

Unleavened Bread 2017



**Taking a look at the sign of
Yonah**

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**What did Yahusha
say?**

What was the context?



Yahusha has just finished doing numerous healings and the Pharisees were getting nervous and were trying to trip him up. Yahusha told the crowd he had just healed, to keep it on the down low because..

Mat 12:17 That^{G3704} it might be fulfilled^{G4137} which was spoken^{G4483} by^{G1223} Esaias Yahshayahu (42:1-6)^{G2268} the^{G3588} prophet,^{G4396} saying,^{G3004}

Mat 12:18 Behold^{G2400} My^{G3450} servant,^{G3816} whom^{G3739} I have chosen;^{G140} My^{G3450} beloved,^{G27} in^{G1519} whom^{G3739} My^{G1519} soul^{G5590} is well pleased:^{G2106} I will put^{G5087} My^{G3450} spirit^{G4151} upon^{G1909} him,^{G846} and^{G2532} he shall shew^{G518} judgment^{G2920} to the^{G3588} Gentiles.^{G1484}

Mat 12:19 He shall not^{G3756} strive,^{G2051} nor^{G3761} cry;^{G2905} neither^{G3761} shall any man^{G5100} hear^{G191} his^{G846} voice^{G5456} in^{G1722} the^{G3588} streets.^{G4113}

Mat 12:20 A bruised^{G4937} reed^{G2563} shall he not^{G3756} break,^{G2608} and^{G2532} smoking^{G5188} flax^{G3043} shall he not^{G3756} quench,^{G4570} till^{G2193} he send forth^{G1544} judgment^{G2920} to^{G1519} victory.^{G3534}

Mat 12:21 And^{G2532} in^{G1722} his^{G846} name^{G3686} shall the Gentiles^{G1484} trust.^{G1679} ** Septuagint

Isa 42:1 Behold^{H2005} My servant,^{H5650} whom I uphold;^{H8551} My elect,^{H972} in whom My soul^{H5315} delights;^{H7521} I have put^{H5414} My spirit^{H7307} upon^{H5921} him: he shall bring forth^{H3318} judgment^{H4941} to the Gentiles.^{H1471}

Isa 42:2 He shall not^{H3808} cry,^{H6817} nor^{H3808} lift up,^{H5375} nor^{H3808} cause his voice^{H6963} to be heard^{H8085} in the street.^{H2351}

Isa 42:3 A bruised^{H7533} reed^{H7070} shall he not^{H3808} break,^{H7665} and the smoking^{H3544} flax^{H6594} shall he not^{H3808} quench:^{H3518} he shall bring forth^{H3318} judgment^{H4941} to truth.^{H571}

Isa 42:4 He shall not^{H3808} fail^{H3543} nor^{H3808} be discouraged,^{H7533} till^{H5704} he have set^{H7760} judgment^{H4941} in the earth:^{H776} and the isles^{H339} shall wait^{H3176} for his Torah.^{H8451} **Masoretic**

Isa 42:5 Thus^{H3541} says^{H559} Eternal^{H410} Yahuah,^{H3068} He that created^{H1254} the heavens,^{H8064} and stretched them out;^{H5186} He that spread forth^{H7554} the earth,^{H776} and that which came out^{H6631} of it; He that gives^{H5414} breath^{H5397} to the people^{H5971} upon^{H5921} it, and spirit^{H7307} to them that walk^{H1980} therein:

Isa 42:6 I^{H589} Yahuah^{H3068} have called^{H7121} you in righteousness,^{H6664} and will hold^{H2388} your hand,^{H3027} and will keep^{H5341} you, and give^{H5414} you for a covenant^{H1285} of the people,^{H5971} for a light^{H216} of the Gentiles;^{H1471}

So the Septuagint took a little liberty with the quote of the prophecy which the Greek did not catch and is not good, but lets move on.

Mat 12:24 But^{G1161} when the^{G3588} Pharisees^{G5330} heard^{G191} it, they said,^{G2036} This^{G3778} fellow does not^{G3756} cast out^{G1544} devils,^{G1140} but^{G1508} by^{G1722} Beelzebub (** baal- the dung god**) ^{G954} the prince^{G758} of the^{G3588} devils.^{G1140}

In this case, the scribes and Pharisees were asking Yahusha for proof of who he was. Putting it into perspective these were the very folks who were degrading the Torah and teaching the Oral law was more important and keeping the people from Yah's name.

Outline of Biblical Usage [?]

1. A sect that seems to have started after the Jewish exile. In addition to OT books the Pharisees recognised in oral tradition a standard of belief and life. They sought for distinction and praise by outward observance of external rites and by outward forms of piety, and such as ceremonial washings, fastings, prayers, and alms giving; and, comparatively negligent of genuine piety, they prided themselves on their fancied good works. They held strenuously to a belief in the existence of good and evil angels, and to the expectation of a Messiah; and they cherished the hope that the dead, after a preliminary experience either of reward or of penalty in Hades, would be recalled to life by him, and be required each according to his individual deeds. In opposition to the usurped dominion of the Herods and the rule of the Romans, they stoutly upheld the theocracy and their country's cause, and possessed great influence with the common people. According to Josephus they numbered more than 6000. They were bitter enemies of Jesus and his cause; and were in turn severely rebuked by him for their avarice, ambition, hollow reliance on outward works, and affection of piety in order to gain popularity.

Pharisees is from the Hebrew word H6567. I am sure they liked it due to the meaning of being distinguished and separate but we can also find the humor in that it also means dung- especially when in this verse they say Yahusha is from Beelzebub- the dung god -lord of the flies or Baal.

Lexicon :: Strong's H6567 - parash

פָּרַשׁ

Transliteration	Pronunciation
parash	pā-rash' (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 1833,1834

KJV Translation Count — Total: 5x

The KJV translates Strong's H6567 in the following manner: shew (1x), scatter (1x), declare (1x), distinctly (1x), sting (1x).

Outline of Biblical Usage [?]

- I. to make distinct, declare, distinguish, separate
 - A. (Qal) to declare, clarify
 - B. (Pual) to be distinctly declared
- II. (Hiphil) to pierce, sting
- III. (Niphal) scatter

Strong's Definitions [?] (Strong's Definitions Legend)

פָּרַשׁ pârâsh, paw-rash'; a primitive root; to separate, literally (to disperse) or figuratively (to specify); also (by implication) to wound:—scatter, declare, distinctly, shew, sting.

Lexicon :: Strong's H6569 - peresh

פֶּרֶשׁ

Transliteration	Pronunciation
peresh	peh'-resh (Key)
Part of Speech	Root Word (Etymology)
masculine noun	From פָּרַשׁ (H6567)

Dictionary Aids

TWOT Reference: 1835a

KJV Translation Count — Total: 7x

The KJV translates Strong's H6569 in the following manner: dung (7x).

Outline of Biblical Usage [?]

- I. faecal matter, dung, offal

Strong's Definitions [?] (Strong's Definitions Legend)

פֶּרֶשׁ peresh, peh'-resh; from H6567; excrement (as eliminated):—dung.

Also note it means to pierce and scatter and literally disperse.

Pharisees is also related to the very next word G5331- Pharmakeia - where we get Pharmacy from. But it is also one who administers or uses drugs, poisoning, sorcery and a metaphor for deceptions and seductions of idolatry.

Adding in the Hebrew definitions they caused scattering, piercing, they truly were nothing more than dung in a distinctive fancy dress in Yahusha's eyes.

Lexicon :: Strong's G5330 - Pharisaios Aa

Φαρισαῖος

Transliteration	Pronunciation
Pharisaios	fā-rē-sī'-os (Key) 🔊
Part of Speech	Root Word (Etymology)
masculine noun	Of Hebrew origin cf פָּרֹשׁ (H6567)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

TDNT Reference: 9:11,1246

KJV Translation Count — Total: 100x

The KJV translates Strong's G5330 in the following manner: Pharisee (100x).

Lexicon :: Strong's G5331 - pharmakeia Aa

φαρμακεία

Transliteration	Pronunciation
pharmakeia	fār-mā-kā'-ä (Key) 🔊
Part of Speech	Root Word (Etymology)
feminine noun	From φαρμακεύς (G5332)

Dictionary Aids

Vine's Expository Dictionary: [View Entry](#)

KJV Translation Count — Total: 3x

The KJV translates Strong's G5331 in the following manner: sorcery (2x), witchcraft (1x).

Outline of Biblical Usage [?]

- I. the use or the administering of drugs
- II. poisoning
- III. sorcery, magical arts, often found in connection with idolatry and fostered by it
- IV. metaph. the deceptions and seductions of idolatry

Strong's Definitions [?] (Strong's Definitions Legend)

† **φαρμακεία pharmakeia**, far-mak-i'-ah; from G5332; medication ("pharmacy"), i.e. (by extension) magic (literally or figuratively):—sorcery, witchcraft.

Matt 12:25-37 Yahusha didn't mince words or shy away from showing his irritation and says....

Mat 12:28 **But** ^{G1161} **if** ^{G1487} **I** ^{G1473} **cast out** ^{G1544} **devils** ^{G1140} **by** ^{G1722} **the Spirit** ^{G4151} **of Eternal,** ^{G2316} **then** ^{G686} **the** ^{G3588} **kingdom** ^{G932} **of the Eternal** ^{G2316} **is come** ^{G5348} **to** ^{G1909} **you.** ^{G5209}

Mat 12:38 Then ^{G5119} certain ^{G5100} of the ^{G3588} scribes (**expert teachers and interpreters of the “law”- grammateus**) ^{G1122} and ^{G2532} of the **Pharisees** ^{G5330} answered, ^{G611} saying, ^{G3004} **Master teacher (instructor (lamed – The Hebrew alignment)- didaskalos),** ^{G1320} we would (desire from you to) ^{G2309} see ^{G1492} a sign (a banner or sign - twa) ^{G4592} from ^{G575} you. ^{G4675}

Mat 12:39 **But** ^{G1161} **he** ^{G3588} answered ^{G611} and said ^{G2036} to them, ^{G846} **An evil** ^{G4190} and ^{G2532} **adulterous** ^{G3428} **generation** ^{G1074} **seeks after** ^{G1934} **a sign;** ^{G4592} and ^{G2532} **there shall no** ^{G3756} **sign** ^{G4592} **be given** ^{G1325} **to it,** ^{G846} **but** ^{G1508} **the** ^{G3588} **sign** ^{G4592} **of the** ^{G3588} **prophet** ^{G4396} **Yonah:** ^{G2495}

The Sign of Yonah

Mat 12:40 For^{G1063} as^{G5618} Yonah^{G2495} was^{G2258} three^{G5140} days^{G2250} and^{G2532} three^{G5140} nights^{G3571} in^{G1722} the^{G3588} whale's^{G2785} belly;^{G2836} so^{G3779} shall the^{G3588} Son^{G5207} of man^{G444} be^{G2071} three^{G5140} days^{G2250} and^{G2532} three^{G5140} nights^{G3571} in^{G1722} the^{G3588} heart^{G2588} of the^{G3588} earth.^{G1093}

Mat 12:41 The men^{G435} of Nineveh^{G3536} shall rise^{G450} in^{G1722} judgment^{G2920} with^{G3326} this^{G5026} generation,^{G1074} and^{G2532} shall condemn^{G2632} it.^{G846} because^{G3754} they repented^{G3340} at^{G1519} the^{G3588} preaching^{G2782} of Yonah;^{G2495} and,^{G2532} behold,^{G2400} a greater^{G4119} than Yonah^{G2495} is here.^{G5602}

Mat 12:42 The queen^{G938} of the south^{G3558} shall rise up^{G1453} in^{G1722} the^{G3588} judgment^{G2920} with^{G3326} this^{G5026} generation,^{G1074} and^{G2532} shall condemn^{G2632} it.^{G846} for^{G3754} she came^{G2064} from^{G1537} the^{G3588} uttermost parts^{G4009} of the^{G3588} earth^{G1093} to hear^{G191} the^{G3588} wisdom^{G4678} of Solomon;^{G4672} and,^{G2532} behold,^{G2400} a greater^{G4119} than Solomon^{G4672} is here.^{G5602}

We need to look at all that was said. He will be in the heart of the earth for a period of time, because they did the opposite of Nineveh and the Queen of Sheba. They did not repent and they ignored wisdom. What was the price for ignoring Yonah's Prophecy? **Destruction!**

G4592 for "sign"

Lexicon :: Strong's G4592 - *sēmeion* Aa

σημεῖον

Transliteration	Pronunciation
<i>sēmeion</i>	sā-mā'-on (Key) 🔊
Part of Speech	Root Word (Etymology)
neuter noun	From a presumed derivative of the base of σημαίνω (G4591)

Thayer's Greek Lexicon [?]

σημεῖον, -ου, τό, (σημαίνω [or σημα]), fr. Aeschyl. and Hdt. down, Hebr. תּוֹטָה, a sign, mark, token; 1. univ. that by which a pers. or a thing is distinguished from others and known : Mt. xxvi. 48; Lk. ii. 12; 2 Th.

KJV Translation Count — Total: 77x

The KJV translates Strong's G4592 in the following manner: sign (50x), miracle (23x), wonder (3x), token (1x).

Outline of Biblical Usage [?]

- I. a sign, mark, token
 - A. that by which a person or a thing is distinguished from others and is known
 - B. a sign, prodigy, portent, i.e. an unusual occurrence, transcending the common course of nature
 - i. of signs portending remarkable events soon to happen
 - ii. of miracles and wonders by which God authenticates the men sent by him, or by which men prove that the cause they are pleading is God's

Question: Did Yonah tell the folks of Nineveh that he was swallowed by a whale for 3 days and nights? **No** that is not what he said to them. That was not the prophecy or the sign and wonder.

The sign as a strong covenant mark^{ta} was that a Hebrew was coming into a Gentile nation prophesying its destruction if it did not repent.

The miracle was they immediately trusted what Yah said and responded with fasting, putting on sackcloth and ashes.

G4592 for "sign"/ H225 Uth

Thayer's Greek Lexicon [?]

σημεῖον, -ου, τό, (σημαίνω [or σημα]), fr. Aeschyl. and Hdt. down, Hebr. תּוֹטָא, a sign, mark, token; 1. univ. that by which a pers. or a thing is distinguished from others and known : Mt. xxvi. 48; Lk. ii. 12; 2 Th.

Lexicon :: Strong's H225 - 'uwth Aa

תּוֹטָא

Transliteration	Pronunciation
'uwth	üth (Key)
Part of Speech	Root Word (Etymology)
verb	A primitive root

Dictionary Aids

TWOT Reference: 53

KJV Translation Count — Total: 4x

The KJV translates Strong's H225 in the following manner: consent (4x).

Outline of Biblical Usage [?]

I. (Niphal) to consent, agree

Strong's Definitions [?] (Strong's Definitions Legend)

תּוֹטָא 'uwth, ooth; a primitive root; properly, to come, i.e. (implied) to assent: —consent.

Lexicon :: Strong's H226 - 'owth Aa

אוֹת

Transliteration	Pronunciation
'owth	ōth (Key)
Part of Speech	Root Word (Etymology)
feminine noun	Probably from אוֹת (H225) (in the sense of appearing)

Dictionary Aids

TWOT Reference: 41a

KJV Translation Count — Total: 79x

The KJV translates Strong's H226 in the following manner: sign(s) (60x), token(s) (14x), ensign(s) (2x), miracles (2x), mark (1x).

Outline of Biblical Usage [?]

I. sign, signal

- A. a distinguishing mark
- B. banner
- C. remembrance
- D. miraculous sign
- E. omen
- F. warning

II. token, ensign, standard, miracle, proof

Yonah himself was the sign! As a strong covenant mark ta, offering them a way to come into the covenant family if they consented and repented. Yahusha had the exact same role- He was the same sign as Yonah!

Mat 12:43 When^{G3752} the^{G3588} unclean^{G169} spirit^{G4151} is gone^{G1831} out of^{G575} a man,^{G444} he walks^{G1330} through^{G1223} dry^{G504} places,^{G5117} seeking^{G2212} rest,^{G372} and^{G2532} finds^{G2147} none.^{G3756}

Mat 12:44 Then^{G5119} he says,^{G3004} I will return^{G1994} into^{G1519} my^{G3450} house^{G3624} from whence^{G3606} I came out;^{G1831} and^{G2532} when he is come,^{G2064} he finds^{G2147} it empty,^{G4980} swept,^{G4563} and^{G2532} garnished.^{G2885}

Mat 12:45 Then^{G5119} goes^{G4198} he, and^{G2532} takes^{G3880} with^{G3326} himself^{G1438} seven^{G2033} other^{G2087} spirits^{G4151} more wicked^{G4191} than himself,^{G1438} and^{G2532} they enter in^{G1525} and dwell^{G2730} there.^{G1563} and^{G2532} the^{G3588} last^{G2078} state of that^{G1565} man^{G444} is^{G1096} worse^{G5501} than the^{G3588} first.^{G4413} Even so^{G3779} shall it be^{G2071} also^{G2532} to this^{G5026} wicked^{G4190} generation.^{G1074}

This is sadly true. That wicked scribe and Pharisee generation spawned not only the Talmud over Torah but also gave a foothold to Pauline Christianity by rejecting what Yahusha actually said. The demonic spirits that took over shepherding the flock is vastly more wicked in Yahusha's time. The unclean spirits indeed have found new homes and have brought friends.

