

KJV⁴²⁴ Leviticus 23:11 “And he shall wave the sheaf before the LORD, to be accepted for you: **in** the **day** after the sabbath the priest shall wave it. 12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD. 13 And the meat offering thereof *shall be* two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour: and the drink offering thereof *shall be* of wine, the fourth *part* of an hin. 14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: *it shall be* a statute for ever throughout your generations in all your dwellings. 15 And ye shall count unto you **in** the **time** after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: 16 **Yet**⁴²⁵ **in** the **time** after the seventh sabbath shall ye number a **fiftieth day**; and ye shall offer a new meat offering unto the LORD.”

The phrase “in the morrow after” is used three times in this passage. The Hebrew is **מִמָּחֳרַת**. A study of its usages will show that preposition **מִ** is a genitive of content, which is to say it designates a specific “time” *out-of* a whole “time”. It does not specify extension away from the whole. For example, the scripture says, “And it came to pass **on the morrow**, which was the second *day* of the month, that David’s place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day?”⁴²⁶ David was missing at a certain time on the next day. There is no sense of marking time away from a point, just the sense of a given time “in” the day after.

The literal Hebrew *from -day after* signifies points in time taken *from day after*, and not points in time taken beyond that day. The words “on” or “in” are used the capture contextual sense. To use the word “from” is ambiguous, and may lead to confusion with extended time.⁴²⁷ To use the word “on” will impose a too restrictive English sense. “On” cannot take a specific time “from” the whole, but must refer to the whole. Therefore, to remove the confusion we are required to translate the preposition “**in**”⁴²⁸.

An investigation will show that in all of the 25 or so cases of the word **מִמָּחֳרַת**, that “in the day after” will concordantly explain all the texts in their contexts and at the same time solve our exegetical and chronological difficulties with Lev. 23:11-16.

The word **מִמָּחֳרַת** without its preposition is **מָחֳרַת**. The ending **ת** is construct. This leaves the lexi-

⁴²⁴ Unless otherwise noted in the commentary.

⁴²⁵ Or *until*.

⁴²⁶ 1st Samuel 20:27, KJV.

⁴²⁷ The misunderstanding of the preposition has led to confusion in the translation, the same word being translated “from the day after,” and “on the day after”. The LXX shows the same confusion translating τῆ ἐπαύριον, and ἀπὸ τῆς ἐπαύριον, i.e. *in the morrow* vs. *from the morrow*.

⁴²⁸ In attempt to fit the contexts, the translators have speculated that the word means “from (i.e. *following*) the day after”, but this meaning is not attested for the word.

cal form of the word **מָחֳרַת**. Koehler’s Lexicon⁴²⁹ gives the

first derivation of this word as **אַחַר** + **יוֹם**. This means “day” + “after”. Contracting the two words, the alef is swallowed and the beginning of yom is dropped.

The lexemes **ת** + **אַחַר** + **יוֹם** + **מ** result in the same meaning as given in two passages. The first is Genesis 30:33, where Jacob says, “So shall my righteousness answer for me in time to come”. The words “in time to come” render the Hebrew **מָחֳרַת בַּיּוֹם**, which literally means “in day day-after” (cf. Proverbs 27:1). But also **מָחֳרַת** is used alone to mean “in time to come” (cf. Exodus 13:14, KJV).

It is clear in these contexts that the **יוֹם** *yom* lexeme is being used for “time” in a general sense. Thus Jacob does not mean just the day after, but “in time – time after”. The first attested use of this sense of **יוֹם** will be found in Genesis 2:4 where it says “in the day that the LORD God made the earth and the heavens.” The Hebrew for “in the day” is **בַּיּוֹם**. We note that the Hebrew *yom* is used in the sense of a longer period of time than one literal “day” in English. BDB gives exactly this definition, “6. **יוֹם** = *time*”.⁴³⁰ The word *yom* is used to mean the week of creation. In Genesis 2:17 it is used to mean period of time lasting **1000** years.

We now turn to **עַד** the word at the beginning of vs. 16. This word is translated “until” or “even unto” (KJV). The explanation to come can survive this word as it is, however, I will suggest that it was originally pointed **עַד**, and meant *yet*, or *while*. Moreover, the words “fifty days” in the KJV in vs. 16 are not literal. The word **יוֹם** is singular and compels us to understand the number in the ordinal sense ‘fiftieth’. (Since only the fiftieth day is mentioned the preposition is probably introductory [i.e. *yet, still*] and not extensive of the day count.)

The phrase *from the day* **מִיּוֹם** in vs. 15 stands in parallel to **מִמָּחֳרַת**. This further demonstrates that the latter word must contextually mean *in the time after*. The words *from the day* do not have the power to redefine the preposition of **מִמָּחֳרַת**, but they have the power to require us to select a meaning that this word already has, namely *in the day after = in the time after*.

The explanation:

There are actually three different series that are to be counted, 1) Sabbaths, 2) days, and 3) weeks. The counting of weeks is gathered from other passages.⁴³¹ The counting of

⁴²⁹ See **מָחֳרַת** 252.71.

⁴³⁰ See definition of **יוֹם** 251.22.

⁴³¹ Deut. 16:9; Exodus 34:22. The word *Sabbath* **שַׁבָּת** does not mean week in the scripture. The correct word for week is **שָׁבוּעַ**, which is derived from *seven* **שֶׁבַע** and still retains the sense of *seven* of something. (cf. E. Vogt, “Does the word *Shabbat* have the