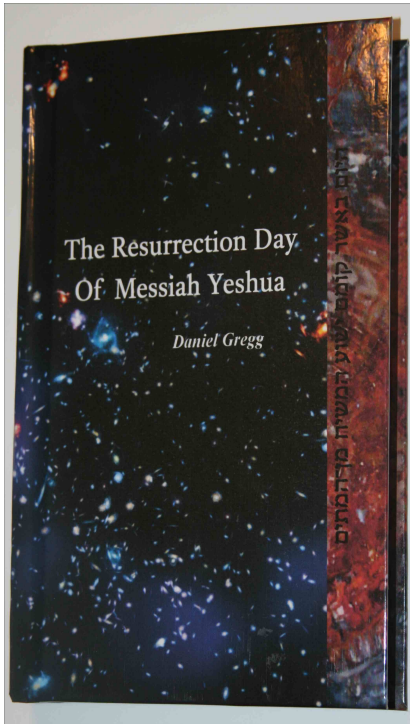


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֹת



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

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(laid out in book order)

daybreak day. In modern times, Jacob Z. Lauterbach (Jewish) says the same.<sup>44</sup> Also C. F. Keil and Franz Delitzsch<sup>45</sup> so teach; also Edward J. Young and C.H. Leupold; also Umberto Cassuto,<sup>46</sup> also P.J. Heawood, Solomon Zeitlin<sup>47</sup> (Jewish), R. de Vaux, and Jacob Milgrom (Jewish); also G. Barrois and G. von Rad and H.R. Stroes. This list is a true “who’s who” of scholars respected in both Jewish and Christian circles for their linguistic skill. And while there are other scholars who do not see the evidence in the creation account, they nevertheless allow for a daybreak to daybreak day. Once such scholar is Samuele Bacchiocchi, who advanced sunrise reckoning in his book on Yeshua’s death and resurrection.

Jacob Milgrom (the JPS Commentary scholar) states:

Most exegetes posit that Gen 1 proves the reverse, namely, that the day begins with evening (most recently Levinson, 1988: 123). Not so. God creates only during daylight; hence the first thing he creates is light. Each day ends with the refrain, “And there was evening and there was morning, day—.” This can only mean that the day was completed at the end of the following night. When morning arrived, God began his creative labors; it was a new day (see Ibn Ezra and Rashbam on Gen 1:5, Hartom and Loewenstamm 1958). That the term ‘*ereb*’ “evening” refers to the evening that follows God’s creative acts is proved by the refrain of the first day (Gen. 1:5). Obviously, there was no evening preceding the creation of light.<sup>48</sup>

In Genesis 1:14-18, day (or light) is mentioned before night (or  

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was directed not against R. Samuel b. Meir and his interpretation of Gen.1.5, but against those heretical sects who drew practical conclusions from this interpretation and observed the Sabbath from morning to morning. Cf. also Bornstein, op cit., 304.

<sup>44</sup> Rabbinical Essays by Jacob Z. Lauterbach, Hebrew Union College Press, 1951, pg. 446-451.

<sup>45</sup> Author of the famous Delitzsch Hebrew New Testament.

<sup>46</sup> cf *Theological Wordbook of the Old Testament*, Harris, Archer, Walke, vol. II, pg. 694.

<sup>47</sup> Author of numerous chronological articles in the *Journal of Biblical Literature* and *Jewish Quarterly Review* including one where he places the crucifixion in A.D. 34.

<sup>48</sup> *The Third Day Bible Code*, Kermit Zarley.

darkness) three times: 1. “to separate the day from the night,” 2. “govern the day . . . govern the night,” 3. “to govern the day and the night.” 4. “to separate the light from the darkness.” The order ‘day’ and then ‘night,’ by parallelism, confirms the order of the twenty-four hour day.

The natural human cycle begins at dawn and ends at night, usually 9 pm for hard working farmers, and later for less strenuous work. The natural time to start a day is in the morning when one wakes up. One day is naturally equated to one waking period.

Also, in the ancient near east, Egypt used a sunrise to sunrise day while in Mesopotamia they used a sunset to sunset day. Israel lived 210 years in Egypt, so it should not be surprising that they understood the calendar day as the Egyptians did. Coming out of Egypt, the common person would have begun the day at daybreak. The Passover legislation shows this to be the case, which we will get into later in this book.

So, we have seen some of the evidence that the day normally began at daybreak, excepting Sabbaths, to be further explained shortly, and like the sabbatical year, were exceptional. As the sabbatical year began in the fall, so also the Sabbath begins in the middle of the natural period. The natural period is daybreak to daybreak, and the middle of it is sunset. So also the natural year is spring to spring, and the middle of it is fall, when the Sabbath year begins. The Sabbath day is parallel to the concept of the Sabbath year. It is thus set apart and treated specially, different from the natural created cycle from daybreak to daybreak. The daybreak to daybreak day, day and then night, has been proved to be the natural and orderly sequence of the creation account.

There are other indicators that the day begins with daybreak, besides those mentioned already, and which are too minor to be brought up later in this book, and will be mentioned here. In the “night” (הַלַּיְלָה) David’s wife says, “tomorrow you are put to death” (1 Sam 19:11) (מָחָר אֶתְּךָ מוֹמֵת). The word “tomorrow” (מָחָר) means “day after” (יוֹם אַחֵר). Evidently, “tomorrow” starts with the daybreak. Even more clear is Saul’s encounter with the medium at Endor. He disguises himself and approaches her by night (1) (לַיְלָה)

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