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**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

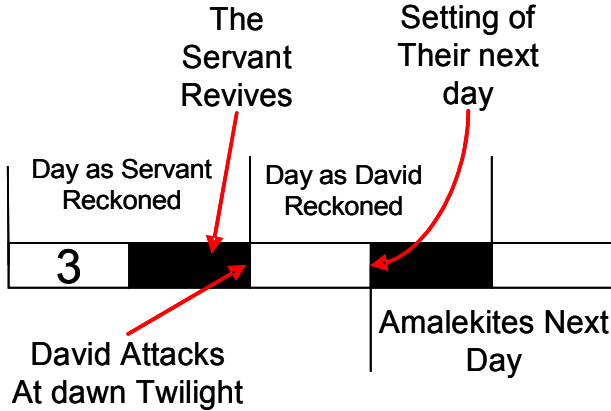
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“until night.” It doesn’t. It says “until the setting [הָעֶרֶב] for the day after of them” [לְמַחֲרָתָם]. The letter marked in red is the Hebrew suffix meaning “them.” So it looks like this:

Figure 49: The War of YHWH with Amalek



This makes precise sense of the Hebrew text. Why would it be pointed out that the servant was an Egyptian? Why would the suffix be added to show that it was the Amalekites next day when the battle ended? These details, which would normally be incidental to the story, are added to teach us the structure of Yeshua’s prophetic fulfillment of the passage.

So as the servant was “three days and three nights” in sickness, so the Servant of YHWH spent “three days and three nights” from grief till the return of His Spirit. Then the Servant of YHWH leads the way to complete the war of YHWH upon Amalek.

THE SIGN ACCORDING TO JONAH

There is more to notice in the story of Jonah than just the “there days and three nights.” “So they cast lots and the lot fell on Jonah” (Jon. 1:7). “And for my clothing they cast lots” (Psa. 22:18; cf. Mat. 27:35; Mark 15:24; Luke 23:34; John 19:24). “What is your country? From what people are you?” (Jon. 1:8) “I am a Hebrew.” “You are My Servant, Israel, in whom I will be glorified” (Isa. 49:3; cf. John 12:23). “For you, Yāhweh, have done as you have pleased” (Jon.

(1991), 203-10. Collins comes to the same conclusion.

1:14). “But Yāhweh was pleased to crush him” (Isa. 53:10). “And they offered a sacrifice to Yāhweh” (Jon. 1:16). “He hath put him to grief when you assigned his soul as a guilt offering” (Isa. 53:10).

“Yāhweh appointed a great fish to swallow Jonah, and Jonah was in the belly [בִּמְעֵי, κοιλία] of the fish three days and three nights.” “Then Jonah prayed to Yāhweh his Almīghty from the belly [מִמְעֵי, κοιλίας] of the fish, and he said, “I called out of my distress to Yāhweh, and he answered me. I cried for help from the belly [מִבְטֵן, κοιλίας] of the grave [לְשׂוֹל]; you did hear my voice” (Jon. 1:17-2:3).

Notice that the Hebrew word on the last use of “belly” changes to **מִבְטֵן**. From this we are not to regard the whole of the *sheol* experience as inside the fish. There is, so to speak, an outer *sheol* here and an inner *sheol*. The seas represent the outer *sheol*, which is the threat of death and suffering, and so is not to be strictly equated to inside the fish. Hence the different Hebrew word. The belly of the whale represents the inner *sheol* which is death itself. So Jonah was in the inner *sheol* “three days and three nights,” in which part of the first day is counted as a day. On the other hand, he is in the outer *sheol* for the other part of the first day. I assume that they threw him in at dawn because that is when the storm broke, and meets the types. So if the time in the outer *sheol* is added to that in the inner *sheol*, then the time is a full seventy-two hours.

So, the belly of *sheol* is to be regarded as adding Yeshua’s suffering to his actual death. The Psalmist writes:

“The cords of Sheol surrounded me; The snares of death confronted me” (Psa. 18:5). And, “Yāhweh, you have brought up my soul from Sheol; you have kept me alive, that I should not go down to the pit” (Psa. 30:3).

It is plain that one can be surrounded by “Sheol” by being under the mere threat of death. For if one is surrounded by something, then one is in it. In English the idiom “Hell on earth” describes this. So this can be regarded as “in the belly of Sheol.” That a distinction is made between outer and inner Sheol is made plain in this text, “For great is thy mercy toward me: and thou deliverest my soul from the

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