

“The Resurrection of Jonah-Through the eyes of Yeshua”
Yom Kippur Message -5771

Intro: On Rosh Hashanah we read and then investigated the idea that the story of the Akeda, is the idea of resurrection

1. *By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, **18**even though God had said to him, "It is through Isaac that your offspring^{[b](#)} will be reckoned."^{[c](#)} **19**Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death.. (Hebrews 11:17-19)...Did he believe Isaac was the Messiah?*
2. Abraham said: *He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you." (Gen 22:5)How did he know they would return?*
3. There are multiple Rabbinic stories of the death and resurrection of Isaac:
By virtue of Isaac who offered himself as a sacrifice on top of the altar, the Holy One blessed be He, will resurrect the dead in the future, as it is said, "To hear the groaning of him who is bound; to open up release for the offspring appointed to death." (Psalm 102:21) "Him who is bound" is interpreted as Isaac bound on top of the altar. "To open up release for the offspring appointed to death" as the dead whose graves the Holy One, blessed be He, will open up so that He may set them on their feet in the Age to Come.(Mekilta Simeon¹)
4. Is this evidence of a “type” of a Suffering Messiah?
5. Is the story of the death and resurrection of Isaac for us today

On Yom Kippur we read and investigate the story of Jonah, and again the idea of resurrection is in-bedded in the story....that is what we will investigate today

- I Why is the story of Jonah read on Yom Kippur?
- II Why come another illustration of Resurrection?
- III Why should this matter to us today?

¹ Mekilta Simeon

Illustration: How the Rabbis see the idea of Sin

The Midrash recounts the following dialogue on the significance of sin:

Wisdom was asked: What is the fate of the transgressor? Wisdom replied: "Evil pursues iniquity" (Proverbs 13:21).

Prophecy was asked: What is the fate of the transgressor? Prophecy replied: "The soul that sins, it shall die" (Ezekiel 18:20).

The Torah was asked: What is the fate of the transgressor? Torah replied: He shall bring a guilt-offering, and it shall atone for him (Leviticus, ch. 5).

G-d was asked: What is the fate of the transgressor? G-d replied: He shall do teshuvah, and it shall atone for him

What G-d Sees

There is one thing, however, that the philosophical, prophetic and Torahic perspectives on sin have in common: the transgression was, and remains, a negative phenomenon.

"Wisdom" sees it as the harbinger of evil in a person's life.

"Prophecy" sees it as antithetical to life itself.

"Torah" delves deeper yet, revealing the root cause of sin and providing the key to the transgressor's rehabilitation;

but even after the atonement prescribed by the Torah, the transgression itself remains a negative event. Torah itself defines certain deeds as contrary to the Divine will; so nothing in Torah can change the fact that a transgression constitutes a betrayal of the relationship between G-d and man.

"G-d", as the author of wisdom, the bestower of prophecy and the commander of Torah, is the source of all three perspectives. But He also harbors a fourth vision of sin, a vision that is His alone: sin as the potential for *teshuvah*.....

The Fourth Dimension

This is *G-d's* perspective on sin: sin as the facilitator of *teshuvah*. "Wisdom," "prophecy" and "Torah" are all part of a reality polarized by good and evil; they can perceive only the damage inflicted by sin, or, at most (as in the case of Torah), the manner by which it might be undone. *G-d's* reality, however, is wholly and exclusively good. "No evil resides with You," sings the Psalmist. In the words of Jeremiah, "From the Supernal do not stem both evil and good."

From *G-d's* perspective, there is only the positive essence of transgression--the positive purpose for which He created man's susceptibility to evil and his capacity for sin in the first place. **As viewed by its Creator, transgression is the potential for a deeper bond between Himself and man--a bond borne out of the transformation of evil into good and failure into achievement**

A. The Rabbis want us to believe that doing Teshuvah--we take what is meant for bad and make it good....The 4th Dimension

B. I would like for us to look at something different tonight. The idea that Sin is something so heinous, that we can not fix it ourselves, we can not address it ourselves and only God can do something about it.

C. Look at the list we just read in Leviticus 18. Some of you might feel this reading might be a little over the top. However it is read every Yom Kippur and it gives us better insight into the mind of God, DO NOT BE LIKE OTHERS WHO SIN

1 The LORD said to Moses, 2 "Speak to the Israelites and say to them: 'I am the LORD your God. 3 You must not do as they do in Egypt, where you used to live, and you must not do as they do in the land of Canaan, where I am bringing you. Do not follow their practices. 4 You must obey my laws and be careful to follow my decrees. I am the LORD your God. 5 Keep my decrees and laws, for the man who obeys them will live by them. I am the LORD.(Lev 18: 1-5)

D. Lets look at this list and see what is so horrid that God wants us to read it:

1. Sexual Sin with Family: Incense

6 " No one is to approach any close relative to have sexual relations. I am the LORD.

7 " 'Do not dishonor your father by having sexual relations with your mother. She is your mother; do not have relations with her.