Here is the next time the sign of Yonah is mentioned and Yikes! The Pharisees just keep pressing and now the Sadducees get into the act: here is Yahusha's response in Matthew Chapter 16.

Mat 16:1 (G2532) The^{G3588} Pharisees^{G5330} also^{G2532} with the Sadducees^{G4523} came,^{G4334} and tempting, scrutinize , testing ^{G3985} desired^{G1905} him^{G846} that he would shew^{G1925} them^{G846} a sign^{G4592} from^{G1537} heaven.^{G3772}

Mat 16:2 (G1161) He^{G3588} answered^{G611} and said^{G2036} to them,^{G846} **When it is**^{G1096} evening,^{G3798} **you say,**^{G3004} *It will be fair weather:*^{G2105} **for**^{G1063} **the**^{G3588} **sky**^{G3772} **is red.**^{G4449}

Mat 16:3 **And**^{G2532} **in the morning,**^{G4404} *It will be foul weather*^{G5494} **to day:**^{G4594} **for**^{G1063} **the**^{G3588} **sky**^{G3772} **is red**^{G4449} **and**^{G2532} **lowring.**^{G4768} **O ye hypocrites-(actors under an assumed character, stage players),**^{G5273} **you can**^{G1097} **discern**^{G1252} **the**^{G3588} (G3303) **face**^{G4383} **of the**^{G3588} **sky;**^{G3772} **but**^{G1161} **can**^{G1410} **ye not**^{G3756} **discern the**^{G3588} **signs**^{G4592} **of the**^{G3588} **times?**^{G2540}

Mat 16:4 **A wicked**^{G4190} **and**^{G2532} **adulterous**^{G3428} **generation**^{G1074} **seeks after**^{G1934} **a sign;**^{G4592} **and**^{G2532} **there shall no**^{G3756} **sign**^{G4592} **be given**^{G1325} **to it,**^{G846} **but**^{G1508} **the**^{G3588} **sign**^{G4592} **of the**^{G3588} **prophet**^{G4396} **Yonah.**^{G2495} **And**^{G2532} he left^{G2641} them,^{G846} and departed.^{G565}

Yahusha told them they could get a gig on the weather channel, that they were supposed to be well versed in Torah and they weren't. They were just actors playing the part as teachers of Yahuah's word to the people. They were frauds in dazzling duds, but those costumes did not hide the fact that they were duds! **But as we will soon see these two verses may have been added in later- and he never said it!**

Notice as well, he did not mention the 3 days and 3 nights, just the general "sign of the prophet Yonah". Mark does not mention this sign nor does John. Next up is Luke.

Luk 11:15 But^{G1161} some^{G5100} of^{G1537} them^{G846} said,^{G2036} He casts out^{G1544} devils^{G1140} through^{G1722} Beelzebub^{G954} the chief^{G758} of the^{G3588} devils.^{G1140}

Luk 11:16 And^{G1161} others,^{G2087} tempting^{G3985} him, sought^{G2212} of^{G3844} him^{G846} a sign^{G4592} from^{G1537} heaven.^{G3772}

Luk 11:20 **But^{G1161} if^{G1487} I with^{G1722} the finger^{G1147} of Eternal^{G2316} cast out^{G1544} devils,^{G1140} no doubt^{G686} the^{G3588} kingdom^{G932} of Eternal^{G2316} is come^{G5348} upon^{G1909} you.^{G5209}**

Mat 12:28 **But^{G1161} if^{G1487} I^{G1473} cast out^{G1544} devils^{G1140} by^{G1722} the Spirit^{G4151} of Eternal,^{G2316} then^{G686} the^{G3588} kingdom^{G932} of the Eternal^{G2316} is come^{G5348} to^{G1909} you.^{G5209}**

Luk 11:30 **For^{G1063} as^{G2531} Yonah^{G2495} was^{G1096} a sign^{G4592} to the^{G444} Ninevites,^{G3536} so^{G3779} shall also^{G2532} the^{G3588} Son^{G5207} of man^{G444} be^{G2071} to this^{G5026} generation.^{G1074}**

Luke confirms our conclusions! Yahusha says Yonah was the sign as he was likewise to that generation!

Luk 11:31 The queen^{G938} of the south^{G3558} shall rise up^{G1453} in^{G1722} the^{G3588} judgment^{G2920} with^{G3326} the^{G3588} men^{G435} of this^{G5026} generation,^{G1074} and^{G2532} condemn^{G2632} them:^{G846} for^{G3754} she came^{G2064} from^{G1537} the^{G3588} utmost parts^{G4009} of the^{G3588} earth^{G1093} to hear^{G191} the^{G3588} wisdom^{G4678} of Solomon;^{G4672} and,^{G2532} behold,^{G2400} a greater^{G4119} than Solomon^{G4672} is here.^{G5602}

Luk 11:32 The men^{G435} of Nineve^{G3535} shall rise up^{G450} in^{G1722} the^{G3588} judgment^{G2920} with^{G3326} this^{G5026} generation,^{G1074} and^{G2532} shall condemn^{G2632} it:^{G846} for^{G3754} they repented^{G3340} at^{G1519} the^{G3588} preaching^{G2782} of Yonah;^{G2495} and,^{G2532} behold,^{G2400} a greater^{G4119} than Yonah^{G2495} is here.^{G5602}

Luk 11:33 No man,^{G3762} when he has lighted^{G681} a candle,^{G3088} puts^{G5087} it in^{G1519} a secret place,^{G2927} neither^{G3761} under^{G5259} a bushel,^{G3426} but^{G235} on^{G1909} a candlestick,^{G3087} that^{G2443} they which come in^{G1531} may see^{G991} the^{G3588} light.^{G5338}

Luk 11:34 The^{G3588} light^{G3088} of the^{G3588} body^{G4983} is^{G2076} the^{G3588} eye:^{G3788} therefore^{G3767} when^{G3752} your^{G4675} eye^{G3788} is^{G5600} single,^{G573} your^{G4675} whole^{G3650} body^{G4983} also^{G2532} is^{G2076} full of light,^{G5460} but^{G1161} when^{G1875} thine eye is^{G5600} evil,^{G4190} you^{G4675} body^{G4983} also^{G2532} is full of darkness.^{G4652}

Luk 11:35 Take heed^{G4648} therefore^{G3767} that the^{G3588} light^{G5457} which^{G3588} is in^{G1722} you^{G4671} be^{G2076} not^{G3361} darkness.^{G4655}

Luk 11:36 If^{G1487} your^{G4675} whole^{G3650} body^{G4983} therefore^{G3767} be full of light,^{G5460} having^{G2192} no^{G3361} part^{G5100} dark,^{G4652} the whole^{G3650} shall be^{G2071} full of light,^{G5460} as^{G5613} when^{G3752} the^{G3588} bright shining^{G796} of a candle^{G3088} does give you light.^{G5461} ^{G4571}

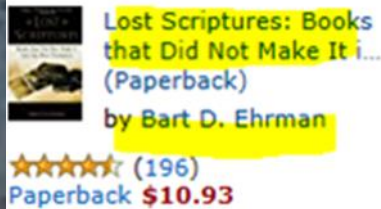
Please note. Luke captured every aspect of what was said in Matthew, albeit in a different order, except for the 3 days and 3 nights. If you were to just read Luke and read about the sign of Yonah you would have a very different perspective of what that was. All he mentioned was, the people were not repenting nor listening to wisdom, when he was greater than both Yonah and Solomon who were able to accomplish both with their target audience.

There is something really intriguing about this especially when we factor in this next piece of information regarding a Hebrew version of Matthew that was known to Jerome and Origen.

Origen (/ˈɒrɪdʒən/; Greek: Ὠριγένης, *Ōrigénēs*), or **Origen Adamantius** (Ὠριγένης Ἀδαμάντιος, *Ōrigénēs Adamántios*; 184/185 – 253/254), was a Greek scholar, ascetic,^[2] and early Christian theologian who was born and spent the first half of his career in Alexandria. He was a prolific writer in multiple branches of theology, including textual criticism, biblical exegesis and hermeneutics, philosophical theology preaching, and spirituality written in Greek.

Jerome (/dʒəˈroʊm/; Latin: *Eusebius Sophronius Hieronymus*; Greek: Εὐσέβιος Σωφρόνιος Ἱερώνυμος; c. 27 March 347 – 30 September 420) was a priest, confessor, theologian and historian. He was the son of Eusebius, born at Stridon, a village near Emona on the border of Dalmatia and Pannonia, then part of northeastern Italy. He is best known for his translation of most of the Bible into Latin (the translation that became known as the Vulgate), and his commentaries on the Gospels. His list of writings is extensive

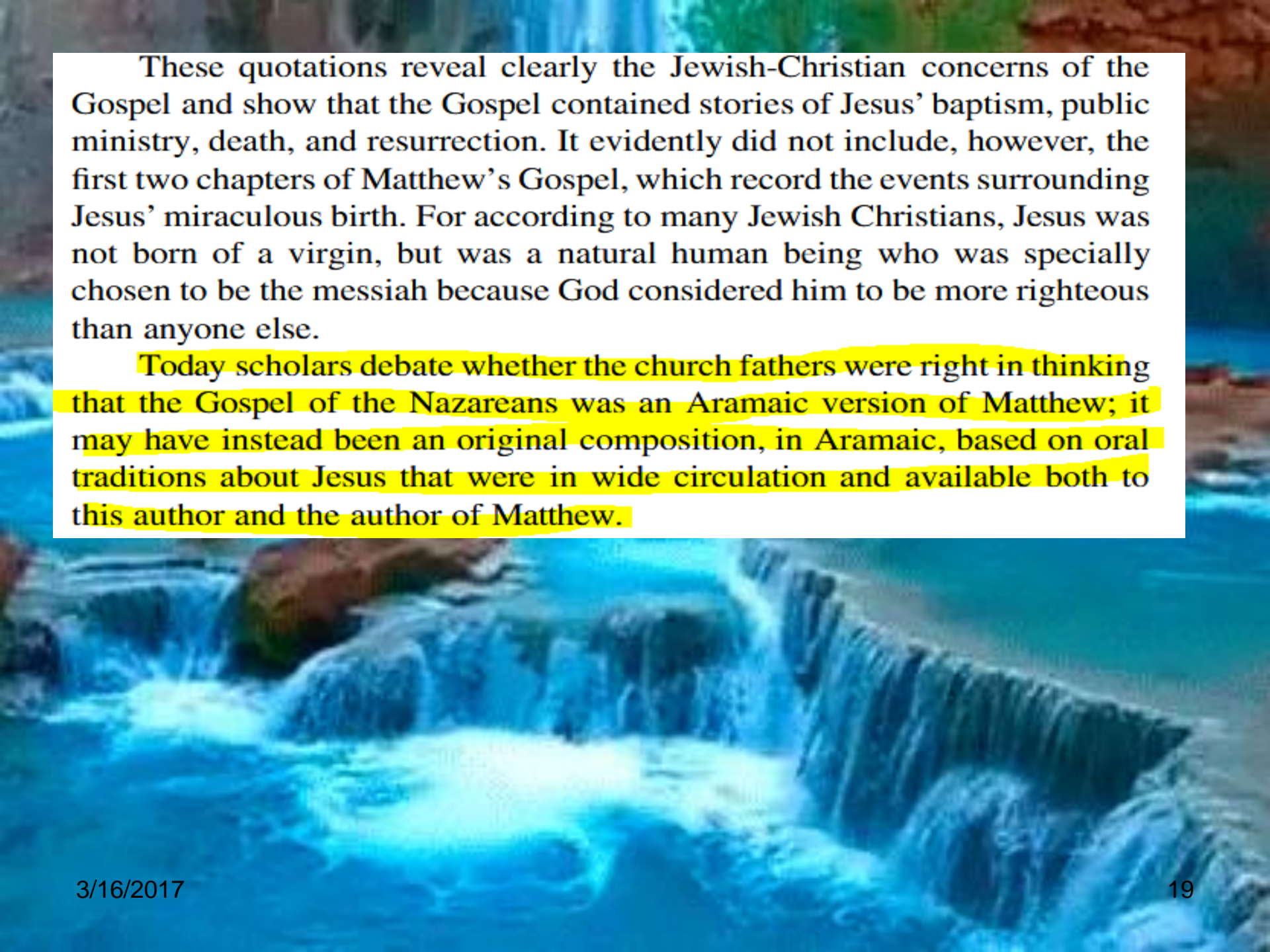
The Gospel of the Nazareans



Jewish Christians in the early centuries of the church were widely thought to have preferred the Gospel of Matthew to all others, since it is Matthew that stresses the importance of keeping the Jewish Law down to every jot and tittle (5:17–20) and that emphasizes, more than any other, the Jewishness of Jesus.¹ According to a number of ancient sources, one group of Jewish Christians, sometimes known as the Nazareans, produced their own version of Matthew, translated into Aramaic, the language of Jesus and of Jews living in Palestine.² This version would have been produced sometime near the end of the first century or the beginning of the second.

Eventually this “Gospel of the Nazareans” fell into disfavor with the Christian community at large, both because few Christians in later centuries could read Aramaic and because the Gospel’s Jewish emphases were considered suspicious. As a result, the Gospel came to be lost. Now we know of it only through quotations of its text by church fathers like Jerome, and by references to it in the margins of several Greek manuscripts of the Gospel according to Matthew.

<https://www.scribd.com/doc/279830364/Bart-Ehrman-Lost-Scriptures-pdf>



These quotations reveal clearly the Jewish-Christian concerns of the Gospel and show that the Gospel contained stories of Jesus' baptism, public ministry, death, and resurrection. It evidently did not include, however, the first two chapters of Matthew's Gospel, which record the events surrounding Jesus' miraculous birth. For according to many Jewish Christians, Jesus was not born of a virgin, but was a natural human being who was specially chosen to be the messiah because God considered him to be more righteous than anyone else.

Today scholars debate whether the church fathers were right in thinking that the Gospel of the Nazareans was an Aramaic version of Matthew; it may have instead been an original composition, in Aramaic, based on oral traditions about Jesus that were in wide circulation and available both to this author and the author of Matthew.

Variant Readings Noted in New Testament Manuscripts

11

- On Matthew 4:5. The Jewish Gospel does not have, “into the holy city,” but “in Jerusalem.” (MS 566)
- On Matthew 5:22. The words “without cause” are not present in some copies, nor in the Jewish Gospel. (MS 1424)
- On Matthew 18:22. After the words “seventy times seven” the Jewish Gospel reads: “For even among the prophets, after they were anointed by the Holy Spirit, a word of sin was found.” (MSS 566, 899)
- On Matthew 26:74. The Jewish Gospel says, “And he made a denial, and swore, and cursed.” (MSS 4, 273, 899, 1414)
- On Matthew 27:65. The Jewish Gospel says, “And he gave them armed men to sit opposite the cave, to keep watch over it day and night.” (MS 1424)
- On Matthew 7:5. In this place the Jewish Gospel reads: “Even if you are resting on my breast but do not do the will of my Father in heaven, I will cast you away from my breast.” (MS 1424)
- On Matthew 10:16. The Jewish Gospel says, “more than serpents.” (MS 1424)
- On Matthew 11:12. The Jewish Gospel reads, “plunders.” (MS 1424)
- On Matthew 11:25. The Jewish Gospel says, “I give you thanks.” (MS 1424)

- On Matthew 12:40. The Jewish Gospel does not read, “Three days and three nights.” (MS 899)

WOW! To be really clear- The only verse where Yahusha said the sign is 3 days and nights is not in the original and oldest Hebrew version of Matthew!!

- On Matthew 15:5. The Jewish Gospel says, “That which you would have had as a benefit from us is now an offering [to the Temple?].” (MS 1424)
- On Matthew 16:2–3. The passages marked with an asterisk are not set forth in other copies, nor in the Jewish Gospel. (MS 1424)
- On Matthew 16:17. The Jewish Gospel says, “son of John.” (MS 566)

This is the weather verse! And it was not in the early Greek either!

Notice that Matthew's version of the teaching is almost identical to Luke's except for , “For just as Yonah was three days and three nights in the belly of the sea monster, so will the Son of Man be three days and three nights in the heart of the earth” (Matthew 12:40). Those words do not appear in Luke's version! In fact, Matthew 12:40 is the ONLY place it appears and was apparently added much later to the Greek!!

Gospel of the Nazaraeans

[Extracted from *Gospel Parallels*
Ed. Burton H. Throckmorton, Jr.;
ISBN 0-8407-5150-8]

(permission granted by the author, N.L. Kuehl, copyright 1998)

Here is the admission by Jerome that "most people" call the original Hebrew gospel (that the Nazarenes and Ebionites - sects of messianism - use the authentic (original) gospel. He also tells us here that he translated it from Hebrew to Greek (thus the additions, deletions, etc. that we now have in our New Covenant).

Matthew 12:40: "For as Jonas 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 Matt. 12:40b cf. Gospel of the Nazaraeans: The Jewish Gospel does not have: three days and three nights.

Jerome was quite famous for this!

