

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day  
Of Messiah Yeshua**

*When It Happened*

According To The Original  
Texts

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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 **מִמְחָרָת** or **מִמְחָרָת** (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־מָחָר** = *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 **מִ** attached to **מְחָרָת**. It is clear from examining these other passages that the preposition **מִ** 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 **מִ** to mean *from* in the extended sense of “away from” is not supported by any other uses of **מִמְחָרָת**.

It is clear that the preposition **מִ** 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 **מִמְחָרָת**, 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 **מִמָּחֳרַת** or **מִמָּחֳרַת** (construct) has the same senses as: **בְּיוֹם־מָחָר**, 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 **מִמָּחֳרַת** elsewhere. Here is another rendering that gives the Hebrew literally:

‘And he shall wave the sheaf before Yāhweh, 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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