*17 " 'Do not have sexual relations with both a woman and her daughter. Do not have sexual relations with either her son's daughter or her daughter's daughter; they are her close relatives. **That is wickedness***

2. Sexual sin with other Gods Idolotry

21 " 'Do not give any of your children to be sacrificed^[a] to Molech, for you must not profane the name of your God. I am the LORD

3. Sexual Sin with same sex Homosexuality

*22 " 'Do not lie with a man as one lies with a woman; **that is detestable.***

4. Sexual sin with Anumals Beastiality

*23 " 'Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; **that is a perversion***

24 " 'Do not defile yourselves in any of these ways, because this is how the nations that I am going to drive out before you became defiled. 25 Even the land was defiled: so I punished it for its sin, and the land vomited out its inhabitants.... 29 " 'Everyone who does any of these detestable things—such persons must be cut off from their people. 30 Keep my requirements and do not follow any of the detestable customs that were practiced before you came and do not defile yourselves with them. I am the LORD your God.' "

E. The Lord uses words like: Wickedness, Detestable, Perversion. How does God deal with this? He says he will PUNISH for the sins. However, Yom Kippur is about being free from sin, and there is only one way. Through the means of a sacrifice who can take our sins away. This is the story of ATONEMENT, that will point eventuall to the death and resurrection of Messiah....We will see that the story of Jonah who died and was resurrected foretells the ultimate fate of the Messiah and thus “Resurrection” is part of the Atonement story for us to today, as the Bible states:

for just as JONAH 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)

I Why is the story of Jonah read on Yom Kippur

a) The story of Jonah teaches us how no one is beyond the reach of G♫d's hand. Just as Jonah's endeavor to escape G♫d's providence was unsuccessful, so, too, we are incapable of eluding divine justice for transgressions we may have committed.

b) On a more uplifting note: G♫d spared the people of Nineveh although He had already decreed that they would be destroyed because of their evil ways. This teaches us that no matter our past behavior, G♫d's benevolence and mercy awaits us if we only repent full-heartedl

1. Who is Jonah?

A. The Rabbis understand Jonah as a historical figure and the Book of Jonah as a historical narrative, probably because this is how the text invites the reader to understand it. Jonah is concretely identified as a disciple of the prophet Elisha, expanding the biblical detail of his being “the son of Amittai” (Jonah 1.1), the same person who in 2 Kings 14.25 is called “**the prophet**” from Gath-hepher. As far as I know, the Fathers as a whole understood Jonah the same way—which is to say, historically.

B. The background to Jonah’s preaching in Jerusalem, supplied here by the Rabbis, provides an explanation for his reluctance to preach in Nineveh. Precisely because Jerusalem was spared, Jonah acquired the reputation of a “false prophet” of doom. Who’d want give people a *second* reason to call him that?

C. The other people in Jonah’s boat are called “representatives of the seventy nations of the earth”, i.e. ambassadors of the Gentiles. Seeing things this way certainly accentuates the universal trajectory already present in the biblical narrative. It probably also reflects the strong Jewish critique of pagan polytheism in the Prophets (in Isaiah, for example). Only the God of Israel answers, and He is thus implicitly confessed by the Gentiles on the boat as “the only one true God”.

2. What is Jonah asked to do?

A. Jonah is asked to go to Nineveh and **preach** to them.

Now the word of the Lord came to Jonah the son of Amittai, saying, “Arise, go to Nineveh, that great city, and cry out against it; for their wickedness has come up before Me. (Jonah 1:1)

B. The word of the Lord came to Jonah: God spoke to Jonah in His own unique and powerful way and He told Jonah to do two things. First, **go to Nineveh**; second, **cry out against it** - that is, rebuke them for their sin and call them to repentance.

C. Go to Nineveh: The city of **Nineveh** was the capital of the Assyrian Empire and was a large and prominent city in its day. It was not a city of Israel at all; God called Jonah to go to a pagan, Gentile city and call *them* to repentance.

i. Ancient historians say that Nineveh was the largest city in the world at that time. It was the large, important capital of a dominating empire - surely an intimidating place to go.

3. Why is Jonah asked to do it?

A. **For their wickedness has come up before Me:** Why did God want Jonah to go? Because God saw their wickedness. They are **Pagan**. None of man’s wickedness is hidden before God - He sees it all, and it may come to a point where it demands the specific warning and judgment of God.

*** A few things to note:

1. Nineveh is not in Israel
2. God sends a Jewish man to preach
3. They were wicked people

4. Why Nineveh?

A. In the Bible, Nineveh is first mentioned in [Genesis 10:11](#): "Ashur left that land, and built Nineveh". Some modern translations interpret "Ashur" in the Hebrew of this verse as the country "Assyria" rather than a person, thus making Nimrod the builder of Nineveh

B. "The Assyrian royalty is, perhaps, the most luxurious of our century [reign of Assur-bani-pa]... Its victories and conquests, uninterrupted for one hundred years, have enriched it with the spoil of twenty peoples.

C. This city, a beloved of the goddess Ishtar, was ruled by a number of great Assyrian Kings, such as Sargon II (721-705 BC), before he moved to [Khorsabad](#), succeeded by his son Sennacherib who abandoned his father's new capital and went back to Nineveh, and Esarhaddon (681-669 BC) and Ashurbanipal, all of whom enlarged and built up the city turning it into a beautiful 700 hectares large city of wide boulevards, large squares, parks, and gardens.

D. Archaeology shows that the Assyrians could be thoroughly evil people. Inscriptions of the Assyrians speak of bestiality and depict homosexuality. They were cruel and sadistic and could be about as bad as you can get – much worse than some of us are reputed to be.

5. What is their fate?

1. Go and Preach against it's wickedness so they may be penitent

10 When God saw what they did and how they turned from their evil ways, he had compassion and did not bring upon them the destruction he had threatened (Jonah 3: 10)

2. Nahum writes about it's destruction

"After having ruled for more than six hundred years with hideous tyranny and violence, from the Caucasus and the Caspian to the Persian Gulf, and from beyond the Tigris to Asia Minor and Egypt, it vanished like a dream" ([Nah. 2:6-11](#))

3. Isaiah writes of it's judgement

Its end was strange, sudden, tragic. It was [God's](#) doing, his judgement on Assyria's pride ([Isa. 10:5-19](#)).