We saw a few of the listings of all known fragments of the Hebrew Gospel called the Gospel of the Nazaraeans. I was unable to locate on the internet a copy of it; thus, I am providing it from extracts taken from a book in my library. Those items that I have emphasized are in boldface with italics and underlined; all others are by the editor of the above book. I have placed the Scripture (as in the KJV) to which the fragment refers above the fragment and, in places, written a brief commentary.

There can be no doubt that the original "Matthew" was written in the Hebrew language, that Jerome and Eusebius, both, had copies of it and that the two together translated it into the Latin and Greek languages. Eusebius apparently translated it into the Greek, while Jerome translated it into the Latin and incorporated it (in his own words, even changing some of them) into the Latin Vulgate from which the English versions (including KJV) are now derived. In the Scriptures, the words in italics are added to the text by the translators (as poetic license, and to make complete sense of the Scripture). Everything that is underlined is my own emphasis. It is clear that the original gospel was that attributed to Matthew, which some of the earliest scholars say was being recorded even while Yahusha was ministering.

It is also obvious since there is historical evidence that it was the first Hebrew gospel that Mark and Luke were derived from it. Luke makes this admission in his first paragraph:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things [thus there were many others who were gathering information to write in a "book" also] which are most surely believed among us, even as they delivered them unto us [Luke took his account from many other "books"], which from the beginning were eyewitnesses [Luke's admission that he was not an "eyewitness" but received this information from others], and ministers of the word; it seemed good to me also [Luke wanted to write about this, too], having had perfect understanding of all things from the very first, to write to you in order, most excellent Theophilus [obviously Luke's patron], that you might know the certainty of those things, wherein you have been instructed."

Another thing to keep in mind as you read this study is that the early church fathers regarded anything the Hebrew wrote as "heresies" and called many of the Jews "gnostics"; however, it is quite clear from Yahusha himself, and from the apostolic letters (called the "general epistles", the ones written in Hebrew and were disputed by the church fathers) that "gnosticism" was a prevalent religious concept in both Judaism and the Primitive Congregation of Yahusha.

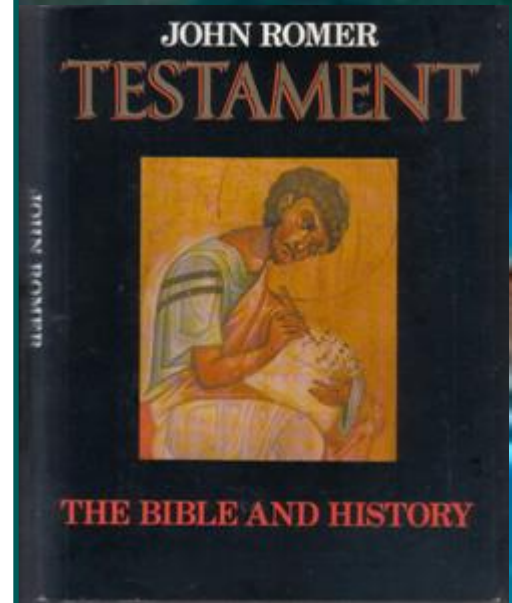
These "gnostics" (any first century Jew writing in the Hebrew language about the concept of "good and evil") were considered heretical. The reason for this is that the latter "church" (from 70 C.E. onward) was steeped in Babylonian mysticism due to so many of its members being former pagans who promulgated the "savior god" or the "man-god" of the Babylonian and Egyptian pantheons.

There were many other lists that were developed prior to the canonization of the "New Covenant", the books on which were generally circulated among the earliest messianic believers in Yahusha. For instance, the *Gospel of Peter*, criticized and labeled today as "gnostic" was read regularly in the earliest assemblies.

Jerome, who even changed some of the words of Yahusha in his Latin Vulgate, was quite smug in his own interpretations. Here are a few quotes from *Testament* by John Romer.

"Jerome was yet a man of whom it has been said that he was canonized not for his qualities of saintliness, but for the services he rendered the Roman church. Hot-tempered, outspoken, passionately devoted to his work and his friends, Jerome is certainly one of the most extraordinary figures in church history. And doubtless, it is due to his special temperament that his Latin Bible has come to be regarded by many people almost as if it were the unmediated word of God himself" [p. 234].

"For Augustine had written to tell him that the Christian congregation of a nearby town, Tripoli, **rioted when Jerome's new translation of the Book of Jonah** had been read at the Sunday service!



26

So indignant had they become that some of the members had gone into the Jewish quarter of the town to ask Hebrew readers their opinion of the true meaning of the words of the text. At that time Jerome had been meeting Jewish scholars for some twenty years and surely knew exactly where the truth of the matter lay. What Jerome had done was to replace the traditional reading of the Hebrew word *qiqqayon*, changing it from the Latin *cucurbita* meaning a gourd, to *hedera* meaning ivy, and this had brought into question a favorite image of the artists of his day, the gourd bower of Paradise" [p. 236].

Another incident where "gourd" H7021 is used only in this story!

KJV Translation Count — Total: 5x

The KJV translates Strong's H7021 in the following manner: gourd (5x).

Outline of Biblical Usage [?]

I. a plant

A. perhaps a gourd, castor-oil plant, bottle-gourd

Strong's Definitions [?]

(Strong's Definitions Legend)

קִיָּאֹן קִיָּאֹן qīyqāyōwn, kee-kaw-yone'; perhaps from H7006; the gourd (as nauseous):—gourd.

27

As to the "gourd bower" referred to, it was a pagan motif well-known among the pagan religions of the world. "The Christian artists have taken these images of Paradise directly from the pagan world...so one of the pagan fish is a sea monster, the whale that swallows Jonah the biblical prophet, while in another part of the scene, in suspended time, another fish spews him out. Even the *putti* [Egyptian motif] fishing traditionally in these Egyptian-style scenes seem to have been turned into Christians - into fishers of men. Appearing once again, Jonah sits serenely in his Paradise under a bower of gourds."

The image, however, actually shows the "ivy" of Jerome [p. 235]. "It was the new translation of Job which in 403 had brought on the riot in Tripoli. In his letter Augustine wondered whether or not Jerome should have translated those texts. Though they were probably quite incorrect in their older versions - Augustine says that he himself could not judge as he had little Greek and no Hebrew - they had served the faithful well enough. Less sensitive critics simply questioned Jerome's right to tamper with the sacred words at all, especially with the traditional translations of the words of Yahusha, some of which he had changed considerably" [p. 240].

Jerome, in his arrogance, makes this statement: "Why not, he asks, go back to the original Greek and correct the mistakes introduced by inaccurate translators and the blundering alterations of confident but ignorant critics and, further, all that has been inserted or changed by copyists more asleep than awake? [p. 240]" **He *assumes* that the Greek is error-ridden. Of the fact that he changed the original Hebrew there can be no doubt, for he, by his own admission, translated that original Hebrew gospel into a more "suitable" gospel for the "church". Eusebius, likewise, makes this admission. The evidence is found in the gospel fragments below.**

The Nazarenes of Mount Carmel

<http://essene.com/Gospels/Hebrews.htm>

We have pretty good evidence that a portion of Matthew 12:40 was not part of the original teaching Yahusha gave that day.

Since the "three days and three nights" do not seem to be essential to the meaning of the "sign of Yonah," appearing in only one out of three instances in the Eyewitness accounts and not even in the "Jewish version," we should understand Matthew 12:40 as an expansion of Yahusha's original teaching, but not the most important thing at all—and possibly added later by a Greek scribe or Jerome.

The "sign of Yonah" literally does not require a full three days and three nights in the grave, nor does it even require Yahusha's resurrection to fulfill it.

Instead, it requires His prophetic call to repentance in the face of a looming judgment from Yahuah. Just as Yonah was a sign to the Ninevites and he warned them about the coming wrath, Yahusha was a sign to his generation about the consequences of ignoring Yahuah.



Donald Hagner comes to the same conclusion in his commentary on Matthew:

An allusion such as this to **Yahusha**' death, burial, and (implied) resurrection would not have made much sense to the Pharisees (nor even the disciples) at this juncture, but in retrospect the words would have been filled with meaning. The analogy with Jonah may well have originally concerned only the preaching of **Yahusha** and Yonah and then later have been elaborated by the post-resurrection Church to refer to the burial (and resurrection) of **Yahusha**.

In other words, Hagner suggests that Matthew 12:40 was the interpretive addition to the original saying of Yahusha—an additional insight supplied by someone other than Matthew.

Donald Hagner, *Matthew 1–13* (Word Biblical Commentary 33a; Dallas: Word Books, 1993), 354.



Since Yahusha is pointing to Yonah lets now turn to that book and see what was going on to glean a better understanding of what the "sign of the prophet Yonah" is.

His name means:

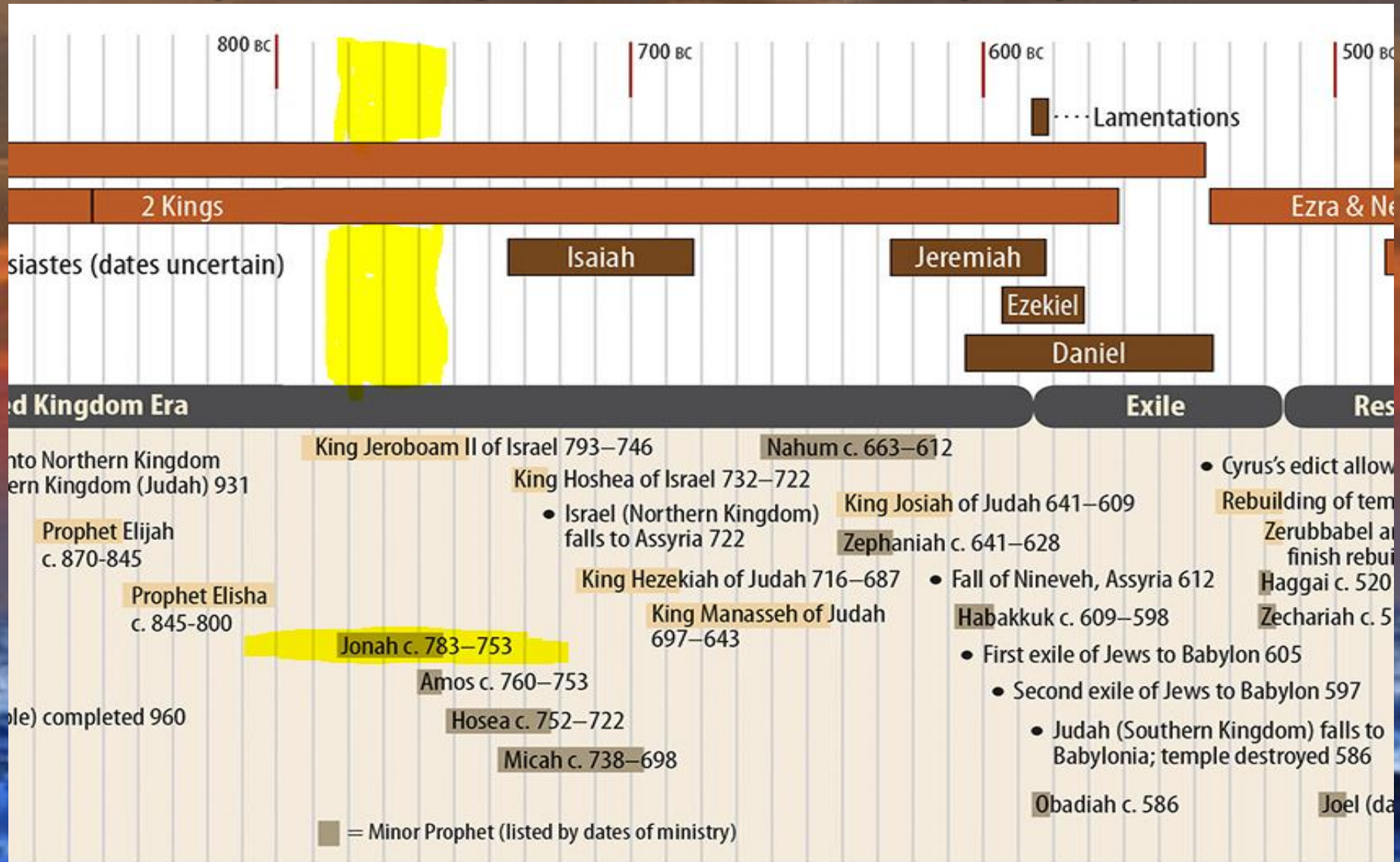
Hitchcock's Bible Names Dictionary

Jonah:

or Jonas, a dove; he that oppresses; destroyer



To understand what Yahuah meant we need to read the book in full context to gather as much insight into the people Yahusha was speaking to had. It is always our favorite place to start, a little history for perspective.



The Book of Jonah – Introduction -Commentary by A. R. FAUSSET

YONAH was the son of Amittai, of Gath-hepher in Zebulun (called Gittah-hepher in Jos 19:10-13), so that he belonged to the kingdom of the ten tribes, not to Judah. His date is to be gathered from 2Ki 14:25-27.

"He (Yeroboam II) restored the coast of Israel from the entering of Hamath to the sea of the plain, according to the word of the Yahuah of Israel, which He spoke by the hand of His servant Yonah, the son of Amittai, the prophet, which was of Gath-hepher. For Yahuah saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And Yahuah said not that He would blot out the name of Israel from under heaven: but He saved them by the hand of Yeroboam the son of Yoash."

" Now as this prophecy of Yonah was given at a time when Israel was at the lowest point of depression, when "there was not any shut up or left," that is, confined or left at large, none to act as a helper for Israel, it cannot have been given in Yeroboam's reign, which was marked by prosperity, for in it Syria was worsted in fulfilment of the prophecy, and Israel raised to its former "greatness." It must have been, therefore, in the early part of the reign of Yoash, Yeroboam's father, who had found Israel in subjection to Syria, but had raised it by victories which were followed up so successfully by Jeroboam. **Thus Yonah was the earliest of the prophets, and close upon Elisha, who died in Yoash's reign, having just before his death given a token prophetic of the thrice defeat of Syria.** (2Ki 13:14-21).

The transactions in the Book of Jonah probably occurred in the latter part of his life; if so, the book is not much older than part of the writings of Hosea and Amos. The use of the third person is no argument against Jonah himself being the writer: for the sacred writers in mentioning themselves do so in the third person (compare Jhn 19:26). Nor is the use of the past tense (Jon 3:3, "Now Nineveh *was* an exceeding great city") a proof that Nineveh's greatness was past when the Book of Jonah was being written; it is simply used to carry on the negative uniformly,-- "the word of *Yahuah came* to Jonah. . . so Jonah *arose*. . . now Nineveh *was*," &c. (Jon 1:1 3:3). The mention of its *greatness* proves rather that the book was written at an early date, *before* the Israelites had that intimate knowledge of it which they must have had soon afterwards through frequent Assyrian inroads.

As early as JULIAN and PORPHYRY, pagans ridiculed the credulity of Christians in believing the deliverance of Jonah by a fish. Some infidels have derived it from the heathen fable of the deliverance of Andromeda from a sea monster by Perseus [APOLLODORUS, *The Library*, 2.4,3]; or from that of Arion the musician thrown into the sea by sailors, and carried safe to shore on a dolphin [HERODOTUS, *History*, 1.24]; or from that of Hercules, who sprang into the jaws of a sea monster, **and was three days in its belly**, when he undertook to save Hesione [DIODORUS SICULUS, *Historical Library*, 4.42; HOMER, *The Iliad*, 20.145; 21.442]. Probably the heathen fables are, vice versa, corruptions of the sacred narrative, if there be any connection.

JEROME states that near Joppa lay rocks, pointed out as those to which Andromeda was bound when exposed to the sea monster. This fable implies the likelihood of the story of Yonah having passed through the Phoenicians in a corrupted form to Greece.

It seemed strange to KIMCHI, a Jew himself, that the Book of Yonah is among the Scriptures, **as the only prophecy in it concerns Nineveh, a heathen city, and makes no mention of Israel, which is referred to by every other prophet. The reason seems to be: a tacit reproof of Israel is intended; a heathen people were ready to repent at the first preaching of the prophet, a stranger to them; but Israel, who boasted of being Yah's elect, repented not, though warned by their own prophets at all seasons.** This was an anticipatory streak of light before the dawn of the full "light to lighten the Gentiles" (Luk 2:32). Yonah is himself a strange paradox: a prophet of Yah, and yet a runaway from Yahuah: a man drowned, and yet alive: a preacher of repentance, yet one that repines at repentance. **Yet Yonah, saved from the jaws of death himself on repentance, was the fittest to give a hope to Nineveh, doomed though it was, of a merciful respite on its repentance. The patience and pity of Yah stand in striking contrast with the selfishness and hard-heartedness of man.**

The book is prose narrative throughout, except the prayer of thanksgiving in the second chapter (Jon 2:1-9). The Chaldaisms in the original do not prove spuriousness, or a later age, **but were natural in the language of one living in Zebulun on the borders of the north, whence Aramaic peculiarities would readily arise; moreover, his message to Nineveh implies acquaintance with Assyrian.** Living as Yonah did in a part of Israel exposed to Assyrian invasions, he probably stood in the same relation to Assyria as Elijah and Elisha had stood to Syria. The purity of the language implies the antiquity of the book, and the likelihood of its being Yonah's own writing. Indeed, none but Yonah could have written or dictated such peculiar details, known only to himself.

