הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ הַמָּשִׁיחַ מִן־הַמֵּתִים

**The Resurrection Day
Of Messiah Yeshua**

When It Happened
According To The Original
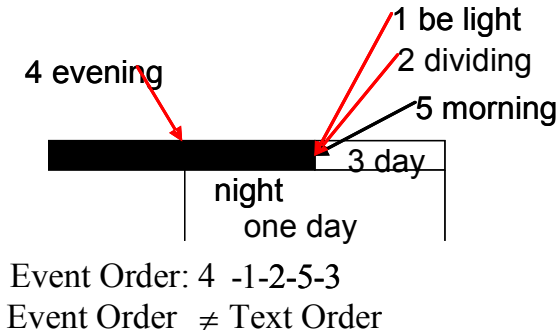Texts

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(laid out in book order)

refer to #1.

The following chart, expressing the traditional assumption (that makes the primordial darkness the night of the first twenty-four hour day), shows the numbered events and their assumed order vs. their order in the text:

Figure 12: Genesis Day (Out Of Order)

Observe that the assumed event order is almost totally out of order with the order reported in the text. I was generous with the label "evening."[35] The Hebrew word עֶרֶב really means "setting." But there is no light to set where "evening" is placed in the chart. Further, being most generous, the "evening" can only refer to half the night. It certainly does not mean after midnight, yet that appears to be required in the chart. Likewise, translating "morning" and taking it in the English sense of stretching to noon still leaves out half the day. The meaning of בֹּקֶר is "daybreak."[36]

But, the first twenty-four hour calendar day (as Genesis reports it) does not begin with the primordial darkness. Notice in the chart above that "evening" points to a time in the primordial darkness that is

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[35] And also generous with the order 4-1-2-5-3. It could be worse: 4-1-5-2-3.

[36] BDB, pg. 133, "**morning** (NH id.; from *split, penetrate*, as the dawn . . . 1. *morning* (of point of time, time at which, never during which, Eng. *morning* = forenoon): a. of end of night b. implying the coming of dawn, and even daylight c. of coming of sunrise d. of beginning of day e. and *evening came and then morning* Gn[1.5.8.13.19.23.31], i.e. the day ended with evening, and the night with morning" [so noted: BDB has a daybreak to daybreak calendar day here]. Holladay, pg. 46, "**morning, daybreak**"

undefined. The word עֶרֶב *'ereb* means "setting,"[37] but there is no light to set. "Setting" requires a light to set. So we must reject the above chart, because it contradicts the order of the text, and the meaning of the word עֶרֶב.

Also, the traditional view requires the key phrase to be translated past tense, "And there <u>was</u> evening, and there <u>was</u> morning." But the verbs are imperfect.[38] The only way to justify the past tense is with the faulty "converted perfect" theory. This theory says that "waw" + "imperfect," "converts" the tense to "perfect." This theory is another deception, as was pointed out by Robert Young in the preface to his translation.[39] Young translates this key phrase, "and there <u>is</u> an evening, and there <u>is</u> a morning -- day one" (YLT). Now refer to the corrected chart in **Figure 13: Genesis Day (In Order)** below.

Everything comes out in the same order as in the text. The calendar day is labeled "one day" and this goes all the way back to the bringing forth of light. Notice the sequence of events. First the Almighty brings forth light. He sees that it is good. He divides it from the darkness of vs. 2. Then he calls it "day." Then the Hebrew switches to *wə-* + perfect clause and says "and the darkness he

[37] Brown, Driver, Briggs, pg. 787, "(sun) **set, evening**." The root is compared to Assyrian, "enter, go in, sunset" and Arabic, "set," and Sabean, "withdraw," Ethiopic, "set." Also BDB, pg. 788, Strong 6150, "become evening; grow dark (?). As a participle substantive "west. . . setting place." A study of contexts will show that this term is always used at a time when light is receding. Gesenius' Lexicon defines the root word to mean "ᴛᴏ sᴇᴛ, as the sun." The KJV translates this word as "night" four times. But every one of these cases is an error (cf. Gen. 49:27; Lev. 6:20; Job 7:4, "and setting is measured, and I am full of tossings until twilight"; Psa. 30:5, "at setting weeping may lodge, but at daybreak joy")

[38] Typically present or future in BH and future in Mod. Hebrew.

[39] See Young's Literal Translation. See also *The Semantics of aspect and modality: evidence from English and biblical Hebrew*, Galia Hatav, 1997. I find the best approach is to mark *wa-* as "then" (sequence), and *wə-* as "and," "when," "now," etc. (coordinate or non-sequential), and the imperfect as the simple English present, and perfect as archaic English present. For example, Gen. 1:1-3: "In the beginning the Almighty *createth* the heavens *and* (*wə-*) the earth. *When* (*wə-*) the earth *be'eth*…*Then* (*wa-*) the Almighty says let there be light, (*wa-*) *then* there is light." Despite the controversy among scholars, the above book does a good, albeit technical, job of outlining the theories and exposing the fallacies of the idea that the *wa-* converts the perfect or imperfect into the opposite "tense."

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How Christ was raised on the Sabbath
www.torahtimes.org/book/

Crucifixion

Three days and three nights

Messiah Is Raised

after 1 day   after 2 days   after 3 days

| 14 Nisan | *Festival* | Sabbath | | 16 Nisan | First of | Sabbaths |
| Wednesday | Thursday | | | Friday | | Saturday |

1st Day   2nd Day   3rd Day
                 (after 1 day)   (after 2 days)

Wave Sheaf Day