The Evil Assyrian Empire

A second explanation for Jonah's dismay takes into account the picture of the Assyrians as seen in the biblical books of Nahum and Zephaniah [dig deeper]. Their unrelenting cruelty and widespread inhumanity knew no bounds. It is summed up by Nahum as follows: "For who has not suffered from your constant malice?" ([Nahum 3:19](#)) Insofar as the Assyrians had no morally redeeming features it is indeed odd that God would send them a prophet? It also becomes clear why Jonah was unwilling to go at God's bidding.

In fact, given what we know about the moral depravity of the Assyrians, we are hard pressed to understand why God sent his prophet to save them. One explanation is that Assyria described in the Book of Jonah, maintained a higher ethical standard than during the later period described in the Book of Nahum. The fact that the people of Nineveh took umbrage at the word of the prophet may indicate that during the time of Jonah they were not completely beyond hope.

6. Why was Nineveh judged so harshly?

1. It was home to Nimrod
2. It is the home to Ishtar
3. It is home to a great city

Nineveh is picked because it represents the total depravity of Man:

A. It was home to Nimrod

In the Bible, Nineveh is first mentioned in Gen. 10:11, which is rendered in the Revised Version, "He [i.e., Nimrod] went forth into Assyria and builded Nineveh."

The ancient Babylonian deity Marduk was associated with the planet Mars and was the origin of the legends and lore of that planet as well as many later gods and heroes. Marduk originated as the apotheosis of the biblical Nimrod. The book of Genesis lists Nimrod as a descendant of Ham, the third son of Noah. After the flood when men began to multiply once again and to establish settlements, the majority of Noah's descendants evidently settled together in the valley of Mesopotamia, though a few spread out into Palestine and north-west Africa. After about a thousand years (exact date unspecified in the Bible), Nimrod was born in what is now Ethiopia.

According to tradition, Nimrod set out to establish himself an empire and began by conquering the cities which had become established in Mesopotamia. Among these were Babel, Erech, Akkad, and Calneh in Sumeria, and in Assyria the cities of Rehoboth, Calah, and Resen. Besides conquering these seven cities he also founded Ninevah. The Bible is specific in stating that he was the first man after the flood to become an emperor. He seems to have been impelled and empowered by super-human force and his onslaught was irresistible. Genesis 10 describes Nimrod as a "mighty hunter before the LORD." The term is not complimentary, but implies ruthlessness and a lust for power.

After establishing his kingdom in the Tigris/Euphrates region Nimrod consolidated his power by establishing a state religion. He constructed a religion that included deification and worship of the emperor (himself), worship of Satan and his demons, and star-worship (corrupted from a pure antediluvian astronomy). A key unifying factor in his religion was to be an astronomical/astrological observatory built upon the pinnacle of a pyramid, or tower, at Babel. It has been suggested that Nimrod spent some time in Egypt before moving up to Mesopotamia and that while in Egypt he studied the Egyptian mystery religion perpetuated there from before the flood by the wife of Ham, whom tradition takes to be a descendant of Cain.

The building of this pyramid (or ziggurat) was interrupted by God himself in order to prevent Nimrod from extending his sway over all of the inhabited earth, according to Genesis. God halted the work by confusing their language so they could no longer cooperate easily with one another, nor indeed easily inhabit the same region together. As a consequence the human race was dispersed, and as men scattered they carried with them remnants of primeval revelation from God, and Satan/hero worship which Nimrod had invented as well. This system of muddled half-truths is known today to Bible scholars as the "Babylonian Mystery Religion." From a biblical point of view this religious system is described as the well-spring for all subsequent false religion and endless mythological systems, (For example see Isaiah 47 and revelation Chapters 17 and 18).

After their deaths, Nimrod and his wife Semiramis (the ancient "queen of heaven") were confirmed by their priests as gods and given homage as Marduk and Astarte. The name Marduk was not revealed to the masses but his attributes were set forth under pseudonyms of various gods constructed for the public interest. Some of his alter-egos include

B. It was the home of Ishtar

Ishtar is a goddess of fertility, love, war, and sex.[1] In the Babylonian pantheon, she "was the divine personification of the planet Venus".[2]

Ishtar was above all associated with sexuality: her cult involved sacred prostitution^[dubious – discuss]; her holy city Uruk was called the "town of the sacred courtesans"; and she herself was the "courtesan of the gods".[2] Ishtar had many lovers; however, as Guirand notes,

Ishtar was the daughter of Sin or Anu.[2] She was particularly worshiped at Nineveh and Arbela (Erbil).[2] Besides the lions on her gate, her symbol is an eight pointed star.[3]

1. Ishtar Descent into the underworld

One of the most famous myths[4] about Ishtar describes her descent to the underworld. (You can listen to this myth being read aloud in Babylonian at <http://www.speechisfire.com/>.) In this myth, Ishtar approaches the gates of the underworld and demands that the gatekeeper open them:

If thou openest not the gate to let me enter,
I will break the door, I will wrench the lock,
I will smash the door-posts, I will force the doors.
I will bring up the dead to eat the living.
And the dead will outnumber the living.

The gatekeeper hurried to tell Ereshkigal, the Queen of the Underworld. Ereshkigal told the gatekeeper to let Ishtar enter, but "according to the ancient decree".

2. Epic of Gilgamesh

The *Epic of Gilgamesh* contains an episode[8] involving Ishtar which portrays her as bad-tempered, petulant and spoiled by her father.