The tradition that places the tomb of Yonah opposite to Mosul, and names it "Nebbi Yunus" (that is, "prophet Yonah"), originated probably in the spot having been occupied by a Christian church or convent dedicated to him [LAYARD]. **A more ancient tradition of JEROME'S time placed the tomb in Jonah's native village of Gath-hepher.**

THE BOOK OF YONAH

3/16/2017

37

Jon 1:1 Now the word^{H1697} of Yahuah^{H3068} came^{H1961} to^{H413} Yonah^{H3124} the son^{H1121} of Amittai,^{H573} saying,^{H559}

Jon 1:2 Arise,^{H6965} go^{H1980} to^{H413} Nineveh,^{H5210} that great^{H1419} city,^{H5892} and cry^{H7121} against^{H5921} it; for^{H3588} their wickedness^{H7451} is come up^{H5927} before^{H6440} Me.

Jon 1:3 But Yonah^{H3124} rose up^{H6965} to flee^{H1272} to Tarshish^{H8659} from the presence^{H4480 H6440} of Yahuah,^{H3068} and went down^{H3381} to Joppa;^{H3305} and he found^{H4672} a ship^{H591} going^{H935} to Tarshish:^{H8659} so he paid^{H5414} the fare^{H7939} there, and went down^{H3381} into it, to go^{H935} with^{H5973} them to Tarshish^{H8659} from the presence^{H4480 H6440} of Yahuah.^{H3068}

Jon 1:4 But Yahuah^{H3068} sent out^{H2904} a great^{H1419} wind^{H7307}
into^{H413} the sea,^{H3220} and there was^{H1961} a mighty^{H1419}
tempest^{H5591} in the sea,^{H3220} so that the ship^{H591} was like^{H2803} to
be broken.^{H7665}



Jon 1:5 Then the mariners^{H4419} were afraid,^{H3372} and cried^{H2199} every man^{H376} to^{H413} his god,^{H430} and cast forth^{H2904} as a strong covenant mark ^{ta} (H853) the wares^{H3627} that^{H834} *were* in the ship^{H591} into^{H413} the sea,^{H3220} to lighten^{H7043} *it* of^{H4480} ^{H5921} them. But Jonah^{H3124} was gone down^{H3381} into^{H413} the sides^{H3411} of the ship;^{H5600} and he lay,^{H7901} and was fast asleep.^{H7290}

Jon 1:6 So the shipmaster^{H7227} ^{H2259} came^{H7126} to^{H413} him, and said^{H559} to him, What^{H4100} meanest you, O sleeper?^{H7290} arise,^{H6965} call^{H7121} upon^{H413} your Eternal,^{H430} if so be^{H194} that Eternal^{H430} will think^{H6245} upon us, that we perish^{H6} not.^{H3808}

Jon 1:7 And they said^{H559} every one^{H376} to^{H413} his fellow,^{H7453} Come,^{H1980} and let us cast^{H5307} lots,^{H1486} that we may know^{H3045} for whose cause^{H7945} ^{H4310} this^{H2063} evil^{H7451} is upon us. So they cast^{H5307} lots,^{H1486} and the lot^{H1486} fell^{H5307} upon^{H5921} Yonah.^{H3124}

Jon 1:8 Then said^{H559} they unto^{H413} him, Tell^{H5046} us, we pray thee,^{H4994} for whose cause^{H834 H4310} this^{H2063} evil^{H7451} is upon us; What^{H4100} is your occupation?^{H4399} and whence^{H4480 H370} comes^{H935} you? what^{H4100} is your country?^{H776} and of what^{H335 H4480 H2088} people^{H5971} art you?^{H859}

Jon 1:9 And he said^{H559} to^{H413} them, I^{H595} am an Hebrew;^{H5680} and I^{H589} fear (revere and stand in awe)^{H3372} Yahuah,^{H3068} the Eternal^{H430} of heaven,^{H8064} which^{H834} has made^{H6213} as a strong covenant mark *ta* (^{H853}) the sea^{H3220} and the dry^{H3004} *land*.

Jon 1:10 Then were the men^{H376} exceedingly^{H1419} afraid,^{H3372 H3374} and said^{H559} to^{H413} him, Why^{H4100} have you done^{H6213} this?^{H2063} For^{H3588} the men^{H376} knew^{H3045} that^{H3588} he^{H1931} fled^{H1272} from the presence^{H4480 H6440} of Yahuah,^{H3068} because^{H3588} he had told^{H5046} them.

Jon 1:11 Then said^{H559} they to^{H413} him, What^{H4100} shall we do^{H6213} to you, that the sea^{H3220} may be calm^{H8367} to^{H4480} H5921 us? for^{H3588} the sea^{H3220} wrought,^{H1980} and was tempestuous.^{H5590}

Jon 1:12 And he said^{H559} to^{H413} them, Take me up,^{H5375} and cast me forth^{H2904} to^{H413} the sea;^{H3220} so shall the sea^{H3220} be calm^{H8367} to^{H4480} H5921 you: for^{H3588} I^{H589} know^{H3045} that^{H3588} for my sake^{H7945} this^{H2088} great^{H1419} tempest^{H5591} is upon^{H5921} you.

Jon 1:13 Nevertheless the men^{H376} rowed^{H2864} hard to bring^{H7725} it to^{H413} the land;^{H3004} but they could^{H3201} not:^{H3808} for^{H3588} the sea^{H3220} wrought,^{H1980} and was tempestuous^{H5590} against^{H5921} them.



Jon 1:14 Wherefore they cried^{H7121} to^{H413}
Yahuah,^{H3068} and said,^{H559} We beseech
You,^{H4994} Yahuah,^{H3068} we beseech You,^{H577} let
us not^{H408} perish^{H6} for this^{H2088} man's^{H376}
life,^{H5315} and lay^{H5414} not^{H408} upon^{H5921} us
innocent^{H5355} blood:^{H1818} for^{H3588} You,^{H859}
Yahuah,^{H3068} have done^{H6213} as^{H834} it
pleased^{H2654} You.

Jon 1:15 So they took up^{H5375} as a strong covenant mark **ta** ^(H853) Yonah, ^{H3124} and cast him out^{H2904} into^{H413} the sea:^{H3220} and the sea^{H3220} ceased^{H5975} from her raging.^{H4480 H2197}


Jon 1:16 Then the men^{H376} feared^{H3372 H3374} as a strong covenant mark **ta** ^(H853) Yahuah ^{H3068} exceedingly, ^{H1419} and offered^{H2076} a sacrifice^{H2077} to Yahuah, ^{H3068} and made^{H5087} vows.^{H5088}

Jon 1:17 Now Yahuah ^{H3068} had prepared ^{H4487} a great ^{H1419} fish ^{H1709} to swallow up ^{H1104} as a strong covenant mark ^{ta} (H853) Yonah. ^{H3124} And Yonah ^{H3124} was ^{H1961} in the belly ^{H4578} of the fish ^{H1709} three ^{H7969} days ^{H3117} and three ^{H7969} nights. ^{H3915}

Jon 2:1 Then Jonah ^{H3124} prayed ^{H6419} to ^{H413} Yahuah ^{H3068} his Eternal ^{H430} out of the fish's ^{H1710} belly, ^{H4480} ^{H4578}

Jon 2:2 And said,^{H559} I cried^{H7121} by reason of mine affliction^{H4480 H6869} to^{H413} Yahuah,^{H3068} and He heard^{H6030} me; out of the belly^{H4480 H990} of hell^{H7585} cried^{H7768} I, *and* You heard^{H8085} my voice.^{H6963}

Jon 2:3 For You had cast^{H7993} me into the deep,^{H4688} in the midst^{H3824} of the seas;^{H3220} and the floods^{H5104} compassed me about:^{H5437} all^{H3605} Your billows^{H4867} and Your waves^{H1530} passed^{H5674} over^{H5921} me.



Jon 2:4 Then I^{H589} said,^{H559} I
am cast out^{H1644} of^{H4480 H5048}
Your sight;^{H5869} yet^{H389} I will
look^{H5027} again^{H3254} toward^{H413}
Your Set Apart^{H6944}
temple.^{H1964}

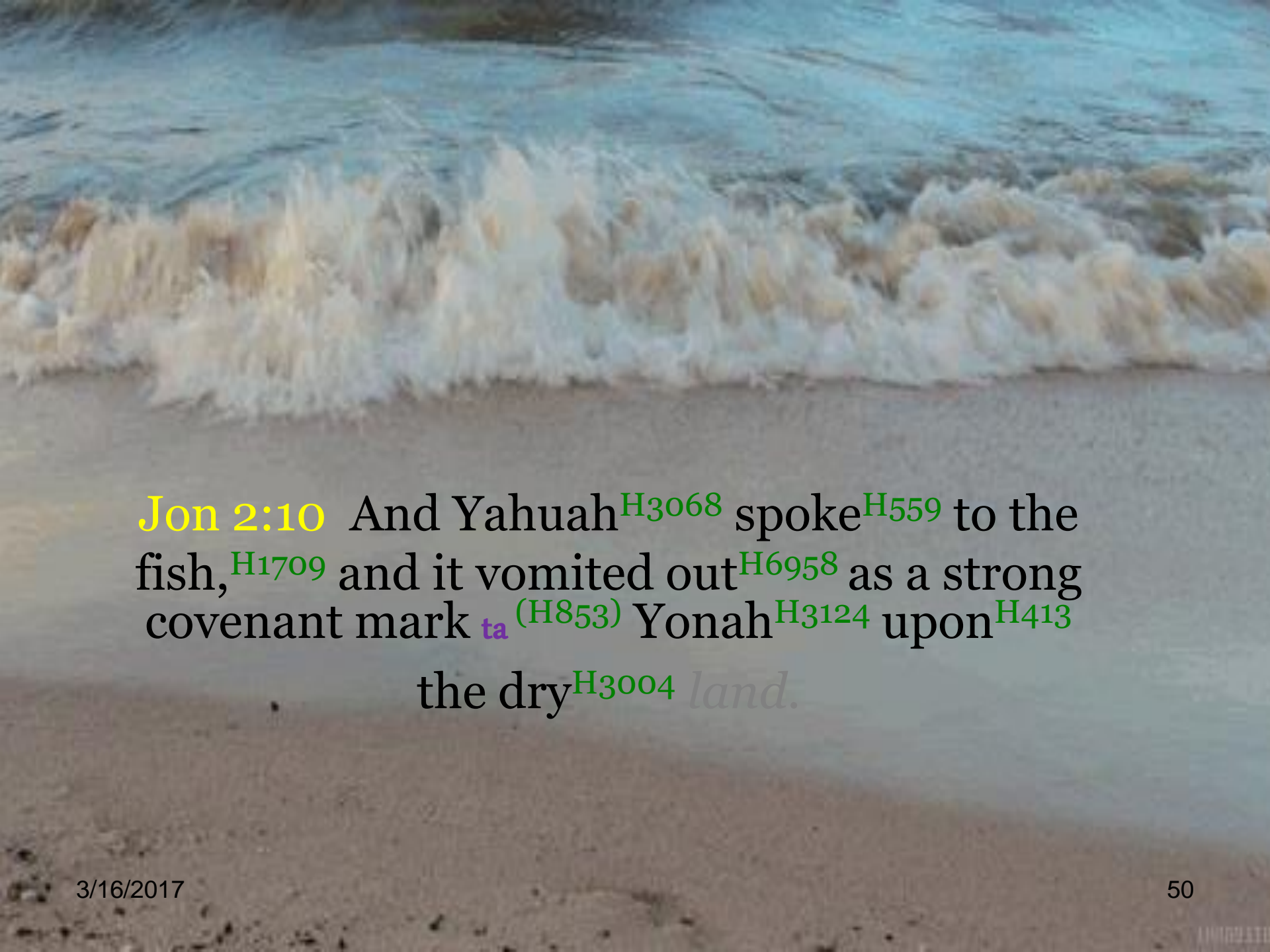
Jon 2:5 The waters^{H4325} compassed me about,^{H661} *even* to^{H5704} the soul:^{H5315}
the depth^{H8415} closed me round about,^{H5437} the weeds^{H5488} were wrapped^{H2280}
about my head.^{H7218}

Jon 2:6 I went down^{H3381} to the bottoms^{H7095} of the mountains;^{H2022} the earth^{H776}
with her bars^{H1280} *was* about^{H1157} me for ever:^{H5769} yet have You brought up^{H5927}
my life^{H2416} from corruption,^{H4480 H7845} Yahuah^{H3068} my Eternal.^{H430}

Jon 2:7 When my soul^{H5315} fainted^{H5848} within^{H5921} me I remembered^{H2142} as a
strong covenant mark *ta* ^(H853) Yahuah :^{H3068} and my prayer^{H8605} came in^{H935} to^{H413}
You, into^{H413} Your Set Apart^{H6944} temple.^{H1964}

Jon 2:8 They that observe^{H8104} lying^{H7723}
vanities^{H1892} forsake^{H5800} their own mercy.^{H2617}

Jon 2:9 But I^{H589} with the voice^{H6963} of
thanksgiving, ^{H8426} will sacrifice^{H2076} to You; I will
fulfill^{H7999} what^{H834} I have vowed.^{H5087}
Salvation(**yahshuah**)^{H3444} is of Yahuah.^{H3068}




Jon 2:10 And Yahuah^{H3068} spoke^{H559} to the
fish,^{H1709} and it vomited out^{H6958} as a strong
covenant mark ^{ta} (H853) Yonah^{H3124} upon^{H413}
the dry^{H3004} *land.*

Jon 3:1 And the word^{H1697} of Yahuah^{H3068} came^{H1961} to^{H413} Yonah^{H3124} the second time,^{H8145} saying,^{H559}

Jon 3:2 Arise,^{H6965} go^{H1980} to^{H413} Nineveh,^{H5210} that great^{H1419} city,^{H5892} and preach^{H7121} to^{H413} it as a strong covenant mark ^(H853) ta the preaching^{H7150} that^{H834} I^{H595} bid^{H1696} ^{H413} you.

Jon 3:3 So Yonah^{H3124} arose,^{H6965} and went^{H1980} to^{H413} Nineveh,^{H5210} according to the word^{H1697} of Yahuah.^{H3068} Now Nineveh^{H5210} was^{H1961} an exceeding^{H430} great^{H1419} city^{H5892} **of three^{H7969} days'^{H3117} journey.^{H4109}**



Jon 3:4 And Yonah^{H3124} began^{H2490} to enter^{H935} into the city^{H5892} a^{H259} day's^{H3117} journey,^{H4109} and he cried,^{H7121} and said,^{H559} Yet^{H5750} forty^{H705} days,^{H3117} and Nineveh^{H5210} shall be overthrown.^{H2015}

Jon 3:5 So the people^{H376} of Nineveh^{H5210} believed (trusted, were established, stood fast with-aman)^{H539} Eternal,^{H430} and proclaimed^{H7121} a fast,^{H6685} and put on^{H3847} sackcloth,^{H8242} from the greatest^{H4480 H1419} of them even to^{H5704} the least^{H6996} of them.

