

הַיּוֹם בְּאֲשֶׁר קוֹמַם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּוֶת



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

Order From:

<http://www.torahtimes.org/>

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

The sense of *time* comes from the contracted **יום** = **ג**, and *after* from the contracted **אַחַר**. Thus: **מִמָּחָר** = **יום אַחַר**. Whether the participle derivation is more correct or the *yom* derivation is more correct does not affect the end result. If the participle is correct, then the word means “being after.” I think that the *yom* derivation and the participle derivation blended together: *day being after*. Again, this does not affect the result because the word “day” can mean “time” and not just one literal day:

This is the account of the heavens and the earth when they were created, in the day [**בַּיּוֹם**] that Yāhweh Almighty made earth and heaven (MISB Gen. 2:4.).

But from the tree of the knowledge of good and evil you shall not eat, for in the day [**בַּיּוֹם**] that you eat from it dying you shall die (MISB, Gen. 2:17).

Like the cold of snow in the time [**בַּיּוֹם**] of harvest is a faithful messenger to those who send him, for he refreshes the soul of his masters. (Prov. 25:13).

Near is the great day of Yāhweh [**יּוֹם־יְהוָה**], near and coming very quickly; listen, the day of Yāhweh! In it the warrior cries out bitterly (MISB Zeph. 1:14).

These examples illustrate that the word “day” can be used to mean “time.” And the BDB Lexicon says, “6. **יום** = time” (pg. 399, *ibid.*) So this is the reason why **מִמָּחָר** = *day after* = *time after*. Now this sense is not common. The literal sense of “day” dominates heavily. However, if the context requires, the sense is natural in Hebrew.

The word **מִמָּחָרָת** works the same way as **מִמָּחָר**. The gender difference is like that of “day after” and “day afterward” in English.

Now the word **מִמָּחָרָת** is always prefixed with the preposition **מִן** to form: **מִמִּמָּחָרָת** or **מִמִּמָּחָרָת** (construct). One may be tempted to explain Lev. 23:16 by translating like this:

Until from the day after the seventh Sabbath counting a

fiftieth day. . .

And then the temptation is to explain “from” as meaning the counting continues “away from” the seventh day until the 50th day is reached. If this seems to be stretching it, then the precedent was set by translators of both Karaite oriented versions and Rabbinic versions of the preceding verse, Lev. 23:15:

^{KJV} Leviticus 23:15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:

^{JPS} Leviticus 23:15 And ye shall count unto you from the morrow after the day of rest, from the day that ye brought the sheaf of the waving; seven weeks shall there be complete;

The word *from* shows up in Young’s Literal Translation also, only this time I quote all three occurrences of, “in the day after”:

On the morrow of the sabbath doth the priest wave it¹⁵ 'And ye have numbered to you from the morrow of the sabbath, from the day of your bringing in the sheaf of the wave-offering: they are seven perfect sabbaths; 16 unto ?? the morrow of the seventh sabbath ye do number fifty days (YLT, Lev. 23:11, 15-16).

All the translations follow this pattern like lemmings off a cliff. In vs. 11 “on”; in vs. 15 “from”; and in vs. 16 the translation is omitted. So we have מָן = {on, from, \emptyset }:

Stone Edition Tanakh, JPS, NAS, NAU, NIV, RSV, TNK, YLT, KJV, ASV, CJB, CSB, DBY, ERV, ESV, GWN, NET, NJB, NKJV, NLT, NRS, RWB, TNIV, WEB = {on, from, \emptyset }. DRA, GNV = {from, \emptyset }. Even the LXX = {τῆ in the, ἀπό from, \emptyset }. But the Hebrew is the same in all three cases: מִמָּחֳרַת. Does the contraction of מִמָּחֳרַת = בְּיוֹם־מָחָר have three meanings?

The reason why all these translations translated “from” in Lev. 23:15, “from the day after the Sabbath [ceasing]” is that the translators were 1. too ignorant of Hebrew to recognize that “in the day after” = “in the time after” and could contain seven Sabbaths, or

To preview the next pages visit the main index at:

<http://www.torahtimes.org/pbook>