She asks the hero Gilgamesh to marry her, but he refuses, citing the fate that has befallen all her many lovers:

3. *"Ishtar", which is pronounced "Easter" was a day that commemorated the resurrection of one of their gods that they called "Tammuz", who was believed to be the only begotten son of the moon-goddess and the sun-god.*

C It was a great city

*The city of Nineveh was a "great city" -- the word "great" here was not exclusively used in reference to size, but also in the sense of **might, nobility, or pride** -- which required a formal itinerary of three days: a day to arrive and make introductions; a day to do the business (preaching), and a day to bid farewells and be on one's way, in accordance with ancient oriental rules of hospitality. Rihbany [The Syrian Christ, 218-9]*

It was Sennacherib who made Nineveh a truly magnificent city (c. 700 BC). He laid out fresh streets and squares and built within it the famous "palace without a rival", the plan of which has been mostly recovered and has overall dimensions of about 210 by 200 m (630 by 600 ft). It comprised at least 80 rooms, of which many were lined with sculptur

II Why come another illustration of Resurrection?

JONAH'S DEATH, BURIAL AND RESURRECTION-from the eyes of Yeshua

1. Biblical thoughts on Resurrection of Jonah

Yom Kippur 2010

by Lyn Mize

The story of Jonah is probably the most popular story in the Bible, and also the most misunderstood in regard to the facts of the story. Millions of people tell the popular story of how Jonah survived three days in the belly of a great whale. Unfortunately, the story of Jonah has been told from memory so long that few

people have ever actually read the Bible story carefully to understand the facts of the story.

The facts of the story are very simple. Jonah was commanded by God to go to the city of Nineveh and preach judgment, but Jonah ran away from God instead, and booked passage on a ship to Tarshish—an unknown city in the Mediterranean Sea. On the voyage to Tarshish, God caused a great storm on the Mediterranean Sea that caused Jonah to be cast into the sea.

According to the Biblical text, Jonah drowned and even had seaweed wrapped around his head at the bottom of the sea. Yes, Jonah died in the sea! This is not only a rational and logical conclusion but a solid fact, for the Bible states unequivocally that Jonah died and descended into Sheol at the bottom of the mountains—NOT THE SEA. Sheol is the abode of the dead. The following Scripture passage confirms this sequence of events:

(Jonah 2:3-6 KJV) (3) For thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. (4) Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. (5) The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. (6) I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God.

Verse 5 above emphatically states that the waves surrounded him and even took his life (i.e., soul) as he was in the abyss of the sea. Verse 6 clearly states that Jonah went down to Sheol at the “bottoms of the mountains” and the bars of the earth closed around him forever. JONAH WAS DEAD!

The following two verses provide some very significant details to the story:

(Jonah 2:1-2 KJV) (1) Then Jonah prayed unto the LORD his God out of the fish's belly, (2) And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice.

It is very important to note that verse 1 has Jonah praying to God from the belly of the fish. This is after the three days that Jonah spent in Sheol, and Jonah has been resurrected in the fish's belly. In Jonah's prayer after three days, he relates in verse 2 how he cried out to God from the belly of Sheol (translated “hell”) because of his affliction, and God heard his prayer. Jonah states in the last part of verse 2:6 above “yet hast thou brought up my life from corruption, O LORD my God”. This is an explicit statement that God brought Jonah back to life from “corruption”. The Hebrew word for “corruption” means the grave or the pit. God brought Jonah back from death.

The following passage of Scripture in Jonah is highly significant, for it shows that Jonah repented of his disobedience just before he fell unconscious and died:

(Jonah 2:7-10 NASB) (7) "While I was fainting away, I remembered the LORD; And my prayer came to Thee, Into Thy holy temple. (8) "Those who regard vain idols Forsake their faithfulness, (9) But I will sacrifice to Thee With the voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD."

If it were not for Jonah's prayer in Jonah 2:2-9, we would not know for sure that Jonah had died in the sea and descended into Sheol at the foot of the mountains. We would also not know that Jonah repented of his unfaithfulness just before he died. God heard Jonah's cries up from Sheol and brought him up from the grave in the fish's belly. At the end of Jonah's prayer from inside the fish, God causes the fish to vomit Jonah up upon dry land.

The true Biblical facts about Jonah's death, burial and resurrection point to an important sequence of events in the New Testament. Jonah dies because of sin, and his spirit descends into Abraham's bosom in Sheol, where it remains for three days and three nights. His body is entombed in the grave of the great fish's belly

for the same three days and three nights. After three days and three nights, Jonah is resurrected inside the tomb, and he promptly exits the tomb when the jaws of the great fish are miraculously opened.

This true story from the Old Testament clearly portrays the death, burial and resurrection of Jesus Christ. Jesus himself even confirms the story of the death, burial and resurrection of Jonah in the following Scripture:

(Mat 12:39-41 KJV) (39) 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: (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. (41) 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.

As stated by Jesus, the death, burial and resurrection of the prophet Jonah was the only sign the Jews would receive that Jesus is the true Messiah. The story of Jonah was a major type or picture of the death, burial and resurrection of Jesus Christ.

The death of Jesus was real just as the death of Jonah was real.

The burial of Jesus was real just as the burial of Jonah was real.

The resurrection of Jesus was real just as the resurrection of Jonah was real.

It is most interesting that the story of Jonah is doubted because it is difficult to believe that a man could survive three days in the belly of a whale. The truth of the story is that Jonah died before the great fish swallowed him. However, a more miraculous event occurred when Jonah was resurrected after three days. It is even more miraculous in that Jonah was resurrected while in the great fish, and was then vomited up as a living, breathing, human being. Thus, the story of Jonah is even more miraculous than most Christians understand.

