and chief priests and scribes, and be slain, and be raised the third day".

Scripture is clear in stating that Yahusha (Christ) would rise on the third day after He began to suffer "many things", which began the moment He was betrayed! [Question](#); when was the betrayal of Messiah? [Answer](#); when Judas Iscariot took 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 above scriptures are specific in their timeline in which Christ would be raised from death but how about when He was delivered unto the Gentiles? Here Luke is referring to the surrender of Christ to the Roman soldiers and the treatment of Christ in front of the Chief Priest and elders which happens in the morning of the Passover. Here in verse thirty three (33) references the scourging and death of Christ 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 absolutely clear that the trials He endured from the moment of His surrender, 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 Alohyom'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 (Christ) 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 Alohyom raised up the third day, and shewed him openly"

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

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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?

There are six (6) New Testament scriptures which state; “the first [day] of the week”, all directly relating to calendar events specifically, the Passover and Messiah’s resurrection. If you read the scriptures before the crucifixion/tomb event they all reference the preparation day, the Sabbath or both, “factual”. Could it be that the Greek translators understood that the first day of unleavened bread is the “first” Sabbath of the Passover/Unleavened Bread spring season, but the English translator did not? The Apostle writers knew the “first” day of Unleavened Bread was a Holy day and a weekly Sabbath having a “great” or double meaning, so to emphasize this distinction they inserted the word “first” in letting the reader know it was a special day.

So in getting a clearer understanding to the question above, each scripture has been *reviewed* and or *updated* by using both the [Thayer Greek Lexicon](#) and the [Strong’s NT Exhaustive Concordance](#). The goal of this exercise is to compare the translated Old English to the original Greek meanings to insure the best understanding possible. We will start in [Matthew 28:1](#), then to [Mark 16:22](#), [Mark 16:9](#), [Luke 24:1](#), [John 20:1](#) and finishing up in [John 20:19](#).

➤ Matthew 28:1

(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 ὡψὲ 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, οὐ, 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) Now after reading the revised Matthew 28:1, it becomes clear that this scripture is not stating that the Messiah was raised on the first day of the week, just the opposite it was at the end of the Sabbath day when Mary did not find Messiah in the tomb. Next let’s move on to [Mark 16:2](#).

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➤ Mark 16:2

(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.

Scriptural Definitions;

a.) “very” G3029 λίαν meaning; “much, very, very much” b.) “early in the morning”, G4404 πρω̄ī meaning; early in the morning, at dawn, (again, not the end of a Biblical day meaning; it is still the 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) Now after revising [Mark 16:2](#), it becomes evident that this scripture is not stating that the Messiah was raised on the first day of the week, just the opposite it was at the end of the Sabbath day when Mary did not find Messiah in the tomb. Next let's move on to [Luke 24:1](#). (Note: the rising of the sun is “not sunrise” it is the beginning of dawn)

➤ Luke 24:1

(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 ὅρθος, ου, ὁ meaning; dawn, day-break; from the same as G3735; from an obsolete “oro” (to rise or “rear”) like a mountain. (again, not the end of a Biblical day meaning; it is still the Sabbath night)

+ (Revised) v1; Now upon the first^{G1520} of the Sabbath^{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 that the Messiah was raised on the first day of the week, just the opposite, it was at the end of the Sabbath day when Mary did not find Messiah in the tomb. Next let's move on to [John 20:1](#).

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➤ 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}, when 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, οὐ, τό meaning: "the Sabbath, i.e. the seventh day (of the week)" c.) "early", G4404 πρωΐ 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 late on the Sabbath towards the first day of the week?

Within (all) the above scriptural accounts one theme is quite clear, 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. Simply put, it was not the first day of the week but the end of the Sabbath when He was resurrected. Here in John chapter two (2) is a very detailed account many overlook that leaves no stone unturned that our 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 very detailed account of the disciples going to the tomb, finding the linen and the napkin that was about His head and body but found no body. In verse eight (8) after not finding Messiah in the tomb started to believe and in verse ten (10) the disciples went away to their home. In the next ten verses you will read of events that happened at the end of the Sabbath day, let's read.

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John 20:11; But Mary stood without at the sepulchre weeping: and as she wept, she 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 ὄψιος ὄψια, ὄψιον (όψέ) 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) John 20:19 plainly states it was late on the Sabbath when Messiah stood in the midst of the disciples and said, Peace unto you. So you see, the Apostle John gives scriptural account that can't be miss in proving that Messiah is the "Lord of the Sabbath". Let's move on to the next 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 in verse 22 it states; that they received the Holy Spirit from the breath of Messiah. So what or who is the "Comforter" given to the 120 on the day of Pentecost? I will let you think about this question, but will be covered in another article. In this section there is only one more scripture that I want to point out to you that our Messiah is all about the Sabbath day, let's read John 20:26.

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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 we see that Messiah came unto the disciples when they were shut in their home with the doors closed. **Question;** what is meant by the words “after eight days again”? Simply that 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 feast. 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 is going to show that Messiah is “Lord of the Sabbath” and that it was lawful to do good “heal” on the Sabbath. Let’s start out by reading **Matthew 12:10** of which Messiah tells the Pharisees that it was lawful 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 a healing? That being said, wouldn’t the perfect healing be the resurrection of corruptible flesh to an incorruptible spiritual body? 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 mankind. Yahusha being 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 the Apostle Luke makes a statement that seems to indicate the first day of the week is the day Messiah was raised from the grave. Let’s investigate the communication that now resurrected Messiah (**Lk 24:15**) had while walking with Cleopas on the road to Emmaus. (**Lk 24:13**) We will start in Luke **24:18 – 21.**

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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.