Jon 3:6 For word^{H1697} came^{H5060} to^{H413} the king^{H4428} of Nineveh,^{H5210} and he arose^{H6965} from his throne,^{H4480 H3678} and he laid^{H5674} his robe^{H155} from^{H4480} ^{H5921} him, and covered^{H3680} *him* with sackcloth,^{H8242} and sat^{H3427} in^{H5921} ashes.^{H665}

Jon 3:7

And he caused *it* to
be proclaimed^{H2199}
and published^{H559}
through
Nineveh^{H5210} by the
decree^{H4480 H2940} of
the king^{H4428} and
his nobles,^{H1419}
saying,^{H559} Let
neither^{H408} man^{H120}
nor beast,^{H929}
herd^{H1241} nor
flock,^{H6629} taste^{H2938}
any thing:^{H3972} let
them not^{H408}
feed,^{H7462} nor^{H408}
drink^{H8354}
water:^{H4325}

Jon 3:8 But let man^{H120} and beast^{H929} be covered^{H3680} with
sackcloth,^{H8242} and cry^{H7121} mightily^{H2394} to^{H413} Eternal:^{H430}
yes, let them turn^{H7725} every one^{H376} from his evil^{H7451} way,
^{H4480 H1870} and from^{H4480} the violence^{H2555} that^{H834} *is* in their
hands.^{H3709}

Jon 3:9 Who^{H4310} can tell^{H3045} *if* Eternal^{H430} will turn^{H7725} and repent,^{H5162} and turn away^{H7725} from his fierce^{H4480 H2740} anger,^{H639} that we perish^{H6} not?^{H3808}

Jon 3:10 And Eternal^{H430} saw^{H7200} as a strong covenant mark ^{ta} (H853) their works,^{H4639} that^{H3588} they turned^{H7725} from their evil^{H7451} way;^{H4480 H1870} and Eternal^{H430} repented^{H5162} of^{H5921} the evil,^{H7451} that^{H834} He had said^{H1696} that He would do^{H6213} to them; and He did^{H6213} *it* not.^{H3808}

Jon 4:1 But it displeased^{H7489 H413} Jonah^{H3124} exceedingly,^{H7451 H1419} and he was very angry.^{H2734}

Jon 4:2 And he prayed^{H6419} to^{H413} Yahuah,^{H3068} and said,^{H559} I pray You,^{H577} Yahuah,^{H3068} *was* not^{H3808} this^{H2088} my saying,^{H1697} when I was^{H1961} yet^{H5704} in^{H5921} my country?^{H127} Therefore^{H5921 H3651} I fled^{H1272} before^{H6923} to Tarshish:^{H8659} for^{H3588} I knew^{H3045} that^{H3588} You^{H859} *art* a gracious^{H2587} Eternal,^{H410} and merciful,^{H7349} slow^{H750} to anger,^{H639} and of great^{H7227} kindness,^{H2617} and you would repent^{H5162} of^{H5921} the evil.^{H7451}

Jon 4:3 Therefore now,^{H6258} Yahuah,^{H3068} take,^{H3947} I beseech You,^{H4994} as a strong covenant mark *ta* ^(H853) my life^{H5315} from^{H4480} me; for^{H3588} *it is* better^{H2896} for me to die^{H4194} than to live.^{H4480 H2416}

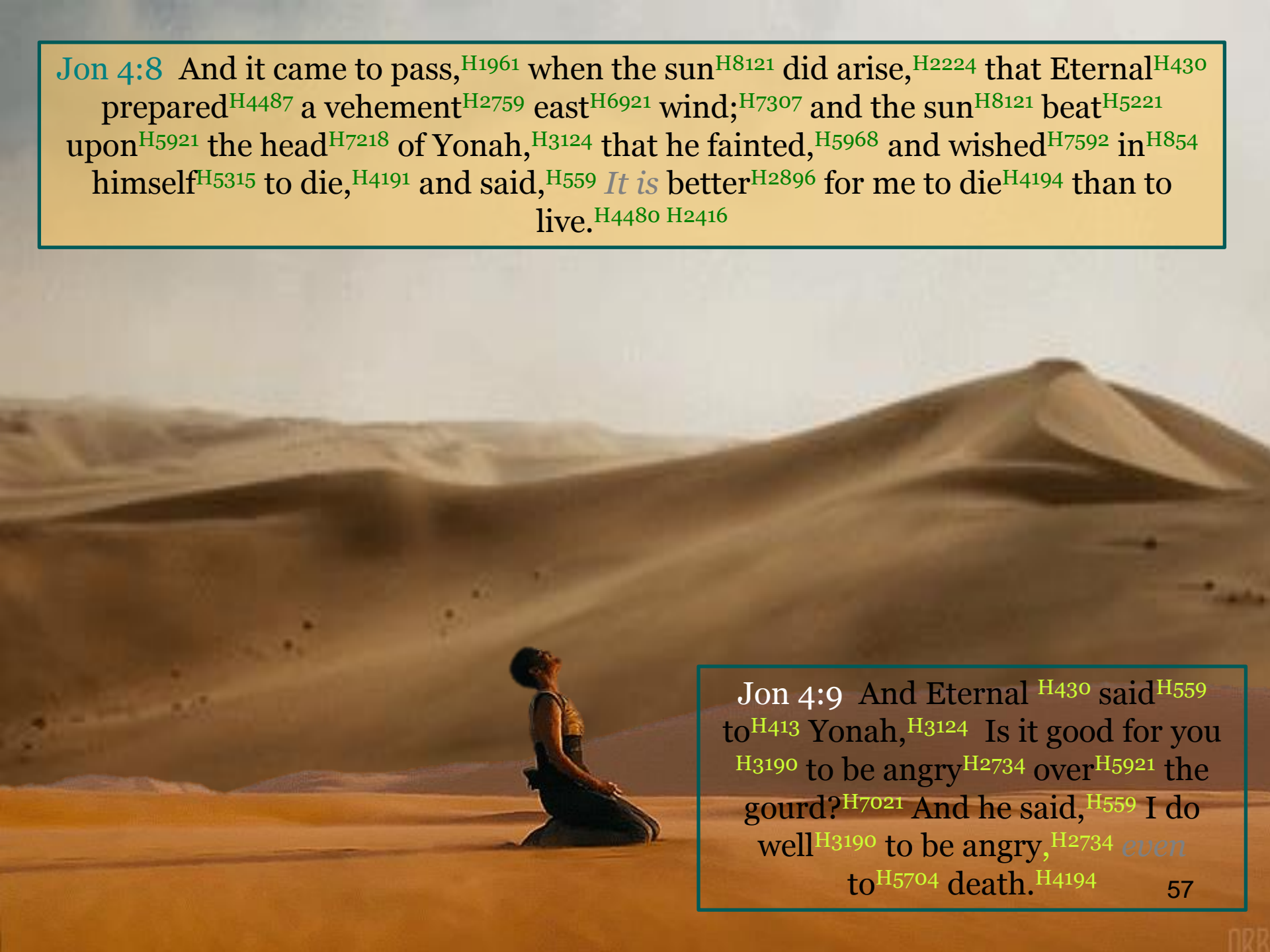
Jon 4:4 Then said^{H559} Yahuah,^{H3068} Is it good for you^{H3190} to be angry?^{H2734}

Jon 4:5 So Yonah^{H3124} went out^{H3318} of^{H4480} the city,^{H5892} and sat^{H3427} on the east side^{H4480 H6924} of the city,^{H5892} and there^{H8033} made^{H6213} him a booth,^{H5521} and sat^{H3427} under^{H8478} it in the shadow,^{H6738} till^{H5704} he might see^{H7200} what^{H4100} would become^{H1961} of the city.^{H5892}

Jon 4:6 And Yahuah^{H3068} Eternal^{H430} prepared^{H4487} a gourd,^{H7021} and made *it* to come up^{H5927} over^{H4480 H5921} Yonah,^{H3124} that it might be^{H1961} a shadow^{H6738} over^{H5921} his head,^{H7218} to deliver^{H5337} him from his grief.^{H4480 H7451} So Yonah^{H3124} was^{H8055} exceeding glad^{H1419 H8057} of^{H5921} the gourd.^{H7021}

Jon 4:7 But Eternal^{H430} prepared^{H4487} a worm^{H8438} when the morning^{H7837} rose^{H5927} the next day,^{H4283} and it smote^{H5221 (H853)} the gourd^{H7021} that it withered.^{H3001}

Jon 4:8 And it came to pass,^{H1961} when the sun^{H8121} did arise,^{H2224} that Eternal^{H430} prepared^{H4487} a vehement^{H2759} east^{H6921} wind;^{H7307} and the sun^{H8121} beat^{H5221} upon^{H5921} the head^{H7218} of Yonah,^{H3124} that he fainted,^{H5968} and wished^{H7592} in^{H854} himself^{H5315} to die,^{H4191} and said,^{H559} *It is better*^{H2896} for me to die^{H4194} than to live.^{H4480 H2416}

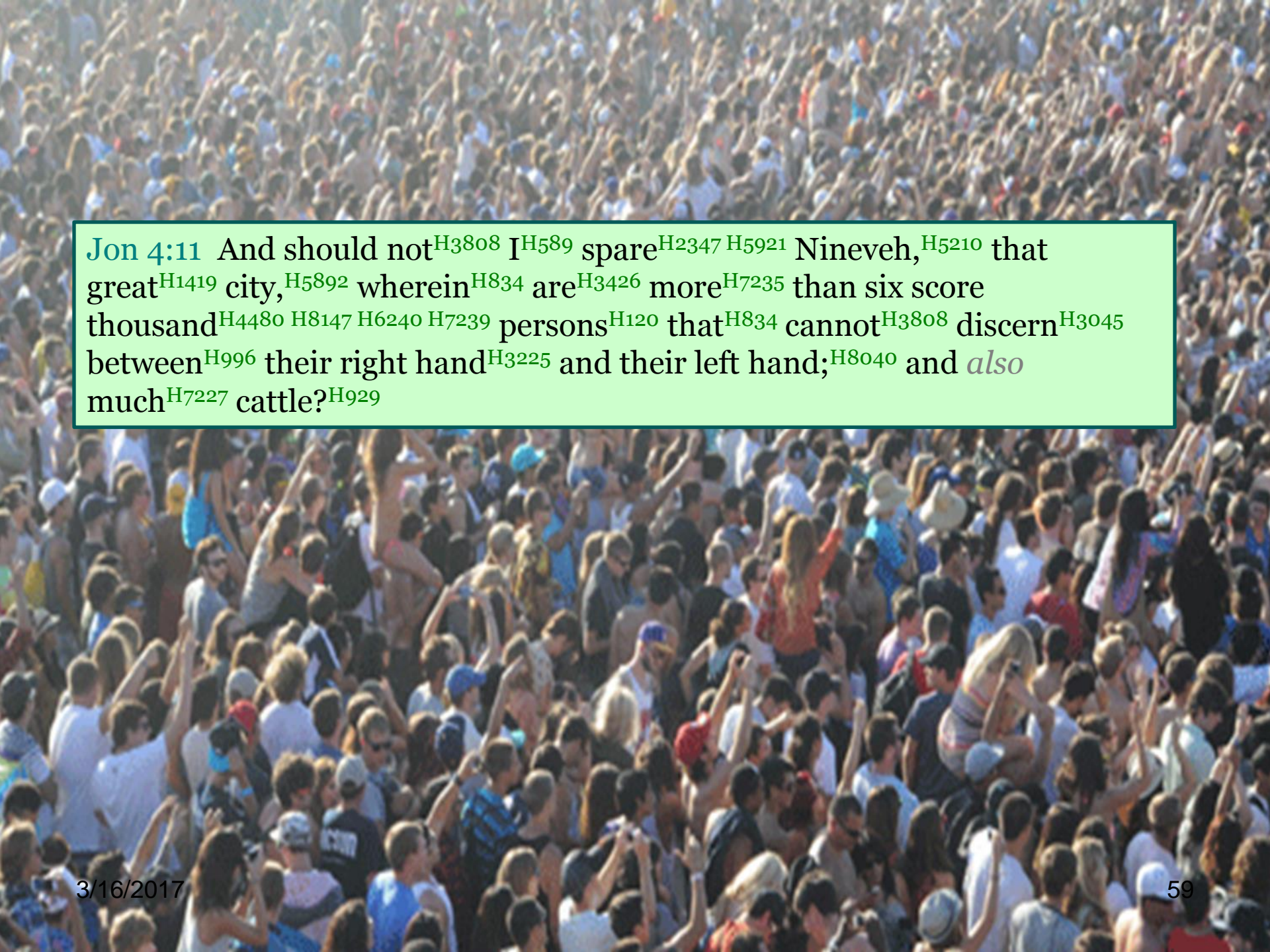


Jon 4:9 And Eternal^{H430} said^{H559} to^{H413} Yonah,^{H3124} Is it good for you^{H3190} to be angry^{H2734} over^{H5921} the gourd?^{H7021} And he said,^{H559} I do well^{H3190} to be angry,^{H2734} even to^{H5704} death.^{H4194} 57

Jon 4:10

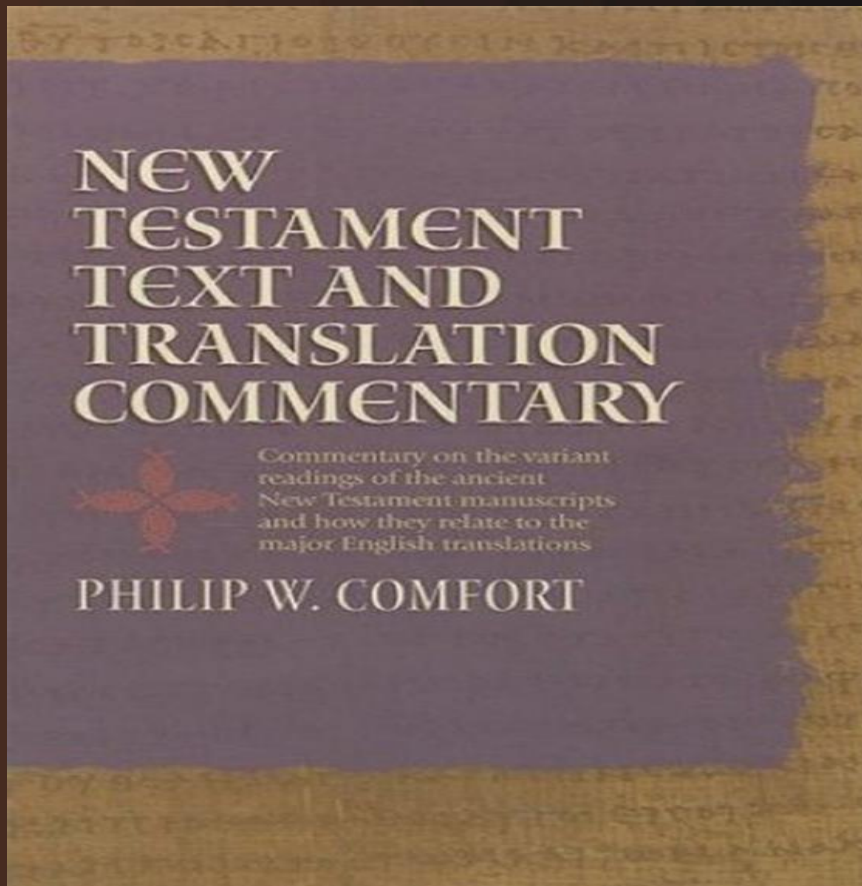
Then said^{H559} Yahuah,^{H3068}
You^{H859} have had pity^{H2347}
on^{H5921} the gourd,^{H7021} for
the which^{H834} you have
not^{H3808} laboured,^{H5998}
neither^{H3808} made it
grow;^{H1431} which came
up^{H1961} in^{H7945 H1121} a
night,^{H3915} and perished^{H6}
in^{H1121} a night:^{H3915}





Jon 4:11 And should not^{H3808} I^{H589} spare^{H2347 H5921} Nineveh,^{H5210} that
great^{H1419} city,^{H5892} wherein^{H834} are^{H3426} more^{H7235} than six score
thousand^{H4480 H8147 H6240 H7239} persons^{H120} that^{H834} cannot^{H3808} discern^{H3045}
between^{H996} their right hand^{H3225} and their left hand;^{H8040} and *also*
much^{H7227} cattle?^{H929}

So much to unpack in that story but moving on to what Yahusha said we will be checking the verses for variants using the book below. We highly recommend everyone get this book, if you want to study the Eyewitness accounts.



These verses about 3 days should also be considered when speaking of Yahusha's prophecy and how he fulfilled it. But as we see it has nothing to do with Yonah but as a matter of fact it is more in-line with the destruction of the temple.
Let us start with Matthew

Mat 20:18 Behold,^{G2400} we go up^{G305} to^{G1519} Jerusalem;^{G2414} and^{G2532} the^{G3588} Son^{G5207} of man^{G444} shall be betrayed^{G3860} to the^{G3588} chief priests^{G749} and^{G2532} to the scribes,^{G1122} and^{G2532} they shall condemn^{G2632} him^{G846} to death,^{G2288}

Mat 20:19 And^{G2532} shall deliver^{G3860} him^{G846} to the^{G3588} Gentiles^{G1484} to mock,^{G1702} and^{G2532} to scourge,^{G3146} and^{G2532} to crucify^{G4717} him: and^{G2532} the^{G3588} third^{G5154} day^{G2250} he shall rise again (stand up erect-walking).^{G450}

Notice no 3rd night is mentioned.

Next we see the fulfillment of the prophecy and they are talking about him saying he would rebuild the temple in 3 days.

Mat 26:59 Now^{G1161} the^{G3588} chief priests,^{G749} (and^{G2532} elders^{tr}),^{G4245} and^{G2532} all^{G3650} the^{G3588} council,^{G4892} sought^{G2212} false witness^{G5577} against^{G2596} Yahusha,^{G2424} to^{G3704} put him to death,^{G2289 G846}

Mat 26:60 But^{G2532} found^{G2147} none:^{G3756} yes, though^{G2532} many^{G4183} false witnesses^{G5575} came,^{G4334} yet found^{G2147} they none.^{G3756} **At the last**(^{G1161}) **G5305 came**^{G4334} **two**^{G1417} ***false witnesses**,^{G5575} (the MAJ text and a few othes added this).

Mat 26:61 **And said,**^{G2036} **This**^{G3778} **fellow said,**^{G5346} **I am able**^{G1410} **to destroy**^{G2647} **the**^{G3588} **temple**^{G3485} **of Eternal,**^{G2316} **and**^{G2532} **to build**^{G3618} **it**^{G846} **in**^{G1223} **three**^{G5140} **days.**^{G2250}

Mat 26:62 And^{G2532} the^{G3588} high priest^{G749} arose,^{G450} and said^{G2036} to him,^{G846} Answer^{G611} you nothing?^{G3762} what^{G5101} *is it which* these^{G3778} witness against^{G2649} you?^{G4675}

Mat 26:63 But^{G1161} Yahusha^{G2424} held his peace.^{G4623} And^{G2532} the^{G3588} high priest^{G749} answered^{G611} and said^{G2036} to him,^{G846} I adjure^{G1844} you^{G4571} by^{G2596} the^{G3588} living^{G2198} Eternal *,^{G2316} that^{G2443} you tell^{G2036} us^{G2254} whether^{G1487} you^{G4771} be^{G1488} the^{G3588} Anointed,^{G5547} the^{G3588} Son^{G5207} of Eternal.^{G2316}

* Found in the Textus Receptus*

Notice that this is **2 FALSE witnesses** saying this. Also, there is no record in Matt that has Yahusha saying this. Very curious. Also look at Yahusha's response-did he confirm it?