God could have had the fish vomit up Jonah's dead body onto the dry land and then resurrect him, but this would have spoiled the type. Jesus was resurrected while in the tomb, and then He exited the tomb as a living, breathing, human being when the great stone was miraculously rolled away. God is very particular about his types, as Moses found out when he struck the rock instead of speaking to the rock to get water.

Summary: In order to understand the facts of Jonah, it is necessary to read the prayer of Jonah very carefully in Jonah 2:2-9, and to distinguish between Jonah's prayer inside the great fish after his resurrection, and Jonah's description in his prayer of his cry out to God while in Sheol—

the abode of the dead. Jonah relates the details of his cry out to God in vs. 2,

his death in vs. 3-6a

and his resurrection in vs. 6b.

2. Rabincal thoughts on the resurrection of Jonah

Josephus, Antiquities of the Jews, Book ix, chap. 10

It is also reported that Jonah was swallowed down by a whale, and that when he had been there three days, and as many nights, he was vomited out upon the Euxine Sea, and this alive, and without any hurt upon his body; and there, on his prayer to God, he obtained pardon for his sins, and went to the city Nineveh, where he stood so as to be heard, and preached, that in a very little time they should lose the dominion of Asia. And when he had published this, he returned. Now I have given this account about him as I found it written [in our books.]

Mekhilta deRabbi Ishmael, Parashat Bo (Introduction)

You can learn from the following that the *Shekinah* does not reveal itself outside of the land. It is said, But Jonah rose up to flee unto Tarshish from the presence of the Lord (Jonah 1:3). Could he have thought of fleeing from the presence of God? Has it not been said: Where shall I go from Your spirit or where shall I flee from Your presence? If I ascend up into heaven You are there; if I make my bed in the nether world, behold, You art there. If I take the wings of the morning, and dwell in the utter-most parts of the sea; even there would Your hand lead me, etc.? (Ps 139:7ff.).

Pirke deRabbi Eliezer 9(10)

Behold, I have saved you from the mouth of Leviathan, show me what is in the sea and in the depths. It showed him the great river of the waters of the Ocean, as it is said, **The deep was round about me** (Jonah 2:5), and it showed him the paths of the Reed Sea through which Israel passed, as it is said, The reeds were wrapped about my head (ibid.); and it showed him the place whence the waves of the sea and its billows flow, as it is said, **All your waves and your billows passed over me** (ibid. 3); and it showed him the pillars of the earth in its foundations, as it is said, **The earth with her bars for the world were by me** (ibid. 6); and it showed him the lowest Sheol, as it is said, **Yet have you brought up my life from destruction, O Lord, my God** (ibid.); and it showed him Gehinnom, as it is said, **Out of the belly of Sheol I cried, and you did hear my voice** (ibid. 2); and it showed him (what was) beneath the Temple of God, as it is said, **(I went down) to the bottom of the mountains (ibid. 6)**. Hence we may learn that Jerusalem stands upon seven (hills), and he saw there the *Eben Shethiyah* (Foundation Stone) fixed in the depths. He saw there the sons of Korah, standing and praying over it. They said to Jonah, Behold you stand beneath the Temple of God, pray and you will be answered. Forthwith Jonah said to the fish, Stand in the place where you are standing, because I wish to pray. The fish stood (still), and Jonah began to pray before the Holy One, blessed be He, and he said, Sovereign of all the Universe! You are called the One who kills and the One who makes alive.
behold, my soul has reached unto death, now restore me to life.

3. NT thoughts on the resurrection of Jonah

Matthew 12:38-41

38 Then some of the scribes and Pharisees said to Him, Teacher, we want to see a sign from You. 39 But He answered and said to them, An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Jonah the prophet; 40 for just as Jonah 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. 41 The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.

A. SIGN

Sign: "a sign, mark, indication, token," is used

(a) of that which distinguished a person or thing from others, e.g., Mat 26:48; Luk 2:12; Rom 4:11; 2Cr 12:12 (1st part); 2Th 3:17, "token," i.e., his autograph attesting the authenticity of his letters;

(b) of a "sign" as a warning or admonition, e.g., Mat 12:39, "the sign of (i.e., consisting of) the prophet Jonas;" Mat 16:4; Luk 2:34; 11:29, 30;

(c) of miraculous acts

(1) as tokens of Divine authority and power, e.g., Mat 12:38, 39 (1st part); Jhn 2:11, RV, "signs;" Jhn 3:2 (ditto); Jhn 4:54, "(the second) sign," RV; Jhn 10:41 (ditto); Jhn 20:30; in 1Cr 1:22, "the Jews ask for signs," RV, indicates that the Apostles were met with the same demand from Jews as Christ had been: "signs were vouchsafed in plenty, signs of God's power and love, but these were not the signs which they sought . . . They wanted signs of an outward Messianic Kingdom, of temporal triumph, of material greatness for the chosen people. . . . With such cravings the Gospel of a 'crucified Messiah' was to them a stumblingblock indeed" (Lightfoot); 1Cr 14:22;

