

## INTRODUCTION

### *The Sign of Jonah*

§0 When Yeshua<sup>1</sup> was asked to provide a sign of the ultimate truth, He answered in the following passage:

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 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. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here (Matthew 12:38-42).

The sign of Jonah is nothing less than the death and Resurrection of the Messiah in the stated period of time. For our generation the ultimate issues are linked with the sign of Jonah; Sabbath vs. Sunday, the Law vs. No Law.; the proof of Yeshua's Messiahship, the proof of the criminal deceit of the "Church," and the chronology of the end of the age. To uphold the sign of Jonah is to uphold the good news of salvation and the Law without contradiction. To teach the sign of Jonah is, and will be the most exact and absolute proof of the truth that there ever was short of the Messiah returning in glory.

### *The Sabbath*

§1 The Sabbath-Sunday issue has plagued Christendom ever since it severed its ties to Judaism in the second and third centuries. The Nazarene Jews, or Jewish faithful in Messiah continued to keep the Sabbath Law (as commanded by God, Exodus 20:8-11), while the Gentile Christians walked off into idolatry and created their own version of religion and history. After expropriating the functions of the Aaronic Priesthood for itself, the centralized churches began to ignore, subvert, and persecute those believers connected with Judaism. As part of that subversion, they corrupted the facts about the death and Resurrection of the Messiah.

The most important of its corruptions is the chronology of the Yeshua's last week on earth. Not only has Christendom staked its very survival as a religion independent of Judaism on the Sunday Resurrection, but the Sunday Resurrection lends itself well to the

1. Hebrew for "Jesus."

unique identity of Christianity as separate from its roots. It leads to Sunday Worship, the Sunday Pentecost, and Easter Sunday. None of these "holy days" are mentioned in the Scripture.

Now, as a reader of this book, you will witness the shattering of the Sunday myth, a myth so pervasive, that it is obscenely considered normal by most of the world.

The vast majority of Christians believe that Yeshua, the Anointed (Jesus Christ) died on "Good Friday" and rose on "Easter Sunday." Most accept this tradition, as taught through the Church, even though the Scripture does not mention "Friday" as the day of the

Figure 1: The Sabbath Resurrection

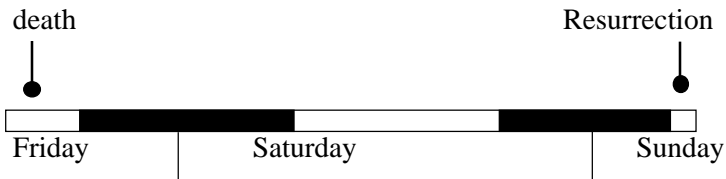


crucifixion or Sunday as the day of the Resurrection. This lack of direct evidence for the traditional chronology has caused one respected commentary to state concerning the Resurrection in Matthew 28:1, "The notes of time in our gospels make it hazardous to say whether the evangelists wished us to understand Saturday or Sunday at this point (*The Anchor Bible*, Mt. 28:1).

§2

Not only is a Sunday Resurrection not mentioned in the Scripture: it is contradicted by a number of Scriptures: Matthew 12:40,

Figure 2: The Sunday Resurrection



**28:1**; Mark 8:31, 9:31, 10:34, **16:2, 9**; Luke **24:1**; John **20:1, 19**. Note the presence of the passages usually translated "first day of the week," (highlighted in bold). We will show where each of these passages is not properly translated, and when properly translated, how they contradict the Sunday Resurrection. In fact, these six passages teach a Saturday morning Resurrection if translated literally "one of the Sabbaths" (**μια των σαββατων**).

§3

Of the above passages, Matthew 12:40 is perhaps the most

famous. It is the passage which says Christ would be “three days and three nights” in the grave. On the basis of this passage alone, many have concluded that Christ was crucified on Wednesday, the fourth day of the week and raised on Saturday afternoon. This view we will refer to as the “Saturday afternoon Resurrection.”