Mat 26:64 Yahusha^{G2424} said^{G3004} to him,^{G846} **You^{G4771} have said:^{G2036} nevertheless^{G4133} I say^{G3004} to you,^{G5213} Hereafter^{G575 G737} shall you see^{G3700} the^{G3588} Son^{G5207} of man^{G444} sitting^{G2521} on^{G1537} the right hand^{G1188} of power-Yahuah,^{G1411} and^{G2532} coming^{G2064} in^{G1909} the^{G3588} clouds^{G3507} of heaven.^{G3772}**

Mat 26:65 Then^{G5119} the^{G3588} high priest^{G749} rent^{G1284} his^{G848} clothes,^{G2440} saying,^{G3004} He has spoken blasphemy;^{G987} what^{G5101} further^{G2089} need^{G5532} have^{G2192} we of witnesses?^{G3144} behold,^{G2396} now^{G3568} you have heard^{G191} his^{G846} blasphemy.^{G988}

The KJV translates Strong's G4133 in the following manner: but (14x), nevertheless (8x), notwithstanding (4x), but rather (2x), except (1x), than (1x), save (1x).

Outline of Biblical Usage [?]

- I. moreover, besides, but, nevertheless
- II. besides, except, but

Strong's Definitions [?]

(Strong's Definitions Legend)

πλήν plén, plane; from G4119; moreover (besides), i.e. albeit, save that, rather, yet:—but (rather), except, nevertheless, notwithstanding, save, than.

This is the other time it comes up in Matt, at the stake.

Mat 27:39 And^{G1161} they that passed by^{G3899} reviled^{G987} him,^{G846} wagging^{G2795} their^{G848} heads,^{G2776}

Mat 27:40 And^{G2532} saying,^{G3004} you that destroys^{G2647} the^{G3588} temple,^{G3485} and^{G2532} build^{G3618} *it in*^{G1722} **three**^{G5140} **days**,^{G2250} save^{G4982} yourself.^{G4572}

If^{G1487} you be^{G1488} the Son^{G5207} of Eternal,^{G2316} come down^{G2597} from^{G575} the^{G3588} pole.^{G4716}

Moving on to Mark we have a variant to look at.

Mar 8:30 And^{G2532} he charged^{G2008} them^{G846} that^{G2443} they should tell^{G3004} no man^{G3367} of^{G4012} him.^{G846}

Mar 8:31 And^{G2532} he began^{G756} to teach^{G1321} them,^{G846} that^{G3754} the^{G3588} Son^{G5207} of man^{G444} must^{G1163} suffer^{G3958} many things,^{G4183} and^{G2532} be rejected^{G593} of^{G575} the^{G3588} elders,^{G4245} and^{G2532} of the chief priests,^{G749} and^{G2532} scribes,^{G1122} and^{G2532} be killed,^{G615} **and**^{G2532} **after**^{G3326} **three**^{G5140} **days**^{G2250} **rise again.**^{G450}

Mark is our first witness that he said it and he said **after** three days, not **in** or **within** three days.

He could have said as a strong covenant mark , 3 days I will rise again

I. with the GENITIVE (Sept. for **אִתּוֹ**, **עִמּוֹ**, **אִתּוֹ**, etc.), among, with, [cf. W. 376 (352) sq.]; I. amid, among; a. prop.: μετὰ τῶν νεκρῶν, among the dead, Lk. xxiv. 5 (μετὰ νεκρῶν κείσομαι, Eur. Hec. 209; θάψεται

Mar 14:56 For^{G1063} many^{G4183} bare false witness^{G5576} against^{G2596} him,^{G846} but^{G2532} their^{G846} witness^{G3141} agreed not together.^{G2258 G3756 G2470}

Mar 14:57 And^{G2532} there arose^{G450} certain,^{G5100} and bare false witness^{G5576} against^{G2596} him,^{G846} saying,^{G3004}

Mar 14:58 We^{G2249} heard^{G191} him^{G846} say,^{G3004} I^{G1473} will destroy^{G2647} this^{G5126} temple^{G3485} that is made with hands,^{G5499} and^{G2532} within^{G1223} three^{G5140} days^{G2250} I will build^{G3618} another^{G243} made without hands.^{G886}

Mar 14:59 But^{G2532} neither^{G3761} so^{G3779} did their^{G846} witness^{G3141} agree together.^{G2258 G2470}

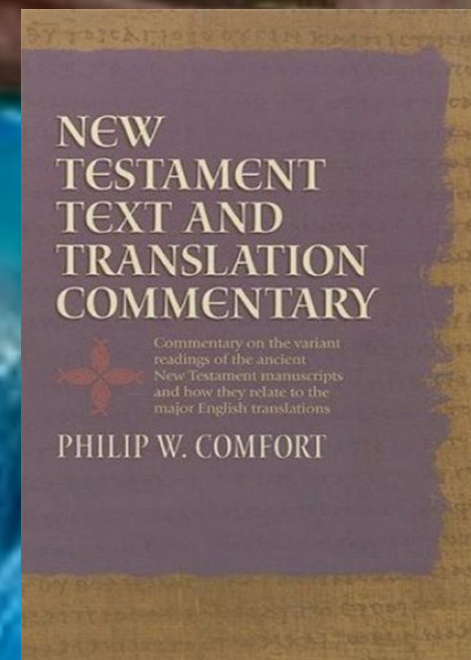
Another version of the court and again we see the testimony of destroying the temple in 3 days, which they are saying comes from false witnesses though Yahusha says it in Mark.

Mar 14:61 But^{G1161} he^{G3588} held his peace,^{G4623} and^{G2532} answered^{G611} nothing.^{G3762}
Again^{G3825} the^{G3588} high priest^{G749} asked^{G1905} him,^{G846} and^{G2532} said^{G3004} to him,^{G846}
Are^{G1488} you^{G4771} the^{G3588} anointed,^{G5547} the^{G3588} Son^{G5207} of the^{G3588} Blessed?^{G2128}
Mar 14:62 And^{G1161} Yahusha^{G2424} said,^{G2036} I^{G1473} am:^{G1510} and^{G2532} you shall see^{G3700}
the^{G3588} Son^{G5207} of man^{G444} sitting^{G2521} on^{G1537} the right hand^{G1188} of power-
Yahuah,^{G1411} and^{G2532} coming^{G2064} in^{G3326} the^{G3588} clouds^{G3507} of heaven.^{G3772}

Philip Comfort has this to say regarding
Mark 16: 61-62

According to most manuscripts, the high priest s ask Yahusha, “Are you the “c”, the son of the Blessed One?” This is shortened in a few witnesses to “Are you the son of the Blessed One?”

According to most manuscripts, Yahusha’s response to the high priest is simply “I am”. However in Caesarean witnesses – Origen, the response is “You say that I am, thereby bringing Mark’s account into conformity with Matt 26:64 and Luke 22:70. Mark’s original wording is more pointed than Matthew and Luke because Yahusha boldly and plainly affirms that he is the son of Yahuah.



Up Next is Luke

Luk 18:31 Then^{G1161} he took^{G3880} unto him the^{G3588} twelve,^{G1427} and said^{G2036} to^{G4314} them,^{G846} **Behold,**^{G2400} **we go up**^{G305} **to**^{G1519} **Jerusalem,**^{G2414} **and**^{G2532} **all things**^{G3956} **that are written**^{G1125} **by**^{G1223} **the**^{G3588} **prophets**^{G4396} **concerning the**^{G3588} **Son**^{G5207} **of man**^{G444} **shall be accomplished.**^{G5055}

Luk 18:32 For^{G1063} he shall be delivered^{G3860} **to the**^{G3588} **Gentiles,**^{G1484} **and**^{G2532} **shall be mocked,**^{G1702} **and**^{G2532} **spitefully entreated,**^{G5195} **and**^{G2532} **spitted on:**^{G1716}

Luk 18:33 And^{G2532} they shall scourge^{G3146} him, and put him to death:^{G615} ^{G846} **and**^{G2532} **the**^{G3588} **third**^{G5154} **day**^{G2250} **he shall rise again** (stand up erect-walking).^{G450}

Luk 18:34 And^{G2532} they^{G846} understood^{G4920} none^{G3762} of these things:^{G5130} **and**^{G2532} this^{G5124} saying^{G4487} was^{G2258} hid^{G2928} from^{G575} them,^{G846} neither^{G2532} ^{G3756} knew^{G1097} they the things which were spoken.^{G3004}

At this point the 12 were clueless about what was to happen and notice he also said he was going to be delivered up to the Gentiles. Luke omits the Hebrews part in this that Matthew included.

Philip Comfort says of 18:32 pg 224
“ a few manuscripts harmonize this verse with Matt 20:19 and Mark 10:34 by dropping “and will be insulted”. Luke’s use of the word would have been especially poignant to a Gentile audience because it is the Gentiles who are said to have Insulted Yahusha. This verb was typical used in the Greek world to denote outrageous abuse.”

John is up next and here we find a 2nd witness where Yahusha actually says what he is accused of saying in public regarding the temple. Although apparently all the disciples were with him at the time he said it. Notice as well it was right before the Pesach.

Joh 2:13 And^{G2532} the^{G3588} Jews'^{G2453} passover^{G3957} was^{G2258} at hand,^{G1451} and^{G2532} Yahusha^{G2424} went up^{G305} to^{G1519} Jerusalem,^{G2414}

Joh 2:14 And^{G2532} found^{G2147} in^{G1722} the^{G3588} temple^{G2411} those that sold^{G4453} oxen^{G1016} and^{G2532} sheep^{G4263} and^{G2532} doves,^{G4058} and^{G2532} the^{G3588} changers of money^{G2773} sitting:^{G2521}

Joh 2:15 And^{G2532} when he had made^{G4160} a scourge^{G5416} of^{G1537} small cords,^{G4979} he drove^{G1544} them all^{G3956} out of^{G1537} the^{G3588} temple,^{G2411} and^{G5037} the^{G3588} sheep,^{G4263} and^{G2532} the^{G3588} oxen;^{G1016} and^{G2532} poured out^{G1632} the^{G3588} changers'^{G2855} money,^{G2772} and^{G2532} overthrew^{G390} the^{G3588} tables;^{G5132}

Joh 2:16 And^{G2532} said^{G2036} to them that sold^{G4453} doves,^{G4058} **Take^{G142} these things^{G5023} hence;**^{G1782} **make^{G4160} not^{G3361} my^{G3450} Father's^{G3962} house^{G3624} an house^{G3624} of merchandise.**^{G1712}

Joh 2:17 And^{G1161} his^{G846} **disciples**^{G3101} remembered^{G3415} that^{G3754} it was^{G2076} written,^{G1125} The^{G3588} zeal^{G2205} of thine^{G4675} house^{G3624} hath eaten me up.^{G2719 G3165}

Psa 69:9 For^{H3588} the zeal^{H7068} of thine house^{H1004} hath eaten me up;^{H398} and the reproaches^{H2781} of them that reproached^{H2778} thee are fallen^{H5307} upon^{H5921} me.

Joh 2:18 Then^{G3767} answered^{G611} the^{G3588} Jews^{G2453} and^{G2532} said^{G2036} to him,^{G846} What^{G5101} sign^{G4592} will you show^{G1166} to us,^{G2254} seeing that^{G3754} you do^{G4160} these things?^{G5023}

Shama Notice ! They were asking him "by what authority" he had to tear up the temple and disrupt the selling of animals at Pesach. If this did happen, why would these folks be considered false witnesses in Matt and Mark? Matt should have been there.

Joh 2:19 Yahusha^{G2424} answered^{G611} and^{G2532} said^{G2036} to them,^{G846} **Destroy**^{G3089} **this**^{G5126} **temple**,^{G3485} **and**^{G2532} **in**^{G1722} **three**^{G5140} **days**^{G2250} **I will raise it up.**^{G1453}
G846

Joh 2:20 Then^{G3767} said^{G2036} the^{G3588} Jews,^{G2453} Forty and six^{G5062 G2532 G1803} years^{G2094} was this temple in building,^{G3618 G3778 G3485} and^{G2532} will you^{G4771} rear it up^{G1453 G846} **in**^{G1722} **three**^{G5140} **days**?^{G2250}

Joh 2:21 But^{G1161} he^{G1565} spoke^{G3004} of^{G4012} the^{G3588} temple^{G3485} of his^{G848} body.^{G4983}

Joh 2:22 When^{G3753} therefore^{G3767} he was risen^{G1453} from^{G1537} the dead,^{G3498} his^{G846} disciples^{G3101} remembered^{G3415} that^{G3754} he had said^{G3004} this^{G5124} to them;^{G846} and^{G2532} they believed^{G4100} the^{G3588} scripture,^{G1124} and^{G2532} the^{G3588} word^{G3056} which^{G3739} Yahusha^{G2424} had said.^{G2036}

What Scripture are they remembering? Psalms 16:10.

Psa 16:10 For^{H3588} You will not^{H3808} leave^{H5800} my soul^{H5315} in sheole;^{H7585} neither^{H3808} will You suffer^{H5414} Your Set Apart One^{H2623} to see^{H7200} corruption.^{H7845}

Psa 16:11 You will show^{H3045} me the path^{H734} of life:^{H2416} in^{H854} Your presence^{H6440} is fulness^{H7648} of joy;^{H8057} at Your right hand^{H3225} *there are* pleasures^{H5273} for evermore.^{H5331}

It has nothing to do with a 3 day marker. Just a wonderful reminder that Yahusha's state was temporary. In regards to why he had the authority to take out the money changers and that they were on the wrong path, we offer this up.

Jer 7:10 And come^{H935} and stand^{H5975} before^{H6440} Me in this^{H2088} house,^{H1004} which^{H834} is called^{H7121} by^{H5921} My name,^{H8034} and say,^{H559} We are delivered to do^{H5337 H4616 H6213} ^{ta} (H853) all^{H3605} these^{H428} abominations?^{H8441}

Jer 7:11 Is this^{H2088} house,^{H1004} which^{H834} is called^{H7121} by^{H5921} My name,^{H8034} **become^{H1961} a den^{H4631} of robbers^{H6530} in your eyes?^{H5869}** Behold,^{H2009} even^{H1571} I^{H595} have seen^{H7200} *it*, said^{H5002} Yahuah.^{H3068}

Jer 7:12 But^{H3588} go^{H1980} you now^{H4994} to^{H413} My place^{H4725} which^{H834} *was* in Shiloh,^{H7887} where^{H834} I set^{H7931} My name^{H8034} at the first,^{H7223} and see^{H7200} (H853) what^{H834} I did^{H6213} to it for^{H4480 H6440} the wickedness^{H7451} of My people^{H5971} Israel.^{H3478}

Jer 7:14 Therefore will I do^{H6213} to *this* house,^{H1004} which^{H834} is called^{H7121} by^{H5921} My name,^{H8034} wherein^{H834} you^{H859} trust,^{H982} and to the place^{H4725} which^{H834} I gave^{H5414} to you and to your fathers,^{H1} as^{H834} I have done^{H6213} to Shiloh.^{H7887}

Jer 7:15 And I will cast^{H7993} you out of^{H4480 H5921} My sight,^{H6440} as^{H834} I have cast out^{H7993} ^{ta}(H853) all^{H3605} your brethren,^{H251} ^{ta}(H853) *even* the whole^{H3605} seed^{H2233} of Ephraim.^{H669}

Jer 7:21 This^{H3541} says^{H559} Yahuah^{H3068} of hosts,^{H6635} the Eternal^{H430} of Israel;^{H3478}
Put^{H5595} your burnt offerings^{H5930} to^{H5921} your sacrifices,^{H2077} and eat^{H398} flesh.^{H1320}

Jer 7:22 For^{H3588} I spoke^{H1696} not^{H3808} to ta^(H853) your fathers,^{H1} nor^{H3808}
charged^{H6680} them in the day^{H3117} that I brought^{H3318} them out of the land^{H4480} ^{H776} of
Egypt,^{H4714} concerning^{H5921} ^{H1697} burnt offerings^{H5930} or sacrifices:^{H2077}

Jer 7:23 But^{H3588} ^{H518} ta^(H853) this^{H2088} thing^{H1697} charged^{H6680} I them, saying,^{H559}
Listen –carefully consider - shama^{H8085} My voice,^{H6963} and I will be^{H1961} your
Eternal,^{H430} and you^{H859} shall be^{H1961} My people:^{H5971} and walk^{H1980} you in all^{H3605} the
ways^{H1870} that^{H834} I have charged^{H6680} you, that^{H4616} it may be well^{H3190} to you.

