Taking a look at the sign of Yonah
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What did Yahusha say?
What was the context?
First stop is the book of Matthew.

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 it might be fulfilled which was spoken by Esaias the prophet,

Mat 12:18 Behold My servant, whom I have chosen; My beloved, My soul is well pleased:

Mat 12:19 He shall not strive, nor shall any man hear his voice in the streets.

Mat 12:20 A bruised reed shall he not break, and the smoking flax shall he not quench:

Mat 12:21 And his name shall be the Gentiles trust.

Isa 42:1 Behold My servant, in whom My soul delights; I have put My spirit upon him: he shall bring forth judgment to the Gentiles.

Isa 42:2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

Isa 42:3 A bruised reed shall he not break, and the smoking flax shall he not quench:

Isa 42:4 He shall not fail nor be discouraged, till he have set forth judgment in the earth:

Isa 42:5 Thus says Eternal Yahuah, He that created the heavens, and stretched them out; He that spread forth the earth, and that which came out of it; He that gives breath to the people upon it, and spirit to them that walk therein:

Isa 42:6 I have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles;
Mat 12:24  But when the Pharisees heard it, they said, This fellow does not cast out devils, but by Beelzebub ( **baal- the dung god**) the prince of the devils.

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.
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.

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.
Matt 12:28 But if I cast out devils by the Spirit of Eternal, then the kingdom of the Eternal is come to you.

Matt 12:38 Then certain of the scribes (expert teachers and interpreters of the “law” - grammateus) and of the Pharisees answered, saying, Master teacher (instructor (lamed – The Hebrew alignment)- didaskalos), we would (desire from you to) see a sign (a banner or sign - twa) from you.

Matt 12:39 But he answered and said to them, An evil and adulterous generation seeks after a sign; and there shall no sign be given to it, but the sign of the prophet Yonah:
The Sign of Yonah

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!**
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 was that a Hebrew was coming into a Gentile nation prophesying it's destruction if it did not repent.

The miracle was they immediately trusted what Yah said and responded with fasting, putting on sackcloth and ashes.
Yonah himself was the sign! As a strong covenant mark, 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 the unclean spirit is gone out of a man, he walks through dry places, seeking rest, and finds none.

Mat 12:44 Then he says, I will return into my house from whence I came out; and when he is come, he finds it empty, swept, and garnished.

Mat 12:45 Then goes he, and takes with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also to this wicked generation.

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.

**Mat 16:2** (G1161) He G3588 answered G611 and said G2036 to them, G846 When it is 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 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 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 sign be given to it, G846 but the sign of the G3588 prophet Yonah. G4396 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 some of them said, He casts out devils through Beelzebub the chief of the devils.

**Luk 11:16** And others, tempting him, sought of him a sign from heaven.

**Luk 11:20** But if I with the finger of Eternal cast out devils, no doubt the kingdom of Eternal is come upon you.

**Mat 12:28** But if I cast out devils by the Spirit of Eternal, then the kingdom of the Eternal is come to you.

**Luk 11:30** For as Yonah was a sign to the Ninevites, so shall also the Son of man be to this generation.

Luke confirms our conclusions! Yahusha says Yonah was the sign as he was likewise to that generation!
Luk 11:31 The queen of the south shall rise up in judgment with the men of this generation, and shall condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

Luk 11:32 The men of Nineve shall rise up in judgment with this generation, and shall condemn it: for they repented at the preaching of Yonah; and, behold, a greater than Yonah is here.

Luk 11:33 No man, when he has lighted a candle, puts it under a bushel, but on a candlestick, that which come in may see the light.

Luk 11:34 The light of the body is the eye. Therefore when thine eye is single, your whole body is full of light; but when it is evil, your body is full of darkness.

Luk 11:35 Take heed therefore that the light which is in you be not darkness.

Luk 11:36 If your whole body be full of light, having no part dark, the whole shall be as full of light, as when the bright shining of a candle does give you light.
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** (/ˈɔrɪdʒən/; Greek: Ὄριγένης, Ὄριγένης Ἄδαμάντιος, Ὄριγένης Ἀδαμάντιος; 184/185 – 253/254), was a Greek scholar, ascetic, 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.