Two striking instances from Rabbinic literature will show, that this demand of the Pharisees was in accordance with their notions and practice. We read that, when a certain Rabbi was asked by his disciples about the time of Messiah's Coming, he replied: 'I am afraid that you will also ask me for a sign.' When they promised they would not do so, he told them that the gate of Rome would fall and be rebuilt, and fall again, when there would not be time to restore it, ere the Son of David came. On this they pressed him, despite his remonstrance, for 'a sign,' when this was given them - that the waters which issued from the cave of Pamiyas were turned into blood.²² ²³ Again, as regards 'a sign from heaven,' it is said that Rabbi Eliezer, when his teaching was challenged, successively appealed to certain 'signs.' First, a locust-tree moved at his bidding one hundred, or, according to some, four hundred cubits. Next, the channels of water were made to flow backwards; then the walls of the Academy leaned forward, and were only arrested at the bidding of another Rabbi. Lastly, Eliezer exclaimed: 'If the Law is as I teach, let it be proved from heaven!' when a voice fell from the sky (the *Bath Qol*): 'What have ye to do with Rabbi Eliezer, for the Halakhah is as he teaches?'²⁴

²It was, therefore, no strange thing, when the Pharisees asked of Jesus 'a sign from heaven,' to attest His claims and teaching. The answer which He gave was among the most solemn which the leaders of Israel could have heard, and He spake it in deep sorrow of spirit.²⁵ They had asked Him virtually for some sign of His Messiahship; some striking vindication from heaven of His claims. It would be given them only too soon. We have already seen,²⁶ that there was a Coming of Christ in His Kingdom - a vindication of His kingly claim before His apostate rebellious subjects, when they who would not have Him to reign over them, but betrayed and crucified Him, would have their commonwealth and city, their polity and Temple, destroyed. By the lurid light of the flames of Jerusalem and the Sanctuary were the words on the cross to be read again. God would vindicate His claims by laying low the pride of their rebellion. The burning of Jerusalem was God's answer to the Jews' cry, 'Away with Him - we have no king but Cæsar;' the thousands of crosses on which the Romans hanged their captives, the terrible counterpart of the Cross on Golgotha.

It was to this, that Jesus referred in His reply to the Pharisees and 'Sadducean' Herodians. How strange! Men could discern by the appearance of the sky whether the day would be fair or stormy.²⁷ And yet, when all the signs of the gathering storm, that would destroy their city and people, were clearly visible, they, the leaders of the people, failed to perceive them! Israel asked for 'a sign!' No sign should be given the doomed land and city other than that which had been given to Nineveh: 'the sign of Jonah.'²⁸ The only sign to Nineveh was Jonah's solemn warning of near judgment, and his call to repentance - and the only sign now, or rather 'unto this generation no sign,'²⁹ was the warning cry of judgment and the loving call to repentance.³⁰

² 22. Sanh. 98 a last 4 lines.

23. However, this (and, for that matter, the next Haggadah also) may have been intended to be taken in an allegoric or parabolic sense, though there is no hint given to that effect.

24. Baba Mez. 59 b, line 4 from top, &c.

1. Jesus Christ laid His credibility on the line when He said, "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 (Matthew 12:40)." If, therefore, the story of Jonah

a. A sign is something that points or directs to, or symbolizes, or gives more information than itself. If we come across a one-way sign, we know to go only one way. It also relays more information; we don't expect traffic to come from the opposite direction. Driving in the opposite direction will be wrong, and we can possibly get into an accident. □

b. The Shroud is the sign or picture which shows the correlation between Jonah and Jesus. □ Jonah was thrown overboard and swallowed by a whale (or big fish). Jonah died in the belly of the whale. There is much debate about whether or not Jonah was indeed dead or alive. (Jonah 2:3) states; "from the midst of the netherworld (Hades, Sheol) I cried for help". □

d. The Picture of resurrection

Jonah said, " Weeds were wrapped around my head" -----	Jesus wore a crown of thorns on His head. □
Jonah died -----	Jesus died □
Jonah's body was in the belly of the whale 3 days -----	Jesus' body was in the sepulchre for 3 days. □
Jonah's soul was in Sheol -----	Jesus' soul was in Sheol. □
Jonah was revived 3 days later -----	Jesus resurrected 3 days later

If the person of Jonah is not true then the person of Christ is not true.

If the story of Jonah is fiction, then the story of Christ is fiction. □

If the Resurrection of Jonah is fiction, then the Resurrection of Jesus is fiction. □

We believe that all Scripture is inspired of God and is without error (II Timothy 3:16).

B. 3 days and 3 nights

1. Significance of 3 days?

In Scripture the number three is one of the so called "perfect numbers." The other "perfect numbers" are seven, ten, and twelve. In Scripture the number three signifies completeness or perfection and points to what is solid, real, and substantial. As a number which indicates completeness, the number three always identifies some important event in Salvation History.

In the Old Testament:

- It is the first of the four so called perfect numbers: 3 (divine perfection), 7 (spiritual perfection), 10 (ordinal perfection), and 12 (governmental perfection).
- The earth was separated from the waters on the 3rd day.
- There are 3 Patriarchs: Abraham, Isaac, and Jacob/Israel.
- 3 times the Seraphim cry "Holy, Holy, Holy" ([Isaiah 6:3](#) and [Revelation 4:8](#)).
- After the Great Flood mankind descended from the 3 sons of Noah: Shem, Ham, and Japheth.
- Abraham was commanded to sacrifice his son after a 3-day journey to Mt. Moriah ([Genesis 22:1-4](#)).
- There were 3 divisions of the desert Tabernacle and later the Temple in Jerusalem: the Outer Court, the Holy Place, and the Holy of Holies ([Exodus 27:9](#); [26:1-30](#), [35-37](#); [31-34](#); [38:9-20](#); [21-31](#); [40:1-33](#); [1 Kings 6:1-37](#)).
- God is mentioned 3 times in the Shema (the first profession of faith in [Deuteronomy 6:4](#))
- Jonah is 3 days in the belly of the whale