Jer 7:24 But they listened-carefully considered- shama^{H8085} not,^{H3808} nor^{H3808}
inclined^{H5186} ta^(H853) their ear,^{H241} but walked^{H1980} in the counsels^{H4156} *and* in the
imagination^{H8307} of their evil^{H7451} heart,^{H3820} and went^{H1961} backward,^{H268} and
not^{H3808} forward.^{H6440}

Jer 7:25 Since^{H4480} the day^{H3117} that^{H834} your fathers^{H1} came forth^{H3318} out of the
land^{H4480} ^{H776} of Egypt^{H4714} unto^{H5704} this^{H2088} day^{H3117} I have even sent^{H7971} to^{H413} you
ta^(H853) all^{H3605} my servants^{H5650} the prophets,^{H5030} daily^{H3117} rising up early^{H7925} and
sending^{H7971} *them*:

Jer 7:26 Yet they listened-carefully considered- shama^{H8085} not^{H3808} to^{H413} Me, nor^{H3808} inclined^{H5186} ta^(H853) their ear,^{H241} but hardened^{H7185} ta^(H853) their neck:^{H6203} they did worse^{H7489} than their fathers.^{H4480 H1}

Jer 7:27 Therefore you shall speak^{H1696} ta^(H853) all^{H3605} these^{H428} words^{H1697} unto^{H413} them; but they will not^{H3808} listened-carefully considered- shama^{H8085} to^{H413} you: you shall also call^{H7121} to^{H413} them; but they will not^{H3808} answer^{H6030} you.

Jer 7:28 But you shall say^{H559} to^{H413} them, This^{H2088} is a nation^{H1471} that^{H834} listened-carefully considered- shama^{H8085} not^{H3808} the voice^{H6963} of Yahuah^{H3068} their Eternal,^{H430} nor^{H3808} received^{H3947} correction:^{H4148} truth^{H530} is perished,^{H6} and is cut off^{H3772} from their mouth.^{H4480 H6310}

Jer 7:29 Cut off^{H1494} your hair,^{H5145} *O Jerusalem*, and cast *it* away,^{H7993} and take up^{H5375} a lamentation^{H7015} on^{H5921} high places;^{H8205} for^{H3588} Yahuah^{H3068} has rejected^{H3988} and forsaken^{H5203} ta^(H853) the generation^{H1755} of His wrath.^{H5678}

Jer 7:30 For^{H3588} the children^{H1121} of Judah^{H3063} have done^{H6213} evil^{H7451} in My sight,^{H5869} says^{H5002} Yahuah:^{H3068} they have set^{H7760} their abominations^{H8251} in the house^{H1004} which^{H834} is called^{H7121} by^{H5921} My name,^{H8034} to pollute^{H2930} it.

Jer 7:31 And they have built^{H1129} the high places^{H1116} of Tophet,^{H8612} which^{H834} is in the valley^{H1516} of the son^{H1121} of Hinnom,^{H2011} to burn^{H8313} ^(H853) ^{ta} their sons^{H1121} and their daughters^{H1323} in the fire;^{H784} which^{H834} I charged^{H6680} *them* not,^{H3808} neither^{H3808} came^{H5927} it into^{H5921} My heart.^{H3820}

Jer 7:32 Therefore,^{H3651} behold,^{H2009} the days^{H3117} come,^{H935} says^{H5002} Yahuah,^{H3068} that it shall no^{H3808} more^{H5750} be called^{H559} Tophet,^{H8612} nor the valley^{H1516} of the son^{H1121} of Hinnom,^{H2011} but^{H3588} ^{H518} the valley^{H1516} of slaughter:^{H2028} for they shall bury^{H6912} in Tophet,^{H8612} till there be no^{H4480} ^{H369} place.^{H4725}

Jer 7:33 And the carcasses^{H5038} of this^{H2088} people^{H5971} shall be^{H1961} meat^{H3978} for the fowls^{H5775} of the heaven,^{H8064} and for the beasts^{H929} of the earth;^{H776} and none^{H369} shall fray *them* away.^{H2729}

Jer 7:34 Then will I cause to cease^{H7673} from the cities^{H4480} ^{H5892} of Judah,^{H3063} and from the streets^{H4480} ^{H2351} of Jerusalem,^{H3389} the voice^{H6963} of mirth,^{H8342} and the voice^{H6963} of gladness,^{H8057} the voice^{H6963} of the bridegroom,^{H2860} and the voice^{H6963} of the bride:^{H3618} for^{H3588} the land^{H776} shall be^{H1961} desolate.^{H2723}

Yahusha indeed called out the wicked generation but they did not listen and this was fulfilled again in 70 AD

Josephus confirm Yahusha's word. Rampant political and religious corruption had brought about societal decay, which had adopted Roman values and dealt in bloodshed, intrigue, and greed.

Yahusha's exasperated denouncement of the generation speaks directly to the Song of Moshe, which describes the generation doomed to exile as "a perverse and crooked generation" (Deuteronomy 32:5).

Yahusha knew that his generation stood at an important crossroads. They had the potential to repent and become the light of Yahuah but they also had the potential to miss the opportunity and go into exile as the Song of Moses warned.

Had they repented under the teaching of John the Immerser and Yahusha, they might have found redemption, escaped the doom that hung over them, and entered the Messianic Era. Without national repentance, however, Yahusha's presence only exasperated their guilt.

John the Immerser called for repentance and found himself in the prison of Herod Antipas. Yahusha called for repentance and was accused of sorcery. In contrast, the wicked Assyrians of Ninevah repented when Yonah preached to them and Queen of Sheba repented and accepted Solomon's wisdom.

People then turn themselves into pretzels trying to figure out the "Sign of the Prophet Yonah by focusing solely on the time frame of three days and 3 nights. But just like Pasach where the focus was the lamb are we not again obsessing on the wrong aspect?

Nineveh is described as the great city. We see that it took three days to cross the city from one side to the other. It's very large population was about to come under Yah's wrath and be lost to Him forever (Jonah 4:11). Yahuah's obvious desire in sending Jonah to Nineveh was that the city should repent of its evil and turn to Him. We look at this, as they were "Gentiles" which are unbelievers that Yahuah wanted to save. For Yahusha, at this point Yahrushalum was under the tutelage of folks who did not revere Yah either. Yah always wants repentance- not sacrifice!

Eze 33:11 Say^{H559} to^{H413} them, As I^{H589} live, ^{H2416} says^{H5002} Yahuah Eternal^{H136}, ^{H3069} I have no pleasure^{H518 H2654} in the death^{H4194} of the wicked; ^{H7563} but^{H3588 H518} that the wicked^{H7563} turn^{H7725} from his way^{H4480 H1870} and live: ^{H2421} turn^{H7725} you, turn^{H7725} you from your evil^{H7451} ways; ^{H4480 H1870} for why^{H4100} will you die, ^{H4191} O house^{H1004} of Israel?^{H3478}

2Pe 3:9 ^{G3588} Yahuah ^{G2962} is not slack ^{G1019} ^{G3756} concerning His promise, ^{G1860} as ^{G5613} some men ^{G5100} count ^{G2233} slackness; ^{G1022} but ^{G235} is longsuffering ^{G3114} to ^{G1519} us-ward, ^{G2248} not ^{G3361} willing ^{G1014} that any ^{G5100} should perish, ^{G622} but ^{G235} that all ^{G3956} should come ^{G5562} to ^{G1519} repentance. ^{G3341}

Yahusha said that the sign of Yonah is supposed to be the definitive sign for the "evil and adulterous generation." According to Matthew 12:40, the sign of Jonah is the three days and three nights he spent in the tomb prior to his resurrection. **But in reality, the risen Yahusha did not appear to that "evil and adulterous generation". He appeared only to His followers.** How can his resurrection be a sign to the whole generation if he did not appear to the people of his generation? Through their witness in their writings for sure is one answer.

The Sign of Jonah

October 4, 2012 by [Kevin Daly](#)

It was this message that **Yahuah** had persistently sent to Israel for 150 years before the Babylonian conquest, but which the majority of Israel, with equal persistence, had rejected. Yonah had himself prophesied ‘to the Jew first’, before his rescue mission to Nineveh (see 2 Kings 14:25).

Nineveh was also the capital of Assyria. Thus, according to the Soncino, Nineveh was chosen “*to emphasise the contrast ... the Assyrians were the bitterest enemies of Israel, yet they were the object of Yahuah’s care.*” (2)

2) Op. Cit., p. 138.

<http://www.messianicgoodnews.org/the-sign-of-jonah>

This contrast is yet starker when the immediate fate of Nineveh – being spared from destruction by **Yahuah**'s mercy – is compared with the fate of Jerusalem, that other “great city” (Revelation 11:8) which the Hebrew prophets had since called a harlot (Isaiah 1:21) and associated with Sodom and Gomorrah (Isaiah 1:10), and which, shortly after Yonah's successful mission to Nineveh, was overrun and destroyed by the Babylonians.

Yonah fled “from the presence of YHUH” to Tarshish to avoid the fulfilment of the commission, not for fear of the Ninevites (see Jonah 4:2). Once more, according to the Soncino Commentary,

*“Yonah recognized that his mission had a **redemptive purpose**. If the proclamation were merely a prediction, it could have been made equally well in the Land of Israel. The fact that he had to go to Nineveh and announce its overthrow to the inhabitants could only mean that **Yahuah** wished to give them an opportunity of repentance and redemption.”*⁽³⁾

Yahuah would not have His desire for Nineveh frustrated by Yonah's defiance. The dramatic events that follow Yonah's flight – the storm on the boat and the miraculous deliverance after three days and three nights in the belly of the fish – testify to this. At the time of **Yahusha**, **Yahuah** would no less relent of His plan for the salvation of the Gentiles because of the failure of the majority of ethnic Israel to remain faithful and perform its prophetic role.

As **Yahusha** announced the commencement of the messianic age, he called Israel to repentance: *From that time on Yahusha began to preach, “Repent, for the kingdom of heaven is near.”* (Matthew 4:17)

As in the case of Yonah, the appeal was made ‘to the Jew first’ – but this time with greater urgency. The Kingdom was at hand, and only those who repented of their sins would qualify for redemption: *“The Redeemer will come to Zion, to those in Jacob who repent of their sins,” declares YHUUH.* (Isaiah 59:20)

As in the earlier generations of Israel, the message was mostly rejected. The city **Yahusha** cried over was not Nineveh, but Jersusalem:
O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing. (Matthew 23:27)

But **Yahusha** came also to fulfil Abraham’s prophetic calling, i.e. in order that all the nations of the earth should be blessed through Abraham’s seed. As YHVH had spoken through Isaiah: *It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth* (Isaiah 49:6).

Matthew's gospel emphasises a different aspect of the sign: *'For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth'* (Mat. 12:40).

In the case of **Yahusha**, his confinement would be on behalf of / in place of his people. **Yahuah** would again intervene supernaturally and would miraculously resurrect **Yahusha** on the third day, so that Israel' prophetic mission to the nations could be accomplished.

In Jonah's case, the three days and three nights in the belly of the big fish **pre-empted the completion of Jonah's mission to Nineveh. I.e. it was only after Jonah's "resurrection" that the gospel reached the Gentiles, and caused their repentance and salvation.**

Nineveh did not repent because Yonah had spent 3 days and nights in the belly of the fish, this is significant! That did nothing to cover them. They repented at his teaching.

Just the opposite was true for Yahusha. They rejected his teaching and so his act was to cover the ones, past, present and future who repent only because he went into sheol.

While **Yahusha** clearly stated that in his natural life, he had come “only to the lost sheep of Israel” (Matthew 15:24), he commissioned the apostles after his resurrection, and sent forth the **good news** “to all nations” and “to the ends of the earth” (Matthew 28:19, Acts 1:8). This mission bore its first fruits when Peter was called to Cornelius’ house from Joppa – the same port city from which Yonah had fled to Tarshish.

Even in the repentance of the Gentiles, the prophetic parallel intimated by the *sign of Yonah* was not yet exhausted. Just as Yonah had announced the destruction of Nineveh within **forty days** (Jonah 3:4), so **Yahusha** prophesied the destruction of Jerusalem within **forty years**. (The ‘generation’ spoken of in Matthew 23 and 24 is, with reference to Numbers 32:13, a period of forty years).

As at the time of Yonah, when the repentance of Ninevah pre-empted the Babylonian conquest of Jerusalem, the salvation of the Gentiles following the death and resurrection of **Yahusha**, would once again serve as an omen of Jerusalem’s imminent destruction. The men of Nineveh would “stand up at the judgment with this generation and condemn it,” and so too would the Gentile converts stand as a witness against those Jews who had hardened their hearts against **Yahuah**’s offer of mercy and salvation.

At the conclusion of Yonah's story, we find the prophet to the east of Nineveh, lamenting Yah's compassion and forgiveness. Here Yah gives him a *gourd* or *vine* as a protection and comfort. The destruction of this vine followed as a grave lesson to those who are interested only in their own well-being, while refusing to share in Yah's sense of loss over an estranged humanity, or in the Father's desire for reconciliation with His errant children.

Yonah's vine "for which you did not labour, neither made it grow; which came up in a night, and perished in a night" (Yonah 4:10) alludes to the treasured Land of the Jews:

So I gave you a land on which you did not toil and cities you did not build; and you live in them and eat from vineyards and olive groves that you did not plant. (Joshua 24:13)

The east wind (Yonah 4:8) alludes to judgment that would come (see Isaiah 27:8). But it represents a sifting judgment, as the wind at harvest time which separated the wheat from the chaff. Soon after the time of Yonah, another prophet – namely, Ezekiel – lamented over a vine, withered by the east wind and displaced into captivity.

Your mother was like a vine in your vineyard planted by the water; it was fruitful and full of branches because of abundant water. Its branches were strong, fit for a ruler's scepter. It towered high above the thick foliage, conspicuous for its height and for its many branches. But it was uprooted in fury and thrown to the ground. The east wind made it shrivel, it was stripped of its fruit; its strong branches withered and fire consumed them. Now it is planted in the desert, in a dry and thirsty land. (Ezekiel 19:10-13)

Ezekiel spoke of the Babylonian captivity, a temporary loss of the Land after the time of Yonah. The parallel event after the crucifixion of **Yahusha** was the eventual loss of the Land to which the unfaithful remnant of Israel had clung so tenaciously, as its assurance of Yahuah's blessing and favour. This event concludes the remarkable parallels signified in the story Yonah, the prophetic sign by which **Yahusha** chose to confirm – for all who care to see – that he was and is **the Anointed, Son of Yahuah**.

Are we forgetting that really what we need to do, is line up with the aspects of Pesach, Unleavened bread and First Fruits? That is what he was fulfilling, right? Another important thing to remember is that First Fruits was not given a specific date like Pasach.

We see that Yahusha became our Wave Sheaf Offering, on the 16th and would not allow Miryam of Migdal to touch him, because he had not yet ascended (Yn. 20:17). His resurrection represented the wave-sheaf offering.

Later that same day, he allowed his talmidim to touch Him (Yn. 20:27). **Yahusha** is the sheaf of **First-fruits**, and "waved" himself before Yahuah. After he returned from Yahuah, he had a bodily resurrection- at this time he could walk through walls as well as eat .

Before leaving this we wanted to see if the time frame of 3 days was significant in other passages. What we found could lead to another study in and of itself.

Genesis 30:36

And he put a distance of three days' journey between himself and Jacob, and Jacob fed the rest of Laban's flocks.

Exodus 3:18

"They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'Yahuah, the Eternal of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to Yahuah our Eternal.'

Exodus 5:3

Then they said, "The Eternal of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may sacrifice to Yahuah our Eternal, otherwise He will fall upon us with pestilence or with the sword."

Exodus 8:27

"We **must go a three days' journey** into the wilderness and sacrifice to Yahuah our Eternal as He bade us."

Exodus 15:22

Then Moses led Israel from the Red Sea, and they went out into the wilderness of Shur; and **they went three days** in the wilderness and found no water.

Numbers 10:33

Thus they set out from the mount of Yahuah **three days' journey**, with the ark of the covenant of Yahuah journeying in front of them for the **three days**, to seek out a resting place for them.

Numbers 33:8

They journeyed from before Hahiroth and passed through the midst of the sea into the wilderness; and they **went three days' journey** in the wilderness of Etham and camped at Marah.

Gen 40:12 And Joseph saith to him, `This *is* its interpretation: the three branches **are three days**;

Gen 40:13 yet, **within three days** does Pharaoh lift up thy head, and has put you back on your station, and you have given the cup of Pharaoh into his hand, according to the former custom when you was his butler.

Gen 40:18 And Joseph answered and said, `This *is* its interpretation: the three baskets **are three days**;

Gen 40:19 yet, **within three days** does Pharaoh lift up your head from off you, and has hanged you on a tree, and the birds have eaten your flesh from off you.'

Gen 42:17 and he (Joseph) removed them (his brothers) unto charge three days.

Exo 10:22 And Moses stretched out his hand towards the heavens, and there is darkness--thick darkness in all the land of Egypt **three days**;

Exo 10:23 **they have not seen one another**, and **none has risen from his place three days**; and to all the sons of Israel there has been light in their dwellings.'