In verse 21, let's ask the question, "*The third day since these things were done*" what things were done? The previous verse gives us a clue as to when the first of the three day period started as stated in Cleopas in 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 made quite clear 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 reading verse sixty six (66) it becomes quite evident as stated; "*it was day*" when the trials started with the religious (counsel), and Roman authorities (rulers), and what day was it? It was the Passover day, the starting day to Cleopas's statement to Messiah that today is the "*third day since these things were done*" as stated in [Luke 24:21](#). So if we count three (3) days starting from the Passover morning it would bring us to the morning of the 16th, the first day of the Gregorian calendar week.

Now let's review as a second witness to what Matthew states as a parallel to Luke 24, let's read [Matthew 27:1, 2](#).

v1; When the morning was come, all the **chief priests** and **elders** of the people took counsel against Jesus to put him to death: v2; And when they had bound him, they led [him] away, and delivered him to Pontius Pilate the governor.

As a second witness to when the trial started, verse (1) states; "*morning was come*" giving us the true beginning date and time of Cleopas's statement to Messiah in [Luke 24:21](#). Messiah, betrayed by Judas ended in His death on the cross (stack), carried out by Pontius Pilate sentenced by the chief priest, elders and scribes.

➤ Messiah, the Perfect Lamb

We must understand that in [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 on 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](#)

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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 Alohy, 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.”

As Messiah was beaten, scourged and bruised He took upon Himself our sins ([Isa. 53:4-5](#)). We are also told that 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. The moment He was betrayed, Messiah was delivered into the hands of men or in the “heart of the earth” ([Matt. 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 mankind’s sins were heaped onto His body. This made the sacrifice and forgiveness of our sins possible. The beating, scourging and bruising represents Messiah taking upon Himself the weight of the penalty for all mankind’s sins ([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 ([Rom. 6:23](#)). Messiah’s spilled blood (death) ultimately paid the penalty for the World’s sins ([Rom. 6:23; 1 John 1:7](#)). In Matthew 12:38-40, Messiah was comparing the suffering, humiliation and loneliness which He was to endure with that which Jonah endured as he was thrown into the belly of the whale ([Jon. 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 was spilled ([Ps. 22:14](#)) the ultimate Sacrifice was ‘poured out’! At that time, the penalty of sin was paid. As was noted in the twelve scriptures listed earlier in this article, the three days and three nights ended the moment Yahusha (Christ) was resurrected. Let us once again take note of 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. ([Matt 26:15, Matt 27:9](#)) Messiah’s deliverance, surrendering, suffering, death and resurrection are all included within the sequence of the three days and three nights time frame during which Messiah was in the “heart of the earth”. Messiah prayed to His Father just as Jonah did ([Matt. 27:46](#)) Messiah was humbled to the core. Just as Jonah was, Messiah was at this time separated from Alohy and suffered as a result! Scripture clearly points out it was late on the Sabbath

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day as the Messiah's resurrection time since He was not found in the tomb during the dawning toward (even) moments of the first day of the week. Simply put, Messiah rose at the end of the three days and three nights time as stated in scripture which was on the Sabbath day, the 15th of Abib.

In Conclusion of this section; Messiah was resurrected at the end of the Sabbath day, we can count back to find out when the three days and three nights began! Scripture tells us that Messiah was betrayed by Judas Iscariot to the elders and chief priest, and from that moment forward they sought opportunity to kill Him. ([Matt. 26:15, 16](#)), indicating that the three days and three nights began in the day.

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

- 1st Day - Christ betrayal by Judas Iscariot to elders and chief priest. ([Matt. 26:15, 16](#))
- 1st NIGHT - Christ 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 begin to grow light. ([Luke 23:54](#))
- 3rd DAY - Sabbath/Holy Day - In the tomb
- 3rd NIGHT - Resurrected late on the Sabbath day while it was yet dark. ([John 20:1](#))

➤ New Testament Alignment

Many born again New Covenant believers ask, "What relevance does this event have to do with my life"? The New Covenant was given to the disciples the night before Messiah's death, with new symbols in remembrance of what Messiah did for us. ([Matt. 26:26-29](#)) ([John 13:4-17](#)) Now through the course of the article you have been taught and shown that the Messiah was resurrected at the end of the Sabbath day because He is Master of the Sabbath day as scripture states.

Messiah did not live according to the Julian (Roman) or the rabbinical (Jewish) calendar imposed on scripture at this time due to having lost (*by the doctrine of men*) the true cycles of time i.e. His calendar from our Father in Heaven. The Sabbath day was never done away with or any of Elohim's oral or written laws given to those inspired through the Holy Spirit from our Father in Heaven. Fulfilling the New Covenant as a follower in Messiah is obeying the words "*If you LOVE me keep my commandments*", that includes the seventh day Sabbath.

Our Father in Heaven would not have set His saints and disciples up for failure in doing the New Covenant. That being said, obeying the Sabbath day, Fulfills the observance of ALL of Elohim's Feasts, new months and Holy days. If Messiah had risen on the "*first day of the week*" He would have been disqualified as our Master and Savior.

Next we are going to the Revelation 12: "A New Spiritual Awakening"