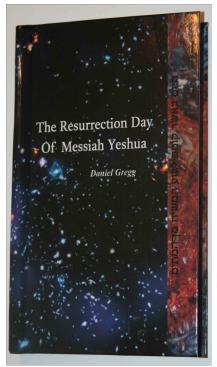
הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ הַמָּשִׁיחַ מִן־הַמֵּתִים



The Resurrection Day Of Messiah Yeshua

When It Happened

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2. they simply copied the ignorant translator before them without checking the matter out.

An examination of the other 24 usages of מִמְחֲרָת or מִמְחֲרָת (construct) will show that the sense of the preposition is never "from"! It is always in agreement with the sense given in the uncontracted first use: בְּיוֹם־מָחֶר = *in day after*. Further, an examination of the preposition will show that it must mean "in" and not "from."

There are 25 verses that have this word and include the inseparable prepositional prefix Δ attached to Δ . It is clear from examining these other passages that the preposition Δ does not mean *from* in an extensive sense, as in English, "I went *from* New York to Philadelphia." Yet, the translators tried to obtain that sense in Lev. 23:15, and we could, in theory exploit the same idea of *from* in Lev. 23:16 and arrive at the same end result with the chronology. However, just because the translators did this (Karaite oriented & Rabbinic alike) in vs. 15 does not make it legitimate. The usage of Δ to mean *from* in the extended sense of "away from" is not supported by any other uses of Ω .

It is clear that the preposition \square means from in a different sense: It marks the block of time *out of* which, *from* which, or *in* which some time is indicated.

Temporal uses of *mn* vary in relation to the beginning point, which may be included ('from, on, in,'; #5) or not ('after'; #6). Temporal mn can also mark a block of time ('after'; #7) (11.2.11, *Biblical Hebrew Syntax*, Waltke).

To clarify this for the non-scholar, I will use this illustration. Consider the "day after" a block of time, either 12 or 24 hours. What the preposition does is draw a point in time *from/in/on* that block of time. There is therefore no extension away from the block of time. The *moment* can only be "in" or "from" the block of time.

So when the translators tried to translate Lev. 23:15 "*from* the day after" they did so because the context required it. However, they went against every other use of ממחרת, in which the moment indicated must be contained "in" or taken "out of" or taken "from" the space of

time called the "day after". So "from day after" is a moment taken "from" the day after, and not a departure beyond the "day after". It is a very subtle difference.

Here are the 25 verses from BibleWorks:

Gen. 19:34; Exo. 9:6; Exo. 18:13; Exo. 32:6; Exo. 32:30; Lev. 23:11; Lev. 23:15; Lev. 23:16; Num. 17:6; Num. 17:23; Num. 33:3; Jos. 5:11; Jos. 5:12; Judges 6:38, 9:42, 21:4; 1 Sam. 5:3; 1 Sam. 5:4; 1 Sam. 11:11; 1 Sam. 18:10; 1 Sam. 20:27; 1 Sam. 31:8; 2 Kin. 8:15; 1 Chron. 10:8; Jer. 20:3

The inclusion of the preposition in all of these passages argues eloquently for the sense "in the day after", and proves the translators attempt to resolve Lev. 23:15 with "from" in an extended sense errant. The Hebrew מְמָחֲרַת or מְמָחֲרַת (construct) has the same senses as: , which is "in *the* day after."

Now if a critic were to insist that the preposition means *from* in the extensive sense then he or she cannot explain 24 of the 25 uses. Only the use in Lev. 23:15 would be explained. Further, the critic would thereby disprove that Lev. 23:16 only means the first day of the week. If the skeptic says that it means *from* in vs. 15 and does not likewise read *from* in vs. 16, and renders it *on* in vs. 11, then he or she is being inconsistent. The interlocutor would be arbitrary. Arbitrariness is *ad hoc*. It does not agree with the principle of the simplest explanation (Occam's Razor).

The solution, therefore, lies in the Hebrew understanding of the word *day*. The contextual requirement of Lev. 23:15 for a time period longer than just one *day* in order to count the *seven sabbaths* should point us to an allowed sense of *day* meaning *time to come* as used according to Hebrew, which use is well proved, rather than trying to solve the problem by an *hapax ad* hoc rendering of Lev. 23:15 with extensive *from*, which is contrary to the usage of *day* elsewhere. Here is another rendering that gives the Hebrew literally:

'And he shall wave the sheaf before Yãhweh, so that you may be accepted. **In** the day after the resting the priest shall wave it 15 'And you count for yourselves **in** the day after the resting (from the day when you brought in the sheaf of the

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