

הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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(laid out in book order)

night.” This is because if he takes it as part of the sequence, then the order of statements, first day, and then night, contradicts his interpretation of a calendar day. So, he wants to concede that these words are just a gnomic<sup>33</sup> background detail or past tense. And indeed it is. That’s why the Hebrew has it in the perfect, in the middle of a string of imperfects. So, in charting the sequence of events as the Hebrew mentions them, we will leave off numbering the parenthetical statement. However, it is worth noting that the order of reporting this detail is suggestive of the order, *day* and then *night*.

The immediate context does apply the label “night” to the primordial darkness from which light was separated, but because “and the darkness he calleth night” is a non-sequential background detail, the term “night” applies to all other nights, even the night that comes between the following “setting” and “daybreak” refrains. From the Genesis perspective, the primordial darkness is not part of any day. The first definition of “day” is the *light* (אֹר), twelve hours, from dawn to dusk. The second definition of day “one day,” (יוֹם אֶחָד) twenty-four hours, comes after the night which falls between “setting” and “daybreak.” So, the night included in the second definition of day comes after the twelve-hour day, making twenty-four hours.

This raises a question. Were the primordial waters in vs. 2 made out of nothing in the six days of creation? Exodus 20:11 says, “For six days Yahweh made the heavens and the earth, the sea, and all which is in them.” The Hebrew text omits the word “in” before the word “six,” which leaves open the possibility that something was not made “in” the six days. The starting point was the “waters,” and the word “made” (עָשָׂה) most often means “fashioned” or “constructed.” It does not imply “created out of nothing.” There is no doubt that Yahweh could create out of nothing in theory, but to impose it on the text is the speculation of philosophers. It is more likely that he started with waters pre-existing before the first day of creation. Also, we may note that the Hebrew word *bara* (בָּרָא) does not mean “created out of nothing,” because the word is used in the creation of Adam, where the elements of the earth were mentioned as one of the components used

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<sup>33</sup> “Gnomic” in grammar is a timeless truism or observation.

in the creation of Adam. So when Yahweh *bara*-ed Adam, He started with something.

What this means is that we do not have to include the primordial darkness, and the waters in it, in the first day of creation. It leaves open the possibility that Yahweh created something before the six days, and the creative nature of the Almighty implies that he did create before the six days of this creation. The waters were probably derived from elsewhere, of which we are not told.

I will now re-quote the text. Only this time, each event is going to be numbered, skipping only the parenthetical statement, which is not meant to be taken in sequence. It is background information, which refers to the primordial darkness, and subsequent nights.

1. Then the Almighty says: “Let there be light;” <sup>1.1</sup>then there is light. <sup>1.2</sup>Then the Almighty sees that the light is good; 2. then the Almighty is making the light to be dividing from the darkness. 3. Then the Almighty is calling the light day (and the darkness he calleth night). 4. Then there is setting; 5. then there is daybreak. | Day One. (Gen. 1:3-5).

Now, it is obvious that the placement of the words “Day One” are not sequential. “Day one” does not come after the preceding sentence in time. It is just a summary of the preceding sequence, and so I have offset it with a line |, and have given it no number. It labels the preceding sequence. It gives it a name, “one day.” So it is not numbered. The definition “one day” is really one calendar day, not to be confused with the literal definition of day in the preceding clause.<sup>34</sup> A calendar day is twenty-four hours and includes a night. A literal day is twelve hours and excludes the night. A literal day is dawn to dusk, and a calendar day includes a night. A calendar day is a complete cycle of day and night and brings us back to the start of the cycle.

The statements about the light *being*, and *being* good, need not be given separate numbers, as they happened nearly simultaneously with the calling forth of light. I have numbered 1.1 and 1.2 in the quoted passage, and placed these numbers in superscript, but I will simply

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<sup>34</sup> “And the Almighty is calling the light “day,” i.e. a literal definition of day from dawn to dusk.

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