

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Preview is on next two Pages
(laid out in book order)

days and three nights.” For this sign to the Jews used the daybreak calendar of the Temple service. Therefore, after A.D. 70 the suppression of the daybreak calendar served to obfuscate the sign of Jonah. Even if they did not think of this reason, unseen enemies caused them to forget about the Temple reckoning of a day.

So, in modern times, the Jewish day always begins with sunset. But, it would be a mistake to impose this view on the Scripture except in the case of Sabbaths, and a few post-exilic passages in the context of exile. The occasional use of the sunset day comes into Scripture about the time of Esther, alongside the previous use of the daybreak day. From this time both methods were used until A.D. 70, after which the daybreak method fell into disuse. In order to understand historical passages in the Scripture, a historical understanding of how a day was reckoned must be used. It would be an anachronistic fallacy to universally impose a sunset day before A.D. 70.

There are two ways to reckon a twenty-four hour day in the Scripture, one starting in the morning at daybreak, and the other starting at sunset. Sabbaths always began with the night before the day, and all other twenty-four hour days began and ended with daybreak. In particular, I will discuss the calendar day governing Temple offerings, which was daybreak to daybreak.

The existence of two ways of reckoning a day has an obvious counterpart with the year. There are also two ways of reckoning a year. The natural year that governs the timing of the first month is reckoned from the spring *tequfah* (equinox). On the other hand, the Sabbath years are reckoned as starting in the fall of the year.³² Think

³² This is necessarily so, because early planting occurs between the fall and the spring, and harvest between the spring and the fall. This is required due to rain patterns; yet there are those who ignore this basic agricultural fact and attempt to give the seventh year a spring basis, which results in a prohibition of harvesting a legally planted crop and a prohibition of planting a crop that could be legally harvested. For instance, barley is planted before the spring, and then harvested after spring comes. If the Sabbath year begins in spring, then it would not be practical to plant barley in the preceding six months, since it could not be harvested. The Sabbath year itself is twelve months. As it would end in the spring, the next six months go to waste, since new barley will not be planted until fall. Therefore, the actual cessation of agriculture would be twenty-four months, which is unreasonable. On the other hand, starting the Sabbath year in the fall requires only a twelve month cessation of

of the spring as the daybreak of the year and the fall of the year as the setting of the year. So, there are two kinds of year. Likewise, there are two kinds of twenty-four hour days. The sunset day is for the Sabbaths, and the sunrise day is for all other purposes. Now, I will show that the Genesis twenty-four hour day began at daybreak:

Then the Almighty says: “Let there be light;” then there is light. Then the Almighty sees that the light is good; then the Almighty is making the light to be dividing from the darkness. Then the Almighty is calling the light day (and the darkness he calleth night). Then there is setting; then there is daybreak; | Day One. (Gen. 1:3-5).

The traditionalists will fight hard for their sunset day in the creation account, because they falsely believe that everything depends on it. Little do they know that understanding depends on the opposite, and that the sunset dogmatism was put in place to keep them from it.

Notice that in the middle of the text it says, “And the Almighty is calling the light day (and the darkness he calleth night).” The temporal locus (point of view) of this statement is during the day. The first verb phrase with object, “calling the light day,” is in the Hebrew imperfect. The imperfect is used to indicate something that is incomplete, or that is still ongoing. Thus, it is used for present, present progressive, and future tense ideas. It is used to narrate sequences.

Every verb in the passage above is imperfect except “calleth” קָלַח before “night.” The imperfect verbs are sequential, describing a sequence of events. But the phrase “(and the darkness he calleth night)” is in the perfect. The biblical Hebrew perfect should be thought of as the simple form, and not as a past tense. The proof that it is not a past tense is its extensive use for future prophecy. In this case, the reason for the perfect is to make this phrase background information (by way of contrast with the surrounding imperfect), and hence, I have put it in parenthesis.

The skeptic will have no difficulty with the Hebrew perfect indicating a background detail for “and to the darkness he calleth

agriculture.

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