In the symbolic language of the Bible, a three day period points to an act of divine intervention which impacts Salvation History. [Genesis 22:4](#) records that Abraham's journey to Mt. Moriah to offer his son in sacrifice, as commanded by Yahweh, was a three day journey. In the Matthew passage Jesus refers to three days, applying the significance of the three day period to His resurrection and man's redemption. In the Gospels Jesus often spoke of a three day period prophesizing His sacrifice and resurrection. (2)

2. Contrary to what many people have heard, Jonah was not swallowed by a whale. The Bible states, "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights (Jonah 1:17)." A fish does not breath air. It has no lungs, but takes oxygen from the water through its gills. A whale is not a fish, but a mammal. A whale has lungs and breathes air through its nostrils or vents leading to its lungs. Jonah died in the fish's belly

C. Heart of the earth: Sheol

1. Jonah said that he went to sheol (the place in the heart of the earth where Jesus went) in Jonah 2:2. Jonah also said, "I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O Lord my God (Jonah 2:6)." Jonah's soul was in the heart of the earth three days and three nights exactly as Christ was in the heart of the earth three days and three nights (Matthew 12:40). □

2. The Old and New Testament both affirm that the soul of a dead person is in Sheol.

□ (Old Testament - Psalms 16:10) "Because you will not abandon my soul to the netherworld, nor will you suffer your faithful one to undergo corruption." □

(New Testament - Acts 2:27) "Because you will not abandon my soul to the netherworld, nor will you suffer your Holy One to see corruption". □ □

□

Below are the definitions for the 3 words.

HADES {hah'-dace} (as negative particle) hell, grave

- name Hades or Pluto, the god of the lower regions
- Orcus, the nether world, the realm of the dead
- later use of this word: the grave, death, hell
- In Biblical Greek it is associated with Orcus, the infernal regions, a dark and dismal place in the very depths of the earth, the common receptacle of disembodied spirits.
- Usually Hades is just the abode of the wicked, Lu. 16:23, Rev. 20:13, 14; a very uncomfortable place.
-

GEENNA {gheh'-en-nah} hell, hell fire

- Hell is the place of the future punishment call "Gehenna" or "Gehenna of fire". This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned; a fit symbol of the wicked and their future destruction.
-

SHEOL {sheh-ole}

1. sheol, underworld, grave, hell, pit
2. Sheol - the OT designation for the abode of the dead
3. place of no return
4. without praise of God
5. wicked sent there for punishment
righteous not abandoned to it

In [Ezekiel 26:20](#) (English-NIV) it says: then I will bring you down with those who go down to the pit, to the people of long ago. I will make you dwell in the earth below, as in ancient ruins, with those who go down to the pit, and you will not return or take your place in the land of the living.

Notice that this scripture indicates that some people are dwelling in the Earth below (the pit).

[Ezekiel 31:16](#) (English-KJV) I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth.

Again Hell (sheol, underworld, grave, hell, pit) is referred to as being in the earth.

[Matthew 12:40](#) (English-NIV) 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.

This scripture is quite blatant about the fact that Jesus went to the heart of the earth for 3 days and 3 nights.

If this is the case then how do the words of Jesus spoken to the thief on the cross make sense.

Jesus cried upon the cross, "Oh, Father, why have you forsaken me?" ([Matthew 27:46](#)), it was then that He was separated from the Father because of the sin poured out upon Him. As He gave up His spirit, He said, "Father, into your hands I commit my spirit" ([Luke 23:46](#)). His suffering in our place was completed. His soul/spirit went to the paradise side of hades. Jesus did not go to hell. Jesus' suffering ended the moment He died. The payment for sin was paid. He then awaited the resurrection of His body and His return to glory in His ascension. Did Jesus go to hell? No. Did Jesus go to sheol/hades? Yes.

- a. The Bible teaches that there is a hollow place in the center of the earth called "sheol" in the Old Testament and "hades" in the New Testament.
- b. There is a place of comfort called paradise and a place of torment in sheol or hades separated by a huge gulf ([Luke 16:26](#)). All of the dead saved and lost went to hades and sheol prior to the death, burial, and resurrection of Jesus Christ. The saved were waiting for the payment for sin to be made. The lost are still waiting to be cast into hell ([Revelation 20:14](#)).
- c. When Jesus died he went to hades or sheol to the paradise side. When the dying thief crucified with Christ asked to be saved, Jesus replied, "Verily I say unto thee, Today thou shalt be with me in paradise." So we learn that paradise was in the heart of the earth. When Jesus was resurrected He emptied paradise out and took the Old Testament believers to heaven. Since Calvary, the believer at death enters directly into the presence of the Lord. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." II Corinthians 5:8. The Gospel and Jonah
- d. Jonah pictured the death, burial, and resurrection of Jesus Christ. Jonah booked passage on a ship to flee from the presence of the Lord. God sent a great storm that threatened the lives of all that were on board. The attempts of the seamen to save themselves were futile. When the seamen asked how to be saved from the storm, Jonah said, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you ([Jonah 1:12](#))." Jonah had to die for those on the ship to be saved. Jesus had to die for those on the earth to be saved. Jonah gave up his life. Jesus gave His life. Jonah's body was entombed in the fish's belly, while Jonah's soul was in the heart of the earth. Jesus' body was entombed in a rich man's tomb while His soul was in the heart of the
- e. "For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to

this generation." Luke 11:30. □□ Jonah probably had no hair anywhere on his body--No eyelashes, no eyebrows, no hair on his head or on his body. His skin must have been wrinkled and bleached by the powerful stomach acids. He was a sign. He had been resurrected, and it was obvious! □□ Jesus also carried the marks of His death in His body. Jesus said, "Behold my hands and my feet that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as you see me have." (Luke 24:39). □□ Without a doubt Jesus Christ is who He claims that He is. His critics will all one day confess that Jesus Christ is Jehovah and bow their knees to Him. Have you accepted Him? □□ "Verily, verily, I say unto you, he that believeth on me hath everlasting life (John 6:47)."