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

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- 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 11:25. The Jewish Gospel says, “I give you thanks.” (MS 1424)
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!!

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!!

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

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

- 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)
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 Nazareans: 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!

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].
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’s 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.

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.
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 prophetical of the thrice defeat of Syria.** (2Ki 13:14-21).
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.

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.
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 Chaldaeisms 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.
Jon 1:1  Now the word of Yahuah came to Yonah the son of Amittai, saying,

Jon 1:2  Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me.

Jon 1:3  But Yonah rose up to flee to Tarshish from the presence of Yahuah, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare there, and went down into it, to go with them to Tarshish from the presence of Yahuah.
Jon 1:4 But Yahuah sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.
Jon 1:5 Then the mariners were afraid, and cried every man to his god, and cast forth as a strong covenant mark ta the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

Jon 1:6 So the shipmaster came to him, and said to him, What meanest you, O sleeper? arise, call upon your Eternal, if so be that Eternal will think upon us, that we perish not.

Jon 1:7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Yonah.
Jon 1:8 Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is your occupation? and whence comes you? what is your country? and of what people art you?

Jon 1:9 And he said to them, I am an Hebrew; and I fear (revere and stand in awe) Yahuah, the Eternal of heaven, which has made as a strong covenant mark ta the sea and the dry land.

Jon 1:10 Then were the men exceedingly afraid, and said to him, Why have you done this? For the men knew that he had fled from the presence of Yahuah, because he had told them.
Jon 1:11

Then said they to him, What shall we do to you, that the sea may be calm to you, for I know that this great tempest is upon you.

Jon 1:12

And he said to them, Take me up, and cast me forth to the sea; so shall the sea be calm to you: for I know that for my sake this great tempest is upon you.

Jon 1:13

Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them.
Jon 1:14 Wherefore they cried $\text{H7121}$ to $\text{H413}$ Yahuah, $\text{H3068}$ and said, $\text{H559}$ We beseech You, $\text{H4994}$ Yahuah, $\text{H3068}$ we beseech You, $\text{H577}$ let us not $\text{H408}$ perish $\text{H6}$ for this $\text{H2088}$ man's life, $\text{H5315}$ and lay $\text{H5414}$ not $\text{H408}$ upon $\text{H5921}$ us innocent $\text{H5355}$ blood: $\text{H1818}$ for $\text{H3588}$ You, $\text{H859}$ Yahuah, $\text{H3068}$ have done $\text{H6213}$ as $\text{H834}$ it pleased $\text{H2654}$ You.
Jon 1:15  So they took up הָיָּה (H5375) as a strong covenant mark הָגַּדְתָּ הָקָּדָם (H853) Yonah, הָגָּדְתָּ הָקָּדָם (H3124) and cast him out הָכַּתָּּ הָקָּדָם (H2904) into הָפָּרִים (H413) the sea. הָכַּתָּּ הָקָּדָם (H3220) and the sea הָכַּתָּּ הָקָּדָם (H3220) ceased הָכַּתָּּ הָקָּדָם (H5975) from her raging.

Jon 1:16  Then the men הָכַּתָּּ הָקָּדָם (H376) feared הָכַּתָּּ הָקָּדָם (H3372) הָכַּתָּּ הָקָּדָם (H3374) as a strong covenant mark הָגַּדְתָּ הָקָּדָם (H853) Yahuah הָכַּתָּּ הָקָּדָם (H3068) exceedingly, הָכַּתָּּ הָקָּדָם (H1419) and offered הָכַּתָּּ הָקָּדָם (H2076) a sacrifice הָכַּתָּּ הָקָּדָם (H2077) to Yahuah, הָכַּתָּּ הָקָּדָם (H3068) and made הָכַּתָּּ הָקָּדָם (H5087) vows.
Jon 1:17 Now Yahuah had prepared a great fish to swallow up as a strong covenant mark Yonah. And Yonah was in the belly of the fish three days and three nights.

Jon 2:1 Then Jonah prayed to Yahuah his Eternal out of the fish's belly.
Jon 2:2  And said, I cried by reason of mine affliction to Yahuah, and He heard me; out of the belly of hell cried I, and You heard my voice.

