

walls that closed over his head. The great fish comes and swallows him. The parallel "heart of the sea" and "the earth: her gate bars" are combined by Yeshua in "heart of ... the earth" (בְּלֶכְבֵּב הַיָּם... הַאֲרֶץ).

We must not suppose that the fish swam hundreds of miles in the open sea to return Jonah to Joppa. For storms at sea are always the most violent in coastal waters, and the ships crews was trying to "row ... to the land". "Nevertheless the men rowed hard to bring *it* to the land" (1:13). This was land they could see, because it makes no sense to row if you cannot see where to row to in a storm.

Therefore, a current, or sea "river" (נְהַר) dragged Jonah into a seaweed filled pit or crack in the seabottom (הַרְיִים לְקַנְבֵּי). And after the fish swallowed him, it swam around in its seaweed encased canyon pit periodically exiting for air, until the third night when God "spoke unto the fish, and it vomited out Jonah upon the dry *land*" (Jonah 2:10), and this land was not far away.

Therefore, Yeshua's phrase "heart of the earth" (Matthew 12:40) is picked directly from the parallelism in the Jonah passage. Not only this, but when the fish swallows Jonah on the first day, Jonah is "in the heart of ... the earth" and poetically "in the womb of Sheol", but Yeshua is to be literally in the "womb of the grave" which is "in the heart of the earth."

Furthermore, we may note that the "gate bars" of "the earth" (הַאֲרֶץ בְּרַחֲוֶיהָ) closed on Jonah. These are gate bars such as one might bar a city gate with. In the Jonah passage he is enclosed in a "pit" (2:7 [6]) where the fish has swallowed him. The seaweed is the type for the stone that covered the grave, and also the linen strips with which Yeshua was wrapped. Likewise, the pit or "bars" of "the earth" in the seabed represent Yeshua's grave. We note that from the Mt. of Olives Yeshua could see the Temple until he died (cf. 2:5[4]). At the end of the third night Yeshua presents himself in God's Temple (cf. 2:8[7] after he is raised up (cf. 2:7). We also observe that the sailors offered a peace offering on the day Jonah was thrown into the sea (cf. 1:16). We see that the gate bars of the earth encompass Jonah "unto the age", and note that when Yeshua rises, the Passover is fulfilled in the kingdom of God, which is the age of fulfillment. "All your breakers and billows" is type of Yeshua's suffering as he was flogged and crucified. "I was driven away from before your eyes" is the type of "My God, My God why have you forsaken Me!"

We must not imagine that biblical poetry is like modern nihilistic or existential poetry. Ancient poetry was the way peoples recorded their history. In biblical poetry, every word has a literal referent in the real historical world. God put Jonah through this experience, and directed him to write this prayer to indicate what would happen to Yeshua. God was not careless when directing the pen of Jonah or in inspiring the words of his prayer. God knew exactly what he was doing when he put the hint words into the text for the types, "Sheol," "heart of" "the earth" "pit", etc. These and all the events described are there for a reason. One can only conclude that YHWH meant what he said by "three days and three nights" and said what he meant.

We can only conclude that YHWH meant the grave when he had Jonah use the word "womb of Sheol" as a metaphor for the belly of the whale. If we take the "Sheol" metaphor away from the "three days and three nights" then we become guilty of taking away from the word of God.

Psalm 16:10:

"For you will not abandon My soul to Sheol. You will not give your holy one to see the decay in the pit"

The Hebrew word for "pit" has a verbal root meaning "decay" (שָׁחָה). We may note that Yeshua was put in a "new tomb" "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid" (John 19:41). It may be supposed that by some miracle that as all the processes of Yeshua's body shut down that its material form was preserved in a disordered stasis, such that the cell ceases to operate like turning the ignition in a car off and then disassembling the parts, but preserving the parts for later reassembly and re-ignition. It is difficult to suppose what level of disorder constitutes "decay". A spear was thrust in Yeshua's side and the water that had separated from the blood came out. We may conclude the mixture of biological balances was disordered upon death. We must therefore conclude that decay has to do with a certain level of actual atomic breakdown of proteins and molecules, through pathological agencies, such as would not happen in a living person that had been merely wounded. Living persons accumulate free-radicals, which are broken molecules that cause damage until they are cleared out of a persons system during sleep. The decay that was not supposed to happen to Yeshua, therefore, did not include these processes of separation and minor protein damage. We may say for certain some of the things that decay did mean (which Yeshua did not undergo). (1) The Jews considered a body to be decayed after the end of the third day. (2) If the body was bloated or infected with worms or parasites it was decaying. (3) If bacteria had been able to take over the body, then that would be decay also.

Sabbaths in the LXX and NT

This paper will explore the lexical sense and contextual senses of the word "Sabbath" or "Sabbaths" in the LXX (Ancient Greek Old Testament) and NT in relation to the phrase *μία [ἡμέρα] τῶν σαββάτων* (*mia hemera ton sabbaton*), traditionally translated "first day of the week" in eight passages of the NT (Mat. 28:1; Mark 16:2, 9; Luke 24:1; John 20:1, 19; Acts 20:7; 1Cor. 16:2) First we will explore the means by which the MT, LXX and NT designate the Sabbath day. Then we will show that *μία [ἡμέρα] τῶν σαββάτων* by the usual rules of Greek means "one of the Sabbaths", and that it

represents a Hebrew idiom: אַחַת־הַשַּׁבָּתוֹת (*ahat ha-shabbatot*) meaning "first of the Sabbaths". Then I will review the the counter arguments supposed to support the "first day of the week", and show that these arguments do not hold up to the linguistic facts.

It is clear from the chart below that the usual way of designating the Sabbath is: *ἡμέρα τῶν σαββάτων*. It is also clear that the word *σαββάτων* (*sabbaton*) represents one of two Hebrew words, either שַׁבָּתוֹן (*shabbaton*) or שַׁבָּתוֹת, (*shabbatot*) which are both pronounced very close to the Greek, and in fact the former term is pronounced exactly the same, except that Greek had to substitute /s/ for /sh/. While the MT may read שַׁבָּת, the is clear that the LXX translators and Greek speaking Jews were basing the term *σαββάτων* on שַׁבָּתוֹן or שַׁבָּתוֹת. The former term means "sabbatism", and the latter "Sabbaths", since it is plural in the Hebrew and Greek development of the Greek term for Sabbath started from the

Aramaic term for Sabbath, which was שַׁבְּתָא (*shabhta*). This was transliterated as *σαββᾶτα*. Then at some later point שַׁבָּתוֹן was cleverly transliterated as *σαββᾶτων* and *σαββᾶτων*. By this method *σαββᾶτων* came to be employed both in the singular sense of "sabbatism" שַׁבָּתוֹן, and in the plural sense of שַׁבָּתוֹת. So *σαββᾶτων* is a