Have you ever heard the unusual account of how the news of the battle of Waterloo reached England? The word was carried first by sailing ship to the southern coast. From there it was to be relayed by signal flags to London. When the report was received at Winchester, the flags on the cathedral began to spell it out: "Wellington defeated...."

Before the message could be completed, however, a heavy fog moved in. Gloom filled the hearts of the people as the fragmentary news spread throughout the surrounding countryside.

But when the mists began to lift, it became evident that the signals of Winchester Cathedral had really spelled out this triumphant message: "Wellington defeated the enemy!"

Jesus' burial chamber was not the final word; the message was not complete until the stone was rolled away!

Author unknown. If anyone has a proprietary interest in this story please authenticate and I will be happy to credit, or remove, as the circumstances dictate

It is reported that at the close of the Battle of Waterloo, upon the issue of which hung the destinies of Europe, the English people were anxiously awaiting news of the result. Their only means of communication was a system of signal lights flashed across the English Channel. The fog became so dense that only a part of the message was made out. It read, "*Wellington defeated.*" Gloom settled upon the English. But imagine their joy when the fog lifted and they received the whole message, "*Wellington defeated the enemy.*"

When Christ was crucified, His disciples were so enshrouded by the fogs of doubt that they saw but one meaning to the sad event, "*Christ defeated.*" All hope was gone; Christ was dead. But Easter morning brought the glorious fact of the risen Lord, and the message read, "*Christ defeated the devil.*" How glorious! By dying, Christ conquered the grave; by ascending, Christ made possible our ascension even to heaven. Hallelujah! "*O death, where is thy sting? O grave, where is thy victory?*" "*Thanks be to God, which giveth us the victory through our Lord Jesus Christ.*"

D. Judgement:

The first duty of a judge was to execute absolute justice, showing the same impartiality to rich and poor, to Jew and foreigner. He was forbidden to accept bribes or to wrest the judgment of the poor (Ex 23:6-8; De 16:19). He must not let himself be swayed by popular opinion, or unduly favor the poor (Ex 23:2,3).

1. The men of Nineveh will rise up in the judgement with this generation and condemn it:

Simply put, greater light requires greater judgment. These groups responded in repentance to a lesser light - so how will these religious leaders defend their rejection of a greater light?

2. Judgement is part of the story of Yom Kippur. One day all of us will stand in front of the throne of God and we will be asked one question? Are you cleansed from your sinned?

3. 2 Choices:

a. Make teshuvah and do it yourself?

b. Take the warning from Yeshua: He died for our sins and was resurrected and sits next to God in heaven waiting to return for us.

III Why is this story important for us today?

Tradition teaches that on Rosh Hashanah God opens his book of life and you have 10 days to get your name inscribed

A. What the rabbis teach about the Book of Life

"May you be inscribed in the Book of Life."

This is a blessing all Jews wish each other on Rosh Hashana. We believe that on Rosh Hashana God records the destiny of all mankind in the Book of Life. Rosh Hashana begins the **Ten Days of Repentance**, the holiest time of all. We look deep into our own souls, review our lives--the good and the bad--make personal vows to God to be better human beings, and if we're sincere, are given the opportunity to start over with a clean spiritual slate.

On Yom Kippur--the Day of Atonment--the Book is closed and sealed for the year. Those who have acknowledged their sins and asked forgiveness are granted a happy, healthy, prosperous New Year.

B. What Yeshua says about the book of life?

4I saw thrones on which were seated those who had been given authority to judge. And I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. 5(The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection. 6Blessed and holy are those who have part in the first resurrection. The second death has no power over them, but they will be priests of God and of Christ and will reign with him for a thousand years. 7When the thousand years are over, Satan will be released from his prison 8and will go out to deceive the nations in the four corners of the earth—Gog and Magog—to gather them for battle. In number they are like the sand on the seashore. 9They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. 10And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

The Dead Are Judged

11Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them. 12And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books. 13The sea gave up the dead that were in it, and death and Hades gave up the dead that were in them, and each person was judged according to what he had done. 14Then death and Hades were thrown into the lake of fire. The lake of fire is the second death. 15If anyone's name was not found written in the book of life, he was thrown into the lake of fire.

3. What do you say about the book of life?

La Shana Tova Tekateivu?

Is your name inscribed in the Book of Life?

IV Conclusion

As Vice President, George Bush represented the U.S. at the funeral of former Soviet leader Leonid Brezhnev. Bush was deeply moved by a silent protest carried out by Brezhnev's widow. She stood motionless by the coffin until seconds before it was closed. Then, just as the soldiers touched the lid, Brezhnev's wife performed an act of great courage and hope, a gesture that must surely rank as one of the most profound acts of civil disobedience ever committed: She reached down and made the sign of the cross on her husband's chest. There in the citadel of secular, atheistic power, the wife of the man who had run it all hoped that her husband was wrong. She hoped that there was another life, and that that life was best represented by Jesus who died on the cross, and that the same Jesus might yet have mercy on her husband.