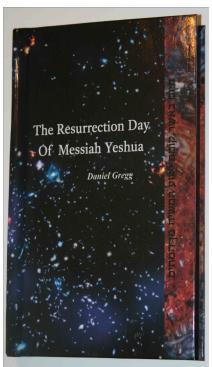
הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ הַמְּשִׁיחַ מִן־הַמֵּתִים



The Resurrection Day Of Messiah Yeshua

When It Happened
According To The Original
Texts

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adopting the reading "Passover" instead of "unleavened bread" the text is shown to refer to Nisan 14 instead of Nisan 15. I attribute Luke's different expression to his target audience, namely non-Jews speaking Greek who would not comprehend the archaic Judeo-Greek or the Hebrew behind in Matthew and Mark.

Now I return to Exodus 12:15, Matthew 26:17, and Mark 14:12. The same solution pertains to each of them. (1) בְּלִּם הָרָאשׁוֹן = on the day the-head most one. The only thing that needs to be mentioned is that is appears that it was acceptable to use the word "itself may mean at the head of something, which is to say before it, or it may mean the first part of it. The difference between rosh and rishon in Hebrew is more akin to the difference between head and header in English than head and first. The adjective rishon appears to be formed by the combination of rosh + on, אור האשלון. The suffix -on means 'most.' (See the discussion starting on page 315 eg. שֶׁלְיוֹן, 'most high.') Thus, the literal sense 'head most.'

It is possible that the first occurrence of הראשוו in Exodus 12:15 was pronounced slightly different than the second occurrence (perhaps: האשוו), or if not, then the ambiguity was then accepted in Hebrew. However, later the literalism, 'head most' gave way to the almost exclusive usage of *rishon* as 'first'; if 'head most' was pronounced different than *rishon* then the difficulty is in ascribing uniform vowel points to an unknown period. So there are logical, though speculative, reasons why this word has a *hapax* sense in Exodus 12:15. It is more likely that a literalism was recognized in the word due to the context and the obvious need to remove the leaven before the first of the seven days, and thus it was taken in the first instance as 'head most' rather than first of the seven days.

Jewish practice recognizes that the command is to remove the leaven on the day before, and thus ascribes that sense to *bayom harishon* in Exodus 12:15. The explanation of Matthew 26:17 and Mark 14:12 then is nothing more than an archaic throw back to the usage in Exodus 12:15, sense that would be non-existent in contemporary Greek, but would be explained by the ancient Hebrew in Exodus 12:15. That the Greek may be bent this way into an ancient Hebrew

mold is possible:

Now on the day before Unleavened Bread the disciples came to Yēshua, saying, "Where do you desire we should prepare for you to eat the Passover?" (Matthew 26:17).

"Before, or 'ahead of': See Exodus 12:15: בְּלֵּוֹם הָּרָאשׁוֹן, 'on the day the-head most'; רְאשׁוֹן: 'earlier, former' (HALOT); 'previous'; 'before' (BDB 3a). So also the word here, πρώτη, 'earliest', 'earlier', 'before' (BDAG, 3rd, 1β). The context also confirms this meaning. It is too late to prepare for Passover on Nisan 15.

Now the day before Unleavened Bread, (when they sacrificed the passover), his disciples said to him, "Where do you desire going we should prepare that you may eat the Passover?" (Mark 14:12).

I favor the above solution because it is linguistic, agrees with the context and does not rely on tradition. However, there are several other solutions worth mention, which I will offer with my criticism. The first of these is that according to dispersion tradition the 14th of Nisan was called the 'first day of unleavened bread.' Thus we find Josephus saying 'we keep a feast for eight days, which is called the feast of unleavened bread' (Ant. 2:317). We also have the circumcstance that the dispersion Jews would have to keep the feast this long on account of doubt as to when the new moon was declared

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