Jos 2:16 and she said to them, `To the mountain go, lest the pursuers come upon you; and **you have been hidden there three days** till the turning back of the pursuers, and afterwards you go on your way.'

Jos 2:22 And they go, and come in to the mountain, and abide there **three days until the pursuers have turned back; and the pursuers seek in all the way, and have not found.**

1Sa 9:20 (Samuel to Saul) **As to the asses which are lost to you this day three days, set not your heart to them, for they have been found; and to whom *is* all the desire of Israel?' is it not to you and to all your father's house?'**

1Sa 20:18 And Jonathan said to him, `To-morrow *is* new month, and you have been looked after, for your seat is looked after;

1Sa 20:19 **and on the third day you do certainly come down, and have come in unto the place where you was hidden in the day of the work, and have remained near the stone Ezel.**

2Sa 24:13 And Gad comes in to David, and declared to him, and said to him, `Do seven years of famine come in to you in your land? or three months are you fleeing before your adversary--and he pursuing you? **or are three days' pestilence in your land?** now, know and see what word I take back to Him sending me.'

As a side note since we are looking at this during the Passover/ Unleavened bread week- another look at the work of the destroyer..

2Sa 24:15 And Yahuah gave a pestilence on Israel from the morning even unto the time appointed, and **there die of the people, from Dan even unto Beer-Sheba, seventy thousand men,**

2Sa 24:16 and the messenger put forth his hand to Jerusalem to destroy it, and Yahuah repented concerning the evil, and said to the messenger who is destroying among the people, `Enough, now, cease thy hand;' **and the messenger of Yahuah** was near the threshing-floor of Araunah the Jebusite.

2Sa 24:17 And David speaks to Yahuah, **when he sees the messenger who is smiting among the people,** and said, `Lo, I have sinned, yes, I have done perversely; and these--the flock--what have they done? Let, I pray You, Your hand be on me, and on the house of my father.'

1Ki 12:3 that they send and call for him; and they come--Jeroboam and all the assembly of Israel--and speak to Rehoboam, saying,

1Ki 12:4 `your father made hard our yoke, and you, now, make light *some* of the hard service of your father, and his heavy yoke that he put upon us, and we serve you.'

1Ki 12:5 And he said to them, `**Go--yet three days, and come back to me;**' and the people go.

1Ki 12:6 And king Rehoboam consulted with the elders who have been standing in the presence of Solomon his father, in his being alive, saying, `How are you counselling to answer this people?'

1Ki 12:7 And they speak to him, saying, `**If, to-day, you are servant to this people, and have served them, and answered them, and spoken to them good words, then they have been to you servants all the days.**'

1Ki 12:12 And they come--Jeroboam and all the people--nto Rehoboam, **on the third day, as the king had spoken, saying, `Come back unto me on the third day.'**

1Ki 12:14 and speaks to them, according to the counsel of the lads, saying, `My father made your yoke heavy, and I add to your yoke; my father chastised you with whips, and I--I chastise you with scorpions;'

1Ki 12:15 and the king hearkened not to the people, **for the revolution was from Yahuah, in order to establish His word that Yahuah spoke by the hand of Ahijah the Shilonite to Jeroboam son of Nebat.**

2Ki 2:17 And they press upon him, till he is ashamed- disappointed, and he said, `Send you;' and they send fifty men, **and they seek three days**, and have not found him; (the men were asking Elisha to go search for Eliyahu)

1Ch 12:23 And these *are* the numbers of the head, of the armed men of the host; they have come in to David to Hebron to turn round the kingdom of Saul to him, according to the mouth of Yahuah.

1Ch 12:38 All these *are* men of war, keeping rank--with a perfect heart they have come to Hebron, to cause David to reign over all Israel, and also all the rest of Israel *are* of one heart, to cause David to reign,

1Ch 12:39 and they are there, with David, **three days**, eating and drinking, for their brethren have prepared for them.

1Ch 12:40 And also those near to them, unto Issachar, and Zebulun, and Naphtali, are bringing in bread on asses, and on camels, and on mules, and on oxen--food of fine flour, fig-cakes and grape-cakes, and wine, and oil, and oxen, and sheep, in abundance, for joy *is* in Israel.

Ezr 8:31 And we journey from the river Ahava, on the twelfth of the first month, to go to Jerusalem, and the hand of our Eternal has been upon us, and He delivered us from the hand of the enemy and the liar in wait by the way;

Ezr 8:32 and we come in to Jerusalem, and dwell there three days.

Neh 2:9 And I come in to the governors beyond the River, and give to them the letters of the king; and the king sends with me heads of a force, and horsemen;

Neh 2:10 and Sanballat the Horonite hears, and Tobiah the servant, the Ammonite, and it is evil to them--a great evil--that a man has come in to seek good for the sons of Israel.

Neh 2:11 And I come in to Jerusalem, **and I am there three days,**

Neh 2:12 and I rise by night, I and a few men with me, and have not declared to a man what my Eternal is giving to my heart to do for Jerusalem, and there is no beast with me except the beast on which I am riding.

Lots of things to Shama over the Feast of Unleavened Bread and First Fruits

Yahusha's Mock Sanhedrin Trial

Who Killed Yahusha?

<http://standingwisrael.blogspot.com/2011/02/yeshuas-mock-court-trial.html>

Many people have believed throughout centuries that Yahusha was tried and convicted by a Jewish Sanhedrin. This is true in name only; it was ironically Gentiles - Romans and Greeks - who comprised the majority of the Sanhedrin that night!

To start with, the government was very corrupt at this time and many "puppet" leaders were in place - including the Sanhedrin where many of the leaders weren't even truly Jewish! The Romans appointed whoever they wanted to be the high priest, and it was the Romans who instituted the wicked Annas as high priest as well as his wicked son-in-law successor Caiaphas!

To add to that, the night of Yahusha's trial was held during the week of Pesach (Passover)! Authentic Jewish leaders would never have held a trial during this time; work is not even permitted during the first two days of this festival and is limited during the rest of the festival! They would have been home with their families celebrating Pesach and eating the traditional kosher meal!

Finally, notice how Yahusha's trial was held at night - literally in secret! A true Jewish Sanhedrin would NEVER have held capital trials beyond daylight hours and certainly not during Pesach! It was against Jewish Instructions- against Torah! The Instructions also teaches that a sentence of death must be pronounced after 24 hours had elapsed since the trial - they waited only a few hours! The Instructions also teaches that trials could not be held on the day before Sabbath NOR on any of the great festivals. (The council also consisted of 71 members, and it would have been impossible to convince 71 men to all agree to break the Instructions of Torah, miss Pesach dinner and tradition with family, AND it would have taken several hours to gather 71 men to be there for a trial in the first place!)

Clearly this was an illegal, hastily done, kangaroo court that violated multiple Jewish Instructions regarding capital offense trials!!

There are more reasons than those listed above, but the point is to show that Yahusha was NOT convicted by Jews alone.

In fact, He was convicted mostly by Gentiles - the VERY people group He came to graft into the covenant established with Abraham, Isaac, and Jacob, and the entire Jewish nation!

What irony!

What an "ah-ha!" moment to have! That down through the centuries Jews have been repeatedly persecuted and called "Christ-killers" when in actuality, it was mostly us, the Gentiles, the *Goyim*, that sentenced Yahusha to death!

Yahusha's trial was fake...and they found no grounds by which to accuse Him!

But then of course, regardless of who on earth sentenced Yahusha to death, it was pre-determined in heaven by our merciful Heavenly Father who willed that Yahusha from the beginning of time would die at the appointed hour for the iniquity of the covenant family.

So ultimately it was our sin and the will of the Father that killed Yahusha.

And how grateful we are that the Father willed it and that Yahusha was perfectly willing - for by the Father's plan and by Yahusha vow of personal sacrifice we are saved through repentance!

John 6:38 - "For I have not come to do my will, but the will of my Father who sent me."



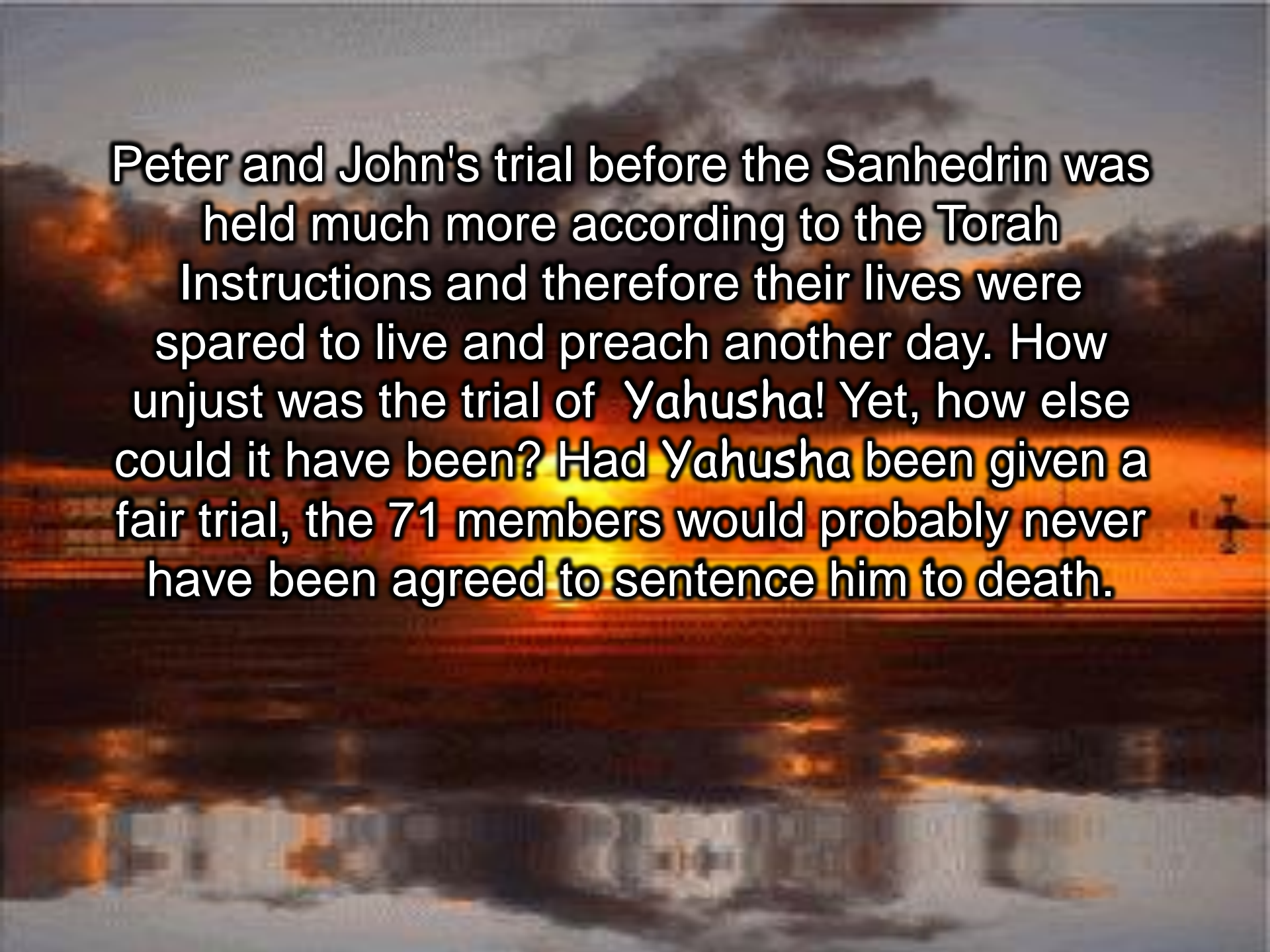
COMPARISON: YAHUSHA'S TRIAL WITH PETER AND JOHN'S TRIAL

To take this a step further - Acts 5 describes the first arrest of Peter and John who were also arrested in the evening just like Yahusha! However, rather than assembling a hastily put together kangaroo Sanhedrin court that same evening like they did with Yahusha's trial, they put Peter and John in prison and **WAITED UNTIL DAYBREAK** to assemble the Sanhedrin.

As stated previously, the entire 71 members of the Jewish Sanhedrin would never have agreed to hold a trial at night - it was against Torah! When the 71 members were finally assembled the next morning, even though such members as Annas and Caiaphas and their affiliates wanted Peter and John killed, there were still some righteous members of the Sanhedrin, such as Gamaliel, who spoke up and essentially saved the lives of Peter and John by saying:

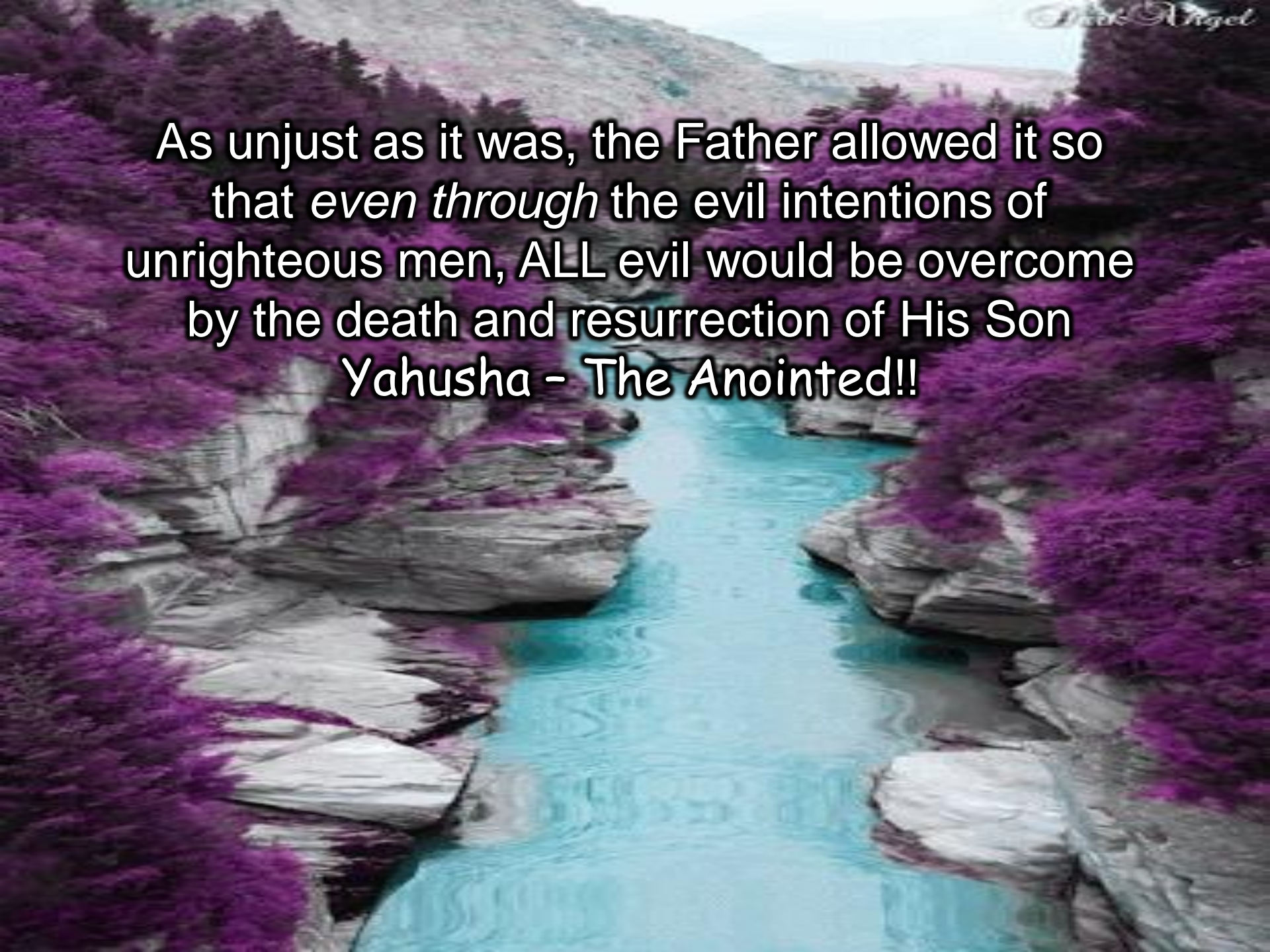
Acts 5:38-39:

"Therefore, in the present case I advise you: Leave these men alone! For if their purpose or activity is of human origin, it will fail. But if it is from Yahuah, you will not be able to stop these men; you will only find yourselves fighting against Yahuah."

A sunset over a body of water. The sky is filled with dark, heavy clouds, and the sun is low on the horizon, creating a bright orange and yellow glow. The water in the foreground is dark, with a reflection of the sunset sky. In the distance, there are silhouettes of buildings and a small structure on the right side.

Peter and John's trial before the Sanhedrin was held much more according to the Torah Instructions and therefore their lives were spared to live and preach another day. How unjust was the trial of Yahusha! Yet, how else could it have been? Had Yahusha been given a fair trial, the 71 members would probably never have been agreed to sentence him to death.

As unjust as it was, the Father allowed it so
that *even through* the evil intentions of
unrighteous men, ALL evil would be overcome
by the death and resurrection of His Son
Yahusha - The Anointed!!



The Calling Of Yah's People

Come let us reason...

