

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֹת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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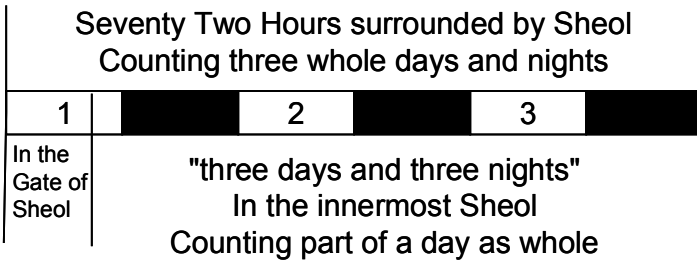
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(laid out in book order)

lowest hell [מְשָׁאֹל תַּחְתִּיָּה]” (Psa. 86:13; cf. Deu. 32:22). For other uses of Sheol that indicate a state near to death but less than death see Prov. 7:27, 9:18 [בְּעַמְקֵי שְׁאֹל]; Is. 38:10; Amos 9:2; Job 17:13; 2Sam. 22:6. “So they and all that belonged to them went down alive into Sheol [חַיִּים שְׁאֵלָה], and the earth closed up over them” (Num. 16:33). So we see that briefly they were alive in Sheol before it finally killed them.

We have the English idiom, “One foot in the grave” and further to consider, is that in the middle east graves were typically caves into which one could enter. So it is literally possible to enter into a grave [שְׁאֵלָה], and then to come out alive again, and clearly being under the threat of death can be considered “in Sheol.” “War is hell” they say in English.

These considerations allow us to complete the “three days and three nights” to seventy-two hours:

Figure 50: A Seventy-Two Hour Interpretation



Yeshua began to suffer at dawn and he was raised from the dead at dawn. Now we must examine the meaning of Yeshua’s phrase “heart of the earth” (ἐν τῇ καρδίᾳ τῆς γῆς), translated into Greek for us by Matthew. This actual phrase does not occur all together in Jonah. The key words “heart” and “earth” occur separately.

Yeshua is combining two elements from Jonah, “heart of the seas” [בְּלִבַּב יַמִּים] (Jonah 2:3), and “The earth with its bars shut behind me to time immemorial” [הָאָרֶץ בְּרַתִּיהָ בְּעַדִּי לְעוֹלָם] (Jon. 2:6). The “earth” part of the phrase obviously corresponds to the actual grave, which is the inner sheol. The “heart” part corresponds to the “seas” of suffering. The earth part corresponds to death:

For you hadst cast me into the deep, into the heart of the

seas, and the river surrounded me. All your breakers and waves crossed over me. So I said, ‘I have been driven out from in front of your eyes. But I will look again toward your holy temple.’ Water encompassed me as far as the soul of the deep. Kelp was surrounding being bound to my head. I descended to the cuts of the mountains. The earth with its bars shut behind me to time immemorial, but you caused my life to ascend from the pit, Yāhweh my Almighty. (Jon. 2:3-6, MISB).

The river of suffering and the sea of tribulation surrounded Yeshua. So he was the “heart of the seas.” He was beaten by the waves and his back crossed over with a whip. He was driven outside the camp, but he looked toward the Temple in hope. Notice that “kelp was ... bound to my head.” So Yeshua was wrapped in linen. He descended into the mountain, into the grave. The stone barred the way out to time immemorial they thought, but YHWH made Yeshua’s life to return and ascend from the pit. We may think of “heart of the earth” in two ways. One way is to describe being inside the grave. And the other way is to describe his suffering “in the heart of the land.” For Jerusalem is the heart of the land of Israel. The Hebrew word “**לֵבָאֲרֶץ**” means both “land” and “earth.” So the phrase “heart of the earth” sums up the whole experience of death and suffering.

In conclusion, then, the sign of David and the sign of Jonah account for all the Scriptural uses of “three days and three nights,” in the order of “day” and then “night.” The servant of Yahweh is raised at the end of the third night, the third calendar day. It was also shown how seventy-two hours fit into the picture.

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