§4 The Saturday Afternoon Resurrection has numerous critics. Some of the criticism it receives is well justified. “Three days and three nights” do not necessarily mean 72 hours. The fatal passage to the Saturday afternoon Resurrection is Luke 24:21<sup>§16½</sup>, which we take up later. Finally John 20:1 flatly contradicts an afternoon Resurrection.

§5 As we move through this study, it will become clear to the reader why the Wednesday-Saturday Afternoon Resurrection sequence is impossible. Most readers will assume that the Resurrection was in the morning. This view is more or less correct, although the Resurrection was before sunrise (John 20:1). Since it is usual to assume the Resurrection was in the morning, we will refer to the Resurrection as “The Sabbath Resurrection” with the implied understanding of a morning time frame.

§6 The figure is typical of those throughout this book (see Fig. 1). The light rectangles are periods of daylight (sunrise to sunset), and the black rectangles are periods of darkness (sunset to sunrise). The first solid dot marks the death of Christ, and the second the Resurrection. The days of the week are named under the graph, and they always run from midnight to midnight.

§7 A graph of the Sunday Resurrection is shown (see Fig. 2). This traditional view teaches that Christ died on the sixth day of the week, and rose from the dead on the “first day of the week.” That is, He is said to die on a Friday afternoon, and to resurrect on a Sunday morning after sunrise.

§8 Because Christ is supposed to have risen on Sunday, the church calls that Sunday, “Easter Sunday.” Sunday, in general, is called the “Lord’s Day”; in addition, the Christian Pentecost is always celebrated on Sunday, and Christians meet for worship on Sunday, and emphasize their belief that the early church did likewise. For them, it is the most important day of the week.

§9 The main justification for giving such prominence to *Sunday*, above all other days on the Church calendar, has been the conviction that it was the Resurrection day. A Sunday Resurrection is universally cited as the reason for Sunday worship.

§10 However, if it should turn out a *Sunday* was not the Resurrection day, and that Christ really rose on the Sabbath, then the justification for giving special attention to Sunday vanishes entirely.

§11 Moreover, if a Sunday Resurrection proves to be incorrect, then the choice of Sunday as the day of worship is without biblical support.

§12 But before we can justly reach this conclusion that the Resurrection was on the Sabbath, and thus oblige men of integrity to reexamine the day they worship on, we must first prove it. That is, we must first prove the Resurrection was on the Sabbath day.

§13 Our proof begins with a disproof of the traditional chronology. The actual duration of Christ's entombment is given in Matthew 12:40. This one text supplies the information needed to completely destroy the Friday-Sunday chronology as a viable theory:

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 (KJV).

§14 A glance at **Figure 2** shows that the Friday-Sunday theory fails to contain the "three nights" indicated. We will discuss this more later. Related to this text requiring "three nights" are other texts indicating the duration of our Lord's entombment, i.e. Matthew 16:21, 17:23, 20:19, 26:61, 27:40, 27:63, 64; Mark 8:31, 9:31, 10:34, 14:58, 15:29; and Luke 9:22, 18:33, 24:7, 24:21, 24:46; John 2:19, 20; Acts 10:40; I Corinthians 15:4; Revelation 11:9, 11; Hosea 6:2.

§15 In addition to the texts showing the length of time Christ was in the tomb, there are a number of texts which tell us directly the day of His Resurrection. One such text is John 20:1.

And on the first of the Sabbaths, Mary Magdalene came to the tomb while it was still dark, and she saw the stone taken away from the tomb. (John 20:1).

§16 The underlined clause indicates the Resurrection day as exactly translated from the original text. Later, the definition of every single word will be proven from the standard accepted Greek lexicons (dictionaries), and every point of grammar carefully examined. Directly related to the above text is Matthew 28:1; Mark 16:2, 9; Luke 24:1; and John 20:19. Also, we will discuss Acts 20:7 and I Corinthians 16:2 in this connection.

#### END NOTES

§16½ This passage is argued by Rev. Smith B. Goodenow, *Bible Chronology*, (New York: Fleming H. Revell Company, c. 1896, pp. 42-51, and Joe Crews, *3 Days and 3 Nights*, Frederick, MD: Amazing Facts, Inc., c. 1985, pg. 9.