Jon 2:3  For You had cast me into the deep, in the midst of the seas; and the floods compassed me about. All Your billows and Your waves passed over me.
Jon 2:4  Then I said, I am cast out of Your sight; yet I will look again toward Your Set Apart temple.
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 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 (H853) Yahuah$^{H3068}$ and my prayer$^{H8605}$ came in $^{H935}$ to You, into$^{H413}$ Your Set Apart $^{H6944}$ temple. $^{H1964}$
Jon 2:8 They that observe lying vanities forsake their own mercy.

Jon 2:9 But I with the voice of thanksgiving, will sacrifice to You; I will fulfill what I have vowed. Salvation is of Yahuah.
Jon 2:10 And Yahuah spoke to the fish, and it vomited out as a strong covenant mark upon the dry land.
Jon 3:1  And the word of Yahuah came to Yonah the second time, saying,

Jon 3:2  Arise, go to Nineveh, that great city, and preach to it as a strong covenant mark that I bid you.

Jon 3:3  So Yonah arose and went to Nineveh, according to the word of Yahuah. Now Nineveh was an exceeding great city of three days' journey.
Jon 3:5 So the people of Nineveh believed (trusted, were established, stood fast with-aman) Eternal, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

Jon 3:6 For word came to the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes.
Jon 3:7
And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, nor herd nor flock, taste any thing: let them not feed, nor drink water.

Jon 3:8
But let man and beast be covered with sackcloth, and cry mightily to Eternal: yes, let them turn every one from his evil way, and from the violence that is in their hands.
Jon 3:9  Who can tell if Eternal will turn and repent, and turn away from his fierce anger, that we perish not?

Jon 3:10  And Eternal saw as a strong covenant mark ta (H853) their works, that they turned from their evil way; and Eternal repented of the evil, that He had said that He would do to them; and He did it not.
Jon 4:1  But it displeased Jonah exceedingly, and he was very angry.

Jon 4:2  And he prayed to Yahuah, and said, I pray You, Yahuah, was not this my saying, when I was yet in my country? Therefore I fled before to Tarshish: for I knew that You art a gracious Eternal, and merciful, slow to anger, and of great kindness, and you would repent of the evil.

Jon 4:3  Therefore now, take, I beseech You, as a strong covenant mark my life from me; for it is better for me to die than to live.

Jon 4:4  Then said Yahuah, Is it good for you to be angry?
Jon 4:5 So Yonah went out of the city, and sat on the east side of the city, and there he made him a booth, and sat under it in the shadow, till he might see what would become of the city.

Jon 4:6 And Yahuah Eternal prepared a gourd, and made it to come up over Yonah, that it might be a shadow over his head, to deliver him from his grief. So Yonah was exceeding glad of the gourd.

Jon 4:7 But Yahuah Eternal prepared a worm when the morning rose the next day, and it smote the gourd that it withered.
Jon 4:8 And it came to pass, when the sun did arise, that Eternal prepared a vehement east wind; and the sun beat upon the head of Yonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

Jon 4:9 And Eternal said to Yonah, Is it good for you to be angry over the gourd? And he said, I do well to be angry, even to death.
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 I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?
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, we go up to Jerusalem; and the Son shall be betrayed to the chief priests and to the scribes, and they shall condemn him to death,

Mat 20:19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again (stand up erect-walking).
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 the chief priests and elder council, sought false witness against Yahusha, to put him to death;

Mat 26:60  But found none: yes, though many false witnesses came, yet found they none. At the last (the MAJ text and a few othes added this).

Mat 26:61  And said, This fellow said, I am able to destroy the temple of Eternal, and to build it in three days. 

Mat 26:62  And the high priest arose, and said to him, Answer you nothing? what is it which these witness against you?

Mat 26:63  But Yahusha held his peace. And the high priest answered and said to him, I adjure you by the living Eternal, that you tell us whether you be Anointed, the Son of Eternal.

* 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 said to him, You have said: nevertheless I say to you, Hereafter shall you see the Son of man sitting on the right hand of power—Yahuah, and coming in the clouds of heaven.

Mat 26:65 Then the high priest rent his clothes, saying, He has spoken blasphemy; what further need have we of witnesses? behold, now you have heard his blasphemy.

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?

1. moreover, besides, but, nevertheless

2. besides, except, but

Strong’s Definitions [7]

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 they that passed by reviled him, wagging their heads,

**Mat 27:40** And saying, you that destroys the temple, and build it in three days, save yourself.

If you be the Son of Eternal, come down from the pole.

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**Mar 8:30** And he charged them that they should tell no man of him.

**Mar 8:31** And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

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.

Mar 14:56 For many bare false witness against him, but their witness agreed not together.

Mar 14:57 And there arose certain, and bare false witness against him, saying,

Mar 14:58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Mar 14:59 But neither did their witness agree together.

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

According to most manuscripts, the high priest asks 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.
Luk 18:31 Then he took unto him the twelve, and said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

Luk 18:32 For he shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

Luk 18:33 And they shall scourge him, and put him to death: and the third day he shall rise again (stand up erect - walking).

Luk 18:34 And they understood none of these things: this saying was hid from them, neither knew they the things which were spoken.

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 2:13 And the Jews' passover was at hand, and Yahusha went up to Jerusalem,

John 2:14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

John 2:15 And when he had made a scourge of small cords, he drove them all out of the temple, and the oxen; and poured out the changers' money, and overthrew the tables;

John 2:16 And said to them that sold doves, Take hence; make not my Father's house an house of merchandise.
Joh 2:17  And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Psa 69:9  For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

Joh 2:18  Then answered the Jews and said to him, What sign will you show to us, seeing that you do these things?

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 answered and said to them, Destroy this temple, and in three days I will raise it up.

Joh 2:20  Then said the Jews, Forty and six years was this temple in building, and will you rear it up in three days?
Joh 2:21 But he spoke of the temple of his body.

Joh 2:22 When therefore he was risen from the dead, his disciples remembered that he had said to them; and they believed the word which Yahusha had said.

What Scripture are they remembering? Psalms 16:10.

Psa 16:10 For You will not leave my soul in sheol; neither will You suffer Your Set Apar One to see corruption. You will show me the path of life: in Your presence is fulness of joy; at Your right hand there are pleasures for evermore.

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.
And come and stand before Me in this house, which is called by My name, and say, We are delivered to do all these abominations?

Is this house, which is called by My name, become a den of robbers in your eyes? Behold, even I have seen it, said Yahuah.

But you now go to My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel.

Therefore will I do to this house, which is called by My name, wherein you trust, and to the place which I gave to you and to your fathers, as I have done to Shiloh.

And I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim.
Jer 7:21 This says Yahuah of hosts, the Eternal of Israel; your burnt offerings to your sacrifices, and eat flesh. Put your sacrifices to your fathers, nor charged them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

Jer 7:22 For I spoke not to your fathers, nor charged them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices:

Jer 7:23 But this thing charged I them, saying, Listen – carefully consider - shama My voice, and I will be your Eternal, and you shall be My people; and walk you in all the ways that I have charged you, that it may be well to you.

Jer 7:24 But they listened - carefully considered - shama not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

Jer 7:25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent you all my servants the prophets, daily rising up early and sending them:
Yet they listened-carefully considered- shama not inclined their ear, but hardened their neck.

Therefore you shall speak all these words unto them; but they will not listened-carefully considered- shama to you: you shall also call to them; but they will not answer you.

But you shall say to them, This is a nation that listened-carefully considered- shama not the voice of Yahuah their Eternal, nor received correction: truth is perished, and is cut off from their mouth.

Cut off your hair, O Jerusalem, and cast it away, and take up a lamentation on high places, for Yahuah has rejected and forsaken the generation of His wrath.

For the children of Judah have done evil in My sight, says Yahuah. They have set their abominations in the house which is called by My name, to pollute it.
And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I charged them not, neither came it into My heart.

Therefore, behold, the days come, says Yahuah, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter: for they shall bury in Tophet, till there be no place.

And the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away.

Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be desolate.
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 to them, As I live, says Yahuah Eternal, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn you, turn you from your evil ways; for why will you die, O house of Israel?
2Pe 3:9  Yahuah is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

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.
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)


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.”

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 YHUH. (Isaiah 59:20)

As in the earlier generations of Israel, the message was mostly rejected. The city Yahusha cried over was not Nineveh, but Jerusalem:

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’s 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 Nineveh 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 lier 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?

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."
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."
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...